Te Tāhuhu o te Mātauranga
Ministry of Education

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Education (The New Zealand Curriculum and Te Marautanga o Aotearoa) National Curriculum Statement 2026

This national curriculum statement is made under section 90(1)(a) of the Education and Training Act 2020 by the Minister of Education.

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National Curriculum Statement

1 Title

This is the Education (The New Zealand Curriculum and Te Marautanga o Aotearoa) National Curriculum Statement 2026.

2 Commencement

This national curriculum statement comes into force on 1 January 2027.

3 Interpretation

In this national curriculum statement, unless the context otherwise requires,-

Act means the Education and Training Act 2020.

affiliates with Ngā Kura ā-Iwi o Aotearoa means a school recognised by Ngā Kura ā-Iwi o Aotearoa as a current official member kura.

Curriculum Framework means the overarching requirements for teaching and learning programmes that underpin State schools' delivery of the learning areas, wāhanga ako, and subjects within the National Curriculum.

learning areas mean–

(a) structures that organise the Year 0-10 curriculum content into broad domains of learning based on related disciplines and subjects, organised into year-by-year cumulative sequences of knowledge and practices; and

(b) as specified in The New Zealand Curriculum: English; Mathematics and Statistics; Science; Social Sciences; Health and Physical Education; Technology; The Arts; and Learning Languages.

National Curriculum means the statement of official policy relating to the development, implementation, monitoring, and evaluation of teaching and learning programmes (including assessment and aromatawai) in New Zealand State schools comprised of two pathways: The New Zealand Curriculum and Te Marautanga o Aotearoa.

revoked curriculum statement means a foundational curriculum policy statement or national curriculum statement made under section 90 of the Act revoked by clause 10 that is replaced by Schedule 2 or Schedule 3.

State school with a special character means:

(a) a designated character school;

(b) a Kura Kaupapa Māori; or

(c) a State-integrated school.

Subjects mean structures that organise the Year 11-13 curriculum content into specialised areas of study, building on the learning areas and wāhanga ako, with each subject providing a coherent set of knowledge and practices for each year level.

Te Anga Marautanga o Aotearoa means the curriculum framework for Te Marautanga o Aotearoa pathway.

Te Marautanga o Aotearoa means the pathway within the National Curriculum set out in Schedule 3 which is designed to enable delivery of the knowledge, practices, and capabilities of the National Curriculum through teaching and learning programmes that are culturally grounded in te ao Māori and focussed on developing students as confident and effective communicators in te reo Māori.

Te Mātaiaho means the curriculum framework for The New Zealand Curriculum pathway.

The New Zealand Curriculum means the pathway within the National Curriculum set out in Schedule 2 which is designed to enable delivery of the knowledge, practices, and capabilities of the National Curriculum in a wide range of education settings.

Wāhanga ako mean–

(a) Te Marautanga o Aotearoa equivalent to learning areas; and

(b) as specified in Te Marautanga o Aotearoa: Te Reo Rangatira; Te Pāngarau; Te Pūtaiao; Te Pūmanawa Tangata; Te Waiora; Te Hangarau; Te Toi Ihiihi; Te Reo Pākehā; and Ngā Reo.

4 Transitional, savings, and related provisions

The transitional, savings, and related provisions set out in Schedule 1 have effect according to their terms.

5 Schools must adopt a National Curriculum pathway

(1) The board of a State school must adopt one of the National Curriculum pathways, either:

(a) The New Zealand Curriculum set out in Schedule 2; or

(b) Te Marautanga o Aotearoa set out in Schedule 3.

(2) The board of a State school must ensure that the school through its principal and staff give effect to the National Curriculum pathway it has adopted.

6 Circumstances where some schools may use more than one National Curriculum pathway

(1) Despite clause 5, the board of a State school may use more than one National Curriculum pathway where the circumstances set out in this clause are met.

(2) The board of a State school with a bilingual class, or classes, where te reo Māori is one of the primary languages of instruction may adopt Te Marautanga o Aotearoa for those classes and The New Zealand Curriculum for the rest of the school.

(3) The board of a State school which has adopted Te Marautanga o Aotearoa and offers opportunities for its students to learn an additional language must use the relevant content set out in Schedule 2 for the teaching of languages set out in that Schedule.

(4) Despite clause 6(3), Te Reo Māori in Schedule 2 should not be used by the board of a State school which has adopted Te Marautanga o Aotearoa except where necessary to support a student who is not yet ready for Te Reo Rangatira.

(5) The board of a State school may offer its students one or more Year 11-13 subjects from the National Curriculum pathway not adopted where that will best meet the needs of a particular student or group of students so long as any such subject is delivered in accordance with the requirements for that subject set out in the relevant Schedule.

7 Language of instruction

(1) There are no restrictions on the languages that the National Curriculum can be delivered through (including New Zealand Sign Language and Pacific languages).

(2) However, a State school offering bilingual or immersion education must give effect to the National Curriculum pathway its board has adopted for the purposes of clauses 5 and 6.

(3) Despite clause 7(2), a State school that offers bilingual and immersion education programmes at levels 1 or 2 of the Language Programme Immersion scale can adapt teaching and assessment to support development of literacy (including oral language) in the target language before explicitly teaching and assessing English.

8 Special character

(1) A State school with a special character can continue to reflect, through its teaching and learning programmes, the education with a special character provided for it under the Act.

(2) A State school with a special character must still give effect to the National Curriculum pathway adopted by its board under clause 5(1).

9 Modified arrangements for some specified school boards

(1) A requirement in Schedule 2 or Schedule 3 to undertake twice-yearly assessments or aromatawai for students in Years 3 to 8 do not apply to the board of a State school that affiliates with Ngā Kura ā-Iwi o Aotearoa.

(2) Instead, the board must ensure that its students in Years 4, 6, and 8 are assessed at least once in each school year using the Student Monitoring, Assessment, and Reporting Tool (SMART) provided by the Ministry of Education for the purpose of monitoring progress in–

- (a) reading or pānui; and
- (b) writing or tuhituhi; and
- (c) mathematics or pāngarau.

(3) This clause applies regardless of whether the school has adopted–

- (a) The New Zealand Curriculum pathway; or
- (b) Te Marautanga o Aotearoa pathway; or
- (c) both pathways.

10 Revocation

(1) This national curriculum statement revokes and replaces the following:

- (a) Foundation Curriculum Policy Statements published in "The National Curriculum: Foundation Curriculum Policy Statements" (29 October 2009) 157 *New Zealand Gazette* 3787 at 3811;
- (b) National Curriculum Statements for Years 0-10 only (Years 11-13 remain in force) published in "National Curriculum: The National Curriculum Statements" (29 October 2009) 157 *New Zealand Gazette* 3787 at 3813;
- (c) National Curriculum Statements for Years 0-10 only (Years 11-13 remain in force) published in "National Curriculum: The National Curriculum Statement for Technology and Hangarau" (8 December 2017) *New Zealand Gazette* No 2017-go6474;
- (d) National Curriculum Statements for Years 0-10 only (Years 11-13 remain in force) published in "Ngā tauāki Marautanga ā-Motu / National Curriculum Statements" (27 October 2022) *New Zealand Gazette* No 2022-go4492;
- (e) Foundation Curriculum Policy Statements and amended National Curriculum Statements published in "Foundation Curriculum Policy Statements and National Curriculum Statements / Ngā Kaupapa Here Tauākī Tūāpapa Marautanga me ngā Tauāki Marautanga ā-Motu" (21 December 2023) *New Zealand Gazette* No 2023-go5904;
- (f) Foundation Curriculum Policy Statements and National Curriculum Statements published in "Foundation Curriculum Policy Statements and National Curriculum Statements / Ngā Tauākī Herenga Marautanga Taketake me ngā Tauākī Marautanga ā-Motu" (31 October 2024) *New Zealand Gazette* No 2024-sl5500; and
- (g) Foundation Curriculum Policy Statements and National Curriculum Statements published in "Foundation Curriculum Policy Statements and National

Curriculum Statements / Ngā Tauākī Herenga Marautanga Taketake me ngā Tauākī Marautanga ā-Motu" (11 December 2025) *New Zealand Gazette* No 2025-sl17165.

11 The New Zealand Curriculum

Schedule 2 sets out The New Zealand Curriculum that applies to State schools that have adopted this National Curriculum pathway.

12 Te Marautanga o Aotearoa

Schedule 3 sets out Te Marautanga o Aotearoa that applies to State schools that have adopted this National Curriculum pathway.

Schedule 1
Transitional, savings, and related provisions

1 Transitional implementation of Schedule 2 (The New Zealand Curriculum pathway)

(1) This clause applies to the board of a State school that adopts The New Zealand Curriculum pathway.

(2) The board must implement the following components of Schedule 2 from 1 January 2027:

- (a) Te Mātaiaho:
  - (i) minimum teaching and learning time requirements for reading, writing, and mathematics;
  - (ii) nationally consistent assessment requirements;
- (b) English (Years 0-10);
- (c) Mathematics and Statistics (Years 0-10).

(3) The board must prepare and implement a transition plan that ensures full implementation of all other requirements of Schedule 2 in accordance with this clause.

(4) In relation to Te Mātaiaho (other than the components referred to in subclause (2)(a)), the board must ensure the school starts progressive implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2030, having regard to the implementation timeframes applying to the relevant learning areas and subjects.

(5) The board must ensure that for Science (Years 0-10)–

- (a) for Years 9 and 10, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2027; and
- (b) for Years 0 to 8, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2028.

(6) The board must ensure that for Social Sciences (Years 0-10)–

- (a) for Years 9 and 10, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2027; and
- (b) for Years 0 to 8, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2028.

(7) The board must ensure that for Health and Physical Education (Years 0-10)–

- (a) for Years 9 and 10, the school starts implementation from 1 January 2027 and no later than 31 December 2027; and

(b) for Years 0 to 8, the school starts implementation from 1 January 2029, or earlier if the board so determines, and achieves full implementation as soon as practicable and by no later than 31 December 2030.

(8) The board must ensure that for Technology (Years 0-10)–

(a) for Years 9 and 10, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2027; and

(b) for Years 0 to 8, the school starts implementation from 1 January 2029, or earlier if the board so determines, and achieves full implementation as soon as practicable and by no later than 31 December 2030.

(9) The board must ensure that for The Arts (Year 0-10)–

(a) for Years 9 and 10, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2027; and

(b) for Years 0 to 8, the school starts implementation from 1 January 2029, or earlier if the board so determines, and achieves full implementation as soon as practicable and by no later than 31 December 2030.

(10) If the school teaches one or more additional languages included in Schedule 2, the board must ensure that for Learning Languages and the relevant language content–

(a) for Years 9 and 10, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2027; and

(b) for Years 0 to 8, the school starts implementation from 1 January 2029, or earlier if the board so determines, and achieves full implementation as soon as practicable and by no later than 31 December 2030.

2 Transitional implementation of Schedule 3 (Te Marautanga o Aotearoa pathway)

(1) This clause applies to the board of a State school that adopts Te Marautanga o Aotearoa pathway.

(2) The board must implement the following components of Schedule 3 from 1 January 2027:

(a) Te Anga Marautanga o Aotearoa:

(i) minimum teaching and learning time requirements for pānui, tuhituhi, and pāngarau;

(ii) nationally consistent aromatawai requirements;

(b) Te Reo Rangatira (Tau 0-10);

(c) Te Pāngarau (Tau 0-10).

(3) The board must prepare and implement a transition plan that ensures full implementation of all other requirements of Schedule 3 in accordance with this clause.

(4) In relation to Te Anga o Marautanga o Aotearoa (other than the components referred to in subclause (2)(a)), the board must ensure the school starts progressive implementation

from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2030, having regard to the implementation timeframes applying to the relevant wāhanga ako and subjects.

(5) The board must ensure full implementation of Te Pūtaiao (Tau 0-10)–

(a) for Years 9 and 10, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2027; and

(b) for Years 0 to 8, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2028.

(6) The board must ensure that for Te Pūmanawa Tangata (Tau 0-10)–

(a) for Years 9 and 10, the school starts implementation from r 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2027; and

(b) for Years 0 to 8, as soon as practicable after 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2028.

(7) The board must ensure that for Te Waiora (Tau 0-10)–

(a) for Years 9 and 10, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2027; and

(b) for Years 0 to 8, the school starts implementation from 1 January 2029, or earlier if the board so determines, and achieves full implementation as soon as practicable and by no later than 31 December 2030.

(8) The board must ensure that for Te Hangarau (Tau 0-10)–

(a) for Years 9 and 10, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2027; and

(b) for Years 0 to 8, the school starts implementation from 1 January 2029, or earlier if the board so determines, and achieves full implementation as soon as practicable and by no later than 31 December 2030.

(9) The board must ensure that for Te Toi Ihiihi (Tau 0-10)–

(a) for Years 9 and 10, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2027; and

(b) for Years 0 to 8, the school starts implementation from 1 January 2029, or earlier if the board so determines, and achieves full implementation as soon as practicable and by no later than 31 December 2030.

(10) The board must ensure that for Te Reo Pākehā (Tau 0-10)–

(a) for Years 9 and 10, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2027; and

(b) for Years 0 to 8, the school starts implementation from 1 January 2029, or earlier if the board so determines, and achieves full implementation as soon as practicable and by no later than 31 December 2030.

(11) If the school teaches one or more additional languages included in Schedule 2, the board must ensure that for Ngā Reo and the relevant language content–

(a) for Years 9 and 10, the school starts implementation from 1 January 2027 and achieves full implementation as soon as practicable and by no later than 31 December 2027; and

(b) for Years 0 to 8, the school starts implementation from 1 January 2029, or earlier if the board so determines, and achieves full implementation as soon as practicable and by no later than 31 December 2030.

3 Additional transitional implementation arrangements for some specified school boards

(1) This clause applies despite clauses 1 and 2.

(2) The board of a State school that affiliates with Ngā Kura ā-Iwi o Aotearoa may defer until 1 January 2030 implementation of any requirement in Schedule 2 or Schedule 3 relating to all Year 11 students being taught Science or Pūtaiao.

(3) The board of a school designated as a Kura Kaupapa Māori may defer:

(a) until 1 January 2029 implementation of any requirement in Schedule 2 or Schedule 3 relating to nationally consistent assessment or aromatawai;

(b) until 1 January 2030 implementation of any requirement in Schedule 2 or Schedule 3 relating to all Year 11 students being taught Science or Pūtaiao.

(4) This clause applies regardless of whether the school has adopted–

(a) The New Zealand Curriculum pathway; or

(b) Te Marautanga o Aotearoa pathway; or

(c) both pathways.

4 Savings and transitional use of revoked curriculum statements during implementation

(1) Despite the revocation of any curriculum statement by this national curriculum statement, the board of a State school may continue to use the revoked curriculum statements for the purposes of developing and delivering their teaching and learning programmes during the applicable transition period.

(2) For the purposes of subclause (1), the applicable transition period ends on the date by which the board achieves full implementation of the corresponding learning area, wāhanga ako, subject, or curriculum component in Schedule 2 or Schedule 3 in accordance with the requirements set out in clauses 1, 2 or 3.

(3) During the applicable transition period, a board may use–

(a) a revoked curriculum statement; or

(b) a corresponding learning area, wāhanga ako, subject, or curriculum component in Schedule 2 or Schedule 3; or

(c) both.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

1. The New Zealand Curriculum Framework – Te Mātaiaho

New Zealand Government
Te Kāwanatanga o Aotearoa

Intended legal status and implementation requirements

This document provides the curriculum framework Te Mātaiaho for The New Zealand Curriculum. The curriculum framework Te Anga, for Te Marautanga o Aotearoa, is being published separately.

The content of this document is proposed to be made by the Minister of Education as a National Curriculum Statement under section 90(1)(a) of the Education and Training Act 2020 (the Act). Once made and published in *the New Zealand Gazette*, it will set the overarching requirements for State schools that adopt The New Zealand Curriculum pathway. Schools will be required to start using it from 1 January 2027.

Changes to the National Curriculum requirements are being implemented in stages. Schools will need to make a start by developing, and then executing, a plan that achieves full implementation of Te Mātaiaho over time, aligned to when the learning areas and subjects become required (by the end of 2030). This transition period does not apply to requirements specified in this document which are already in force through earlier National Curriculum Statements.

Requirements for specified kura boards

Implementation requirements for specified kura boards will be confirmed when the proposed National Curriculum Statements are made under the Act and published in *the New Zealand Gazette*. This is to allow more time for the Crown to engage with Kaupapa Māori education providers through their representative bodies before these proposed decisions affect their kura.

A specified kura board means the board of any of the following:

- a kura kaupapa Māori
- a designated character school with a character that is hapū or iwi-based, or that affiliates with Ngā Kura ā-Iwi o Aotearoa
- a state-integrated school with a special character that is hapū or iwi-based.

The content of this document will be replaced with the official version made under the Act and published in *the New Zealand Gazette*, once that has occurred.

About Te Mātaiaho

Te Mātaiaho sets the overarching requirements for teaching and learning programmes in schools that adopt The New Zealand Curriculum. Schools must give effect to it when developing, implementing, monitoring, evaluating, and improving their teaching and learning programmes.

Who uses this framework?

Boards use Te Mātaiaho to:

- ensure the school gives effect to the curriculum
- monitor and evaluate the impact of teaching and learning programmes on student outcomes.

Leaders use Te Mātaiaho to:

- design, implement, monitor, and improve teaching and learning programmes
- support high-quality curriculum, teaching, learning, and assessment practices.

Teachers use Te Mātaiaho to:

- plan, teach, assess, and respond to student learning
- support all students to access and make progress within the curriculum, and to succeed.

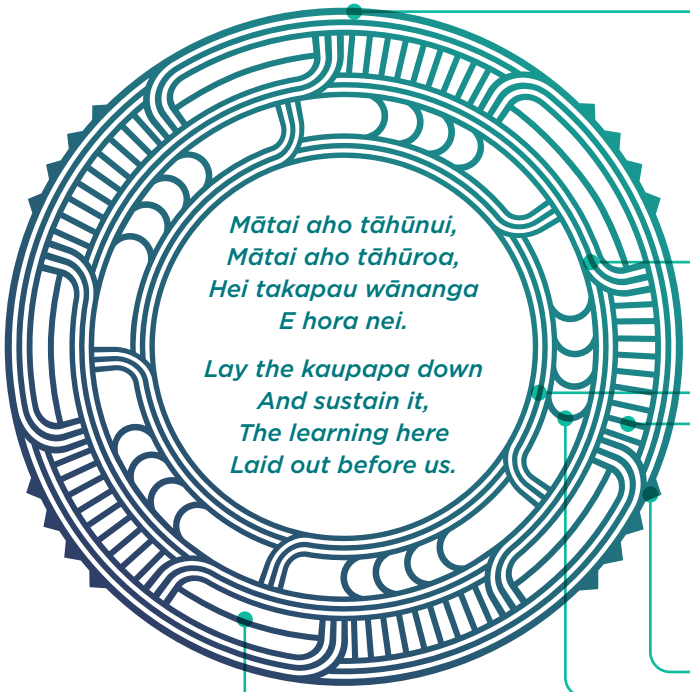
Te Mātaiaho will also be useful for students, their whānau, communities, education providers, and others seeking to understand the expectations and requirements of The New Zealand Curriculum.

How to use this framework

Schools should use the framework when:

- designing teaching and learning programmes
- planning curriculum delivery at school, programme, and student levels
- making decisions about teaching, learning, and assessment
- monitoring student access to, progress through, and achievement in the curriculum
- evaluating the effectiveness of teaching and learning programmes
- identifying priorities for improvement in curriculum design, teaching, learning, assessment, student progress, and programme effectiveness.

Te Mātaiaho: The New Zealand Curriculum



Te Mātaiaho is the whakapapa (the fundamental structure) that organises the curriculum framework for The New Zealand Curriculum.

Elements of the whakapapa

Mātairangi **The guiding kaupapa**	Students are taught a curriculum that covers a common set of knowledge, practices, and capabilities, and that reflects the Crown's obligations under te Tiriti o Waitangi/the Treaty of Waitangi as set out in section 32 of the Education and Training Act 2020 – *supporting every student to achieve their highest educational potential.*
Mātainuku **Foundations for teaching and learning**	Students experience quality teaching and learning that is grounded in the science of learning and other evidence about how learning develops – *enabling all students to access the curriculum, make progress within it, and succeed.*
Mātaitipu **Growing students as learners and people**	Students develop highly valued capabilities that help prepare them for future learning, employment, citizenship, and participation in their communities – *empowering each student to contribute to positive futures for themselves, their whānau, and wider society.*
Mātairea **Supporting progress**	Students have their learning progress noticed, recognised, and responded to through timely and evidence-informed assessment – *supporting progress, growth, and success for all students.*
Mātaiaho **Learning areas and subjects**	Students are taught a common set of knowledge and practices through learning areas and subjects that clearly define the content for each year level – *providing clarity about curriculum expectations and learning over time.*
Mātaioho **School teaching and learning programmes**	Students experience coherent teaching and learning programmes that are deliberately designed and informed by evidence – *bringing the curriculum to life for students in ways that support access, progress, and success.*
Mātaiahikā **Relationships with the community**	Students learn and use knowledge and practices in contexts that make meaningful connections to people, places, communities and the changing world – *enriching learning, connecting to communities, and expanding horizons.*

'mātai', meaning to observe, examine, and deliberately consider.

Mātairangi
The guiding kaupapa

**Mātai ki te rangi, homai te kauhau wānanga ki uta, ka whiti he ora.
Look beyond the horizon and draw near the bodies
of knowledge that will take us into the future.**

In a snapshot what this is about

Students are taught a curriculum that covers a common set of knowledge, practices, and capabilities, and reflects the Crown's obligations under te Tiriti o Waitangi/the Treaty of Waitangi as set out in section 32 of the Education and Training Act 2020 – *supporting every student to achieve their highest educational potential.*

What this focuses us on

The delivery of teaching and learning programmes that enable each student to attain their highest possible standard in educational achievement in an inclusive and supportive environment. When they leave school, students will be:

- knowledgeable about New Zealand and the world
- creative, innovative, inquisitive learners who embrace new knowledge, ideas, and opportunities
- equipped to use knowledge, skills, and technologies responsibly to contribute to a sustainable social, economic, and environmental future
- confident working collaboratively with others to achieve shared goals, valuing the contributions of diverse cultures to national and global society.

The curriculum maintains a sustained focus on literacy and mathematics as foundations for learning. It supports students to progressively build knowledge, practices, and expertise across a range of disciplines, and provides opportunities for increasing depth and specialisation in the senior years.

The curriculum is designed for New Zealand students, embracing our bicultural heritage, our place in the Pacific, and our multicultural society. It contains national and global content drawn from across disciplines, including knowledge from te ao Māori. School teaching and learning programmes deliver and enrich the curriculum in ways that reflect their communities.

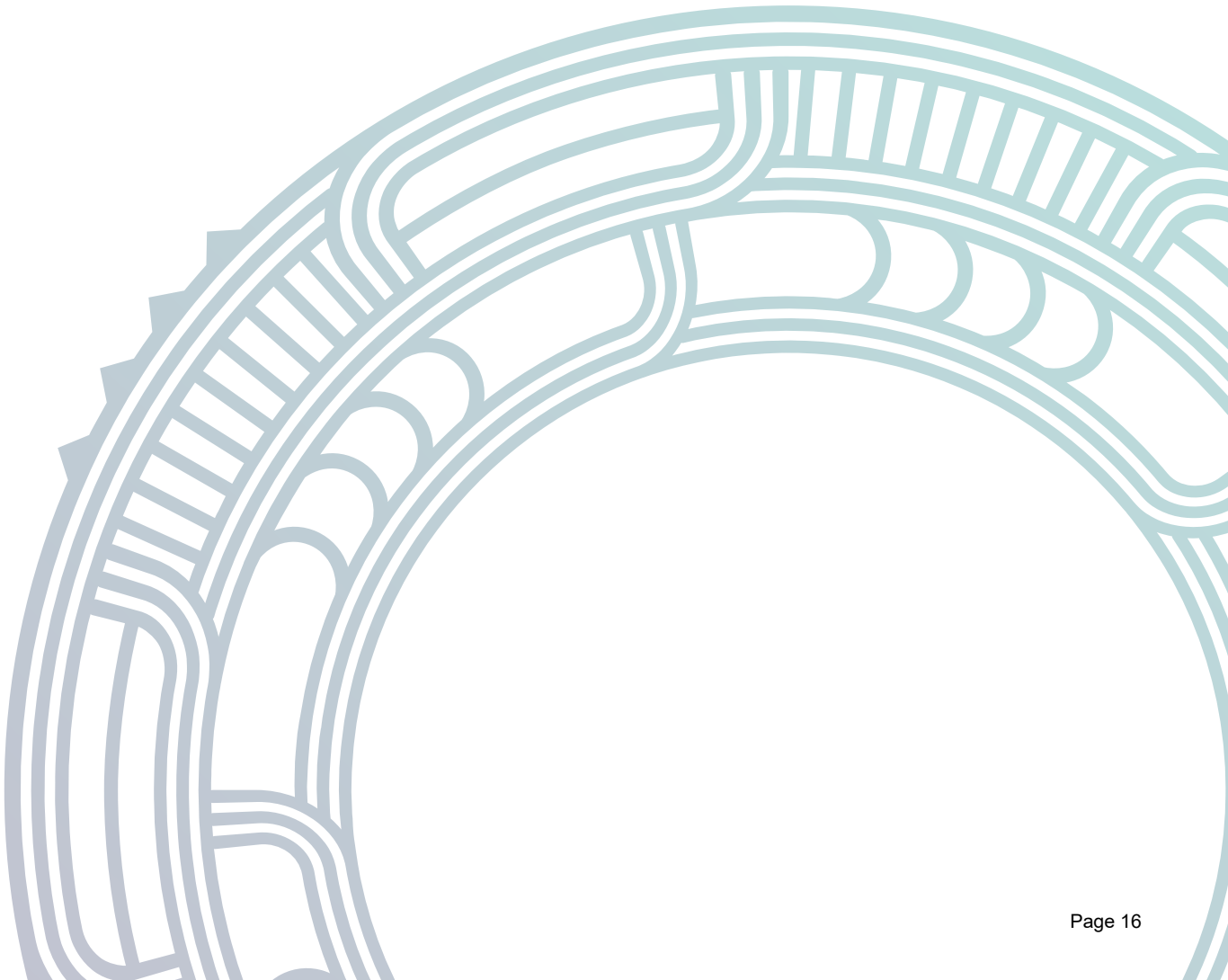
Why this matters for students

The curriculum sets high expectations for all students, promotes equity and excellence, and reflects the Crown's obligations under te Tiriti o Waitangi/the Treaty of Waitangi as set out in the Act. This includes a focus on responding to the individual strengths, needs, interests, and circumstances of each student.

Access to the common set of knowledge, practices, and capabilities in the curriculum provides a foundation for students to experience success in learning, make sense of the world around them, and pursue meaningful pathways throughout their lives.

How this is enacted by schools

- Take all reasonable steps to enable each student to access and progress through the knowledge and practices set out in the curriculum.
- Promote high expectations for every student, including making sure teaching and learning is non-sexist, non-racist, and non-discriminatory.
- Monitor and evaluate the impacts of teaching and learning programmes on equity and excellence for all students, using evidence from multiple sources, including required nationally consistent assessments, to inform ongoing improvements.



Mātainuku
Foundations for teaching and learning

Mātai ki te whenua, ka tiritiria, ka poupoua.
Ground and nurture the learning.

In a snapshot what this is about

Students experience quality teaching and learning that is grounded in the science of learning and other evidence about how learning develops – *enabling all students to access the curriculum, make progress within it, and succeed.*

What this focuses us on

Students achieving the learning benefits of the curriculum depends on quality teaching of the content it sets out. Evidence from the fields of cognitive science, psychology, neuroscience, education and the learning sciences provide important insights into how learning develops. This forms the basis for a common foundation for decision-making about quality teaching and learning, set out below:

- **Establish responsive learning environments with high expectations**
  Students' social and emotional well-being, self-regulation and self-efficacy is supported in culturally sustaining learning environments characterised by strong relationships and mutual respect, freeing up cognitive capacity and enhancing the learning process.
- **Deliberately connect and sequence learning**
  Students develop increasingly rich, coherent, and complex knowledge when learning is connected to what they already know, scaffolded, and carefully sequenced over time.
- **Use explicit, evidence-informed teaching practices**
  Students are better supported to learn, retain, and consolidate new knowledge and practices through management of cognitive load, modelling, guided practice, retrieval, feedback, and adaptive teaching.
- **Provide structured opportunities and feedback to help students apply learning and make progress**
  Students develop increasing confidence, consolidation, and mastery when they use and transfer their learning in increasingly complex contexts. As mastery develops, students are supported to be curious and creative in the application of the knowledge and practices, strengthening learning and the growth of wider knowledge.

Teachers use these evidence-based understandings to inform purposeful decisions about teaching approaches, guidance, practice, and feedback. To make good decisions for each student, teachers seek to understand each student's language experiences, learning pathways, strengths, interests, and goals.

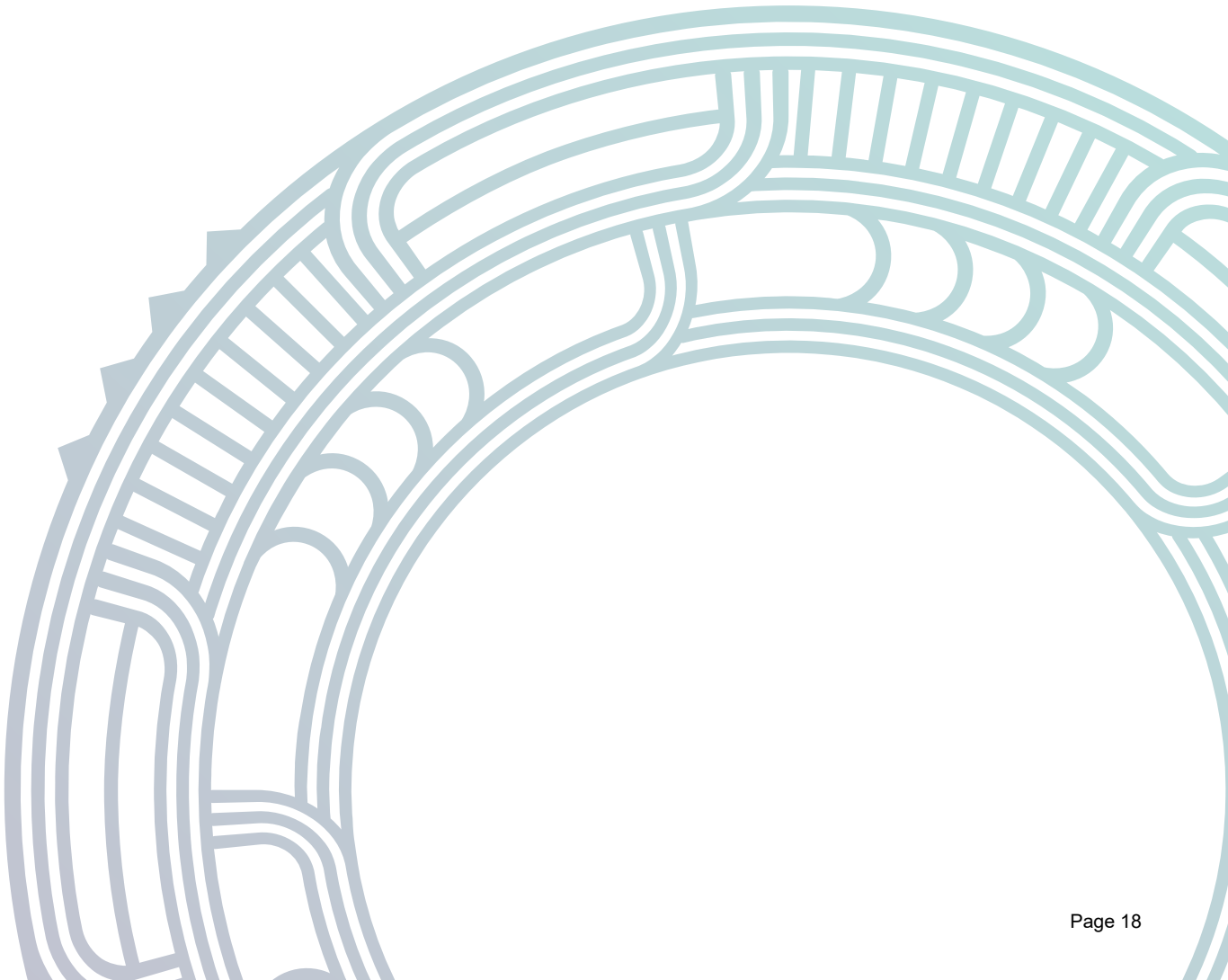
Why this matters for students

Students experience the most benefit from their time in schooling when schools are focused on the effective teaching of a rich body of knowledge and practices. This leads to equitable outcomes when teaching is informed by the best available evidence about how learning develops over time, and ongoing attention to the common foundations set out above. Effective teaching is adapted in response to the needs of each student and the curriculum content being taught.

A shared understanding of quality teaching and learning supports more consistent and equitable experiences for students.

How this is enacted by schools

- Take all reasonable steps to establish and maintain teaching and learning conditions that support each student's success.
- Use the common foundations set out above to make purposeful decisions about teaching and learning approaches, taking into account student needs and the curriculum content being taught.



Mātaitipu
Growing students as learners and people

Mātaitipu hei papa whenuakura.
Grow and nourish a thriving community.

In a snapshot what this is about

Students develop highly valued capabilities that help prepare them for future learning, employment, citizenship, and participation in their communities – *empowering each student to contribute to positive futures for themselves, their whānau, and wider society.*

What this focuses us on

Developing the following highly valued capabilities as we teach students the knowledge and practices set out in the curriculum:

Communication	Students communicate confidently in different contexts and recognise the importance of communication for learning, relationships, and participation. *They express themselves effectively; listen with understanding; and use language, symbols, and tools to share their ideas, knowledge, and perspectives.*
Collaboration and relating to others	Students collaborate with others to achieve shared goals. They build positive relationships and contribute to the well-being of people and places. *They work productively with others; act with integrity and responsibility; respect different perspectives; and value diverse experiences, languages, and cultures.*
Self-management and self-regulation	Students take increasing responsibility for managing their thinking, emotions, behaviour, and motivation, and for organising time, resources and priorities, to achieve learning goals. *They set goals; monitor and reflect on their progress; use strategies that support their learning; and demonstrate resilience to persevere through challenges.*
Problem-solving	Students think critically, seek and apply knowledge purposefully, and identify and solve problems. *They make connections across learning; evaluate ideas and evidence; and respond thoughtfully to challenges and opportunities.*
Creativity	Students are curious, imaginative, and open to new possibilities. *They generate, test, and refine original ideas; explore different perspectives; and draw on knowledge creatively to deepen understanding and contribute to the world around them.*

As children move from early learning into schooling, they bring interests, knowledge, and capabilities developed through their experiences at home and learning through Te Whāriki, the National Curriculum for early childhood education (consisting of Te Whāriki a Te Kōhanga Reo, Te Ara Whānui, or Te Ara Māori pathways). Schooling progressively builds on these early foundations.

Capabilities are developed through learning across the curriculum; they are not taught separately from learning areas and subjects. Each learning area and subject provides different opportunities for students to strengthen these capabilities as they learn and apply knowledge and practices in increasingly complex ways.

Why this matters for students

These capabilities enable students to engage confidently in learning, and to use the knowledge and practices they gain to build relationships with others, participate thoughtfully in society, and thrive in a changing world. Each capability is important for enabling citizenship and supporting pathways into employment and future study.

A shared understanding of these capabilities that support students to grow as learners and people contributes to consistent and equitable outcomes.

How this is enacted by schools

- Model and reinforce these capabilities through teaching, learning, and assessment experiences, as well as everyday interactions, and support students to recognise how they are developing these capabilities.
- Work with students, their whānau, and communities to understand the aspirations they hold for students' future pathways and purposefully consider how these can be reflected through the growth of students' capabilities.

Mātairea
Supporting progress

Mātai ka rea, ka pihi hei māhuri.
Build and support progress.

In a snapshot what this is about

Students have their learning progress noticed, recognised, and responded to through timely and evidence-informed assessment – *supporting progress, growth, and success for all students.*

What this focuses us on

Designing and using assessments and assessment practices as an integral part of teaching and learning. This helps students, teachers, parents, and whānau notice, recognise and respond to learning progress and each student growing their ability to apply their learning.

Assessments should be timely and aligned to curriculum expectations so they generate useful information to inform teaching responses:

- In Years 0–10, learning area-specific progress markers describe the expected level of proficiency aligned to the teaching sequence progression, to support assessment as part of teaching and learning.
- In Years 11–13, subject-specific progress information supports assessment as part of teaching and learning. It also underpins the credentialling of learning achievement through the Foundational Award, the New Zealand Certificate of Education (NZCE), and the New Zealand Advanced Certificate of Education (NZACE) qualifications.

Different assessments serve different purposes. Some provide information about student progress and achievement in relation to curriculum expectations, while others help teachers identify specific strengths, needs, misconceptions, and next learning steps. While some nationally consistent assessments are required, no single assessment can provide a complete picture of a student's progress and achievement. Informed decisions about student progress draw on a range of assessment information.

Where appropriate, this will include evidence from tools and resources that support understanding of specific student learning progressions (e.g., language learning progressions for students learning English as an additional language, and the *Expanded New Zealand Curriculum* for students with complex learning needs).

Monitoring student learning progress

Years 0–8

Close monitoring of each student's learning progress is important in Years 0–8. This supports student needs being identified and responded to early, so that they transition into the secondary years well placed for learning success. This includes any ongoing additional support needs being understood.

Drawing on a range of assessment evidence and the Progress Markers in each learning area, teachers monitor each Years 0–8 student's progress by making informed decisions about progress against each strand of each learning area, and in relation to how that student is doing overall across the learning area.

The Progress Descriptors below provide a common language for describing teachers' informed decisions about how Year 0–8 students are progressing in relation to end-of-year curriculum expectations for their year level. Where students are studying a whole learning area at a higher year level than what they are enrolled in, then their progress should be considered against the year level they are studying.

For students in their first year of school, teachers should make an informed decision about progress after the first six months and after the first year at school (i.e. based on the student's start date). For students in Year 2 or above, informed decisions about progress should be made based on the school year. For students with additional learning needs who have individualised progress goals documented in a support plan, Progress Descriptors should generally still be used. In these cases, the descriptors reflect progress against that student's individual goals, rather than year-level curriculum expectations. Where appropriate, schools should maintain visibility of that student's progress towards curriculum expectations, alongside progress towards individual goals.

<table>
<tr><th>Progress Descriptor</th><th>What it means at mid-year</th><th>What it means at the end of the year</th></tr>
<tr><td>Emerging</td><td>Students are in the entry phase of learning.

Students will require targeted teaching, individualised responses, or additional support to enable meaningful progress to begin being made.</td><td rowspan="3">Learning progress and supports have not yet enabled expectations to be met.

Students may require further support as they engage in their next year of learning.</td></tr>
<tr><td>Developing</td><td>Students are making progress but learning is not yet on track towards meeting expectations.

Students may require changes in targeted teaching, individualised responses, or additional support to better support progress.</td></tr>
<tr><td>Consolidating</td><td>Students are meeting many expectations and are steadily strengthening understanding and application, and they are well placed to be proficient (or higher) by the end of the year.</td></tr>
<tr><td>Proficient

Exceeding</td><td>Students are meeting or exceeding expectations.

Students require opportunities for wider, deeper, and more complex learning.</td><td>Learning progress and supports have enabled expectations to be met or exceeded.

Students are well placed and supported for their next year of learning.</td></tr>
</table>

Years 9–10

The Progress Descriptors above must also be used in Years 9–10 to describe teachers informed decisions as they monitor student learning progress in the English, and Mathematics and Statistics learning areas. This supports coherency in how progress in literacy and maths is noticed, recognised and responded to as students begin to approach the time when this foundational learning can be credentialled as part of their qualifications.

Progress and assessment content specific to other Year 0–10 learning areas and the senior secondary subjects will be added in 2027. In the meantime, schools should continue using their existing practices.

Progress Markers are being progressively added into the learning area content.

Why this matters for students

Assessment information enables teaching to be tailored to student needs. Students start at different points, learn at different rates, and may require different supports and challenges to make progress. Assessment also helps students understand how they are progressing and what they need to learn next, supporting them to develop confidence and ownership of their learning.

Having a shared approach to understanding student progress and achievement against curriculum expectations, including some nationally consistent assessments, supports informed decision-making to improve students' educational outcomes at both the school and system levels.

How this is enacted by schools

- Use assessment as part of teaching and learning to notice, recognise, and respond to evidence of students' progress and achievement, including from nationally consistent assessments (set out further below).
- Provide feedback that recognises students' strengths, supports confidence and motivation, and helps students understand their progress, identify next learning steps, and adjust their own strategies for supporting progress in learning.
- Take all reasonable steps to address barriers associated with the environment, equipment, or engagement to enable students to successfully participate in and demonstrate their knowledge during assessment.
- Establish and maintain a coherent school-wide approach to assessment of all students across the curriculum, ensuring evidence-informed assessment approaches and tools aligned to the curriculum are in place and used consistently and effectively.
- Ensure that each student's overall progress and achievement against curriculum expectations is monitored through informed teacher decisions that are based on a range of evidence. This includes describing progress using the Progress Descriptors (set out above).

Nationally consistent assessment requirements

- Schools must ensure that the following nationally consistent assessments are undertaken:
  - Ministry of Education Phonics Checks with each student **at the following two timepoints in the first 12 months at school** (starting in Years 0–1), to provide an early indication of how students are progressing with phonics, a key foundation of literacy learning:
    - at **20 weeks** at school (after approximately two terms of schooling)
    - at **40 weeks** at school (after approximately four terms of schooling).
  - Twice-yearly assessments for each student in **Years 3–8** to monitor progress in reading, writing, and mathematics using one of the following tools:
    - SMART (Student Monitoring, Assessment, and Reporting Tool), provided by the Ministry of Education
    - PATs (Progressive Achievement Tests), provided by the New Zealand Council for Educational Research.
- Where a specified assessment is not appropriate for assessing the learning progress of students with additional learning needs, or because of their language pathway, alternative assessment tools, methods, or arrangements must be used to assess progress in literacy and communication in the first 12 months of school, and reading, writing, and mathematics in Years 3–8.
- Where an alternative assessment is used, an exemption from the specified assessment must be recorded, along with the reason for the exemption.
- Alternative assessment arrangements must be agreed in partnership with the student and their whānau as part of a support plan and align with the relevant individualised progress goals in that plan.

These requirements were included in earlier National Curriculum Statements that came into force at the start of 2026, and must continue to be met (no transition period applies). This includes the use of Progress Descriptors for informed decisions about student progress and achievement in English, and Mathematics and Statistics.

Mātaiaho
Learning areas and subjects

Mātai rangaranga te aho tū, te aho pae.
Weave the learning strands together.

In a snapshot what this is about

Students are taught a common set of knowledge and practices through learning areas and subjects that clearly define the content for each year level – *providing clarity about curriculum expectations and learning over time.*

What this focuses us on

Making sure all students are taught the knowledge and practices set out year-by-year in the learning areas and subjects. These are the primary basis for curriculum design, planning, teaching, assessment, and reporting. Learning areas organise teaching and learning across Years 0–10, providing a broad foundation of learning to all students. In Years 11–13, the curriculum is organised into subjects that provide opportunities for greater depth, specialisation, and pathway choice.

The year-by-year teaching sequences in the learning areas and subjects are designed to support coherent and cumulative progression over time. Teaching is generally to be targeted to the content for the year-level students are enrolled in. This demands a focus on high expectations for all students. Teachers actively support students to access and progress through the knowledge and practices set out in the learning areas and subjects. They ensure opportunities to learn are not limited by assumptions about students' abilities or future pathways.

Some students may have patterns of learning that require teaching and learning to be sequenced and paced differently to make meaningful progress. Schools should use the Expanded New Zealand Curriculum to support these students, while still generally targeting teaching to the year-level content, so students experience the full breadth and depth of the curriculum.

Some students may need to be provided with opportunities for wider, deeper, and more complex learning. This can include offering flexibility, choices, and additional support within the teaching of the year-level content, so students can enhance their strengths and lean into passions. Some students may also need extension or access to teaching of content at a higher year level (including accessing subjects or post-school study opportunities early), so they can continue progressing in their learning.

Languages in The New Zealand Curriculum

The New Zealand Curriculum is designed to develop literacy in English. Schools offering bilingual and immersion education through other languages may need to adapt teaching and assessment to support development of literacy (including oral language) in the target language before explicitly teaching and assessing English.

Some teaching of te reo Māori is integrated into the required learning areas (e.g., the teaching of specific kupu and concepts that are unique to te ao Māori). Schools are encouraged to provide further opportunities for their students to learn and use te reo Māori. This is supported by a teaching sequence for te reo Māori within the Learning Languages learning area, and by the Years 11–13 Te Reo Māori subject. Schools may choose to offer bilingual education through te reo Māori using The New Zealand Curriculum but should note that Te Marautanga o Aotearoa pathway is designed for bilingual education across the schooling system. Students who complete the Year 13 Te Reo Māori subject in The New Zealand Curriculum early can be supported to go on to study the Years 11–13 Te Reo Rangatira subject.

The Learning Languages learning area is intended for students who are learning an additional language for the first time. Teaching sequences for New Zealand Sign Language and several Pacific, Asian, and European languages are included within this learning area and are available as Years 11–13 subjects. The teaching sequences may also be useful for heritage language learners and in bilingual or immersion settings, where teachers should consider students' existing language proficiency, cultural knowledge, and experiences when determining appropriate pathways for language development and extension.

Why this matters for students

Clearly defined knowledge and practices that students are to be taught each year of schooling provides for equity and excellence by ensuring that every student who attends a State school has access to a rich and ambitious curriculum. Year-by-year curriculum expectations provide greater certainty about what students have previously been taught, supporting smooth transitions between schools and curriculum pathways.

Through engagement with this knowledge and these practices, students develop capabilities and understandings that equip them to pursue pathways into future study, training, or employment. Senior secondary subjects in the curriculum are credentialled through the NZCE and the NZACE, ensuring all students have access to these national qualifications.

How this is enacted by schools

Schools are required to provide all Years 0–10 students with effectively taught programmes in:

- English, in full as set out in this learning area
- Mathematics and Statistics, in full as set out in this learning area
- Science, in full as set out in this learning area
- Social Sciences, in full as set out in this learning area
- Health and Physical Education, in full as set out in this learning area (under section 51 of the Act, a parent may request, in writing, that their child is released from parts related to sexuality education)
- Technology, in full until the end of Year 8, and then, in **both** Year 9 and Year 10, making sure students are taught the 'Design, Make and Innovate' strand through **at least two** of the other strands, as set out in this learning area (the two selected strands can be different in Year 9 and Year 10)
- The Arts, in full until end of Year 8, and then making sure each student is taught **a minimum of one** strand in Year 9, and one strand in Year 10, as set out in this learning area (the strands can be different in Year 9 and Year 10).

Note that, in Years 9–10, teaching the 'Design, Make and Innovate' through two of the other strands in Technology provides an equivalent amount of teaching and learning as the teaching of one discipline-specific strand in The Arts.

Schools are encouraged to offer language learning opportunities in Years 7–10, noting that:

- the relevant teaching sequence in the Learning Languages learning area must be used for languages included in the curriculum
- as set out in section 127(2)(e) of the Act, schools must take all reasonable steps to provide for students to be taught, and to learn, in te reo Māori on request of their parents or immediate caregivers.

For senior secondary students, schools are also required to:

- from 2028, provide all **Year 11** students with effectively taught programmes in:
  - English, in full as set out in this subject
  - Mathematics and Statistics, in full as set out in this subject
  - Science, in full as set out in this subject.
- offer students a choice of a range of Ministry of Education-led subjects and/or industry-led subjects from across the curriculum in Years 11–13, making sure students can choose subjects that lead to a wide range of pathways
- provide all students in Years 11–13 with effectively taught programmes in at least **five** curriculum subjects (Ministry-led and/or industry-led) in each school year, and more subjects if appropriate, covering the required content for each subject in full
- make sure that each student's programme of learning in Years 11–13 will support them to develop a coherent set of skills, knowledge, and experiences that support a pathway to further study, training, or employment
- support students to access subjects that reflect their emerging aspirations, which may include providing additional scaffolding and support to enable a student to access a subject they have not studied at earlier year levels.

At all year levels (Years 0–13), schools may offer an adapted teaching and learning programme (i.e., a programme that does not fully meet the requirements above) to meet a student's specific learning needs:

- this flexibility does not detract from the focus on schools taking all reasonable steps to enable each student to access and progress through the year-by-year teaching sequences for each learning area and subject
- these programmes must align as closely as possible to the learning opportunities set out for all students in the curriculum.

Examples of programme adaptions a school may provide a student, with the agreement of that student and their whānau, include:

- enabling that student to work towards individualised progress goals, agreed as part of a support plan, that will best meet the student's needs and, where appropriate, help accelerate the student's learning progress towards curriculum expectations
- varying the sequence or pace of teaching and learning to reflect that student's pattern of learning, agreed as part of a support plan, so they can make meaningful progress and access the full breadth and depth of the curriculum
- enabling access to some of the curriculum (including subjects) at a higher year level than the year that the student is enrolled in, so they can continue progressing in their learning
- enabling access to post-school study opportunities as part of that student's programme (if they have already completed a Year 13 subject), so they can continue progressing in their learning
- being taught fewer than five subjects in a school year, or studying a year-level subject over more than one school year, agreed as part of a support plan, so that that student can engage and progress in their learning.

Further enactments specific to Years 11–13 may be added for 2028 on.

Mātaioho
School teaching and learning programmes

Mātai oho, mātai ara, whītiki, whakatika.
Awaken, arise, and prepare for action.

In a snapshot what this is about

Students experience coherent teaching and learning programmes that are deliberately designed and informed by evidence – *bringing the curriculum to life for students in ways that support access, progress, and success.*

What this focuses us on

Designing quality teaching and learning programmes to bring the curriculum to life for students. Effective programme design and delivery includes ongoing monitoring, evaluation, and improvement. Leaders and teachers draw on relationships with the community and whānau to enrich the curriculum for students.

To support the secure development of important learning over time, programmes should:

- Be deliberately planned, sequenced, and paced, so learning builds coherently and cumulatively within and across years of schooling. This includes supporting students to:
  - draw on prior knowledge
  - engage deeply with new learning
  - strengthen understanding through practice and application
  - transfer learning to new contexts.
- Allocation of teaching and learning time, including the explicit teaching of literacy and mathematics, particularly in Years 0–8. This includes:
  - meeting minimum teaching and learning time requirements
  - intentionally planning for, teaching, assessing and responding to student progress in reading, writing, and mathematics.
- Integrate learning across learning areas where this supports coherent and meaningful connections between knowledge and practices, while ensuring the distinct knowledge and practices of each learning area remain visible. This includes maintaining students' access to year-level knowledge and practices, clear pathways to subjects, and sufficient opportunities to develop and strengthen the knowledge and practices of each learning area. It also includes considering the most powerful ways to integrate reading, writing, and mathematics with content from across the learning areas.
- Ensure all students have access to the year-level knowledge and practices they are required to be taught. This includes providing sufficient additional support, accommodation, scaffolding, acceleration, extension, and alternative pathways. Doing so enables access, engagement, progress, and achievement for each student.

Minimum teaching and learning time requirements for reading, writing, and mathematics

For students in Years 0–8, schools must ensure that teaching and learning programmes provide for all students to access, engage, and succeed in:

- 10 hours per week of teaching and learning focused on progress and achievement in reading and writing
- 5 hours per week of teaching and learning focused on progress and achievement in mathematics.

Where reading, writing, or mathematics teaching and learning occurs within learning areas other than English or Mathematics and Statistics, students' progress in reading, writing, or mathematics must still be explicitly planned for, monitored, and supported. Oral language plays a critical role in the development of reading and writing, particularly in the early phases of learning.

The terms 'oral language', 'reading', and 'writing' encompass a range of communication modes and methods, including spoken languages and New Zealand Sign Language, as well as augmentative and alternative communication (AAC) and Braille.

For students with additional learning needs, different teaching time arrangements for reading, writing, and mathematics may be needed for a period of time. Any variation to these time requirements should be agreed as part of a support plan developed in partnership with the student and their whānau.

The minimum teaching and learning time requirements above were included in earlier National Curriculum Statements, which came into force at the start of 2024 and must continue to be met (no transition period applies).

Teaching in multi-level classrooms

For some schools it may be necessary to organise students into multi-level classrooms. Where this is necessary, programmes must be deliberately planned and monitored to ensure each student is taught the required curriculum content over time, aiming to cover it within the phase specified.

In Years 0–11, schools should take all reasonable steps to make sure that programmes are designed to teach students the specified content for their year level. Schools may need to adjust the order in which they cover some of the content to practically manage the simultaneous teaching of students in multiple year levels. This flexibility does not extend to structured teaching of:

- literacy in Years 0–6
- mathematics in Years 0–8.

For Years 12–13 subjects, schools must cover the content for the subject year level at which the student is studying (recognising that some students may study a subject at a different year level to their age). This content is what is assessed and credentialled through the NZCE and NZACE qualifications.

Why this matters for students

Clear, well-designed programmes ensure all students experience the full breadth and depth of the curriculum, and their learning progresses at an appropriate pace over time.

The professional judgements leaders and teachers make when designing their programmes are central to bringing the curriculum to life in ways that reflect the school's communities and its strategic priorities.

How this is enacted by schools

- Use the year-by-year teaching sequences to plan coherent teaching and learning programmes within and across years of schooling, building on prior learning and supporting progression over time in each learning area and subject.
- Make deliberate decisions about the allocation of teaching and learning time across learning areas and subjects to ensure students can access, and become secure in, the knowledge and practices they are required to be taught.
- When deciding how to meet the minimum teaching and learning time requirements for reading, writing, and mathematics in Years 0–8 (set out further above), consider:
  - the phase of learning, each student's age and specific needs, and the school's approach to the design of teaching and learning programmes
  - the balance of dedicated reading, writing, or mathematics blocks or lessons, and time spent developing this knowledge and practices through the context of learning areas
  - the need to break up dedicated blocks or lessons into smaller blocks or lessons that equal an hour (rather than being a full hour block/lesson), whether at the class level or for specific students if they would benefit from more manageable chunks of learning throughout the day
  - that student participation in assessment activities will form part of teaching and learning time in some weeks.

Mātaiahikā
Relationships with the community

Mātai kōrero ahiahi.
Keep the hearth occupied, maintain the stories by firelight.

In a snapshot what this is about

Students learn and use knowledge and practices in contexts that make meaningful connections to people, places, communities and the changing world – *enriching learning, connecting to communities, and expanding horizons.*

What this focuses us on

Making purposeful decisions about how best to bring the curriculum content to life for students and expand their learning into broader contexts that matter to each school's community.

Strong, learning-focused relationships with students, their whānau, and communities help leaders and teachers purposefully select, and explicitly teach, additional knowledge and experiences that provide authentic teaching and learning contexts. This may include local, national and international events, as well as learning about people, places, histories, and cultures. In the senior secondary years, this can support student pathways through work-based learning, internships, and community experiences.

Working with hapū and iwi, schools may choose to include local mātauranga in their teaching and learning programmes. These partnerships respect the authority, cultural processes, and responsibilities of local mātauranga and ensure it is used appropriately.

Schools may also include additional content and learning experiences that reflect the priorities of their school communities, or their school's special character.

Why this matters for students

Knowing students' interests, aspirations, and backgrounds helps teachers and leaders be purposeful in how they contextualise and extend the knowledge and practices in the curriculum. This supports each student's sense of belonging and expands their horizons. Deepening students' understanding of their community and the world around them helps them use their knowledge to contribute to their whānau, community and society.

How this is enacted by schools

- Build strong relationships with students, their whānau and communities, including hapū and iwi, to identify opportunities for the inclusion of additional knowledge, histories, experiences, and contexts.
- Be purposeful when selecting and teaching additional knowledge, histories, experiences, and contexts, so that these deepen students' understanding of the knowledge and practices set out in the curriculum and expand their horizons and connection to communities.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

2 English (Years 0-10)

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Whaowhia te kete mātauranga.

Fill the basket of knowledge.

This whakataukī acknowledges the lifelong and collective journey of learning. The English Learning Area supports the development of a kete of knowledge in language and literature, enriched by diverse texts, voices, and perspectives.

English is the study of language and texts: how language works, how texts create meaning, and how people communicate ideas, experiences, and perspectives. It equips students with knowledge of the codes and conventions of language and texts. Students are taught to create their own texts with purpose and confidence, as they develop an appreciation of the beauty and richness of classic and contemporary literature.

Through the study of English, students master foundational literacy knowledge and practices. They engage with and independently compose increasingly complex texts in a variety of forms, learning to explore ideas that are evolving, contested, or open to interpretation.

The English Learning Area provides students with the concepts and skills to understand global literary traditions, and the bicultural and multicultural literary heritage of New Zealand. As readers, they become thoughtful and discerning textual critics and gain insights into the diversity and complexity of human experience. As authors, they learn how to craft texts that express their ideas with clarity, creativity, and control.

As students progress through English, they deepen their understanding of how language and texts provide a space for expression and experimentation. Creating and responding to texts deepens students' understanding of themselves and others, and enables them to participate actively in local, national, and global conversations.

The English Learning Area prepares students with the knowledge and practices to access related curriculum subjects for Years 11–13.

Learning area structure

Strands

In English Years 0–8, the teaching sequence is organised into three strands:

- **Oral Language** focuses on teaching students to communicate, express themselves, and interact effectively. It develops students' understanding of spoken and signed languages, including New Zealand Sign Language, and for non-verbal students, any first language communication methods such as alternative and augmentative communication (AAC).
- **Reading** focuses on teaching students to decode, make meaning from, and think critically about texts. It develops students' understanding of how to read fluently, comprehend a range of texts with attention to audience, purpose, and form, and engage with ideas and perspectives.
- **Writing** focuses on teaching students to write for a variety of purposes, using the codes, conventions, and structures that enable others to understand what they have written. It develops students' proficiency in transcription skills, composition, and writing processes.

In Years 9–10, the teaching sequence is organised into two strands:

- **Text Studies** focuses on teaching students to expand their knowledge of a broader range of literary and non-fiction text forms. It develops students' understanding of textual features, literary techniques, and the impact of historical, cultural, and social contexts on texts.
- **Language Studies** focuses on teaching students how to craft written, visual, and oral texts for a variety of purposes and audiences.

Organisation of the teaching sequence

The teaching sequence is organised by two components – knowledge and practices.

Knowledge sets out the scope of content to be taught. These statements are more expansive than in past curricula, because they are specific about how deep to go at each year level. The practices set out the disciplinary skills and applications to be taught. Neither the knowledge, nor the practices, are written as achievement objectives. They should be read as teaching requirements.

The knowledge and practices relate to each other but are not an exact match. Sometimes a practice will connect to more than one knowledge statement. Other times there will be knowledge statements that do not have an aligned practice. This is because much of the knowledge will be developed and consolidated through explicit teaching or the general learning activities related to this teaching.

The direction of the relationship between knowledge and practices is not fixed. Sometimes a teacher will begin by teaching the knowledge then use the practices to consolidate it. Other times the teacher will start by teaching a practice and making explicit the knowledge. It is the teacher's decision-making that establishes the direction of travel between knowledge and practice, makes knowledge explicit, and brings the teaching sequence to life.

Teaching considerations are included to provide additional support for teachers using structured literacy approaches.

The importance of community context

Teachers enrich the teaching sequence and give it meaning by connecting it to directly relevant and visible examples from the local context: people and places, te ao Māori, and the lives of students and their communities.

It is important to note that while the teaching sequence includes prescribed knowledge and practices, examples and contexts that include an 'e.g.' are illustrative. These examples are intended to provide guidance but not to mandate what is to be taught.

Progress markers

Progress markers are located after the teaching sequence. They describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning.

Glossary

To support consistency in understanding disciplinary terminology, please refer to the supplemental glossary provided.

Overview of each phase of teaching

In Phase 1 (Years 0–3), teachers support students to: build foundational oral language, reading, and writing skills through structured literacy approaches. Oral language is a key focus, supporting students to express ideas and understand others. Teachers introduce shared language codes and conventions such as phonics, grammar, punctuation, and text structure, which underpin reading comprehension and written expression. Explicit instruction in letter formation supports fluency and confidence in writing. Through reading, creating, and sharing texts, teachers foster connection, understanding, and a love of language. Students are supported to make connections between texts and their own experiences and begin to explore how texts can be interpreted in different ways. This lays the groundwork for critical analysis and literacy across the curriculum.

In Phase 2 (Years 4–6), teachers support students to: develop literacy as a foundation for learning across all areas. Structured literacy approaches continue, with a shift in emphasis to components that take longer to develop, such as vocabulary and comprehension. Teachers create regular opportunities for oral language use to support knowledge-building through discussion. Reading instruction consolidates word recognition, deepens comprehension, and introduces critical analysis of context and purpose. Students explore written, oral, visual, and, from Year 6, digital and media texts. Writing instruction supports increasing accuracy, creativity, and purpose, with attention to how language conventions shift depending on context, audience, and purpose. Through purposeful text selection and discussion, teachers help students explore how stories shape understanding of people, places, and ideas.

In Phase 3 (Years 7–8), teachers support students to: deepen subject-English disciplinary knowledge through explicit instruction on oral language, reading, and writing. Literacy teaching prioritises components that take longer to develop, such as comprehension, vocabulary, and oral language, while continuing to consolidate fluency and spelling. Teachers support engagement with increasingly complex texts, including those by authors representative of New Zealand's bicultural and multicultural heritage. Students are taught to analyse how texts are structured, how language shapes meaning, and how style adapts to purpose and audience. Teaching also introduces how texts, including digital and media texts, represent people, places, and ideas, and how context influences interpretation. This establishes a strong foundation for disciplinary English in Year 9.

In Phase 4 (Years 9–10), teachers support students to: extend students' subject-English disciplinary knowledge through integrated study of texts and language. Drawing on the strands of Text Studies and Language Studies, teachers support students to engage with complex ideas across a wide range of literary and non-fiction texts. Text Studies enables students to examine how texts reflect and respond to historical, cultural, and social contexts, and how meaning shifts with perspective and interpretation. Language Studies strengthens fluency and control in creating texts across written, oral, visual, and digital modes. Teachers introduce literary tradition, showing how authors use recurring features to shape meaning and guide audience expectations. Texts from New Zealand's literary tradition, including bicultural and multicultural voices, are used to explore national and global conversations. Students also learn to critically evaluate how digital and media texts are constructed and position audiences. This prepares them for deeper literary analysis, more complex text creation, and the broader demands of senior secondary English.

Capabilities across the phases

Across the four phases, English provides rich opportunities for students to develop the capabilities that support communication, literacy, critical thinking, and engagement with language and texts. Through listening, speaking, reading, viewing, writing, creating, and responding to texts, students develop **communication** as they express, interpret, and justify meaning for different audiences and purposes; **collaboration** as they engage in discussion, build on each other's ideas, and consider different perspectives; **self-management** as they reflect on their use of language, monitor progress, and refine their work; **problem-solving** as they analyse texts, evaluate interpretations, and make purposeful language choices; and **creativity** as they craft texts and express ideas in original and imaginative ways. Together, these capabilities enable students to participate confidently in learning, work, and local, national, and global conversations.

Phase 1 (Years 0–3) teaching sequence

Teaching sequence guidance

This section provides guidance about structured literacy approaches, English language learners, and working with texts to support effective teaching of the English Learning Area's sequence statements.

Structured literacy approaches

Structured literacy approaches are evidence-based approaches to literacy instruction that are explicit, systematic, and cumulative. For the purposes of communication, reading, and writing, these approaches incorporate the following components:

- oral language, encompassing spoken and signed languages, including New Zealand Sign Language (NZSL), and, for students who are non-verbal, any first language communication methods a student uses, such as augmentative and alternative communication (AAC) and expressions such as vocalisations, gestures, movements, and images
- phonemic awareness
- systematic synthetic phonics to develop decoding and spelling skills
- handwriting
- vocabulary
- morphology
- syntax
- fluency
- text structure
- writing processes
- comprehension.

These components are reflected in the content of the English teaching sequence statements. Systematically and explicitly teaching these components to novice learners strengthens their understanding, helps to manage their cognitive load, and maximises their progress in acquiring literacy. However, structured literacy approaches do not focus only on what is taught; how literacy is taught is equally important. Teachers can use teaching resources to support structured literacy approaches to guide their implementation of these components. Teacher guidance for accelerating progress in literacy is also available to support teachers to meet the needs of students who need targeted support.

During the first three years, there is a major focus on those components that are usually mastered in a relatively short time frame, including phonemic awareness, systematic synthetic phonics, and handwriting.

Those structured literacy approach components that take a lifetime to master, such as vocabulary knowledge and comprehension, are also developed from the first day of school through explicit and systematic teaching of oral and written language. From day one, for example, comprehension skills can be developed through daily reading to students, and written composition skills can be developed through shared writing led by the teacher.

English Language Learners (ELLs)

Students learning English as an additional language are likely to need targeted support to learn English for everyday communication and to access the academic language of the curriculum. They may also begin learning English for the first time at any year level.

Teachers hold high expectations for every student and are prepared to accelerate teaching programmes for students who are making progress ahead of curriculum expectations. New Zealand-based research shows that new-entrant English-language learners can achieve decoding proficiency similar to that of other students in their first year at school.

Teachers use the English Language Learning Progressions (ELLP) and English Language Learning Progressions (ELLP) Pathway to plan targeted language support for new learners of English. These learners need a strong oral-language foundation to support their language and literacy development. Teachers also support bilingual and multilingual students to connect with and use their first and heritage languages as valuable resources to progress learning and strengthen language and literacy outcomes.

Working with texts

Working with texts is at the core of English. How texts are used and how they are chosen are important considerations.

Teachers create conditions that foster a love of reading by ensuring students experience both success and enjoyment. Although not every student will develop a passion for reading, teachers play a key role in increasing the likelihood. Teachers encourage reading for pleasure by introducing a wide range of texts through read-alouds, encouraging student choice, and providing opportunities for students to share their favourite texts. Supporting reading at home further strengthens these habits and builds enjoyment beyond the classroom.

Although reading and writing are described in separate strands, they are used together from the beginning of school. Texts that students read or have read to them are used as models for their writing, and writing is often a response to what they have read or listened to.

Teachers can support effective engagement with texts through the following practices:

- Read rich-language texts to students daily. Select texts that are fun and that speak to students' interests, identities, languages, and cultures. Read-alouds provide opportunities for students to enjoy and understand books that are above their decoding level. They also build students' knowledge of vocabulary, book language, text types, text structures, text purposes, and love of reading.
- Provide decodable (phonically controlled) texts for students to practise recently taught grapheme–phoneme correspondences. Although comprehension opportunities will be less complex in these texts than in those you read aloud to students, meaning-making also remains an important focus.
- Use less-constrained texts to develop deeper reading-comprehension skills and enable statistical learning once students have built sufficient decoding knowledge. In the context of reading, statistical learning is the ability to recognise patterns and regularities in written language. It is a form of implicit learning and includes becoming aware of the probability that a particular grapheme will correspond to a particular phoneme.
- Select texts that provide opportunities to strengthen knowledge and understanding of a wide range of New Zealand perspectives when making meaning.

The texts that students read become increasingly complex over time. During Years 0–3, the focus will be on written texts. Many of these texts will also include visual features such as illustrations.

Deep comprehension of texts is grounded in the activation of prior knowledge and accumulation of new knowledge — what students already know shapes how they understand new information, making knowledge itself a powerful tool for meaning-making. Readers can relate ideas in texts to their personal experiences and prior knowledge by identifying relevant connections and reflecting on how these connections influence their understanding and interpretation.

The text series referred to on the next few pages has been specifically designed for students in New Zealand, so they can see themselves and their communities reflected in what they read. These texts include stories and ideas that value te ao Māori and Māori perspectives and works by Pacific authors and others who have made New Zealand their home.

Noticing, recognising, and responding to students' strengths and needs

Except when they are specifically learning to decode text or reading for pleasure, students who are still consolidating their decoding skills need to access year-level texts to develop skills and knowledge (including vocabulary, comprehension, and content knowledge) alongside their peers. Help students do this by adapting the relevant supports and scaffolds, rather than by simplifying or modifying texts. An effective way to accelerate students' learning is to work with a small group to explore the content of year-level texts together, explicitly teaching them the features of year-level texts that carry meaning. This will enable them to make sense of texts that are above their traditional 'instructional level'.

Students who need to accelerate their decoding skills will continue to require frequent, intensive, and explicit teaching and practice in flexible small groups, targeting their decoding needs. Although fluent readers may still work with simple texts, particularly to reduce cognitive load when new skills or concepts are being introduced, they will be working predominantly with texts that are at least at their year level. This does not mean that teachers should prevent able readers from reading more complex texts; most texts will be at their year level or above. Students who reach decoding mastery at an accelerated rate of progress need opportunities for enrichment and extension in other structured literacy approach components, such as vocabulary and comprehension, and ample opportunities to read increasingly challenging texts.

Student-read texts for the first six months at school

During their first six months at school, students are likely to be reading decodable texts in which single-consonant, short-vowel, and consonant-digraph grapheme–phoneme correspondences are practised in connected text.

These include texts at the Kākano level of the Ready to Read Phonics Plus scope and sequence. These texts have been designed around a scope and sequence of grapheme–phoneme correspondences and include:

- a simple narrative with a clear beginning, middle, and end
- some high-frequency words.

Student-read texts for the second half of the first year at school

During their second six months at school, students are likely to be reading decodable texts in which consonant patterns, adjacent consonants, and a range of long-vowel grapheme–phoneme correspondences are practised in connected text. These include texts at the Tupu and Māhuri levels of the Ready to Read Phonics Plus scope and sequence. These texts are designed around a scope and sequence of grapheme–phoneme correspondences and include:

- a variety of sentence structures, including compound and some complex sentences, with an increasing number of high-frequency words
- a narrative that has a beginning, middle, and end and that may include a problem and a resolution.

As soon as students can accurately decode texts with words that contain consonant digraphs and adjacent consonants and have learnt long-vowel patterns from early in the phonics scope and sequence, they will be reading a wide range of carefully selected texts with teacher support in ways that align with structured literacy approaches. These texts could include Ready to Read colour-wheel books up to Green level. They will include:

- generally familiar contexts and settings, one text form, and one main storyline or topic
- content that is mostly explicitly stated but also some implicit content that provides opportunities for simple inferences
- dialogue between easily identified speakers
- illustrations that support and extend the meaning but do not exactly match the words
- sentences that run over more than one line without splitting phrases
- topic words and interest words (including a wide range of regular and irregular verbs and some adjectives and adverbs) that are likely to be in a reader's oral vocabulary and whose meaning is strongly supported by the context or illustrations
- a range of punctuation, including speech marks and commas, to support phrasing and meaning
- some visual-language features, such as diagrams or speech bubbles.

Student-read texts for the second year at school

Early in their second year of school, students are likely to be reading decodable texts in which r-controlled vowels, alternative spellings, diphthongs, and morphemes are used in connected text. These could include texts at the Māhuri and Rākau levels of the Ready to Read Phonics Plus scope and sequence. These texts are designed around a scope and sequence of grapheme–phoneme correspondences. They include:

- a narrative that has a beginning, middle, and end and that may include more than one problem and resolution
- a variety of sentence structures, including complex sentences.

Students will also be reading a wide range of carefully selected texts (e.g. Ready to Read colour-wheel books at Orange and Turquoise levels) in ways that align with structured literacy approaches. These texts will have characteristics that include:

- some settings and contexts that may be outside the students' prior knowledge but that they can easily relate to
- a mix of explicit and implicit content that provides opportunities for simple inferences
- illustrations that support the meaning and that may suggest new ideas or viewpoints
- mostly familiar words but some new topic words and descriptive language (e.g. synonyms, definitions, or explanations) whose meaning is supported by the context
- visual-language features, such as labelled diagrams, inset photographs, and bold text for topic words linked to a glossary.

Student-read texts for the third year at school

Students will be reading fiction and non-fiction texts of varying lengths, such as Ready to Read colour-wheel books at Purple and Gold levels, Junior Journals, CHAPTERS, and texts from other sources, in ways that are aligned with structured literacy approaches. These texts will have characteristics that include:

- some unfamiliar contexts and settings with shifts in time and place, many characters and events, and more than one storyline in narrative texts
- language, settings, and contexts that reflect New Zealand's unique bicultural and multicultural heritage, including kupu Māori and culturally grounded narratives, experiences, and perspectives
- a variety of sentence structures, including complex sentences
- frequent use of dialogue, some of which is not explicitly attributed, and more than one character speaking on a page
- some unfamiliar words and phrases whose meanings are supported by the context or illustrations, including descriptive vocabulary, subject-specific vocabulary, and commonly used words with multiple meanings
- a mix of explicit and implicit content, requiring students to make connections between ideas expressed in the text or illustrations and their prior knowledge in order to make simple inferences
- some pages with no illustrations
- visual-language features, such as subheadings, text boxes, footnotes, glossaries, indexes, diagrams, and maps, that are clearly explained and linked to the body text
- ideas and information organised in paragraphs
- content that encourages critical analysis by raising wonderings and questions in the mind of the reader within texts and across texts.

These texts will include a range of poetry, children's literature, visual and graphic texts, and informational texts from a variety of sources.

Oral Language

Oral Language		Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
		During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
Communicating and Presenting	**Verbal reasoning**	• A question asks something, and often begins with words such as who, what, where, when, why, or how. • Words such as 'because' and 'so' are used to explain why something happened (e.g. 'He fell because the floor was slippery' or 'The floor was slippery, so he fell').	• Clarification questions (e.g. 'What do you mean …?', 'Can you explain …?') are used when something is confusing, unclear, or needs more detail. • If/then sentences can show what might happen when something else happens (e.g. 'If it's raining, then we stay inside').	• 'Why' questions show what caused something to happen. • 'How' questions help explain the way something works, how something happens, or how to do something. • Phrases and words used to show that one thing depends on another include: ○ if … then … (e.g. 'If the sun is shining, then I must wear a hat') ○ when (e.g. 'When the sun shines, I must wear a hat') ○ unless (e.g. 'Unless I wear a hat, I can't go out in the sun') ○ as long as (e.g. 'As long as it is sunny and hot, I must wear my hat').	• Closed questions (e.g. 'Do you know …?', 'Is it true that …?') are useful for confirming facts or checking understanding because they encourage brief, specific responses. • Open-ended questions (e.g. 'Why …?' or 'How …?') encourage extended thinking and elaboration. • Words and phrases such as 'might', 'could', 'maybe', and 'what if …' help explore different possible causes and predict what could happen next (e.g. 'What if it rains?', 'Maybe she forgot her lunch', 'He might be late').	• Asking and answering who, what, where questions • Linking actions and outcomes using 'because' or 'so'	• Asking and answering clarification questions • Explaining motives and outcomes using if/then statements	• Asking and answering why and how questions to explain ideas • Explaining how and why people make choices or events occur, using cause-effect and if/then reasoning	• Asking and answering open-ended questions to explore ideas and cause and effect • Suggesting alternative causes or outcomes for actions by considering if/then scenarios and predicting results
		Teaching Considerations: Verbal reasoning **During the first year** • When speaking, most sounds will typically be articulated correctly at school entry, taking into consideration students' dialects and accents. A few sounds can take longer to develop such as /s/, /z/, /l/, /sh/, /ch/, /zh/, /r/, and /th/. • If students are still mispronouncing words with adjacent consonants (e.g. 'stop', 'green') and multi-syllable words (e.g. 'hospital', 'helicopter') after a year at school, teaching support can be found in the teacher guidance for accelerating progress in literacy. **During the second year** • When speaking, most sounds will typically be articulated correctly, including in words with adjacent consonants and multiple syllables, taking into consideration students' dialects and accents. • If students are still misarticulating /s/, /z/, /l/, /sh/, /ch/, and /zh/, teaching support can be found in the teacher guidance for accelerating progress in literacy. **During the third year** • When speaking, most sounds and words will typically be articulated correctly, taking into consideration students' dialects and accents. • If students are still misarticulating /r/, voiceless /th/ (as in 'thin') and voiced /th/ (as in 'this'), teaching support can be found in the teacher guidance for accelerating progress in literacy. **All years** • For emergent bilingual and multilingual learners, seek information about the phonemes present in their known language(s). English phonemes that are not present in their other language(s) are likely to need careful teaching and practice.							
	Presenting to others	• Reciting a text or song involves remembering the words and speaking or singing in time with the group.	• Oral presentations are spoken performances where individuals or groups communicate ideas, information, or stories to an audience.	• Oral presentations often include visual and written aids, notes, or prompts that support memory and presentation organisation.	• Reciting items (e.g. short texts or songs) together with others	• Reciting items (e.g. short texts or songs) independently	• Preparing and presenting short recitations and oral presentations on a topic, using visual or written scaffolds	• Preparing and confidently presenting short recitations and oral presentations on a topic, using independently prepared prompts	

Oral Language		Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
		During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
		• Non-verbal communication — such as facial expressions, gestures, body language, and posture, and proximity — ideally reinforces spoken messages. • Speaking loudly can signal confidence, anger, urgency, excitement, or an important point; speaking softly can signal hesitancy or calmness. • Speaking fast can signal nervousness, excitement, or urgency; speaking slowly can signal seriousness, thoughtfulness, or an important point.				• Using facial expressions and gestures that support meaning • Speaking with appropriate, audible volume so they can be heard		• Using non-verbal communication to support the message being communicated • Adjusting volume and pace	• Using non-verbal communication to support the message being communicated • Considering position and posture when addressing an audience • Experimenting with volume and pace to convey meaning
		Teaching Considerations: Non-verbal communication **All years** • Be mindful of cultural differences and unique neurodivergent preferences when teaching about non-verbal communication, as these can influence students' interpretations, degree of familiarity, and comfort.							
	Listening and responding	• Active listening involves giving full attention to a speaker, including their verbal and non-verbal cues, to understand their message. • Effective conversations involve active listening, taking turns, sharing opinions and ideas, asking thoughtful questions, and responding respectfully.			• Effective discussions involve actively contributing, building on others' ideas, and asking questions to encourage others to contribute. • Sharing other people's opinions and viewpoints involves respectful language and supporting evidence.	• Actively listening to speakers • Initiating and joining discussions • Engaging in respectful greetings and farewells	• Actively listening to speakers • Participating in conversations, maintaining the topic, and responding • Offering reasons for their opinions	• Participating in conversations, taking turns, actively listening, and contributing • Respectfully agreeing, disagreeing, and adding on to ideas • Explaining reasons for their opinions and ideas	• Participating in discussions, taking turns, actively listening, questioning, and contributing • Rewording, summarising, and building on others' ideas respectfully • Changing topics appropriately • Sharing others' opinions and viewpoints
Communication for Learning	**Reflective and strategic communication**	• Words can be used to ask for help, share needs, and express preferences (e.g. 'can you help me please?', 'I like this …'). • Talking and listening follow patterns — taking turns, using names, and responding with kind words are part of expected classroom talk.	• Talking about learning includes saying what was challenging, what helped, and what could be done differently next time. • Comparative words and phrases (e.g. 'easier than', 'harder than', 'better') help explain differences in learning experiences. • Explanatory phrases such as 'because', 'I like it when', support reflection and expressing opinions and preferences.	• Sequencing phrases, such as 'first I … then I …' help explain the steps taken during learning. • Reflective sentence starters (e.g. 'I found it tricky when …', 'I used a strategy like …') support putting thought processes, choices, and feelings into words. • Evaluative language (e.g. 'I did well at …', 'I need to work on …') helps describe what went well and what could be improved.	• Oral language can be used to explain the connections between what was done, why it was done, and what was learnt. • Asking probing questions (e.g. 'why did that happen?' or 'what could I try next?') helps us reflect and grow as learners.	• Requesting assistance appropriately to support their own learning • Using short phrases to explain needs, opinions, and preferences • Engaging with expected classroom talk through meaningful participation in learning conversations	• Describing their learning, and articulating challenges, supports, and possible next steps • Using comparative and explanatory language to express their feelings, opinions, and preferences about their learning and experiences	• Describing the steps taken during a learning task using spoken language that links actions and ideas • Using reflective language structures to describe their thoughts and feelings about their learning and experiences • Using evaluative language to identify strengths and areas for improvement	• Reflecting on and explaining their learning, using clear, connected talk that links actions, reasons, and outcomes • Using probing questions to challenge themselves

Reading

<table>
<tr><th colspan="2" rowspan="2">Reading</th><th colspan="4">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="4">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During the first six months</th><th>During the first year</th><th>During the second year</th><th>During the third year</th><th>During the first six months</th><th>During the first year</th><th>During the second year</th><th>During the third year</th></tr>
<tr><td rowspan="3">Word Recognition</td><td rowspan="3">Phonemic awareness and phonics knowledge</td><td colspan="2">• Spoken words are made up of individual sounds (phonemes) that are blended together.
• There are two types of sounds: vowel and consonant.
• Vowel sounds are made with an open mouth and nothing blocks the sound.
• Consonant sounds are blocked by the lips, teeth, or tongue.
• Every word has at least one vowel sound.
• Vowel sounds can be short or long.
• The short vowel sounds are the /a/ sound in ‘an’, the /e/ sound in ‘egg’, the /i/ sound in ‘in’, the /o/ sound in ‘on’ and the /u/ sound in ‘us’ [the content within // is the phoneme].
• The long vowel sounds are the vowel letter names (A E I O U).</td><td colspan="2"></td><td colspan="2">• Orally identifying the first, last, and middle phonemes in a three-phoneme word and connecting these to print
• Orally blending up to three phonemes to make words</td><td colspan="2">• Discriminating between short- and long-vowel phonemes
• Orally blending up to six phonemes to make words</td><td colspan="2"></td></tr>
<tr><td>• One sound (phoneme) can be shown by one letter (a grapheme), such as the in ‘bat’ [the content within <> is the grapheme].</td><td>• One sound (phoneme) can be shown by more than one letter working together (a grapheme), such as the <ch> in ‘chip’ and <sh> in ‘ship’ (which are consonant digraphs).
• Some long vowel sounds are shown with two letters next to each other working together, such as the /long e/ sound shown by <ee> in ‘bee’.
• Some long vowel sounds are shown with two vowels separated by a consonant, such as the /long a/ sound shown by <a_e> in ‘cane’ (split digraph).
• Different letter combinations (graphemes) can show the same sounds (phonemes), such as the /long a/ sound being shown by <ai> in ‘rain’ and <a_e> in ‘cane’.</td><td>• Some letter combinations show two vowel sounds that blend together, such as the /oy/ in toy (diphthong).
• When a vowel letter is followed by an <r>, it shows a sound that is different from the sound of each individual letter, such as the /ar/ in ‘car’ and the /ir/ in ‘bird’ (r-controlled vowels).
• Different sounds (phonemes) can be shown with the same letter combinations (graphemes), such as <ow> in ‘cow’ and <ow> in ‘snow’.
• Different letter combinations (graphemes) can show the same sounds (phonemes), such as the /oy/ sound being shown by <oy> in ‘boy’ and <oi> in ‘boil’ or the /er/ sound being shown by <er> in ‘her’, <ir> in ‘bird’, and <ur> in ‘fur’.</td><td>• Sounds (phonemes) can be shown with unusual letter combinations (graphemes) such as <eigh> for the /long a/ sound, and <sc> for the /s/ sound.</td><td>• Naming lowercase and uppercase letters of the alphabet
• Matching all single letters to at least one short-vowel or consonant phoneme</td><td>• Pronouncing the most frequent phoneme(s) for all consonant digraphs and some long-vowel graphemes</td><td>• Pronouncing the frequent phoneme(s) for:
○ all common long vowel graphemes
○ diphthongs
○ r-controlled vowels</td><td>• Pronouncing the correct phoneme for less common grapheme–phoneme correspondences</td></tr>
<tr><td colspan="8">Teaching Considerations: Phonemic awareness and phonics knowledge
All years
• The Ministry of Education’s Ready to Read Phonics Plus scope and sequence is a detailed evidence-based scope and sequence that guides day-to-day phonics teaching. It accompanies Ready to Read Phonics Plus resources, including sound and phonics cards and decodable books, that are provided free to schools.</td></tr>
</table>

Reading		Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
		During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
		• The phonics practice statements make clear the expected types of grapheme-phoneme correspondences (such as diphthongs or consonant digraphs) that will be covered during each period of the curriculum. For example, all consonant digraphs need to be taught by the end of the first year and all common long vowel graphemes need to be taught by the end of the second year. • Research supports students being introduced to three-to-four English grapheme-phoneme correspondences a week. This brisk pace of instruction has been shown to contribute to better reading and writing outcomes. • Teach phonemes together with graphemes, as research indicates that this leads to stronger reading outcomes than providing oral phonemic awareness activities without letters. • Be responsive to students' strengths and needs. This includes the use of fingerspelling for students who use NZSL or Braille for students who are blind, with the support of specialist resource teachers. For emergent bilingual and multilingual learners, seek information about the phonemes present in their known language(s), as English phonemes that are not present in their other language(s) are likely to need careful teaching and practice.						

	Decoding	• Written words are made up of letters and letter combinations (graphemes) that match to sounds (phonemes).
		• Decoding an unknown word (with one syllable) involves:
		  ○ using phonics knowledge to match letters and letter combinations (graphemes) to the correct sounds (phonemes)
		  ○ saying the sounds without pausing between them (e.g. mmmmaaaat) and sliding from one sound to the next until the whole word is sounded out (continuous blending).
						• Decoding consonant-vowel-consonant (CVC) words in isolation and in connected text, using their phonics knowledge	• Decoding words with adjacent consonants, consonant digraphs, and some long-vowel patterns in connected text, using their phonics knowledge	• Decoding common words with long-vowel patterns, diphthongs, and r-controlled vowels in connected text, using their phonics knowledge	• Decoding words with less-common graphemes or grapheme–phoneme correspondences in connected text, using their phonics knowledge

		Teaching Considerations: Decoding grapheme–phoneme correspondences in connected text **All years** • Teach students to apply their phonics knowledge when decoding words that they do not yet recognise automatically, and without using context and picture cues. The context and pictures can be used to support making meaning.							
		• Words are made up of parts that have meaning (morphemes). • A <s> at the end of a word often shows that there is more than one (e.g. 'cats'). • An <ed> at the end of a word often shows that something has already happened (e.g. 'jumped'). • An <ing> at the end of a word often shows that something is happening right now (e.g. 'She is running'), is ongoing (e.g. 'They were playing outside'), or it can turn an action word (verb) into something we can name (noun) and talk about (e.g. 'Swimming is fun').	• Prefixes are added to the start of a base word to form a new word with a new meaning. • Suffixes are added to the end of a base word to form a new word with a new meaning. • The re- prefix shows that something is being done again (e.g. 'replay' means to play again, 'rebuild' means to build again). • The un- prefix shows that something is the opposite of the base word (e.g. un- changes the base word 'happy' to 'unhappy', which has the opposite meaning). • The -er suffix can show a person or thing that does something (e.g. 'teacher', 'runner', 'baker'), or that something has more of a quality than something else (e.g. 'taller', 'faster'). • The -est suffix shows that something has the most of a quality when comparing more than two things (e.g. 'tallest' means the most tall).	• The in- prefix shows that something is missing or the opposite of the base word (e.g. 'incomplete' means not finished, 'incorrect' means not right). • The dis- prefix is similar to the in- prefix in that it can show something is missing or the opposite of the base word (e.g. 'disagree') but it can also show that something has been undone or reversed (e.g. 'disconnect' means to undo a connection). • The -less suffix shows 'without' or 'not having something' (e.g. 'hopeless', 'fearless'). • The -ful suffix shows 'full of' or 'having a lot of' something (e.g. 'hopeful', 'thankful').	• Decoding CVC words with the suffix –s, using their phonics and morpheme knowledge	• Decoding words with the suffixes –ed and –ing, using their phonics and morpheme knowledge	• Decoding words with a range of common prefixes (re–, un–) and suffixes (–er, –est, –ly), using their phonics and morpheme knowledge	• Decoding words with a wide range of prefixes (in–, dis–) and suffixes (–less, –ful), using their phonics and morpheme knowledge

Reading		Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
		During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
				• The -ly suffix shows how something happens or is done (e.g. ‘quickly’ means in a quick way).					
			• Words are made up of syllables. • Words can have one syllable, but many words have two or more. • Syllables sound like beats in words. • Multi-syllable words can be broken into syllables to help with reading them. • Syllables in multi-syllable words can be broken into phonemes to help with reading them.	• Multi-syllable words can be broken into prefixes, suffixes, and base words to help with reading them.	• Word knowledge (e.g. word origins or knowledge of unstressed syllables) can be used to help read multi-syllable words. • Some syllables in multi-syllable words are spoken with less emphasis or force, and their vowel sounds are usually quieter and quicker. Despite being spelt with any vowel, they sound like the short /u/ sound or short /i/ sound (e.g. the /po/ in ‘police’).		• Breaking words into syllables • Decoding two-syllable words with a closed-syllable pattern (e.g. ‘rapid’ and ‘picnic’), using their phonics knowledge	• Decoding two- and three-syllable words with all taught correspondences (e.g. ‘costume’ and ‘lightning’), using their phonics and morpheme knowledge	• Decoding multi-syllable words, including words with unstressed syllables, using their syllable, morpheme, and word knowledge
		Teaching Considerations: Multi-syllable words **During the first year** • If students have difficulty identifying the syllable beats in words, teach students to place their hand under their chin and say a word slowly. Each time their chin drops, that is a syllable. **During the third year** • Note that unstressed syllables have vowels that do not make their typical sounds. Instead, they make sounds known as the schwa. The schwa often sounds like the short ‘u’ sound or the short ‘i’ sound, like the sound for ‘er’ in water, or the sound for ‘o’ in police. Teaching students about the schwa sound can be helpful when they begin to read multisyllabic words because it is the most common vowel sound in the English language.							
		• Sometimes words have one or more letter-sound combinations (grapheme-phoneme correspondences) that are unknown or unusual, and these can be learnt by paying close attention to the unknown or unusual combinations and matching the letters (graphemes) to the sounds (phonemes).				• Decoding and reading the most common high-frequency words in decodable texts at their year level	• Decoding and reading the most common high-frequency words in decodable texts at their year level	• Decoding and reading the most common high-frequency words in decodable texts at their year level	• Using their phonics and morpheme knowledge to decode and read words that are not entirely regular, including high-frequency words
		Teaching Considerations: Irregular words **All years** • Provide multiple opportunities for students to learn high-frequency words by mapping their grapheme-phoneme correspondences in the same way they would map other words. This will enable orthographic mapping, which is the process of connecting the spelling, pronunciation, and meaning of a word in long-term memory for instant retrieval as a ‘sight’ word. Draw attention to any unknown or irregular grapheme-phoneme correspondence(s). Most irregular words have only one irregular grapheme-phoneme correspondence (e.g. ‘said’ has unusual spelling for one phoneme only — the short /e/ — which can be mapped to the <ai> grapheme).							
			[The content within <> is the grapheme and within // is the phoneme] • In New Zealand, texts can include words from te reo Māori (kupu Māori). • Te reo Māori has short and long vowels (a, ā, e, ē, i, ī, o, ō, u, ū).	• Accurate pronunciation of vowels, vowel length, and vowel combinations (e.g. au, ai) supports clear communication of commonly used words, names, and expressions in te reo Māori.			• Decoding and reading kupu Māori correctly in Year 2 level texts	• Decoding and reading kupu Māori correctly in Year 3 level texts

Reading		Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
		During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
				• The vowel phoneme for <a> is the /ar/ in ‘car’, for <e> is the /e/ in ‘egg’, for <i> is the /ee/ in ‘tee’, for <o> is the /or/ in ‘torn’, and for <u> is the /oo/ in ‘too’. • A tohutō (macron) marks a long vowel phoneme, which is the same as the short vowel phoneme but held for a longer time. • The digraph ‘wh’ shows one phoneme (e.g. the /f/ sound). • The digraph ‘ng’ shows one phoneme (e.g. a sound similar to the English /ng/ in ‘sing’). • The /r/ phoneme is a soft rolled /r/, requiring the tip of the tongue to tap quickly against the roof of the mouth.	• A tohutō (macron) marks a long vowel phoneme and can change the meaning of a word (e.g. matua = father, mātua = parents).			
		Teaching Considerations: Kupu Māori **During the second and third years** • Support orthographic mapping by providing multiple opportunities to learn kupu Māori through grapheme–phoneme mapping. Draw attention to any unfamiliar correspondences and tohutō (macrons) to strengthen long-term memory connections between spelling, pronunciation, and meaning. • When teaching kupu Māori with diphthongs (e.g. <ōu> — as in ‘tōu’, <au> — as in ‘rau’, <ai> — as in ‘pai’) help students to blend the two vowel sounds correctly together. Online Māori dictionaries with recorded words can support modelling correct pronunciation. A common mistake is pronouncing <au> like the /ow/ as in town when it sounds more like the /ow/ in snow. • It is important to note that there are unique dialects across iwi and regions with differences in pronunciation and vocabulary. While teachers are not expected to teach these dialects, understanding that some learners may pronounce kupu Māori in ways that align with their whakapapa is key to fostering inclusive and respectful language practices.							
		• If a read word doesn’t sound like a word the reader has heard before, a reading error may have occurred. • Reading errors can sometimes be fixed by using phonics knowledge to recheck the word’s sounds (phonemes) against its letter combinations (graphemes).		• Reading errors can sometimes be fixed by saying the vowel another way (flexing).		• Self-correcting their decoding attempts using taught grapheme–phoneme knowledge	• Self-correcting their decoding attempts using grapheme–phoneme knowledge	• Adjusting their decoding attempts by varying pronunciation, making use of different phonemes represented by the graphemes, and confirming with oral vocabulary	• Adjusting their decoding attempts by applying the variety of phonemes that graphemes can represent, including the schwa sound in unstressed syllables, and confirming with oral vocabulary
	Conventions of print	• Each written word on the page is matched to a spoken word (one-to-one matching). • Words are written with spaces between one word and the next.				• Matching written words to spoken words while decoding (one-to-one matching), pointing to words if necessary			
		• Written text in English is read from left to right across the page. • Readers need to move their eyes from the end of one line of text to the beginning of the next line to keep reading.				• Reading from left to right and using a return sweep for the next line of text			

Reading		Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
		During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
		• Capital letters and punctuation marks, such as full stops, help show where sentences begin and end.	• Exclamation marks help show feelings (e.g. surprise or excitement) and how a sentence should sound. • Speech marks show talking.	• Question marks show questions. • Commas separate parts of a sentence and items in a list. When reading, a comma is a good indicator of when to pause.	• Parentheses are punctuation marks used around extra information in a sentence. • Print features, such as bold and italics, can be used to emphasise key words or ideas.	• Identifying capital letters and full stops to explain where sentences begin and end	• Identifying capital letters, full stops, and exclamation marks to explain where sentences begin and end • Identifying speech marks showing what is said by a character within a story	• Identifying and explaining the purpose of basic punctuation (e.g. speech marks, commas, exclamation marks, question marks)	• Identifying and explaining the purpose of punctuation features (e.g. speech marks, commas, exclamation marks, question marks, parentheses) • Identifying and explaining print features (e.g. bold print and italics)
		Teaching Considerations: Conventions of print **All years** • If students are learning English as an additional language, consider any differences between the script (e.g. symbols or letters) and print conventions (e.g. direction of text) of English and those of their home and heritage languages.							
	Fluency	• Reading comprehension depends on reading words effortlessly at a natural talking pace. • Punctuation provides information about how to group words (phrasing) when reading aloud.		• Reading fluency involves reading words correctly, at a natural talking pace, and with expression. • Expression means readers using their voice to match the feelings, punctuation, and meaning of the text. • Reading with expression comes from understanding the meaning of the text.		• Reading words with learnt grapheme–phoneme correspondences quickly, as blended units	• Reading words with learnt grapheme–phoneme correspondences accurately and automatically • Reading decodable sentences and Year 1 level text, with phrasing and growing automaticity	• Reading Year 2 level text, accurately, with expression, and at oral-reading fluency rates appropriate for Year 2 students	• Reading Year 3 level text, accurately, with expression, and at oral-reading fluency rates appropriate for Year 3 students
		Teaching Considerations: Fluency **All years** • Information about Oral Reading Fluency (ORF) assessments that are scored based on ORF norms for each year is available on Tāhūrangi.							
Comprehension	**Vocabulary**	• Asking questions about new or unfamiliar words in texts builds new vocabulary and understanding.	• The meaning of unfamiliar words can be worked out by using information from the words and sentences around them (the context).	• The meaning of unfamiliar words can be worked out by noticing where a word appears in a sentence and how it connects to other words (syntax).	• Knowledge of the meaningful parts of words (morphemes) can help with a word's meaning.	• Noticing and asking questions about new or unfamiliar words as they arise in texts that are read to them	• Asking questions about unfamiliar words and using the context to identify the meaning of those words, when text is being read to them	• Using the context and knowledge of syntax to determine the meaning of unknown words and phrases in texts that are read to them	• Using the context and knowledge of prefixes and root words to understand new vocabulary in texts
		Teaching Considerations: Vocabulary **During the first year and the second year** • During the first two years at school, vocabulary teaching will usually take place during interactive teacher read-alouds. It is best to do this by quickly supplying student-friendly definitions, rather than by canvassing the class for guesses about the word's meaning. This ensures the flow of the story is not lost and that students do not remember incorrect meanings. **All years** • Explicitly teach vocabulary that is at students' age-appropriate, oral-language level, rather than at their decoding level. Encourage them to proactively ask questions about unfamiliar words. • New vocabulary learning will centre on less-common words and words that express abstract concepts. In addition, English language learners and students with language-related learning challenges will benefit from explicit teaching and incidental support for some common, everyday vocabulary.							
	Sentence structure	• A sentence is read from a capital letter to a full stop.	• A sentence is read from a capital letter to end punctuation (.?!).	• Writers might use different words such as 'he', 'Tama', or 'the boy' to talk about the same person in consecutive sentences.	• Ideas can be developed within and across sentences. • Words such as 'however', 'then', 'next', 'also', and 'for example' show how one sentence connects to the next (connectives).	• Reading and comprehending simple sentences	• Reading and comprehending both extended simple and compound sentences	• Reading complex sentences with subordinating conjunctions, holding the meaning across the whole sentence	• Reading and holding meaning within longer sentences and across sentences

Reading		Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
		During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
			• Some sentences have two parts that are equally important (compound sentence), joined by words such as ‘and’, ‘but’, ‘for’, and ‘so’ (coordinating conjunctions).	• Some sentences have one part that is the main idea, and another part that adds extra information and starts with words such as ‘because’, ‘when’, ‘although’, and ‘if’ (complex sentence with subordinating conjunctions). • Breaking down complex sentences into their parts and putting them in your own words (paraphrasing) can help with working out what they mean.				• Following the subject in consecutive sentences, even when a pronoun, synonym, or noun phrase is used	
	Text form, structure, style, and features	• Poems are written in lines and stanzas, often have rhyming words or a rhythm, and use descriptive or creative language. • Stories are written in sentences and paragraphs; have a beginning, middle, and end; and have characters, settings, and action. • Words, images, and symbols are part of text. • Texts are created to entertain, inform, or persuade audiences to think or feel in certain ways.		• Non-fiction texts are written in paragraphs with clear topic sentences; may have headings and subheadings; and include facts, quotes, and examples. • Authors make choices about what they include in their writing to support their intended purpose.	• Text form refers to the kind of text (e.g. an article, poem, or story). • Each text form has distinct structures, and features that support their form and their purpose; for example, headings help organise a report (form) and help the reader find and understand information (purpose). • Text structure and features (e.g. visual features, headings, glossaries, chapters, stanzas, scenes) are used to organise information and support meaning. • Language features (e.g. figurative and topic-specific language, tense) help communicate meaning clearly, engage the audience, and create a mood or feeling. • Authors use words and text features intentionally to make people feel certain emotions, think particular ideas, or take action.	• Identifying basic features of poems and stories in response to specific questions • Identifying the words in a read-aloud text that make the audience feel a certain way about a character or event		• Identifying and discussing the structure and basic features of poems, stories, and non-fiction texts • Explaining how the author’s choice of words, symbols, and images communicates their intended meaning	• Identifying and discussing across a variety of different texts and text forms: ○ how texts are structured ○ the use of text features ○ how language is used ○ how language and text features are used to influence feelings, thoughts, and actions

Reading		Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
		During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
	Comprehension strategies	• Texts contain information, such as facts, ideas, events, or explanations, that readers can locate and interpret to make sense of what they read. • Prior knowledge and what has already happened in a text can be used to predict what might happen next. • Summarising is a strategy for identifying and explaining key ideas in a text, using features such as the title and repeated words.	• Reading is an active process where readers think about meaning as they read. • Skilled readers use strategies such as checking for sense, rereading, and drawing on prior knowledge to understand texts. • Stories and texts follow a sequence, and readers can use what has already happened to predict what might come next. • Asking and answering questions (e.g. 'who' or 'what') is a summarising strategy that supports retelling the key details in a text.	• Skilled readers check their understanding as they read and use strategies to fix confusion (e.g. they reread, ask questions, and use what they know about the topic and vocabulary). • Pictures and other visual features in a text can help readers understand ideas that are not fully explained in the words. • Skilled readers use time order words and text structure to help them retell key details in the order they appear.	• Readers use a range of strategies to understand more complex texts, including slowing down, rereading, visualising, checking for sense, sounding out words, and asking and answering questions. • Authors often leave some information implied — in words, pictures, speech, or quotes — rather than directly stated, to make their writing more interesting. • Readers use implied information in texts and their own knowledge to understand ideas that are not directly stated and make predictions. • Readers can identify main ideas and key information across a text by recognising how paragraph structure groups related ideas, helping them understand the text's overall meaning or message.	• Using their prior knowledge of a topic or concept, along with their knowledge of words, to respond to questions about texts during a teacher read-aloud • Using prior knowledge to predict what might happen next in a text • Retelling the key events in a story with the support of visuals or props, as needed	• Responding to questions and asking for clarification during a teacher read-aloud • Using rereading as a strategy when a sentence they have read does not make sense, to find where and why meaning broke down • Using the events that have already happened in a text, along with their prior knowledge, to predict what might happen next • Retelling the key details from a text in response to prompting questions	• Monitoring their understanding of texts and attempting to repair meaning by rereading, drawing on their prior knowledge and vocabulary knowledge, and asking questions • Using what is stated in a text, along with their prior knowledge, to predict what might happen next • Using visual images in the text to check and support their understanding of ideas that might not be directly stated • Retelling the key details from a text in response to sequence questions • Using key details to make a simple statement about what the text helps the reader to understand	• Monitoring their understanding of a range of texts and repairing meaning by adjusting reading speed to accommodate complexity, rereading, visualising, checking, decoding, and asking and answering open-ended questions of the text • Making use of stated and implied information or ideas in a text to make connections with their own knowledge, make predictions, and build understanding • Retelling the key details from a text in sequence, beginning to use paragraphs as a structural guide to identify the main ideas • Using information from different parts of the text to make a statement about the text's key meanings or messages
		Teaching Considerations: Comprehension strategies **All years** • Most texts used for teaching comprehension will be read to students during this period, especially in the first two years of schooling. The most effective way to build background knowledge is through the teaching of content from other learning areas. • Activating prior knowledge and building background knowledge, including key vocabulary, before reading improves students' ability to comprehend the text. • Comprehension strategies are taught and revisited in the context of reading texts and are used together. They are tools to support students to make sense of complex ideas and texts and build knowledge, not goals in themselves. Using strategies, such as summarising, also supports retention of what students have read.							
Critical Analysis	**Interpretations and connections**	• When readers think about how a text relates to their own life, it can help them understand the text better. • Readers can relate texts to their personal experiences, emotions, and thoughts by identifying relevant connections.	• An opinion is a personal belief or viewpoint that may be supported by reasons or evidence. • Readers can relate texts to their personal experiences and prior knowledge about topics by identifying relevant connections.	• Readers can relate ideas in texts to their personal experiences, prior knowledge about topics, and knowledge about other texts by identifying relevant connections. • Sharing opinions and feelings with others helps readers connect with a text's ideas.	• Readers can relate ideas in texts to their personal experiences, other texts, and their knowledge of the world by identifying relevant connections. • Different readers can have different views of the same text.	• Making personal connections to texts by sharing their feelings and thoughts, drawn from their experiences, about the characters or ideas in texts	• Responding to, sharing opinions about, and making connections to texts by drawing on their knowledge of topics and their experiences	• Identifying connections between the ideas expressed in texts and their own knowledge of topics, other texts, and their own experiences, and responding by sharing opinions about those ideas	• Explaining their response to the ideas in texts by making connections to their own experiences, other texts, and their knowledge of the world, and discussing different ways texts can be viewed or understood

Reading		Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
		During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
					• Sharing opinions, personal thoughts, and feelings that may be the same or different from others' helps readers deepen their understanding.				
		Teaching Considerations: Critical analysis **All years** • Most critical analysis during this period of learning will happen during interactive teacher read-alouds in response to questions from the teacher.							

Writing

<table>
<tr><th colspan="2" rowspan="2">Writing</th><th colspan="4">Knowledge
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<tr><th>During the first six months</th><th>During the first year</th><th>During the second year</th><th>During the third year</th><th>During the first six months</th><th>During the first year</th><th>During the second year</th><th>During the third year</th></tr>
<tr><td rowspan="4">Transcription Skills</td><td rowspan="2">Handwriting</td><td colspan="4">• Forming letters and numerals correctly and clearly enables others to read handwriting easily.
• Consistent size, spacing, and placement on the line contribute to handwriting that is easy to read.
• A functional pencil grip allows better control and precision and reduces hand fatigue.
• Applying the right amount of pressure prevents strain and supports legibility.
• Sitting correctly allows their arms and hands to move freely and smoothly, which supports fluent and comfortable handwriting.
• Sitting comfortably helps maintain focus and reduces fatigue.</td><td>• Forming most lower-case letters and numerals correctly and legibly, with each letter or numeral on the line
• Sitting comfortably, applying a comfortable amount of pressure, and using a functional pencil grip, with support</td><td>• Forming most lower- and upper-case letters and numerals correctly and legibly, with each letter or numeral on the line, and attending to size and spacing
• Sitting comfortably, applying a comfortable amount of pressure, and using a functional pencil grip, independently</td><td>• Forming all letters and numerals correctly and legibly, attending to size, placement, and spacing
• Consistently practising good posture and a functional grip when writing</td><td>• Printing all letters and numerals correctly and legibly, attending to size, placement, spacing, and slope with ease and automaticity
• Consistently practising good posture and a functional grip when writing across the curriculum</td></tr>
<tr><td colspan="8">Teaching Considerations: Handwriting
All years
• Guidance about teaching handwriting is available on Tāhūrangi.</td></tr>
<tr><td rowspan="2">Spelling</td><td colspan="2">[The content within <> is the grapheme and within // is the phoneme]
• Spelling is used to record sounds (phonemes) in spoken words.
• There are two types of sounds (phonemes): vowel and consonant.
• Vowel sounds (phonemes) are made with an open mouth and nothing blocks the sound.
• Consonant sounds (phonemes) are blocked by the lips, teeth or tongue.
• Syllables sound like beats in words.
• Segmenting one-syllable words into individual sounds (phonemes) supports accurate spelling.</td><td colspan="2">• Segmenting longer words into syllables first, and then each syllable into sounds (phonemes), supports accurate spelling.</td><td>• Orally segmenting phonemes in a single-syllable, CVC word</td><td>• Orally segmenting phonemes in a single-syllable, CCVC or CVCC word</td><td>• Orally segmenting two-syllable words into syllables, then segmenting syllables into phonemes for spelling</td><td>• Orally segmenting multi-syllable words into syllables, then segmenting syllables into phonemes for spelling</td></tr>
<tr><td colspan="2">• Accurate spelling involves listening for each sound (phoneme) in a word and choosing the correct letter or letter combination (grapheme) to represent it.
• Many sounds (phonemes) can be spelt in more than one way.
• In English, some sounds are spelt with one letter, some are spelt with two (digraph), some are spelt with three (trigraph), and some are spelt with four (quadgraph).
• There are many kinds of vowel sounds.
• Short vowel sounds are the /a/ sound in ‘an’, the /e/ sound in ‘egg’, the /i/ sound in ‘in’, the /o/ sound in ‘on’ and the /u/ sound in ‘us’.
• Short vowel sounds are the most predictable in how they are spelt, and they are normally spelt with one letter.
• When adjacent consonants are at the beginning of words, it can be hard to hear or distinguish the second or third consonant.
• When adjacent consonants are at the end of words, it can be hard to hear or distinguish the first consonant.</td><td></td><td>• Identifying and recording phonemes in words, including the five short vowel sounds and sounds written with a single-letter consonant</td><td>• Identifying and recording phonemes in words, including:
○ the five short vowel sounds
○ all single-letter consonant sounds
○ some consonant digraphs
• Applying phoneme-to-grapheme knowledge to spell single-syllable CVC words, words with consonant digraphs (e.g. sh, th, ng), and words with two adjacent consonants (CVCC, CCVC)</td><td>• Identifying and recording phonemes in words, including:
○ all short-vowel sounds
○ all single-letter consonant sounds
○ consonant sounds spelt with double letters (e.g. ff, ss)
○ consonant sounds spelt with digraphs and trigraphs (e.g. –dge, –tch)
○ two or three adjacent consonant sounds (CCCVC, CCCVCC)</td><td></td></tr>
</table>

<table>
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<tr><th>During the first six months</th><th>During the first year</th><th>During the second year</th><th>During the third year</th><th>During the first six months</th><th>During the first year</th><th>During the second year</th><th>During the third year</th></tr>
<tr><td colspan="2" rowspan="4"></td><td colspan="8">Teaching Considerations: Spelling
During the first year
• During the first year, the grapheme-phoneme correspondences needed for spelling and reading are taught together. This will include the decoding and spelling of long vowel patterns. By the end of the first year, the goal is for students to know at least one frequent spelling pattern for each English phoneme.
All years
• Teach students groups of words that share the same grapheme-phoneme correspondences or morphological elements.</td></tr>
<tr><td colspan="2"></td><td colspan="2">• Long vowel sounds (phonemes) are the vowel letter names (A E I O U).
• Long vowel sounds (phonemes) are less predictable in how they are spelt, and they are often spelt with more than one letter.
• There are other vowel sounds (phonemes) that are not short or long but are still said with an open mouth, such as vowels with an ‘r’ as in ‘shark’, the ‘ou’ and ‘ow’ in ‘house’ and ‘down’, and the ‘oi’ and ‘oy’ in ‘coin’ and ‘toy’.</td><td></td><td colspan="2">• Spelling words with the vowel patterns:
○ <a_e>, <ai>, and <ay> representing /long a/
○ <e_e> representing /long e/
○ <i_e> representing /long i/
○ <o_e> representing /long o/
○ <u_e> representing /long u/
○ <ou> and <ow> representing /ow/
○ <oo> as in ‘good’
○ <oy> and <oi> as in ‘coin’ and ‘toy’
○ <ee> and <ea> representing /long e/
○ <oa> and <ow> representing /long o/
• Spelling words with r-controlled vowels represented by <ar>, <or>, <er>, <ir>, and <ur></td></tr>
<tr><td colspan="8">Teaching Considerations: Spelling vowel patterns
During the second and third years
• In the second and third years at school, complex vowel spelling patterns are usually introduced after they have been introduced for reading — spelling skills typically develop more slowly than reading skills. Students will not be able to correctly spell all the words they can read. Reintroducing the spelling patterns afterwards, but in the same sequence as reading instruction, builds on students’ existing knowledge of grapheme–phoneme correspondences.
• By the end of year three, the goal is for students to have been taught to spell words containing all the listed vowel patterns.</td></tr>
<tr><td colspan="2">• High-frequency words are words that appear often in spoken and written language, so spelling them correctly is essential for clear communication.
• Some high-frequency words have one or more phonemes that don’t match usual spelling patterns that have already been taught. These words are spelt correctly by mapping and remembering the unknown or unusual parts.</td><td colspan="2">• A suffix (e.g. -s, -ed, -ing) is a meaningful part added to the end of a word.</td><td>• There are specific spelling conventions for adding some suffixes (such as taking away ‘e’ from a split-vowel digraph before adding a vowel suffix such as ‘hope’ → ‘hoping’).
• A contraction is the shortened form of two combined words, leaving out certain letters and replacing them with an apostrophe (e.g. ‘I’m’, ‘she’s’, ‘he’s’, ‘don’t’).</td><td>• Spelling five or more words that are high frequency in their oral vocabulary and contain irregular or currently untaught phoneme–grapheme correspondences</td><td>• Spelling 10 or more words that are high frequency in their oral vocabulary and contain irregular or currently untaught phoneme–grapheme correspondences</td><td>• Spelling 20 or more words that are high frequency in their oral vocabulary and contain irregular or currently untaught phoneme–grapheme correspondences
• Adding common suffixes</td><td>• Spelling the most commonly used irregular words containing less typical phoneme–grapheme correspondences
• Adding less-common suffixes (–er, –ly) and applying simple spelling conventions
• Spelling easier contractions for two-word phrases</td></tr>
</table>

<table>
<tr><th colspan="2" rowspan="2">Writing</th><th colspan="4">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="4">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During the first six months</th><th>During the first year</th><th>During the second year</th><th>During the third year</th><th>During the first six months</th><th>During the first year</th><th>During the second year</th><th>During the third year</th></tr>
<tr><td rowspan="3">Composition</td><td>Audience, purpose, and language choice</td><td colspan="3">• Writing is created for a reader, called the ‘audience’, and writers make choices based on who that audience is
• Writers have a reason for writing, called the ‘purpose’ (e.g. to tell a story, give information, or ask for something).
• Considering the audience and purpose before writing helps writers decide what content to include and how to express it.</td><td>• Choosing the right language style (register), such as formal or informal, helps make the writing clear and suitable for the audience and purpose.</td><td colspan="2">• Following along while the teacher writes for different purposes
• Suggesting an audience and purpose for the teacher to write about</td><td colspan="2">• Identifying the audience and purpose for a text, then planning and writing for the intended audience and purpose
• Choosing an appropriate language register (e.g. formal or informal language)</td></tr>
<tr><td colspan="3">• Ideas are expressed more clearly, precisely, or vividly when the right words are chosen.
• Writers use special language features (e.g. alliteration, onomatopoeia, repetition, and simile) to entertain, engage their audience, and communicate meaning in creative ways.</td><td>• Words can have similar meanings but differ in intensity or feeling (shades of meaning) and should be chosen to match the context and emotion of what is being written (e.g. ‘freezing’, ‘frosty’, ‘chilly’, ‘cool’).</td><td>• Suggesting words and phrases related to the topic or concept when participating in shared writing
• Identifying simple language features during shared reading</td><td>• Using words and phrases that show simple relationships and verbs that correctly show different tenses
• Identifying and discussing simple language features in texts that entertain</td><td>• Selecting and using adjectives, adverbs, vocabulary, and phrases that give clear details about an object or action
• Identifying and using rhyme, alliteration, onomatopoeia, and simile to entertain and engage the audience</td><td>• Selecting and using adjectives, adverbs, vocabulary, and phrases that are increasingly precise in expressing the intended meaning
• Using a range of language features to enhance writing and describe how they can communicate meaning figuratively</td></tr>
<tr><td>Sentence structures, grammar, and punctuation</td><td>• A sentence is a group of words that communicates an idea.</td><td>• A simple sentence has one complete idea that includes:
○ a naming word (subject), which tells who or what the sentence is about
○ an action or description word (verb) or group of words, which tells what happens or what something is like.
• A sentence fragment/incomplete sentence is a group of words that is missing something important, such as a subject or a verb, so it doesn’t make a full sentence.</td><td>• A compound sentence is made by joining two complete sentences (independent clauses) with a joining word, such as ‘and’, ‘but’, or ‘so’ (coordinating conjunction).</td><td>• A complex sentence has one complete idea that makes sense on its own (independent clause), joined with a supporting idea (dependent clause) with a joining word such as ‘because’, ‘when’, or ‘if’ (subordinating conjunction).
• A supporting idea that doesn’t make sense on its own is a fragment (or incomplete sentence) unless it is joined to a complete idea with a joining word.</td><td>• Repeating simple sentences, modelled by the teacher</td><td>• Saying a simple sentence, with a subject-verb clause
• Using simple sentences in writing</td><td>• Combining two simple sentences orally, using a coordinating conjunction, to form a compound sentence
• Using compound sentences with coordinating conjunctions in writing</td><td>• Combining two simple sentences orally, using a subordinating conjunction, to form a complex sentence
• Using complex sentences with subordinating conjunctions in writing</td></tr>
<tr><td colspan="2">• Correct use of capital letters and punctuation makes writing clear and easy to understand.
• Full stops show where sentences end.</td><td colspan="2">• Capital letters are used at the beginning of sentences and for names.</td><td>• Full stops, question marks, and exclamation marks show where sentences end and what kind of sentence it is (e.g. a statement, a question, or an exclamation).
• Commas can be used to separate items in a list.</td><td>• Identifying and using a full stop at the end of the sentence</td><td>• Correctly using full stops and capital letters</td><td>• Using full stops and capital letters correctly and independently</td><td>• Using capital letters, full stops, question marks, and exclamation marks correctly
• Using commas for lists</td></tr>
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<tr><td rowspan="3"></td><td>Writing to entertain</td><td>• Stories can be written to be fun and entertaining for readers.
• Stories can be about things that really happened or can be made up.</td><td>• Writing about events involves telling what happened in the order it happened.</td><td>• A narrative describes connected events, which can be true or made up.
• Writing about two or more events involves including details about where they happened and an ending.</td><td>• Writing about real events involves including details about what happened, who, when, where, and the thoughts and feelings of people involved.
• Writing made-up stories involves including details about the setting, actions, characters’ thoughts and feelings, and an ending.</td><td>• Describing something that really happened or telling an invented story orally, pictorially, or through teacher scribing</td><td>• Writing one or more sentences about a single event or several loosely linked events in the order in which they occurred</td><td>• Writing short narratives about two or more sequenced events, including some details regarding what happened and where, and providing some sense of closure</td><td>• Writing a narrative in which they recount a well-elaborated event or short sequence of events, including details to describe setting, actions, thoughts, and feelings, and providing a sense of closure</td></tr>
<tr><td>Writing to inform</td><td colspan="2">• Information writing focuses on one main idea.
• Information writing starts with a title.
• Information writing is written in short sentences to share facts.
• Information writing may include labelled drawings.</td><td>• A group of sentences can work together by starting with a main idea and then adding extra details to explain it more clearly.
• Numbered simple steps in writing can help the reader understand what to do.</td><td>• A well-structured paragraph includes a topic sentence to introduce the main idea, supporting details to explain it, and a concluding sentence to wrap it up.
• Clear, numbered steps and words that give instructions (imperative verbs) show the reader exactly what they are expected to do.</td><td>• Retelling learnt information about a topic</td><td>• Writing one or more sentences sharing learnt information about a topic</td><td>• Writing a series of sentences about a topic, including a main idea and some related details</td><td>• Writing a paragraph about a topic that includes a topic sentence, supporting details, and a concluding sentence</td></tr>
<tr><td>Writing to persuade</td><td colspan="2">• Sharing an opinion means clearly expressing what they think or feel about a topic, often by starting with phrases such as ‘I think …’ or ‘I feel …’.</td><td colspan="2">• Effective persuasive writing includes a clear opinion and supporting reasons, often expressed using phrases such as ‘I think … because …’ to show both their viewpoint and the reasoning behind it.</td><td>• Orally stating an opinion or preference about a topic</td><td>• Writing a sentence stating an opinion, feeling, or preference about a topic</td><td>• Writing a series of sentences in which they state their opinion about a topic, followed by a reason for the opinion</td><td>• Writing a paragraph that states an opinion about a topic, gives some supporting reasons for their opinion, and provides a concluding statement</td></tr>
<tr><td rowspan="3">Writing Processes</td><td rowspan="2">Planning</td><td colspan="2">• Saying each sentence out loud before writing allows writers to choose the best words and organise ideas clearly.</td><td>• Using simple organisers (e.g. graphic organisers or mnemonics) helps writers plan their ideas and structure their texts, especially when writing a paragraph.</td><td>• Notes are bullet points or short phrases used to capture important thoughts, facts or ideas when planning writing using organisers or mnemonics.</td><td>• Planning their writing by saying a sentence to the teacher</td><td>• Planning their writing through talk, determining the precise wording of each sentence before writing it</td><td>• Planning a short series of sentences through talk, thinking carefully about each sentence before writing it</td><td>• Using simple organisers to plan single-paragraph texts
• Using notes to record key ideas during planning</td></tr>
<tr><td colspan="2"></td><td colspan="3">• Working towards specific writing goals helps writers focus on particular areas for improvement and enhances the overall quality of their writing.</td><td></td><td colspan="2">• Identifying and working towards a specific writing goal</td><td>• Identifying and working towards a specific writing goal based on revisions and edits made to previous writing</td></tr>
<tr><td>Drafting</td><td colspan="4">• Drafting involves turning planned ideas into complete sentences and paragraphs.
• Writers begin their writing at the margin and use appropriately sized spaces between words to keep their work neat and easy to follow.</td><td>• Writing the sentence that they have planned orally</td><td>• Writing one or more sentences, after planning each sentence orally</td><td>• Writing a short series of related sentences that follow from their planning</td><td>• Writing single-paragraph texts that follow from their planning</td></tr>
<tr><td colspan="4"></td><td>• Beginning at the margin and leaving spaces between words</td><td colspan="2">• Beginning at the margin and leaving appropriately sized spaces between words</td></tr>
</table>

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<tr><td></td><td colspan="8">Teaching Considerations: Planning and drafting
All years
• Students must have enough knowledge about a topic to plan and write about it. This means they need to be supported to build the depth of understanding required for meaningful writing. Build students’ knowledge about a topic by reading to and with them and providing relevant learning experiences and opportunities for discussion.</td></tr>
<tr><td>Revising and editing</td><td colspan="4">• Rereading each sentence while writing helps make sure the writing makes sense and sounds right.
• Making changes to words can improve writing by making it clearer and more accurate.
• Making changes to sentences can improve their writing by making it clearer and helping it flow.
• Editing involves checking for correct spelling, capital letters at the beginning of sentences, and correct punctuation to clearly show where sentences end.
• Effective writers make improvements as they write. They plan, write, and fix their work many times.</td><td>• Rereading to check the sentence
• Checking each sentence and adding any missing capital letters and full stops</td><td>• Rereading to check each sentence as they write
• Checking each sentence for known spelling patterns, capital letters, and full stops</td><td>• Rereading to check each sentence and making corrections when something does not make sense
• Adding or deleting words to clarify meaning, using feedback from teachers
• Making simple edits to draft sentences, using known spelling patterns, capital letters, and punctuation to indicate the end of a sentence</td><td>• Rereading to check each sentence and making corrections when something does not make sense or is ungrammatical
• Adding, deleting, or substituting words to clarify meaning
• Improving sentence construction by separating run-on sentences and/or combining consecutive sentences
• Making simple edits to draft sentences using known spelling patterns and punctuation</td></tr>
<tr><td></td><td colspan="8">Teaching Considerations: Revising and editing
During the first six months and first year
• During the first six months students will require close support to reread and check each sentence as well as to add any missing capital letters and full stops. During the first year, students will become more independent in rereading and checking each sentence. They will need feedback and support as they continue to check for missing capital letters and full stops and as they begin to check for known spelling patterns.</td></tr>
</table>

Phase 2 (Years 4–6) teaching sequence

Teaching sequence guidance

This section provides guidance about structured literacy approaches, English language learners, and working with texts to support effective teaching of the English Learning Area's sequence statements.

Structured literacy approaches

Structured literacy approaches are evidence-based approaches to literacy instruction that are explicit, systematic, and cumulative. For the purposes of communication, reading, and writing, incorporate the following components:

- oral language, encompassing spoken and signed languages, including New Zealand Sign Language (NZSL), and, for students who are non-verbal, any first language communication methods a student uses, such as augmentative and alternative communication (AAC), and expressions such as vocalisations, gestures, movements, and images
- phonemic awareness
- systematic synthetic phonics to develop decoding and spelling skills
- handwriting
- vocabulary
- morphology
- syntax
- fluency
- text structure
- writing processes
- comprehension.

These components are reflected in the content of the English teaching sequence statements. Systematically and explicitly teaching these components to novice learners strengthens their understanding, helps to manage their cognitive load, and maximises their progress in acquiring literacy. However, structured literacy approaches do not focus only on what is taught; how literacy is taught is equally important. Teachers can use teaching resources to support structured literacy approaches to guide their implementation of these components. Teacher guidance for accelerating progress in literacy is also available to support teachers to meet the needs of students who need targeted support.

The teaching focus on the structured literacy approach components that take a lifetime to develop (such as vocabulary and comprehension) expands during Years 4–6. This expansion is because some of the components that are developed in a relatively short time frame (such as phonemic awareness and phonics for decoding) have been systematically taught during Years 0–3.

English Language Learners (ELLs)

Students learning English as an additional language are likely to need targeted support to learn English for everyday communication and to access the academic language of the curriculum. They may also begin learning English for the first time at any year level.

Some students will still be working through a decoding scope and sequence, and this may include English language learners who begin attending an English-medium school during Years 4–6. Teachers use diagnostic assessments to pinpoint needs and strengths and provide these students with intensive, accelerative, targeted support using age-appropriate materials.

Teachers use the English Language Learning Progressions (ELLP) and English Language Learning Progressions (ELLP) Pathway to plan targeted language support for new learners of English and those that are developing proficiency in the English language. While some everyday language may develop without explicit instruction

through interactions with peers, it will be important to ensure that academic and subject-specific language is explicitly taught. Teachers also support bilingual and multilingual students to connect with and use their first and heritage languages as valuable resources to progress learning and strengthen language and literacy outcomes.

Working with texts

Working with texts is at the core of English. How texts are used and how they are chosen are important considerations. Although reading and writing are described in separate strands, they are often used together. Texts that students read are used as models for writing, and writing is often a response to what they have read.

Teachers can support effective engagement with texts through the following practices:

- Read rich-language texts daily to students. This continues to be important because it provides opportunities to build students' vocabulary, content knowledge, knowledge of text structures and features, word knowledge, comprehension skills, and love of books. Read texts to students that are fun and that speak to their interests, identities, languages, and cultures.
- Explore a wide range of New Zealand, Pacific, and international texts with students, enabling a variety of interpretations and responses and providing windows into different places, times, and cultures. Provide opportunities to strengthen students' knowledge and understanding of New Zealand perspectives when making meaning.
- Provide opportunities and support for students to select texts for reading and writing based on their preferences and interests and talk about favourite texts. Give students choice and opportunities to collaborate.
- Encourage reading at home to reinforce engagement with texts and extend reading experiences beyond the classroom.

The texts that students read become increasingly complex over time. During Years 4–6, texts will include oral, visual, and written texts (fiction and non-fiction) in print and digital media.

Texts students read may include School Journals and other reading resources produced by the Ministry of Education. These texts have been specifically designed for students in New Zealand, so they can see themselves and their communities reflected in what they read. They include stories and ideas that value te ao Māori and Māori perspectives and works by Pacific authors and others who have made New Zealand their home.

Deep comprehension of texts is grounded in the activation of prior knowledge and accumulation of new knowledge — what students already know shapes how they understand new information, making knowledge itself a powerful tool for meaning-making. Readers can relate ideas in texts to their personal experiences and prior knowledge by identifying relevant connections and reflecting on how these connections influence their understanding and interpretation.

Noticing, recognising, and responding to students' strengths and needs

Provide age-appropriate materials for students who need intensive, accelerative, targeted support to build their decoding skills. At the same time, scaffold their access to year-level texts so that the development of their content knowledge, vocabulary, and comprehension skills is not restricted to the level of their decoding skills.

Except when they are specifically learning to decode text or reading for pleasure, students who are still consolidating their decoding skills need to access year-level texts. Help students do this by adapting the supports and scaffolds for students, rather than by simplifying or modifying texts. An effective way to accelerate students' learning is to work with a small group to explore the content of year-level texts together, explicitly teaching the features of year-level texts that carry meaning. This will enable them to make sense of texts that are above their traditional 'instructional level'. When this is not possible, remove barriers and provide alternative ways to access year-level texts, for example, by using audio versions or print-to-speech software. Students who need to accelerate their decoding skills will continue to require frequent, intensive, and explicit teaching and practice in flexible small groups, targeting their decoding needs.

Although fluent readers may still work with simple texts, particularly to reduce cognitive load when new skills and concepts are being introduced, they will be working predominantly with texts that are at least at their year level. This does not mean you should prevent able readers from reading more complex texts; most texts will be at their year level or above. Students who reach fluency and comprehension mastery at an accelerated rate of progress need opportunities for enrichment and extension and ample opportunity to read increasingly challenging texts.

Student-read Year 4 level texts

The texts that students use to meet the reading demands of the curriculum at this level will be of varying lengths. They will often include:

- language, settings, and contexts that reflect New Zealand's unique bicultural and multicultural heritage, including kupu Māori and culturally grounded narratives, experiences, and perspectives
- some abstract ideas that are clearly supported by concrete examples in the text or easily linked to students' prior knowledge
- some texts where information and ideas are implicit and where students need to make inferences based on information that is easy to find (because it is nearby in the text and there is little or no competing information)
- a straightforward text structure, such as one that follows a recognisable and clear text form, with some compound and complex sentences consisting of two or three clauses
- some words and phrases that are ambiguous or unfamiliar to students but whose meaning is supported by the context or clarified by visual features, such as photographs, illustrations, diagrams, or written explanations
- text that may have visual features that support the ideas and information (e.g. text boxes or maps) or figurative language, such as metaphors, similes, or personification.

Student-read Year 5 and 6 level texts

The texts that students use to meet the reading demands of the curriculum at this level will be of varying lengths. They will often include:

- language, settings, and contexts that reflect New Zealand's unique bicultural and multicultural heritage, including kupu Māori and culturally grounded narratives, experiences, and perspectives
- abstract ideas, in greater numbers than in texts at earlier levels, accompanied by concrete examples in the text that help support the students' understanding
- some ideas and information that are conveyed indirectly and that require students to infer by drawing on related pieces of information in the text and some information that is irrelevant to the identified purpose for reading (i.e. competing information) which students need to identify and reject as they integrate information in order to answer questions
- mixed text types (e.g. a complex explanation within a report) with sentences that vary in length and structure (e.g. sentences that begin in different ways, different kinds of complex sentences with subordinate clauses).

Deciding if a text is at a Year 5 or Year 6 level involves considering a range of different factors relating to text difficulty, including readability levels, length and complexity of the sentences, and sophistication of the vocabulary, ideas, concepts, and storylines. School Journals contain items that have been allocated reading year levels; these can be helpful for building a sense of text level to apply to other texts of varying lengths, including books.

Oral Language

<table>
<tr><th colspan="2" rowspan="2">Oral Language</th><th colspan="3">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="3">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During Year 4</th><th>During Year 5</th><th>During Year 6</th><th>During Year 4</th><th>During Year 5</th><th>During Year 6</th></tr>
<tr><td rowspan="4">Communicating and Presenting</td><td>Verbal reasoning</td><td>• Words such as ‘if’, ‘might’, or ‘could’ are used to explore possibilities or imagined scenarios (e.g. ‘I might go to the beach if it is sunny tomorrow’).
• Asking and answering questions such as ‘What else could happen?’ helps build on ideas.
• Asking and answering clarification and cause and effect questions such as ‘Why did that happen?’ helps explore reasons and results.</td><td>• Words and phrases such as ‘because’, ‘so’, ‘this means that …’ are used to explain reasons and ideas, show results, and link concepts (e.g. ‘The bus broke down, so I was late’).
• Asking and answering questions such as ‘How does the author’s view in this text differ from the speaker’s in the video?’ helps compare and explore different viewpoints or opinions.
• Asking and answering hypothetical and conditional questions such as ‘What if the person had made a different choice?’ encourages imaginative thinking about possibilities.
• Asking and answering questions such as ‘What evidence from both texts supports your opinion?’ helps justify thinking and make connections.</td><td>• Words and phrases such as ‘better’, ‘more effective’, and ‘important’ are used to compare ideas, explain preferences, or indicate a judgement about how good, useful or important something is (e.g. ‘Using a visual is a more effective way to explain this science concept than just using text, because it helps people understand how the parts work together’).
• Asking and answering evaluative and probing questions such as ‘Which would be more effective?’ or ‘Why do you think that?’ encourage reflection, analysis, and reconsideration of ideas.</td><td>• Using conditional and imaginative language (e.g. ‘if’, ‘might’, ‘could’) to describe possible actions, outcomes, or solutions when responding to ideas or situations
• Asking and responding to questions that seek clarification, extend ideas, and explore causes and consequences</td><td>• Using connective language (e.g. ‘because’, ‘so’, ‘this means that …’) to explain ideas and begin to justify thinking by linking concepts across topics or texts
• Asking and responding to questions that compare viewpoints, explore hypothetical ideas, and justify reasoning by connecting ideas across topics or texts</td><td>• Using evaluative language (e.g. ‘better’, ‘more effective’, ‘important’) to compare ideas or approaches
• Asking and responding to probing questions that challenge assumptions and explore consequences, and supporting or critiquing ideas using evidence</td></tr>
<tr><td>Presenting to others</td><td>• Clear presentations have a strong introduction, well-organised main ideas, and a conclusion.
• Effective speakers choose words, ideas, and a presentation style (e.g. formal, informal, serious, humorous) that match the audience’s knowledge, needs, and interests.
• A speaker’s message is strengthened by including supporting evidence.</td><td>• A speaker’s message is strengthened by including responses to differing opinions.</td><td>• Presenting their ideas clearly, giving an introduction and conclusion when appropriate
• Being aware of audience needs and expectations
• Planning and adapting the content of a presentation for a specific audience and setting
• Drawing on knowledge of the world to support their own point of view and explore different perspectives</td><td>• Planning and organising the content of a presentation so that the audience can make connections between points
• Being aware of audience needs and expectations
• Planning and adapting the content of a presentation for a specific audience and setting
• Giving supporting evidence (e.g. citing a text, a previous example, or a historic event)</td><td>• Planning and constructing a detailed argument or narrative
• Anticipating and planning for audience needs and expectations, leading to more tailored and effective communication
• Assessing different viewpoints and presenting counter arguments
• Using direct quotes or citations to support an argument or view</td></tr>
<tr><td colspan="2">• Introductions in presentations or other speaking situations in New Zealand can include practices such as pepeha and mihi, acknowledging place and people, introducing the speaker, and supporting whanaungatanga
• Pepeha is a traditional Māori introduction that establishes a person’s identity and connection to their ancestors through whakapapa, often including connections to their maunga, awa, iwi, hapū, and tūrangawaewae.</td><td colspan="3">• Beginning a presentation or speaking situation with an introduction that helps make connections with the audience, appropriate to the context. For example, sharing pepeha, which may include sharing whakapapa for Māori, using mihi to acknowledge people and place, or referring to shared experiences or interests to help the audience feel connected and engaged</td></tr>
<tr><td rowspan="2"></td><td rowspan="2"></td><td colspan="2">• Purposeful use of body language — including facial expressions, gestures, posture, voice, and proximity (distance from others) — can convey meaning, highlight key ideas, express emotions and attitudes, and influence how the audience responds.
• Skilled speakers change their tone, volume, and pace to fit the message, audience, and situation.</td><td>• Using body language to support meaning when presenting to an audience
• Considering their position and posture when presenting to an audience
• Using tone, volume, and pace to influence meaning and engage listeners</td><td>• Using body language for effect when presenting to an audience
• Projecting their voice to a large audience and adjusting tone, volume, and pace to suit the purpose and audience</td><td>• Using posture and body language to develop a stage presence when presenting to an audience
• Using tone, volume, and pace strategically to influence listeners in various informal and formal settings</td></tr>
<tr><td colspan="5">Teaching Considerations: Non-verbal communication
All year levels</td></tr>
</table>

Oral Language		Knowledge *The facts, concepts, principles, and theories to teach.*			Practices *The skills, strategies, and applications to teach.*		
		During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
		• Be mindful of cultural differences and unique neurodivergent preferences when teaching about non-verbal communication, as these can influence students' interpretations, degree of familiarity, and comfort.					
	Listening and responding to others	• Discussions have different purposes (e.g. sharing ideas, asking questions, giving feedback, and solving problems) and ways of participating (e.g. offering suggestions or opinions, and listening and responding to others' ideas). • Comments such as 'Tell me more …' and questions such as 'Can you give me an example?' encourage others to add more information. • Questions such as 'What do you think?' or 'Would you like to add something?' encourage others to participate in discussions. • What is said in a discussion can affect how others feel, so words need to be chosen carefully.	• Effective discussions involve: ○ listening to others and asking questions that connect to what they have said ○ noticing when someone goes off topic and helping bring the conversation back to the main idea ○ checking for understanding by asking questions or saying things in a different way.	• Effective discussions involve: ○ sharing different opinions in a respectful way, so everyone feels safe to speak ○ noticing when people have similar ideas and working together to reach an agreement ○ asking clear questions to help clarify complex information ○ noticing who has or hasn't spoken and inviting others to share their thoughts ○ thinking about what others have said and explaining how it has changed or confirmed existing ideas.	• Making comments that encourage discussion and asking clarifying questions • Giving and responding to natural prompts for turn-taking in conversation and considering the impact of their words on others	• Actively participating in discussions by picking up on others' contributions and asking relevant questions • Identifying off-topic discussions • Clarifying and paraphrasing information	• Challenging others' ideas with sensitivity • Identifying similarities in perspectives and considering where collective agreement can be reached • Asking specific questions to clarify complex information • Developing an awareness of group dynamics and inviting those who haven't spoken to contribute • Explaining how their thinking has changed or solidified in response to discussion
Communication for Learning	**Reflective and strategic communication**	• Goal-setting language (e.g. 'My goal is to …', 'I'll try to …') can be used to express intentions and plan learning. • Emotion words (e.g. 'frustrated', 'proud', 'confused') and explanatory phrases (e.g. 'Because I didn't understand …') help explain reactions to learning. • Collaborative phrases (e.g. 'We could try a different way') can help students express ideas and work together effectively. • Reflective sentence starters (e.g. 'I found it tricky when …', 'Next time I'll …') can help students express their thinking and learning choices.	• Strategic language (e.g. 'Next time I'll try …', 'I chose this because …') can help to justify choices and plan alternatives. • Emotion words and metacognitive phrases (e.g. 'I felt stuck, so I paused to think …', 'I was nervous, but I kept going because …') help to reflect on how emotions influence learning strategies and contribute to persistence or disengagement. • Collaborative and problem-solving phrases (e.g. 'I think the issue might be …', 'Should we try a new strategy …') support joint decision-making and adjusting plans during group problem-solving.	• Empathetic language (e.g. 'It sounds like you felt …', 'I think I would feel the same …') can help acknowledge and respond to others' emotions during learning. • Responsive language (e.g. 'That's a good idea — what if we also …', 'I see what you mean — maybe we could add …') helps students acknowledge others' contributions, extend ideas, and co-construct solutions during group learning.	• Expressing learning goals and intended approaches using appropriate oral language • Describing emotional responses to learning and explaining what caused them • Using collaborative language to work together and complete tasks • Using reflective oral structures to talk about what was challenging, what helped, and what they might do differently next time	• Using discussion and reflection to set specific learning goals and planning steps to achieve them • Contributing to shared problem-solving by building on others' ideas and making decisions using collaborative language • Justifying learning choices using strategic oral language • Using contextually appropriate language to describe their emotions and reactions to learning experiences and explaining how those emotions influenced their thinking or actions	• Using discussion and reflection to monitor their progress and explaining how they are adapting their learning strategies and goals in response • Using empathetic language to acknowledge and articulate the emotions of others • Using responsive collaborative talk to co-construct solutions with peers

Reading

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<tr><td rowspan="5">Word Recognition and Reading Enrichment</td><td>Decoding</td><td colspan="3">• Decoding a multi-syllable word can occur at the letter-sound (grapheme–phoneme) level and syllable level, and can involve using knowledge of meaningful word parts (morphemes) and word origins.
• The number of syllables in a word is the same as the number of vowel sounds (phonemes).
• A multi-syllable word can have even emphasis on each syllable (e.g. fan-tas-tic) or one syllable can have emphasis and others not (e.g. buck-et, a-bout).
• In a multi-syllable word, the vowel in the syllable without emphasis will be a schwa sound.
• A schwa sound is a weak vowel sound (phoneme), often resembling short /i/ or short /u/, where the spelling does not match the vowel phoneme.
• Multi-syllable words can be broken down into parts with their own meaning (morphemes) to support decoding.
• Word origins (etymology) can support decoding by helping readers understand and recognise spelling and pronunciation.</td><td colspan="3">• Decoding multi-syllable words by applying their knowledge of English and te reo Māori:
○ phonics
○ syllables
○ morphemes
○ word origins</td></tr>
<tr><td>Fluency</td><td colspan="3">• Reading comprehension depends on reading fluently with accuracy, natural pace, automaticity, and expression.
• Reading comprehension can be negatively affected by reading at a rate that is too fast or too slow.
• Reading with expression involves responding to punctuation, sentence structure, and language features.</td><td>• Reading year-level texts accurately and expressively, including correct pronunciation of kupu Māori, reflecting understanding of the text while maintaining a natural pace of reading, at oral fluency rates appropriate for Year 4 students</td><td>• Reading year-level texts accurately and expressively, including correct pronunciation of kupu Māori, reflecting understanding of the text while maintaining a natural pace of reading, at oral fluency rates appropriate for Year 5 students</td><td>• Reading year-level texts accurately and expressively, including correct pronunciation of kupu Māori, reflecting understanding of the text while maintaining a natural pace of reading, at oral fluency rates appropriate for Year 6 students</td></tr>
<tr><td colspan="7">Teaching Considerations: Fluency
All years
• Information about Oral Reading Fluency (ORF) assessments that are scored based on ORF norms for each year is available on Tāhūrangi.
• All te reo Māori grapheme-phoneme correspondences have been included in the teaching sequence for Years 2-3. Some students may still need support to correctly pronounce the /ng/ sound which is similar to the English /ng/ in ‘sing’; a common mistake is pronouncing <ng> as it appears in the word ‘finger’, which should be explicitly addressed during teaching. Another common mistake is pronouncing <au> like the /ow/ as in town when it sounds more like the /ow/ in snow.
• It is important to note that there are unique dialects across iwi and regions with differences in pronunciation and vocabulary. While teachers are not expected to teach these dialects, understanding that some learners may pronounce kupu Māori in ways that align with their whakapapa is key to fostering inclusive and respectful language practices.</td></tr>
<tr><td>Developing confident readers</td><td colspan="3">• Strategies for selecting texts based on personal interest include thinking about likes and dislikes, looking at the cover and title, asking other people for recommendations (perhaps as part of a classroom reading community), and choosing texts that spark curiosity.
• Reading stamina supports academic success and enjoyment of reading.
• Reading stamina is supported by choosing texts that are high interest and developed by slowly building up reading time.</td><td colspan="3">• Using strategies for identifying and selecting texts based on their interests
• Identifying their strengths and successes
• Reading for longer periods by choosing familiar or interesting texts and using strategies to stay focused, such as finding a quiet space and setting reading goals</td></tr>
<tr><td rowspan="2">Comprehension</td><td rowspan="2">Vocabulary</td><td colspan="3">• Knowledge of meaningful parts of words (morphemes) and word origins (etymology) can help with working out a word’s meaning.
• Meaningful parts of words (morphemes) include base words, roots, and affixes.
• Affixes are meaningful parts of words (morphemes) that are added to a base word or root and include prefixes and suffixes.
• A base word can stand alone, and affixes can be added to change the meaning or how it is used in a sentence.
• A root or root word typically requires affixes to form a complete word and is often derived from Greek or Latin origins.
• The meaning of unfamiliar words can be worked out by using explicit and implied information from surrounding words, sentences, and ideas in the text.
• Text glossaries can support pronunciation and understanding of kupu Māori in New Zealand texts, such as those in school journals.</td><td rowspan="2">• Inferring from the context and using a developing knowledge of morphemes to determine the meaning of words with an affix
• Using knowledge from other Year 4 learning areas and topics to determine the meaning of root and base words, whole words, and phrases in a text</td><td rowspan="2">• Inferring from the context and using an increasing knowledge of morphemes to independently determine the meaning of words with more than one affix
• Using knowledge from other Year 5 learning areas and topics to determine the meaning of root and base words, whole words, and phrases in a text</td><td rowspan="2">• Independently inferring from the context and knowledge of morphemes to understand challenging words
• Using knowledge from other Year 6 learning areas and topics to determine the meaning of base words, whole words, and phrases in a text
• Identifying idioms and expressions from their own and others’ cultures</td></tr>
<tr><td colspan="2"></td><td>• There are some phrases and sayings, called idioms, that rely on shared cultural knowledge to understand their meaning (e.g. ‘bring a plate’).</td></tr>
</table>

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<tr><td rowspan="3"></td><td></td><td colspan="6">Teaching Considerations: Vocabulary
All years
• Explicitly teach vocabulary that is at students' age-appropriate, oral-language levels, rather than at their decoding levels. Encourage them to proactively ask questions about unfamiliar words.
• New vocabulary learning will centre on discipline-specific words and words that express abstract concepts. In addition, English language learners and students with language-related learning challenges will benefit from explicit teaching and incidental support for some common, everyday vocabulary.</td></tr>
<tr><td>Text form, structure, style, and features</td><td>• Understanding the structure of a text and the way language is used helps with understanding that text.
• Narrative texts:
○ often begin by introducing the setting and characters, develop through a problem or goal and the actions to address it, and end with a resolution
○ may be divided into chapters
○ include dialogue and sensory words or phrases that describe how things look, sound, smell, taste or feel.
• Information texts:
○ introduce a topic, organise ideas clearly, and often have visual features such as headings and diagrams
○ include language features such as precise and topic-related vocabulary.
• Persuasive texts:
○ present a series of arguments with supporting facts and details, and end with a strong conclusion
○ use emotive language.
• Poems:
○ are written in lines and stanzas and often have rhyming words or a rhythm
○ use figurative language, which involves using words creatively to evoke feelings, create strong images, and make writing more interesting and expressive.
• Visual features such as diagrams, illustrations, and graphs help with understanding the information in a text.
• Organisational features in texts such as contents, index, glossary, headings and sub-headings help with reading a text.
• Authors make deliberate choices about specific words, structure, and visuals to guide how audiences understand and respond to the text.</td><td>• Texts can be compared — examining their structure, language, and visual features — to understand the similarities and differences in style and purpose.
• Media refers to different ways of communicating information and stories to people — including through newspapers, websites, television, radio, and social media — and media texts are created to inform, entertain, or influence audiences.
• Digital media texts use features such as images, audio, video, print, and hyperlinks to communicate meaning, and are accessed through digital devices.
• Authors may use persuasive techniques such as emotional appeal, exaggeration, repetition, or rhetorical questions to influence the audience.</td><td>• Identifying the structure used in a text and how this is used to communicate ideas clearly
• Exploring how authors use language for effect, including both literal language (which means exactly what it says) and figurative language, to create mood, emphasise ideas, or convey deeper meaning
• Identifying specific language and visual features and explaining how they impact the audience</td><td>• Exploring how authors use structure, language, and text features to communicate ideas clearly and support their purpose
• Explaining how authors use language to create impact, including how literal language communicates facts or direct meaning, and how figurative language adds depth, emotion, or imagery to a text</td><td>• Identifying and comparing how effectively different texts use structure, language, and visual features to suit their purpose and audience
• Explaining how authors use language to create meaning and impact
• Explaining how features such as images, sound, and layout are used in media texts to inform, entertain, or influence the audience
• Explaining how digital features help communicate meaning and support understanding in digital media texts
• Identifying persuasive techniques and explaining how these techniques are used to influence the audience</td></tr>
<tr><td>Comprehension strategies</td><td colspan="2">• Reading involves checking for understanding before, during, and after reading texts.
• Meaning can become unclear for different reasons when reading across a range of texts, and readers use a variety of supporting strategies (e.g. annotating, rereading, adjusting reading rate, asking and answering questions, and visualising) to monitor and restore their understanding.</td><td colspan="3">• Monitoring and confirming their understanding across a range of texts and sources of information by annotating, rereading, adjusting their reading rate, asking and answering questions, and visualising</td></tr>
<tr><td></td><td>• An inference is an understanding formed by the reader combining information in the text and their own prior knowledge and ideas.
• Making connections within a text involves identifying how ideas, events or characters relate to each other to deepen understanding of the text.
• Summarising helps readers understand and remember ideas by condensing what the text says into a shorter form, focusing on the most important information.</td><td>• Inferences are strengthened by identifying and using explicit and implicit evidence from within the text, alongside prior knowledge and ideas.
• Summarising involves identifying and selecting key details, then organising them to show how ideas are connected and what matters most in the text.</td><td>• Inferences can be justified and refined by comparing interpretations and evidence with others.
• Summarising involves identifying how ideas or themes are developed across the whole text, and organising key details to show how ideas build, shift, or connect to reveal the overall meanings and messages.</td><td>• Making predictions, inferences, and connections within the text, using information from the text and prior knowledge and ideas
• Summarising a text by providing the key details in sequence, explaining how the details support the meanings and messages of the text
• Identifying key details and implied information in the text to draw a simple, supported conclusion</td><td>• Making inferences, using explicit and implicit evidence from the text (including quotes or references to images) and prior knowledge, to extend the understanding of a text and the author's purpose
• Summarising a text by organising key details to show how the ideas and messages are introduced and connected across the text</td><td>• Making inferences using explicit and implicit evidence, justifying the inferences using evidence from the text, and comparing their inferences with the interpretations of others
• Summarising a text by identifying how the key ideas or messages develop across the whole text and organising key details to show how ideas build, shift, or connect to reveal deeper meanings</td></tr>
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Reading		Knowledge *The facts, concepts, principles, and theories to teach.*			Practices *The skills, strategies, and applications to teach.*		
		During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
		• Drawing conclusions involves interpreting what the whole text suggests, using both stated and implied information to form a supported statement — a conclusion that is clearly expressed and backed by evidence from the text.	• Drawing a supported conclusion involves using key details and implied information to explain what the text means or what the author wants the reader to understand.	• Drawing conclusions involves interpreting key details and implied information to make a reasoned statement about the whole text — a statement that uses evidence from the text, shows logical thinking or personal judgement, and connects the meaning to broader ideas, concepts, or the author's intent.		• Identifying and interpreting key details and implied information to draw a supported conclusion about the meaning of the text or the author's intended message	• Interpreting key details and implied information to draw a reasoned conclusion about the whole text that is supported by evidence, reflects thoughtful analysis, and connects the messages and meaning to broader ideas, concepts, or the author's purpose
		Teaching Considerations: Comprehension strategies **All years** • Activating prior knowledge and building background knowledge (including key vocabulary) before reading improves students' ability to comprehend the text. The most effective way to build background knowledge is through the teaching of content from other learning areas. • Comprehension strategies are taught and revisited in the context of reading texts and used together. They are tools to support students to make sense of complex ideas and texts and build knowledge, not goals in themselves. Using strategies, such as summarising, also supports retention of what students have read.						
Critical Analysis	**Context and purpose**	• Texts are created to express ideas, share feelings, or persuade audiences to think or act in certain ways. • Texts can portray people, places, and ideas in different ways depending on what the author wants the audience to feel or think. • The same topic can be presented in different ways depending on the author's purpose and intended audience.		• Authors write with specific audiences and purposes in mind, and make deliberate choices to communicate particular ideas, messages, or viewpoints. • Bias can be present in texts, and authors may include or exclude information to support their viewpoint or argument. • Digital media texts are created by people or organisations with different purposes and not all information online is accurate, fair, or trustworthy.	• Identifying how people or places are presented in a text and explaining how that influences the audience's point of view	• Comparing how people, places, or ideas are represented in different texts and explaining how these representations influence the audience	• Identifying bias in a text by recognising when an author presents only one side of an issue or omits key information to influence the audience • Considering who created a digital media text, why it was made, and whether the information can be trusted
		• Some texts, such as pūrākau (traditional Māori stories and oral histories) are passed down to share cultural knowledge, explain relationships with the natural world, and guide how people live and relate to others and to self.			• Identifying how people, places, or the natural world are portrayed in pūrākau and considering the messages these portrayals may convey		
	Interpretations and connections	• Readers can relate texts to their own knowledge, experiences, and cultural understandings by identifying relevant connections within and between texts and reflecting on how these connections influence their understandings and interpretations. • Discussing similarities and differences in how texts are understood or viewed by others helps readers deepen their understanding of different viewpoints. • Responses to texts can include sharing personal thoughts and feelings about ideas in texts.	• Different readers may have different responses to texts and by respectfully acknowledging those differences the understanding of texts can be deepened. • Readers can build on others' contributions to text discussions by making thoughtful connections, asking questions, or offering new viewpoints.	• Different readers may interpret and respond to texts in diverse ways, and that engaging with their viewpoints can deepen understanding and broaden their own thinking. • Interpretations of texts can be supported using examples or evidence from the text.	• Making connections within and between texts, and with their own knowledge, experiences, and cultural understandings, to discuss differences and similarities in how the texts are interpreted or viewed • Sharing their interpretation of ideas in texts, acknowledging that others may interpret texts differently, and considering how others' ideas might strengthen or challenge their own	• Making connections within and between texts, describing how the ideas in texts connect with their own topic knowledge, lived experiences, cultural knowledge, and practices • Contributing to text discussions by building on others' ideas and comparing different interpretations	• Making connections within and between texts, explaining how the ideas in texts connect with their own knowledge, lived experiences, cultural knowledge, and practices, considering the interpretations and ideas of others • Providing interpretations about how topics are addressed in texts and how messages are conveyed, providing evidence from the text and prior knowledge to support their ideas

Writing

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<tr><td rowspan="4">Transcription Skills</td><td>Handwriting</td><td colspan="3">• Writing for extended periods requires stamina and fluency, which develop through regular practice and attention to comfort and posture.
• Handwriting becomes automatic and effortless over time, allowing the writer to focus on ideas and sentence structure, rather than letter formation.
• Fluent and legible handwriting is important for communicating clearly for all writing tasks.
• Maintaining a comfortable and consistent posture supports focus, reduces fatigue, and enables writers to handwrite for longer periods.</td><td>• Handwriting with increasing fluency, while maintaining legibility, when writing multi-paragraph texts
• Organising their writing environment, including their seating position and the position of their book</td><td>• Handwriting with ease and automaticity when writing longer texts
• Consistently maintaining a comfortable writing posture</td><td>• Handwriting with ease and automaticity when writing for multiple purposes throughout the school day
• Consistently maintaining a comfortable writing posture when handwriting</td></tr>
<tr><td colspan="6">Teaching Considerations: Handwriting
All years
• If handwriting difficulties persist after an extended period of appropriate instruction, consider using assistive technologies to support composition.
• Guidance about teaching handwriting is available on Tāhūrangi.</td></tr>
<tr><td>Keyboarding</td><td colspan="2"></td><td>• Efficient keyboarding begins with placing both hands in their home position on the middle row of the keyboard and then learning the correct finger for each key to reduce errors and increase typing speed.
• The Shift key is used to access capital letters and additional punctuation.
• Maintaining a comfortable and consistent posture supports focus, reduces fatigue, and enables writers to type for longer periods.</td><td colspan="2"></td><td>• Using efficient keyboarding to develop speed and accuracy
• Consistently maintaining a comfortable writing posture when using a keyboard</td></tr>
<tr><td>Spelling</td><td colspan="3">[The content within <> is the grapheme and within // is the phoneme]
• Accurate spelling means breaking words into syllables and morphemes, then listening for each phoneme in the syllable and choosing the correct grapheme to represent it.
• The same phoneme can be spelt in different ways.
• A prefix is a meaningful part added to the beginning of a word, which has a consistent spelling pattern and changes the meaning of the word.
• A suffix is a meaningful part added to the end of a word, which has a consistent spelling pattern and can change the word type (e.g. change the verb ‘teach’ to the noun ‘teacher’).
• Prefixes and suffixes can affect the spelling of the root word.
• A contraction is the shortened form of two combined words.
• Contractions follow predictable spelling patterns by leaving out certain letters and replacing them with an apostrophe.</td><td>• Spelling words with:
○ <ea>, <ey> representing /long a/
○ <y>, <ey> representing /long e/
○ <igh>, <y>, <ie> representing /long i/
○ <oe> representing /long o/
○ <ew>, <ue> representing /oo/ as in ‘mood’
• Spelling words with:
○ soft c: <c> representing /s/
○ soft g: <g> representing /j/ (both usually followed by the letter ‘e’, ‘i’, or ‘y’)
• Spelling words with prefixes (un–, dis–, re–) and suffixes (–est, –ful, –less)
• Spelling contractions for two-word phrases ending with have, would, will (e.g. ‘I’ve’, ‘he’d’, ‘she’ll’)</td><td>• Spelling words with:
○ <eigh> representing /long a/
○ <ie> representing /long e/
○ <ough> representing /long o/
○ <ue> representing /long u/
○ <aw> and <au> representing /or/
• Spelling words with prefixes (semi–, sub–, mis–, multi–, pre–) and suffixes (–tion, –sion, –cian)
• Spelling contractions correctly</td><td>• Spelling words with less-common vowel and consonant graphemes (e.g. <ough>, <eigh>, <aigh>, <augh>, <kn>, <mb>, <sc> as /s/, <wr> as /r/), noting the unusual correspondences and where these occur in the word
• Using the three different spellings for the /air/ phoneme: <air>, <are>, <ear>
• Spelling words with prefixes indicating number (e.g. uni–, bi–, tri–, dec–) and suffixes that change words into a noun (e.g. –logy, –ism, –ment) and demonstrating understanding of their meanings</td></tr>
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Writing		Knowledge *The facts, concepts, principles, and theories to teach.*			Practices *The skills, strategies, and applications to teach.*		
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		• Apostrophes are used to show that something belongs to someone or something (as well as for contractions).	• Where the apostrophe is placed depends on whether the noun is singular or a plural ending in ‘s’.		• Adding an apostrophe to show singular possession (e.g. ‘the dog’s bowl’)	• Spelling words with apostrophes to show singular and plural possession, adding a possessive apostrophe after the ‘s’ if a plural noun ends in ‘s’ (e.g. ‘the boys’ sister’)	• Spelling words with apostrophes to show possession
		• A homophone is a word that sounds the same as another word but has a different meaning and usually a different spelling. • Spelling homophones correctly is important for clarity.			• Using common homophones correctly (e.g. correctly distinguishing between ‘their’, ‘there’, and ‘they’re’; ‘your’ and ‘you’re’; and ‘we’re’ and ‘where’)	• Using less-common homophones correctly, (e.g. correctly distinguishing between ‘queue’ and ‘cue’; ‘minor’ and ‘miner’; ‘you’ and ‘ewe’)	
		• There are specific spelling conventions for adding suffixes to root words.			• Adding a vowel suffix to one-syllable CVC words by doubling the final consonant (e.g. ‘hop’ → ‘hopping’)	• Either keeping the ‘y’ or changing to an ‘i’ when adding a suffix	• Spelling plurals of words ending in ‘f’ or ‘fe’ by changing the ‘f’ or ‘fe’ to ‘ves’ (e.g. ‘leaf’ → ‘leaves’, ‘knife’ → ‘knives’)
		• Words ending in a consonant followed by –le have a predictable spelling pattern. • When the first syllable of a word ending in –le is closed (a short vowel followed by a consonant), the final consonant is doubled before adding –le (e.g. ‘rip’ → ‘ripple’). • When the first syllable of a word ending in –le is open (ends in a vowel with a long vowel sound), –le is added directly after the consonant (e.g. ‘ta’ → ‘table’).			• Using the correct spelling pattern for words ending with a consonant and ‘–le’ (e.g. ‘table’)		
		Teaching Considerations: Spelling **All years** • Teach students groups of words that share the same grapheme-phoneme correspondences or morphological elements.					
Composition	**Audience, purpose, and language choice**	• A text’s intended audience and purpose shape its content, structure, text type, word choices, and style. • Different audiences may interpret or respond to the same text in different ways, so writers need to consider the potential impact of their writing on others. • Vivid, emotive, or descriptive language can enhance creative writing and help engage the reader. • Choosing the best word helps convey an exact meaning, and words with similar meanings (e.g. ‘freezing,’ ‘frosty’, ‘chilly’, ‘cool’) can create different effects depending on the context, audience, and purpose of the writing.			• Identifying the audience and purpose for a text • Planning and writing with the audience in mind, by selecting the appropriate text type, language register, and words to best communicate the intended meaning • Selecting and using words and phrases appropriate to the purpose of writing	• Planning and writing with an audience and purpose in mind so that their writing is in the most appropriate text type and style • Justifying their use of language register and words to best communicate the intended meaning to the intended audience • Considering how different audiences may be affected by the text they are creating • Selecting and using words and phrases that clearly express actions, feelings, situations, or conditions	• Planning and writing for an intended audience and purpose, making careful choices about the most appropriate text type and style, language, register, and words, and justifying these choices • Making deliberate choices about what content to include or leave out in the texts they create, based on their understanding of how the writing may affect others • Selecting and using words and phrases that clearly express differences, additions, and other logical connections

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<tr><td rowspan="8"></td><td rowspan="2"></td><td colspan="2">• Figurative language is used to purposefully create vivid images and effects that engage the reader.
• A simile is a comparison between two things using ‘like’ or ‘as’.
• A metaphor is a direct comparison that says one thing is another.
• Imagery is descriptive language that helps the reader imagine what something looks, sounds, feels, smells, or tastes like.
• Personification gives human actions or feelings to non-human things.
• Alliteration is the repetition of the same sound at the beginning of words.</td><td>• An idiom is a common phrase that means something different from the literal words.</td><td>• Using figurative language, such as similes and metaphors, to create vivid images and engage the reader</td><td>• Deliberately and carefully selecting and using literary devices, including simile, metaphor, and personification, to create vivid images and effects to engage the reader</td><td>• Deliberately selecting and using a range of literary techniques, including imagery, personification, figurative language, alliteration, and idioms, to meet the purpose of the writing and engage the reader</td></tr>
<tr><td colspan="3"></td><td></td><td colspan="2">• Explaining how the devices they have used help create meaning for the intended audience</td></tr>
<tr><td rowspan="6">Sentence structures, grammar, and punctuation</td><td>• A fragment is an incomplete sentence because it lacks something important, such as a subject or verb.
• A run-on sentence happens when two or more complete thoughts that could stand alone as separate sentences are joined without proper punctuation or conjunctions.</td><td>• Independent clauses can stand alone as complete sentences, while dependent clauses cannot.</td><td>• An adverb is a word that adds detail to a verb, an adjective, or another adverb by describing how, when, where, or to what extent something happens.
• An adverbal phrase is a group of words that acts like an adverb.
• Clauses contain a subject and a verb, while adverbial phrases do not.</td><td>• Identifying fragments and run-on sentences</td><td>• Identifying dependent and independent clauses</td><td>• Explaining the difference between a clause and an adverbial phrase and identifying these in a variety of sentence structures</td></tr>
<tr><td colspan="3">• Different sentence structures and types can be used to enhance the impact of a text.
• A short, simple sentence can add impact and intensity.
• A complex, expanded sentence can add description and detail.
• Phrases are groups of words that work together but do not contain both a subject and a verb so cannot stand alone (e.g. ‘full of energy’, ‘in the morning’, ‘under the table’).
• Phrases can be inserted into sentences in different positions (beginning, middle, or end).
• Varying the position of phrases adds interest.
• Writers can experiment with the way sentences are structured by saying them, to see how they sound, before writing them down.
• Writers combine a variety of sentence lengths and types in a piece of writing to keep it engaging and avoid sounding repetitive.</td><td>• Combining sentences orally, inserting phrases, and varying the position of the phrase
• Using a range of sentence structures and types to suit the purpose of the writing and enhance its impact</td><td>• Combining sentences orally to create a range of structures and identifying the impact of the different structures
• Using a range of sentence structures and types to suit the purpose of the writing, avoiding repetition of certain structures</td><td>• Combining sentences orally to create a range of structures, choosing their preferred structure and justifying their choice
• Using a range of sentence structures and types, rearranging the order of clauses and phrases for optimal effect</td></tr>
<tr><td colspan="3">• Expanding sentences improves writing by adding detail, clarifying meaning, and making it more precise and engaging.
• An adverbal phrase is a group of words that acts like an adverb.
• An adverbial phrase expands a sentence by providing more information about how, when, where, or to what extent something happened.</td><td>• Expanding sentences using adverbial phrases</td><td>• Expanding sentences using adverbial phrases and appositives</td><td>• Expanding sentences using adverbial and adjectival phrases and appositives</td></tr>
<tr><td></td><td colspan="2">• An appositive is a word or phrase that gives more information about a noun by renaming or explaining.</td><td rowspan="2"></td><td rowspan="2"></td><td rowspan="2"></td></tr>
<tr><td></td><td></td><td>• An adjectival phrase is a group of words that describes a noun by giving more information about it, often answering questions such as ‘what kind?’ or ‘which one?’.</td></tr>
<tr><td colspan="3">• Understanding and consistently applying the knowledge they already have about correct beginning and ending sentence punctuation helps make writing clearer and easier for others to read and understand.</td><td colspan="3">• Using beginning and ending sentence punctuation correctly and consistently throughout multi-paragraph texts</td></tr>
<tr><td colspan="3">• Commas are used to separate two independent clauses when they are joined by a conjunction.
• Commas follow adverbs or adverbial phrases at the start of sentences, improving flow and readability.</td><td colspan="3"></td></tr>
</table>

Writing		Knowledge *The facts, concepts, principles, and theories to teach.*			Practices *The skills, strategies, and applications to teach.*		
		During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
			• Commas are used with appositives to separate extra information about a noun, helping the sentence stay clear and easy to understand.		• Using commas correctly with independent clauses, adverbs, and adverbial phrases, with some support	• Using commas correctly with independent clauses, adverbs and adverbial phrases, and appositives, with some support	• Independently using commas correctly with independent clauses, adverbs and adverbial phrases, and appositives
		• Speech marks (quotation marks) are used to show exactly what someone is saying. • Punctuation, such as commas, full stops, question marks, and exclamation marks, is placed inside the speech marks when it is part of the spoken words. • Each new speaker's words should start on a new line to help readers follow who is speaking.			• Using speech marks and commas correctly for direct speech, with some support	• Using speech marks, commas, and other associated punctuation correctly for direct speech, with some support	• Using speech marks, commas, and other associated punctuation correctly for direct speech, independently
	Writing to entertain	• Texts to entertain include poetry and narratives (e.g. stories, fairy tales, diaries, and traditional tales). • Narratives generally follow a predictable structure, which begins by introducing the setting and characters, develops through a problem or goal and the actions taken to address it, and ends with a resolution. • Narratives are driven by what the character wants or needs, and how they try to achieve it. • Time connectives are words or phrases (such as 'first', 'after that', or 'meanwhile') that show when something is happening/has happened and help link events in order to make writing easier to follow. • Dialogue is a conversation between two or more characters. • Dialogue is used in narratives to show relationships, reveal feelings, and move the story forward. • Sensory details are words or phrases that describe how things look, sound, smell, taste, or feel, helping the reader imagine the scene more clearly (e.g. 'the crunchy leaves', 'a sweet smell', 'a loud bang'). • Poetic language, devices, and structures include sensory language, rhyme, and stanzas.			• Writing texts to entertain that: ○ reflect personal experiences and knowledge ○ contain narrative elements: character, setting, problem/purpose, plan, action, resolution ○ begin to include paragraphs to organise events ○ include time connectives ○ begin to include dialogue ○ begin to include sensory details ○ describe characters' thoughts and feelings ○ provide a sense of closure ○ include poetic language, devices, and structures	• Writing texts to entertain that: ○ reflect personal experiences and knowledge ○ contain narrative elements: character, setting, problem/purpose, plan, action, resolution ○ are organised into paragraphs ○ include time connectives ○ include sensory details to make their writing vivid and build the characters ○ include dialogue ○ provide a conclusion that follows naturally from the preceding events ○ include poetic language, devices, and structures	• Writing texts to entertain that: ○ reflect personal experiences and knowledge ○ contain narrative elements: character, setting, problem/purpose, plan, action, resolution ○ are well structured into paragraphs ○ develop the plot using transitional words or phrases ○ develop characters by including actions and feelings ○ may include shifts in time and several settings ○ include sensory details to build character and setting for effect ○ provide a sense of closure that ends the story effectively ○ include poetic language, devices, and structures
	Writing to inform	• Texts to inform include reports, newspaper articles, biographies, and explanations. • Informative texts introduce a topic and organise ideas clearly, grouping related information into paragraphs. • Linking words and phrases connect ideas, helping the writing flow smoothly. • Precise and topic-related vocabulary makes writing clearer and more informative, especially when explaining facts and ideas. • Informative texts end with a concluding statement, which wraps up the topic and reinforces the main idea. • Informative texts often include visual features (e.g. illustrations, diagrams, photos, maps, and graphs).			• Writing texts to inform that: ○ reflect personal experiences and knowledge ○ introduce a topic, and group information together using simple paragraphs ○ begin to include linking words and phrases (e.g. 'also', 'another', 'together with') ○ include topic-related vocabulary ○ have a concluding statement	• Writing texts to inform that: ○ reflect personal experiences and knowledge ○ begin to introduce some simple visuals to support meaning (e.g. drawings, photos) ○ develop the topic with facts and related examples ○ include precise and domain-specific vocabulary ○ provide concluding sentences related to the information	• Writing texts to inform that: ○ reflect personal experiences and knowledge ○ introduce a topic clearly, and group related information logically into paragraphs ○ include headings and visual features to support the meaning of their writing ○ develop the topic with facts, definitions, details, and examples that support the main idea ○ include precise language and domain-specific vocabulary ○ begin to include words and phrases to clarify, illustrate, or compare ideas (e.g. 'especially', 'for example', 'in contrast') ○ provide concluding sentences related to the information or explanation

Writing		Knowledge *The facts, concepts, principles, and theories to teach.*			Practices *The skills, strategies, and applications to teach.*		
		During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	Writing to persuade	• Texts to persuade include letters, advertisements, reviews, speeches, discussions, and arguments, and often explore social issues that are topical for students. • Persuasive texts introduce a topic and clearly state an opinion or position. • Paragraphs group related ideas and reasons, helping to organise arguments logically and build a convincing case. • Linking words and phrases connect opinions with reasons and examples, making the writing flow smoothly. • Persuasive writing ends with a concluding statement or paragraph, which reinforces the position and leaves a strong final impression.			• Writing texts to persuade that: ○ reflect personal experiences and knowledge ○ introduce a topic and state their opinion ○ organise writing into one or more paragraphs, with supporting reasons for their opinion ○ begin to include some linking words and phrases (e.g. ‘because’, ‘for example’, ‘also’) to connect their opinions with the reasons ○ provide a concluding statement	• Writing texts to persuade that: ○ reflect personal experiences and knowledge ○ introduce a topic and state an opinion on it, using the first person ○ organise writing into two or more paragraphs, grouping related opinions and reasons ○ support opinions with facts and details ○ use linking words and phrases (e.g. ‘in addition’, ‘for instance’) to connect the opinion with the reasons ○ provide concluding sentences related to the opinion	• Writing texts to persuade that: ○ reflect personal experiences and knowledge ○ introduce a topic and clearly state a position taken on it ○ organise writing into three or more paragraphs that have logically grouped ideas ○ order ideas/paragraphs that are supported by facts/details from strongest to weakest ○ include emotive words and phrases to persuade the reader to adopt their position ○ include a range of linking words (e.g. ‘consequently’, ‘specifically’) to link the opinion and reasons ○ provide a concluding paragraph related to the position taken on the topic
				• Persuasive writing can include the use of emotive words and phrases to convince readers.			
Writing Processes	**Planning**	• Organisers (e.g. graphic organisers or mnemonics) help plan and structure writing clearly by supporting thinking before and during the writing process. • Different writing tasks suit different organisers because of variations in text purposes and structures.			• Using organisers to organise and plan writing	• Using organisers suitable to the text structure to organise and plan writing	• Choosing and using the most appropriate graphic organiser or mnemonic for the writing task
		• Making notes reduces information into key words and phrases to capture the most important ideas.	• Organising notes into categories helps make sense of key information.		• Making notes, reducing information into key words and phrases	• Making notes, organising key information into categories	• Making notes by gathering key information from a range of print and digital sources and organising it into categories
		• Setting specific writing goals helps writers improve their writing by focusing on what they want to get better at. • Reflecting on their writing content and process helps writers understand what worked well and what they can improve.			• Setting and working towards specific writing goals based on reflection on their own writing content and processes		
	Drafting	• Notes and key words from planning need to be turned into complete sentences that clearly explain ideas. • A well-structured non-fiction paragraph may include a topic sentence, detail sentences, and a concluding sentence. • A topic sentence introduces the main idea. • A detail sentence explains the idea.	• Organised notes can be grouped into paragraphs based on categories or ideas. • A multi-paragraph non-fiction text may include sub-topics. • A multi-paragraph fiction text may include an orientation, a series of events that build tension, and a resolution that brings the story to a close. • A poem with multiple stanzas may separate ideas, images, or emotions into distinct sections.	• Linking words and phrases help connect paragraphs and create cohesion across the whole text. • Different writing purposes require different text structures, which may include headings and subheadings or separate stanzas.	• Transferring ideas from planning organisers or mnemonics into sentences • Writing a non-fiction paragraph that has a topic sentence, detail sentences, and a concluding sentence • Writing a fiction paragraph or a poem stanza that has a clear focus and uses descriptive or figurative language	• Transferring organised information from planning into draft paragraphs for each category or idea • Writing multi-paragraph non-fiction texts which include an introduction, sub-topics, and a conclusion • Writing multi-paragraph fiction texts that include an orientation, a series of events that build tension, and a resolution that brings the story to a close	• Transferring organised information from planning and ensuring there are links between paragraphs and cohesion across the text • Writing multi-paragraph texts for a range of purposes, organising the information and ideas to best suit their intended purpose, using headings and subheadings appropriately

<table>
<tr><th colspan="2" rowspan="2">Writing</th><th colspan="3">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="3">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During Year 4</th><th>During Year 5</th><th>During Year 6</th><th>During Year 4</th><th>During Year 5</th><th>During Year 6</th></tr>
<tr><td rowspan="3"></td><td rowspan="2"></td><td>• A concluding sentence sums up the idea.
• A well-structured fiction paragraph may include a clear focus on a moment or event, descriptive language to build character or setting, and a sense of progression or change.
• A well-structured poem may include a central idea or image, and poetic devices (e.g. rhythm or figurative language) that contribute to the overall mood or meaning of the poem.</td><td colspan="2"></td><td colspan="2">• Writing poems that may include multiple stanzas that separate ideas, images, or emotions into distinct sections</td><td>• Writing poems and organising each poem’s ideas, images, or emotions in a way that best achieves the intended impact, which may include using multiple stanzas</td></tr>
<tr><td colspan="3">• A new paragraph is usually signalled by either leaving a line space or indenting the first line.</td><td colspan="3">• Using layout conventions to indicate paragraphs</td></tr>
<tr><td>Revising and editing</td><td colspan="3">• Rereading each sentence and paragraph while writing ensures the writing makes sense and sounds right.
• Making changes to texts in response to feedback can improve clarity for the intended audience.
• Identifying and correcting grammar and meaning errors helps readers understand the writer’s message.
• Editing includes checking that known punctuation and layout conventions have been used correctly.
• Editing includes checking for correct spelling.
• Dictionaries are valuable tools for finding or confirming the spellings of unknown words.
• Giving, receiving, and responding to feedback improves writing.</td><td>• Rereading to check at the sentence, paragraph, and whole-text level
• Making simple revisions to their texts to improve the clarity for the intended audience and purpose (e.g. replacing words, adding sentences, using audience and peer feedback)
• Making edits to draft paragraphs using known punctuation
• Using a word card or simple dictionary to find the spellings of unknown words
• Giving feedback to and receiving feedback from peers</td><td>• Reading and checking continuously while writing
• Making revisions to the content of draft texts to improve clarity and focus for the intended audience and purpose (e.g. seeking audience and peer feedback and deleting or improving words, phrases, or sentences)
• Noticing errors in grammar and meaning and making corrections as they write, with support from the teacher
• Making edits to draft multi-paragraph texts using known punctuation and layout conventions
• Using a simple or online dictionary to find the spellings of unknown words
• Seeking and responding to audience and peer feedback</td><td>• Independently reading and checking continuously while writing, throughout the school day across all learning areas
• Making revisions at the word, sentence, and text structure levels, with the purpose and audience in mind
• Noticing errors in grammar and meaning and independently making corrections as they write
• Making edits to improve the clarity of a range of texts using known punctuation and layout conventions
• Using a physical or online dictionary to find or confirm the spellings of unknown words
• Selectively accepting or rejecting audience and peer feedback and justifying their decision</td></tr>
</table>

Phase 3 (Years 7–8) teaching sequence

Teaching sequence guidance

This section provides guidance about structured literacy approaches, English language learners, and working with texts to support effective teaching of the year-by-year teaching sequences.

Structured literacy approaches

Structured literacy approaches are evidence-based approaches to literacy instruction that are explicit, systematic, and cumulative. For the purposes of communication, reading, and writing, these approaches incorporate the following components:

- oral language, encompassing spoken and signed languages, including New Zealand Sign Language (NZSL), and, for students who are non-verbal, any first language communication methods a student uses, such as augmentative and alternative communication (AAC), and expressions such as vocalisations, gestures, movements, and images
- phonemic awareness
- systematic synthetic phonics to develop spelling skills
- handwriting
- vocabulary
- morphology
- syntax
- fluency
- text structure
- writing processes
- comprehension.

These components are reflected in the content of the English teaching sequence statements. Systematically and explicitly teaching these components to novice learners strengthens their understanding, helps to manage their cognitive load, and maximises their progress in acquiring literacy. However, structured literacy approaches do not focus only on what is taught; how literacy is taught is equally important. Teachers can use teaching resources to support structured literacy approaches to guide their implementation of these components. Teacher guidance for accelerating progress in literacy is also available to support teachers to meet the needs of students who need targeted support.

During Years 7–8, teaching focuses more strongly on those structured literacy approach components that are flexible and continue to develop throughout a person's life, such as vocabulary and comprehension.

In Years 7–8, most students will have already mastered some structured literacy approach components that are normally acquired relatively quickly, such as phonemic awareness and phonics for decoding. They will be consolidating other components and using them with increasing independence and confidence, such as reading fluency, handwriting, and spelling.

English Language Learners (ELLs)

Students learning English as an additional language are likely to need targeted support to learn English for everyday communication and to access the academic language of the curriculum. They may also begin learning English for the first time at any year level.

Some students will still be working through a decoding scope and sequence, and this may include English language learners who begin attending an English-medium school during Years 7–8. Teachers use diagnostic assessments to pinpoint needs and strengths, and provide these students with intensive, accelerative, targeted support using age-appropriate materials.

Teachers use the English Language Learning Progressions (ELLP) and English Language Learning Progressions (ELLP) Pathway to plan targeted language support for new learners of English and those that are developing proficiency in the English language. While some everyday language may develop without explicit instruction through interactions with peers, it is increasingly important to ensure that academic and subject-specific language is explicitly taught during these years. Teachers also support bilingual and multilingual students to connect with and use their first and heritage languages as valuable resources to progress learning and strengthen language and literacy outcomes.

Working with texts

Working with texts is at the core of English. How texts are used and how they are chosen are important considerations.

Teachers choose texts that are suitable for their students' learning levels and interests and that will support the learning described in Years 7–8. This ensures that selected texts are both engaging and suitably challenging.

Teachers can support effective engagement with texts through the following practices:

- Provide opportunities for students to select texts based on their preferences and interests and to explore new authors and texts outside their comfort zone.
- Establish a classroom reading community that discusses different kinds of texts, where students can listen to others' viewpoints and make informed text recommendations for others.
- Design purposeful, rich, extended opportunities for students to share their thoughts about texts and topics.
- Read aloud just for pleasure, helping to build a love of reading and story, while building vocabulary, comprehension, and a classroom reading community.
- Encourage reading at home to extend students' engagement with texts and support the development of independent reading habits.

To 'engage meaningfully' with texts means more than just reading or listening; it includes students' identifying key ideas, discussing, and applying what they learn from texts. The teaching sequence supports students to learn how to:

- comprehend and interpret key ideas and details within increasingly complex texts
- create various types of texts for different audiences and purposes, using effective language and accurate grammar
- use a range of strategies to understand texts, including comparing and synthesising ideas
- synthesise insights from texts to produce original responses — such as written, visual, or oral presentations — that demonstrate understanding and creativity.

Studying different types of text forms together, such as stories, poems, and articles, helps students compare and contrast them, enhancing their comprehension and critical thinking skills. Some texts can be studied in more detail than others. Engaging with a variety of texts multiple times allows students to gain a deeper understanding of how texts communicate ideas and represent the world.

Deep comprehension of texts is grounded in the activation of prior knowledge and accumulation of new knowledge — what students already know shapes how they understand new information, making knowledge itself a powerful tool for meaning-making. Readers can relate ideas in texts to their personal experiences and prior knowledge by identifying relevant connections and reflecting on how these connections influence their understanding and interpretation.

Students who are still consolidating their decoding skills need to access year-level texts[1] to develop skills and knowledge (including vocabulary, comprehension, and content knowledge) alongside their peers. Teachers support students to do this by adapting supports and scaffolds for students, rather than by simplifying or modifying texts. An effective way to accelerate students' learning is to work with a small group to explore the content of year-level texts together, explicitly teaching features of the texts that carry meaning. This will enable the students to make sense of texts that are above their traditional 'instructional level'. When this is not possible, remove barriers and provide alternative ways to access year-level texts — for example, by using audio versions or print-to-speech software.

A key point is that the difficulty of a text for a particular student is determined by the relationship between the text, the complexity of the task, and the student's existing knowledge and expertise.

The following table outlines expectations around text form, range, and complexity for Years 7–8. Appropriate consideration of text complexity will ensure students can access all relevant knowledge and practices within the teaching sequence. This includes selecting texts that are both accessible and sufficiently challenging, while also meeting the criteria for form, range, and complexity. Guidance for this can be found in the Example Texts supporting document.

[1] Texts whose subject matter and reading challenges are appropriate for a given student's year level; for example, School Journal Level 4 texts are designed for students in Years 7–8 and so are a good model for the range of text forms and text complexity these students should encounter.

Text specifications	
Text forms and range[2]	**Text complexity**
In **each year**, students must engage meaningfully with: • at least one novel • a selection of poetry[3] • a selection of non-fiction texts.[4] Teachers may also choose from a range of other text forms, such as, film, drama, short stories, and visual, spoken, multimodal, and digital texts.[5] Teachers should ensure that students experience historical and contemporary texts that are widely regarded as high quality.[6] These texts must include: • seminal texts that have had a significant and lasting impact on how people understand key ideas from different cultures and times • texts by a range of authors representative of New Zealand's rich bicultural (both Māori and Pākehā) and multicultural literary heritage • texts from around the world • texts from popular and youth cultures. Students should also be supported to select texts for personal interest and enjoyment.	Texts should be of varying lengths, have an appropriate level of complexity, and include: • words and phrases with multiple meanings that require students to know and use effective word-solving strategies • sentences that vary in length, including long, complex sentences that contain a lot of information • visual features that contain main ideas, such as illustrations, photographs, text boxes, diagrams, maps, charts, or graphs • language features that support analysis of how meaning is shaped, including those explicitly identified in the teaching sequence • ideas and contexts that are relevant to students' lives — for example, age-appropriate characters overcoming challenges • ideas that invite critical thinking • layers of meaning and/or information that require students to infer meaning or make judgements.

[2] Different types of text forms can be studied together to show how they compare and contrast. Some texts can be studied in more detail than others.

[3] A selection of poems, varying in length, complexity, and theme, from one or multiple poets, that support literary analysis and student engagement.

[4] Non-fiction texts may be drawn from other learning area contexts to help students develop content knowledge alongside their understanding of text language and structure, for example, an information report in Science about water cycles or an extract of a speech studied in Social Sciences about the women's suffrage movement.

[5] While full-length texts are encouraged, carefully selected extracts, chapters, scenes, or visual segments may also be appropriate, provided they offer rich opportunities for student engagement.

[6] High-quality texts are well crafted, engaging works of fiction or non-fiction that address meaningful themes, offer rich opportunities for interpretation and discussion, and provide significant educational value and challenge.

Oral Language

<table>
<tr><th colspan="2" rowspan="2">Oral Language</th><th colspan="2">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="2">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During Year 7</th><th>During Year 8</th><th>During Year 7</th><th>During Year 8</th></tr>
<tr><td rowspan="3">Communicating and Presenting</td><td>Verbal reasoning</td><td>• Precise and purposeful language is needed to analyse ideas, critique perspectives, interpret meaning, and structure arguments clearly for listeners.
• Creating and answering questions supports deep thinking by exploring different perspectives, testing assumptions, and considering possible consequences.
• Assumptions are things people believe without proof and questions (e.g. ‘What are we assuming about this person’s motivation?’ and ‘Where is the evidence for that?’) can be used to check whether those beliefs are fair or accurate.</td><td>• Evaluative and modal language such as ‘more convincing’, ‘less reliable’, ‘stronger argument’, ‘likely’, and ‘unlikely’ helps us compare ideas, indicate probabilities, and communicate judgements.</td><td>• Asking and answering open-ended questions that test assumptions and consider possible consequences
• Using spoken language to make inferences and draw conclusions by interpreting ideas, justifying thinking, and using evidence from discussion or experience</td><td>• Asking and answering follow-up questions that explore different viewpoints, consider possible consequences, and challenge assumptions
• Using evaluative and modal language to critique ideas, weigh strengths and limitations, and structure oral responses that clearly support judgements with evidence</td></tr>
<tr><td>Presenting to others</td><td colspan="2">• Effective presentation planning involves selecting language, structure, tone, and content that suit the audience, purpose and form, for example:
○ in speeches, rhetorical questions (e.g. ‘Have you ever wondered why …?’) can engage the audience, inclusive pronouns (e.g. ‘us’, ‘we’, and ‘our’) help build connection, and cue cards can be used to support delivery
○ in storytelling, figurative language can layer meaning and build atmosphere, a clear narrative structure supports coherence, and pace, volume, and tone help convey mood and guide audience attention
○ in podcasts, conversational language (informal, natural-sounding speech that mimics everyday conversation) builds rapport, a planned sequence of segments or topics supports clarity and engagement, and the inclusion of examples, signposting, and analogies helps orient the listener.
• Some presentation forms, such as formal debates, structured interviews, and mock trials, follow mandated conventions that support structured engagement and respectful disagreement.
• Oral language structures (e.g. rhetorical devices, mihi, pepeha, whaikōrero) can reflect cultural identity and influence how messages are delivered and received.
• Cultural expressions and content relatable to the audience can deepen engagement.
• Voice modulation and non-verbal communication can guide audience attention, reinforce meaning, and strengthen impact.</td><td colspan="2">• Using form-specific language and structural devices to shape presentations
• Identifying and using oral language structures from their own and others’ cultures in ways that are culturally responsive and appropriate to engage the audience
• Using the conventions of structured presentation forms to acknowledge opposing views or present counter-arguments, supporting their stance with evidence
• Identifying and planning for an audience’s age, interests, and prior knowledge about the topic
• Using relatable experiences and cultural expressions (e.g. whakataukī, kīwaha, proverbs, popular sayings) to connect with the audience
• Using examples, direct quotes, or citations to support an argument or view, selecting sources that are appropriate and persuasive for the intended audience
• Varying pace, volume, and tone to keep the audience engaged
• Using non-verbal communication techniques (including gesture and facial expressions) to support meaning</td><td>• Anticipating and responding to an audience’s response, using relevant cultural expressions, examples and analogies, and figurative language that connects with their experiences
• Using vocal expression effectively by adjusting volume, pace, and tone to suit the audience and purpose
• Using a range of non-verbal communication techniques to enhance meaning and strengthen impact</td></tr>
<tr><td>Listening and responding</td><td colspan="2">• Paraphrasing means restating others’ ideas in their own words to show understanding or clarify meaning.
• Effective discussions require everyone to show respect, include others, and work to understand each other by listening carefully, handling disagreements calmly, and staying focused on the topic.
• Group discussions are often organised through the allocation of specified roles (e.g. facilitator, speaker, listener, questioner, and summariser) which help ensure the conversation is inclusive, focused, and respectful.</td><td>• Clarifying and extending others’ ideas by paraphrasing, asking thoughtful questions, or offering connected examples
• Identifying different perspectives within a discussion and summarising areas of agreement or difference
• Taking on different roles in group discussions to support inclusive and focused talk</td><td>• Shaping group dialogue by monitoring and adjusting tone, pace, and contributions to support progress
• Challenging ideas constructively by testing logic, checking facts, exploring implications, and summarising areas of agreement or difference
• Leading group discussions by managing turn-taking, reinforcing collaboration, and responding to social cues</td></tr>
</table>

Oral Language		Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
		During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
Communication for Learning	**Reflective and strategic communication**	• Explaining ideas clearly, asking questions, and responding to others during discussion can help students reflect on and adjust their thinking. • Giving and receiving verbal feedback using specific phrases (e.g. 'One thing that worked well was …', 'Next time you could try …') supports goal-focused learning. • Planning what to say, rephrasing when misunderstood, and acknowledging others' contributions before responding are oral strategies that support respectful and constructive communication.	• Reflective oral language (e.g. 'I chose that strategy because …', 'Next time I'll try …') enables students to talk about their learning in ways that help them monitor progress, evaluate strategies, and plan next steps. • Respectful and inclusive language (e.g. 'Can you tell me more about your view?', 'I see your point …') supports constructive dialogue, especially during disagreement or when discussing different viewpoints. • Clarifying and connecting language (e.g. 'So what you're saying is …', 'That links to what we learnt before …') helps students deepen understanding and make connections between ideas during collaborative discussion.	• Reflecting on how discussion has influenced their own or others' thinking, using specific examples from the dialogue • Giving and receiving feedback using specific, constructive phrases to support learning • Selecting and applying oral strategies to participate respectfully in group discussion	• Using precise and purposeful oral language in self-reflection to articulate strategic choices, evaluate progress, identify strengths and challenges, and plan targeted next steps • Using respectful and inclusive language when discussing a controversial topic or managing a disagreement, including acknowledging differences of opinion and asking questions to better understand others' viewpoints • Using clarifying and connecting oral language to build shared understanding, link ideas across contributions, and support collaborative thinking during discussion

Reading

Reading		Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
		During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
Reading Enrichment	**Fluency**	• Skilled reading aloud requires using expression and intonation that suits the text form (e.g. poems, plays, narratives, and non-fiction texts) and purpose. • Skilled reading with expression requires understanding of the text and enhances audience comprehension.		• Reading year-level texts accurately and expressively, including correct pronunciation of kupu Māori, reflecting understanding of the text while maintaining a natural pace of reading • Adjusting their reading expression and intonation according to the purpose of reading and the nature of the texts they are reading	
	Developing confident readers	• Strategies for selecting texts at the right level of challenge include considering prior knowledge and reading an extract to assess whether the text is manageable and engaging. • Strategies for expanding their repertoire of texts include swapping recommendations with others (e.g. as part of a classroom reading community) and looking for different text types and forms that share high-interest topics. • Strategies for building reading stamina include setting reading goals, tracking progress, and using comprehension techniques — such as adapting the pace of reading or summarising content — to engage with longer and more complex texts.		• Using a range of strategies for identifying and selecting texts, including how to choose an appropriate level of challenge and to expand their repertoire of texts • Discussing preferences and opinions about texts being engaged with independently • Applying strategies for sustained independent reading to engage with longer and more complex texts	
Comprehension	**Vocabulary**	• Expanding vocabulary, especially academic and content-specific terms, is essential for interpreting and engaging with increasingly complex texts. • Many English words come from different language origins (e.g. Anglo-Saxon, Latin, and Greek) and these origins affect both the meaning and structure of these words. • Greek and Latin roots and affixes are common in English words (e.g. tele–, bio–, auto–, pre–, sub–) and help with understanding unfamiliar vocabulary. • Strategies for finding the meaning of academic and content-specific words and phrases include using the context, knowledge of morphemes, knowledge of word origins, and a glossary or dictionary. • Text glossaries and online dictionaries can support pronunciation and understanding of kupu Māori in New Zealand texts.		• Using a range of strategies to ascertain the meaning of academic and content-specific words and phrases in year-level texts • Identifying roots and affixes to determine meaning of unfamiliar words • Using year-appropriate academic and content-specific words and phrases with accuracy • Using print and digital dictionaries for pronunciation and definition, for both English and everyday te reo Māori	

	Text form, structure, style, and features	• Texts on the same topic can be written in different forms, such as an article, a poem, a speech, or a narrative.
		• Authors use tools like characterisation, setting, and plot to shape meaning and influence how readers understand stories.
		• Texts are organised into structural parts (e.g. chapters, verses, sections, or scenes) that contribute to the development of meaning of the text as a whole.
		• Different forms have unique language, structural, and visual features that create different effects.
		• Language, structural, and visual features of a text are shaped by its purpose and audience.
		• Language features are used in texts to reflect purpose and audience, and to create particular effects. These include:
		  ○ allusion
		  ○ repetition
		  ○ rhetorical questions
		  ○ hyperbole
		  ○ listing
		  ○ cliché
				• Identifying different text forms created for specific purposes and explaining how these shape the audience's experience
				• Describing how authors use characterisation, setting, and plot to shape meaning in texts
				• Identifying structural parts of texts and explaining how these contribute to the overall meaning
				• Identifying language features in texts and explaining how these features contribute to meaning and influence the audience
				• Identifying visual features and explaining how these features contribute to meaning and influence the audience
				• Identifying and examining how specific features of digital media texts communicate messages and influence audience understanding and engagement
					• Examining different text forms, focusing on how characterisation, setting, and plot help communicate meaning
					• Examining texts that blend forms or purposes (e.g. poetry that aims to persuade or narrative texts based on factual content, such as biographies or historical novels)
					• Examining language and structural features across different text forms and considering their impact on the audience and their effectiveness in achieving the text's purpose
					• Examining visual features and considering their impact on the audience and their effectiveness in achieving the text's purpose
					• Examining how digital and media texts integrate structural, visual, and interactive features to shape meaning, engage audiences, and achieve specific communicative purposes

Reading		Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
		During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
		○ contrast ○ puns. • Visual features are used in texts to reflect purpose and audience, and to create particular effects — such as angles, shots, framing, contrast, symbolism, and emanata. • A text can combine different forms or serve more than one purpose. • Social, historical, and cultural context influences the structure, style, and features of a text, and what it communicates. • Media texts use features such as images, audio, video, print, layout, and sound to inform, entertain, or persuade; they are shared through platforms such as TV, radio, newspapers, websites, and social media. • Digital media texts use deliberate structures, styles, and features (e.g. navigation menus, hyperlinks, interactive elements, and embedded videos) to shape meaning, guide the user experience, and influence how messages are received, interpreted, and shared. • Many media texts are digital; when shared online, they use digital features (e.g. hyperlinks, video, and audio) to communicate meaning and often combine modes to support understanding.			
	Comprehension strategies	• Readers monitor and actively manage their understanding while reading a variety of texts and sources, by applying a range of strategies — such as annotating, rereading, reading ahead, asking questions, visualising, and consulting references — to support continued meaning making. • Inferences can deepen understanding of settings, characters, themes, and ideas. • Themes are the deeper ideas or messages in a text that many people can relate to — such as love, loyalty, bravery, injustice, and self-acceptance. • Making inferences involves interpreting subtle or layered information to uncover deeper meaning, helping readers to engage more critically with the author's message or viewpoint. • Readers can compare and synthesise key ideas and themes within and across texts to deepen understanding. • Conclusions made about texts should be well supported by evidence from the text, and show insight into the author's purpose, message, or viewpoint.		• Monitoring and confirming their understanding across a range of texts and sources by selecting appropriate strategies • Making inferences within a text and at a whole text level to develop understanding of settings, characters, themes and ideas and justifying inferences with explicit and implicit evidence • Identifying and summarising key ideas and themes in texts, explaining how supporting details develop and connect these ideas • Drawing conclusions by selecting and explaining evidence that supports a reasoned interpretation of the author's purpose, message, or viewpoint	• Making inferences across a range of texts to deepen understanding of setting, characters, themes, and ideas, using explicit and implicit evidence — including subtle details or layered information — to interpret meaning • Summarising key ideas and themes within and across texts by comparing and synthesising key details to explain how they relate • Drawing conclusions by synthesising evidence across a text to support a coherent interpretation of the author's purpose, message, or viewpoint
Critical Analysis	**Context and purpose**	• Texts are the result of deliberate choices in content, structure, and form to serve specific purposes (e.g. to inform, persuade, entertain, provoke, or challenge). • Texts represent topics, people, places, positions, perspectives, and ideas in particular ways, and can be influenced by the purpose, time and place in which they were created. • Texts from New Zealand — including pūrākau, biographies, oral histories, and contemporary literature — reflect the culture, history, and values of the communities who live here. • Media and digital media texts (e.g. news articles, social media posts, and digital advertisements) present people, ideas, events, and issues from particular perspectives that are shaped by the creator's purpose, audience, and platform, which can lead to different representations of the same topic across contexts.		• Considering the author's purpose that underpins the text by examining content, structure, and form • Explaining how topics, people, places, or ideas are represented in texts • Identifying the positions and perspectives that are represented and how the text is influenced by the time and place it was created • Explaining how texts from New Zealand reflect culture, history, or values through the way they represent topics, people, places, and ideas • Explaining similarities and differences in how media and digital media texts present the same topic or idea depending on the context and purpose	• Comparing how topics, people, places, or ideas are represented in texts and considering how these representations reflect or challenge particular positions or perspectives • Comparing how multiple texts from New Zealand reflect cultural, historical, or societal values and discussing the different perspectives they present • Comparing how different media and digital media texts present the same issue or idea, considering differences in perspective, tone, and techniques used to influence the audience
	Interpretations and connections	• Texts often explore themes, messages, or viewpoints that connect with personal experiences, prior knowledge, and other texts, helping deepen understanding and reveal broader meaning. • Understanding of texts can deepen through respectful sharing and comparison of different interpretations. • Cultural and social elements in texts — such as values, rituals, ceremonies, symbolism, art, and social roles — reflect the practices, worldviews, and values of the communities and cultures they come from, and help readers understand deeper meanings. • Texts can be challenged or reinterpreted by examining the perspectives that are included or excluded, and how these choices shape meaning.		• Explaining how ideas in texts connect to experiences, skills, knowledge, and other texts • Using evidence from a text, along with prior knowledge, to interpret meaning and compare with other texts • Acknowledging and building on others' ideas, respectfully challenging other students' interpretations • Identifying cultural and social elements that are represented in a range of texts and explaining how they help communicate meaning	• Examining whose perspectives are included or excluded in texts and how meaning can be affirmed, challenged, or reinterpreted

Writing

<table>
<tr><th colspan="2" rowspan="2">Writing</th><th colspan="2">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="2">Practices
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<tr><th>During Year 7</th><th>During Year 8</th><th>During Year 7</th><th>During Year 8</th></tr>
<tr><td rowspan="5">Transcription Skills</td><td>Handwriting</td><td colspan="2">• Handwriting stamina — the ability to write for extended periods — is developed and sustained through everyday practice.</td><td colspan="2">• Handwriting with fluency while maintaining legibility, size, spacing, and slope</td></tr>
<tr><td>Keyboarding</td><td colspan="2">• Efficient keyboarding relies on knowing the keyboard layout and using all fingers on the correct keys to improve speed and accuracy.
• Regular keyboarding practice helps develop accuracy, speed, and the ability to write fluently.
• Keyboarding fluency, accuracy, and stamina allow writers to shift their focus from typing to developing ideas and structuring their writing.</td><td colspan="2">• Using efficient keyboarding with fluency and accuracy</td></tr>
<tr><td rowspan="3">Spelling</td><td colspan="2">[The content within <> is the grapheme and within // is the phoneme]
• Some spelling patterns are ambiguous — they don’t follow regular rules for the sounds they make.
• Ambiguous spelling patterns often come from older forms of English or other languages.
• The schwa is the most common vowel sound in English, making a quiet short vowel /i/ or /u/ sound, and it can be spelt with any vowel letter.</td><td>• Spelling words with ambiguous vowel spelling including:
○ <ei> representing /long a/ (e.g. ‘reign’) or /long e/ (e.g. ‘ceiling’)
○ ‘ou’ representing short /u/ (e.g. ‘enough’)
○ ‘a’ representing /o/ (e.g. following ‘w’ as in ‘was’ and ‘qu’ as in ‘quad’)</td><td>• Spelling words with ambiguous vowel spellings including:
○ schwa for unstressed syllables (e.g. awkw<u>ard</u>, wat<u>er</u>)
○ <or> representing /er/ following ‘w’ (e.g. worse)</td></tr>
<tr><td colspan="2">• Some words are spelt with less common or unusual consonant spellings. These words are often from other languages or old English.</td><td colspan="2">• Spelling words with ambiguous consonant spellings, including <gh> representing /f/ (e.g. ‘enough’) and <ch> representing /ch/, /sh/, or /k/</td></tr>
<tr><td colspan="2">• Words can be broken into syllables and morphemes, and many words share common patterns or parts that support understanding of their meaning and spelling.
• Some words have silent letters, and they are often derived from old English or other languages.
• A homophone is a word that sounds the same as another word but has a different meaning and usually a different spelling.
• Spelling homophones correctly supports clear communication and helps avoid confusion between words with different meanings.
• Two-syllable prefixes usually keep their full spelling when added to root words.
• Chameleon prefixes change spelling to ease pronunciation, but their meaning stays the same.
• In a small number of words ending in ‘f’ or ‘ef’, the final consonant changes to ‘v’ before adding a suffix (e.g. ‘leaf’ → ‘leaves’).
• When adding suffixes such as –ation, –ition, –tory, or –tive to verbs, the vowel in the last syllable often changes spelling and sound (e.g. ‘exclaim’ (long ‘a’) → ‘exclamation’ (short ‘a’)).</td><td>• Spelling words with less common silent letters: <gn> = /n/, <gh> = /g/, <ps> = /s/, <pn> = /n/, <mn> = /m/, <rh> = /r/, and <pt> = /t/
• Spelling words with two-syllable prefixes (e.g. ‘inter–’, ‘over–’, ‘circum–’, ‘contra–’, ‘ambi–’, ‘ante–’, ‘anti–’)
• Spelling words with suffixes ‘–able’, ‘–ible’, and ‘–ure’</td><td>• Using the correct spelling for advanced homophones (e.g. patients–patience, cite–site–sight, I’ll–aisle–isle)
• Spelling words with common chameleon prefixes (e.g. ‘in–’, ‘im–’, ‘il–’, and ‘ir–’ meaning ‘not’, and ‘con–’, ‘col–’, ‘co–’, ‘com–’ ‘cor–’ meaning ‘with’ or ‘together’)
• Spelling words where the consonant changes when adding the suffix (e.g. ‘mischief’ → ‘mischievous’) and where the vowel changes when adding the suffix (e.g. ‘explain’ → ‘explanation’)</td></tr>
<tr><td>Composition</td><td>Audience, purpose, and language choice</td><td>• A text’s purpose, and the intended audience’s anticipated reaction, influences the author’s choice of content, form, genre, and style.
• Different text types use specific features and techniques to create meaning.</td><td>• A mode is a channel of communication, such as a written text, images, visual design, audio, or video.
• The careful selection of a mode or modes can enhance a text’s messages.
• Reflecting on how well writing achieves its purpose and communicates meaning helps improve clarity and impact.</td><td>• Planning and writing with a specific audience and purpose in mind, making choices in form, genre, and style to communicate meaning and anticipating the reaction of the audience
• Selecting and using a range of language features (e.g. listing, repetition, rhetorical questions) to meet the purpose of the writing and explaining how they help to communicate ideas to the audience
• Selecting and using words that clearly express the intended meaning, including deciding between synonyms for effect
• Using a physical or appropriate digital thesaurus to locate synonyms</td><td>• Selecting or deliberately combining modes to enhance the message in texts in relation to their purpose
• Using codes and conventions of different modes and text types in the texts they compose
• Considering the effectiveness of the writing in relation to its purpose
• Deliberately selecting and using a range of language features (e.g. hyperbole, cliche, contrast, pun) to shape meaning and influence the audience, explaining the intended effect
• Deliberately selecting and using words and phrases that clearly express their intended meaning, considering the nuances of synonyms to enhance clarity, impact, and personal voice
• Using a physical or appropriate digital thesaurus to locate synonyms for different purposes</td></tr>
<tr><td colspan="2"></td><td colspan="2">• Authors deliberately choose words and language features to suit the text’s audience and purpose.
• Words that are synonyms carry subtle differences in their meaning, tone, or intensity (often referred to as ‘shades of meaning’) which allow for precise expression.
• Choosing the most accurate synonym can convey meaning with greater clarity and impact.
• A thesaurus is a useful tool to support word choice.</td><td colspan="2"></td></tr>
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<tr><td rowspan="4"></td><td rowspan="3">Sentence structures, grammar, and punctuation</td><td colspan="2">• Using a variety of complex sentence structures adds depth and detail, and shows how ideas are linked.
• A complex sentence with a relative or adjective clause includes extra information about a noun that helps make the writing more descriptive and detailed.
• A relative (or adjective) clause is a group of words that describes a noun and begins with who, whom, whose, which, or that (a relative pronoun) or where, when, or why (a relative adverb).
• A complex sentence that combines phrases and clauses helps writers express detailed and connected ideas.</td><td>• Writing complex sentences with relative or adjective clauses
• Using their understanding of different sentence structures to craft sentences that effectively communicate ideas, using complex sentences with adjectival or relative clauses to illustrate the connections between ideas</td><td>• Writing compound-complex sentences
• Using their understanding of sentence structures to craft sentences that effectively communicate ideas, using complex sentences that combine phrases and clauses to illustrate the connections between ideas</td></tr>
<tr><td>• Some sentence parts — such as indirect objects, predicate nouns and adjectives, participles, and adverbial phrases — add detail and depth to writing, helping readers clearly understand what is meant.
• Abstract nouns are words that name ideas, feelings, qualities, or concepts — things you cannot see or touch.
• An adverbial phrase expands a sentence by providing more information about how, when, where, or to what extent something happens.</td><td>• An indirect object is a person or thing that receives the benefit of the action, and it usually comes between the verb and the direct action.
• A predicate noun is a word that comes after a linking verb (e.g. ‘is’) and explains who or what the subject is, renaming the subject.
• A predicate adjective is an adjective that comes after a linking verb (e.g. ‘is’) and explains more about the subject.
• A participle is a verb form with endings such as –ing, –ed, and –en that can act like an adjective and describe the noun.
• A gerund is a verb form that ends in –ing and functions as a noun in a sentence, such as ‘swimming’ or ‘reading’.</td><td>• Crafting sentences that communicate meaning clearly, correctly using:
○ abstract nouns
○ verb tenses
○ adverbial phrases</td><td>• Crafting sentences that communicate meaning clearly, correctly using:
○ indirect objects
○ predicate nouns
○ predicate adjectives
○ participles
○ gerunds</td></tr>
<tr><td colspan="2">• Writers make deliberate choices about using active or passive voice to control sentence focus and emphasis.
• Using active voice helps make writing more direct, clearly showing who is doing the action.
• Passive voice focuses on the action or the person/thing receiving it and is useful when the doer is unknown or not as important as the action.
• A colon is used to separate a list after a complete sentence or for introducing explanations.
• A semicolon is used to separate two independent clauses that are closely related in meaning, helping to avoid a run-on sentence or a comma splice (an error where a comma is incorrectly used instead of a semicolon or a full stop).</td><td colspan="2">• Distinguishing between active and passive voice and making deliberate choices about which to use when writing
• Using colons for introducing a list after a complete sentence (e.g. ‘The recipe calls for several ingredients: flour, sugar, eggs, and butter’)
• Using colons for introducing explanations or examples (e.g. ‘There was only one thing left to do: finish the project’)
• Using semicolons to separate two independent clauses (e.g. ‘The weather was perfect for a hike; the sun was shining and the sky was clear’)</td></tr>
<tr><td>Writing to entertain</td><td colspan="2">• Narratives, poems, and descriptive texts use language and structure to entertain, evoke emotion, and engage readers.
• Real or imagined experiences can be shaped creatively to build interest, suspense, or emotional connection with the reader.
• Paragraphs, stanzas, and scenes help organise ideas and events in a logical or artistic sequence, guiding the reader through the text.
• Descriptive details and sensory language help readers visualise and emotionally connect with the text.
• A strong conclusion provides a sense of closure, resolution, or reflection that ties back to the main ideas or events in the text.</td><td>• Writing texts to entertain that:
○ present real or imagined experiences or events
○ introduce a situation and setting that help the reader, listener, or viewer understand what is happening and where
○ are well structured, using paragraphs, stanzas, or scenes to create a sense of sequence
○ include carefully selected words and phrases, relevant descriptive details, and sensory language to convey experiences and events
○ provide a resolution or sense of closure that follows from the rest of the text</td><td>• Writing texts to entertain that:
○ present real or imagined experiences or events or a combination of these
○ orient the reader, listener, or viewer by establishing a situation and setting that supports the purpose of the text
○ use a variety of techniques to sequence events, thoughts, or experiences and signal shifts from one setting or idea to another
○ include carefully selected words and phrases, relevant descriptive details, and sensory language to capture the action and convey experiences and events
○ provide a resolution that follows from and reflects on the rest of the text</td></tr>
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<tr><td rowspan="2"></td><td>Writing to inform</td><td colspan="2">• Informative texts are written to communicate information, explain ideas, or present arguments clearly and logically.
• Different forms of informative writing (e.g. reports, explanations, arguments, discussions, articles, biographies, character profiles, scripts for presentations, and responses to text) have their own specific features.
• Headings, illustrations, charts, tables, and multimedia elements can support understanding by organising and visually representing information.
• Transition words and phrases (e.g. ‘for example’, ‘however’, ‘in contrast’) help link ideas and guide the reader through the text.
• Relevant facts, definitions, examples, and quotations strengthen the credibility and clarity of an informative text.
• Referencing sources shows where information came from and helps the reader decide if it is reliable.
• Information from media, including digital sources of information, needs to be checked against other text sources to confirm validity.
• Precise language and domain-specific vocabulary help explain complex ideas accurately and effectively.
• A concluding paragraph should summarise key points and leave the reader with a clear understanding of the topic.
• Information from media, including digital sources of information, needs to be checked against other text sources to confirm validity.
• Creative Commons means content like pictures or music can be used if the creator is named and the rules are followed.</td><td>• Writing texts to inform that:
○ clearly introduce the topic and organise ideas and information logically into paragraphs
○ include headings and visual features such as illustrations, charts, tables, and multimedia (when useful for aiding comprehension)
○ include words and phrases to clarify, illustrate, or compare ideas
○ include relevant facts, definitions, examples, and quotations
○ provide references for the sources of information used in the text
○ include precise language and domain-specific vocabulary to explain the topic
○ provide a concluding paragraph which highlights the most important points
• Considering whether a digital or media text is trustworthy by considering who created it, what evidence it presents, and how the information is supported or sourced
• Using digital content responsibly by citing sources and, where appropriate, asking permission before sharing</td><td>• Writing texts to inform that:
○ clearly introduce the topic, provide a preview of what will be covered, and organise ideas and information logically within and across paragraphs
○ include considered use of headings and visual features such as illustrations, charts, tables, and multimedia
○ link ideas within and across categories of information using carefully selected and varied transition words, phrases, and clauses (e.g. similarly, consequently, conversely)
○ include relevant and carefully selected facts, definitions, examples, and quotations
○ provide references for the sources of information used in the text
○ include precise language and domain-specific vocabulary to explain the topic
○ provide a concluding paragraph which highlights the most important points and encourages further reflection
• Interrogating the validity of digital and media texts by examining authorship, use of evidence, and signs of bias
• Engaging in the responsible use of digital content, including linking to or citing sources for created texts and considering copyright and Creative Commons when sharing to a wider audience</td></tr>
<tr><td>Writing to persuade</td><td>• Persuasive texts aim to convince the audience to adopt a particular viewpoint or take a specific action.
• Different forms of persuasive writing (e.g. opinion pieces, advertisements, letters to the editor, arguments, presentations, debates, and discussions) have their own specific features.
• Clearly stating a preferred position helps the audience understand the writer’s viewpoint.
• Persuasive texts use emotive words and phrases to convince readers of their preferred position.
• Organising reasons and evidence logically strengthens the argument.
• Using trustworthy sources helps persuade the audience.
• Persuasive conclusions often restate the key points and leave a strong final impression.</td><td>• Providing evidence to undermine the opposing side of the argument strengthens the writer’s position.
• Rhetorical devices (e.g. hyperbole, anecdotes, and contrast) are used to shape meaning, persuade audiences, and enhance communication by adding emphasis and emotional impact.</td><td>• Writing texts to persuade that:
○ introduce a preferred position and organise the reasons and evidence clearly
○ support the stated position with clear reasons and relevant evidence, using trustworthy sources
○ include emotive language that is compelling but respectful
○ have a concluding section that clearly restates their position</td><td>• Writing texts to persuade that:
○ clearly introduce a preferred position, acknowledge alternative or opposing position(s), and organise the reasons and evidence logically
○ support the preferred position with logical reasoning and relevant evidence, using accurate, trustworthy sources
○ include emotive language and rhetorical devices that are compelling but respectful
○ present the opposing position with evidence, pointing out why the preferred position is stronger
○ have a concluding section that clearly restates their position and ends with a strong statement that reinforces why the reader should support it</td></tr>
</table>

Writing		Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
		During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
Writing Processes	**Planning**	• Different writing purposes, forms, and genres need different planning and note-taking strategies (e.g. graphic organisers, outlines, mind maps) to help organise ideas clearly. • Categorising and synthesising notes enables writers to identify patterns, gaps, and connections in their thinking. • Effective planning helps clarify ideas, structure content, and meet the intended writing purpose. • Writers improve their work by setting specific goals for their writing and reflecting on how their planning strategies supported those goals and shaped the final product.		• Using appropriate planning and note-taking strategies for specific writing tasks • Taking notes using key words and phrases to support idea development • Organising ideas logically into paragraphs, sections, or stanzas • Setting, working towards, and self-evaluating against specific writing goals based on analysis of writing content and processes	• Selecting and adapting planning and note-taking strategies to meet the needs of the writing purpose, form, or genre • Synthesising and prioritising notes using key words, phrases, and annotations to support idea development and coherence • Structuring ideas into cohesive sections, using transitions and paragraph organisation that suit the writing purpose • Reflecting on planning strategies, considering their effectiveness in supporting the writing purpose
	Drafting	• Notes and key ideas from planning need to be turned into writing that follows the usual structure of the selected text type. • Multi-paragraph texts should be clearly organised to suit the writing purpose and audience.		• Transferring ideas from planning to writing, including transferring main ideas to topic sentences • Using structural features such as linking words across the whole text to support cohesion • Writing multi-paragraph texts for specific purposes, organising the information and ideas using structures that best suit the purpose and audience (e.g. chronological order, cause and effect, compare and contrast, or narrative sequencing)	
	Revising and editing	• Revising is a process that involves improving the content, style, features, and tone of a text to better suit the audience, purpose, and message. • Feedback can provide valuable information about how the writing could be improved, and writers need to think carefully about whether or how to use it. • Carefully checking writing for spelling, punctuation, and formatting errors improves clarity, and tools such as digital dictionaries and editing software can help.		• Making revisions to the content, style, features, and tone of draft texts and adding, deleting, and re-sequencing words and sentences to improve clarity, focus, grammar, and coherence for the intended audience and purpose • Requesting and selectively using peer feedback to determine where revision is needed, justifying their decision when the feedback is not used • Editing draft texts, checking for errors in spelling, punctuation, and formatting	

Phase 4 (Years 9–10) teaching sequence

Teaching sequence guidance

This section provides guidance about structured literacy approaches, English language learners, and working with texts to support effective teaching of the teaching sequences.

In Years 9–10, the focus shifts from foundational literacy development to the integrated and purposeful application and analysis of language. Building on the knowledge and skills developed within the Oral Language, Reading, and Writing strands in Years 0–8, students are taught to engage with texts more critically and creatively.

Years 9–10 is structured into two strands: Text Studies and Language Studies. Each element within these strands draws directly from the Years 0–8 strands: within Text Studies, the element of Textual and Critical Analysis deepens the skills developed in Reading; within Language Studies, the element of Crafting Texts builds on Writing, and the element of Oral Communication extends Oral Language.

Students will analyse, interpret, and respond to a wide range of literary and non-fiction texts, exploring themes, structures, and contexts, while studying the features of language to understand how they shape meaning and influence interpretation. Building on this understanding, students will engage in the creation of texts, applying their knowledge of language, structure, and style to purposefully construct meaning and communicate effectively. By connecting the analytical elements of Text Studies with the expressive and constructive elements of Language Studies, teachers deepen students' understanding of both, fostering a greater appreciation for the power of language and texts in academic and everyday contexts.

In Year 10, the practices from Year 9 are consolidated and new practices are introduced.

Structured literacy approaches

Structured literacy approaches are evidence-based approaches to literacy instruction that are explicit, systematic, and cumulative. In Years 9–10, literacy instruction — including comprehension and language conventions such as spelling, punctuation, and syntax — is embedded within the disciplinary context of subject-English. It is applied to an increasingly diverse and complex range of literary and non-fiction texts, allowing students to deepen their understanding of language structures and meaning across forms and genres. Some students will be continuing to consolidate their literacy skills and will benefit from targeted or tailored support.

Providing opportunities for regular review and practice of literacy skills throughout their English programme will support all students' access to future learning pathways and life experiences.

English Language Learners (ELLs)

Students learning English as an additional language are likely to need targeted support to learn English for everyday communication and to access the academic language of the curriculum. They may also begin learning English for the first time at any year level.

Teachers use the English Language Learning Progressions (ELLP) and English Language Learning Progressions (ELLP) Pathway to plan targeted language support for new learners of English and those that are developing proficiency in the English language. While some everyday language may develop without explicit instruction through interactions with peers, it will be increasingly important to ensure that academic and subject-specific language is explicitly taught during these years. Teachers also support bilingual and multilingual students to connect with and use their first and heritage languages as valuable resources to progress learning and strengthen language and literacy outcomes.

Working with texts

Working with texts is at the core of English. How texts are used as well as how they are chosen are important considerations. Teachers choose texts that are both engaging and suitably challenging for their students.

Teachers can support effective engagement with texts through the following practices:

- Support students to develop agency and independence in their reading by providing opportunities for intentional choice over some of the texts they engage with and create. Encourage them to select texts based on personal interests, relevance, or reading goals, such as exploring new genres, improving comprehension, or reading a certain number of texts. Prompt reflection on these choices by helping students consider how well the texts align with their preferences or serve a specific purpose, and how their engagement with texts evolves over time.
- Ensure that interactions with texts reflect the languages, identities, and cultures of all students and support multiple ways of presenting, engaging with, and demonstrating learning.
- Give students opportunities to engage with high-interest, relevant, and meaningful texts, and provide collaborative and meaningful opportunities to create texts. Include reading aloud as a way to explore interpretation, share ideas, and build confidence in peer or public contexts.
- Design purposeful, rich, extended opportunities for students to share their thoughts about texts and topics.

To ‘engage meaningfully’ with texts means more than just reading or listening; it includes students analysing, evaluating, and applying what they learn from texts.

The choice of texts depends on the teaching purpose. For example, if the goal is to teach narrative techniques, teachers might use a novel. If the focus is on persuasive writing, teachers might choose speeches or opinion pieces. Different types of text forms can be studied together to show how they compare and contrast. Some texts can be studied in more detail than others. Students can engage meaningfully with a range of texts — whether fully, partially, or comparatively — depending on how each supports the learning focus. By engaging with a variety of literary and non-fiction texts and having multiple opportunities to do so, students enhance their comprehension and critical thinking skills, gaining a deeper understanding of how texts communicate ideas and represent New Zealand and the world.

Deep comprehension of texts is grounded in the activation of prior knowledge and accumulation of new knowledge — what students already know shapes how they understand new information, making knowledge itself a powerful tool for meaning-making. Readers can relate ideas in texts to their personal experiences and prior knowledge by identifying relevant connections and reflecting on how these connections influence their understanding and interpretation.

Encouraging students to read for pleasure further fosters a lifelong love of reading, enriching their personal growth and appreciation of diverse perspectives. Teachers provide opportunities for students to select texts that reflect their interests, identities, or fulfil academic and personal goals, enabling them to build engagement, broaden their repertoire, and strengthen their sense of agency as readers. Supporting reading at home further reinforces these habits, helping students develop independence and deepen their connection with texts beyond the classroom.

Students who need intensive, accelerative, targeted support to build their decoding skills need age-appropriate materials that reflect their interests. At the same time, they need scaffolded access to year-level texts so that the development of their content knowledge, vocabulary, and comprehension skills is not restricted to the level of their decoding skills.

A key point is that the difficulty of a text for a particular student is determined by the relationship between the text, the complexity of the task, and the student’s existing knowledge and expertise.

The following table outlines expectations around text form, range, and complexity for Years 9–10. Appropriate consideration of text complexity will ensure students can access all relevant knowledge and practices within the teaching sequence. This includes selecting texts that are both accessible and sufficiently challenging, while also meeting the criteria for form, range, and complexity. Guidance for this can be found in the Example Texts supporting document.

Text specifications	
Text forms and range[7]	**Text complexity**
In **each year**, students must engage meaningfully with: • at least one novel • a selection of poetry[8] • at least one film or drama text • at least one short story • at least one non-fiction text. Teachers may also choose from a range of other text forms, including visual, spoken, multimodal, and digital texts. Teachers should ensure that students experience historical and contemporary texts that are widely regarded as high quality.[9] These must include: • seminal texts that have had a significant and lasting impact on how people understand key ideas from different cultures and times • texts by a range of authors representative of New Zealand's rich bicultural (both Māori and Pākehā) and multicultural literary heritage • texts from around the world • texts from popular and youth cultures. Students should also be supported to select texts for personal interest and enjoyment.	Texts should be of varying lengths, have appropriate complexity, and include: • multiple perspectives, which may be expressed across a number of texts • language features that may require students to use strong inferencing skills and to actively draw on their background knowledge to interpret the intended meaning • features of text that require analysis and interpretation, such as complex plots, abstract ideas, and structural choices that help shape meaning • themes that may challenge assumptions and deepen understanding.

[7] Different types of text forms can be studied together to show how they compare and contrast. Some texts can be studied in more detail than others.

[8] A selection of poems, varying in length, complexity, and theme, from one or multiple poets, that support literary analysis and student engagement.

[9] High-quality texts are well crafted, engaging works of fiction or non-fiction that address meaningful themes, offer rich opportunities for interpretation and discussion, and provide significant educational value and challenge.

Text Studies

Text Studies		Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
		During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Textual and Critical Analysis	**Features of text**	• Text forms and genres are selected and adapted by authors to achieve specific purposes. • Tropes are recurring features of text — such as storytelling patterns (e.g. the hero's journey, rags-to-riches), character types (e.g. the wise mentor, the chosen one), or plot devices (e.g. a mysterious prophecy, mistaken identity) — that authors use to shape meaning and guide audience expectations. • Characterisation, plot, setting, ideas, narrative perspective, trope, language, style, and structure are key tools authors use to shape meaning. • Features of text can be examined individually and together to support interpretation of meaning, reveal underlying themes, and allow connections with the text to emerge. • Media and digital media texts use deliberate language, structure, and multimodal features to establish credibility and influence how audiences respond to, interpret, and share information.		• Examining features of text across a range of forms, including: ○ in **the novel**, explaining how features of text — such as characterisation, plot development, setting, trope, and narrative perspective — work together to shape meaning and create effects ○ in **poetry**, explaining how features of text — such as rhythm, figurative language, lineation, sound devices, and imagery — work together to shape meaning and create effects ○ in **the short story**, explaining how features of text — such as characterisation, pacing, setting, compressed plot structure, and narrative perspective — work together to shape meaning and create effects ○ in **drama**, explaining how features of text — such as dialogue, stage directions, tension, dramatic irony, and conflict — work together to shape meaning and create effects ○ in **film**, explaining how features of text — such as narrative progression, cinematography, lighting and sound design, dialogue, and visual storytelling — work together to shape meaning and create effects ○ in **non-fiction**, explaining how features of text — such as perspective, tone and register, use of evidence, domain-specific vocabulary, and structure — work together to shape meaning and create effects ○ in **oral presentations**, explaining how features of text — such as emotive or persuasive language, tone, structure, gesture, and diction — work together to shape meaning and create effects ○ in **visual images**, explaining how features of text — such as composition, framing, colour, message, and symbolism — work together to shape meaning and create effects ○ in **media and digital texts**, explaining how features — such as tone, visuals, structure, narrative framing, and clickbait — work together to shape meaning, influence perception, and position audiences • Comparing how features are used across different forms and genres to shape meaning and influence audience response • Evaluating how effectively features are used to communicate ideas, guide audience expectations, and create effects	
	Context and purpose	• A text is influenced by its historical, cultural, and social contexts, as well as its place in a literary tradition. • A literary tradition is the collective body of works, styles, and conventions that shape how literature is created, shared, and interpreted within a particular culture, language, or historical period. • New Zealand has a distinctive national literary tradition that reflects our context and engages with and enriches global literary traditions. • Understanding the context in which a text was written may provide deeper insights into the text's themes, characters, and meaning, as well as the author's purpose. • Authors have specific purposes for writing; their purpose influences the deliberate choices they make about the language, structure, style, and tropes in their texts. • Texts often reflect and respond to their context, and may include or exclude particular ideas, groups, or perspectives, which can provide insight into the wider societal values and issues of their time. • Evidence within a text can be used to develop and support interpretations of the author's purpose. • Misinformation (false information shared by mistake), disinformation (false information shared deliberately), and malinformation (true information shared to harm) can appear in texts, particularly in media and digital media texts.		• Examining the literary, historical, cultural, and social context of a text • Drawing conclusions about an author's purpose by examining a text's content, structure, language, and style • Identifying and interpreting explicit and implicit perspectives and portrayals of groups of people in a range of texts, and the effect of what or who is and is not included • Interpreting evidence from a text to support conclusions about the author's purpose and meaning • Identifying misinformation, disinformation, and malinformation in media and digital media texts by examining indicators such as emotional language, unreliable sources, misleading purpose, or manipulated or missing context	• Analysing the relationship between a text and its context, identifying how it reflects, reinforces, or contests dominant values and viewpoints of its time • Examining how an author may use tropes to deliberately place a text within a literary tradition • Evaluating the impact of misinformation, disinformation, and malinformation in media and digital media texts by analysing language, source credibility, purpose, and context
	Interpretations and connections	• Texts and their meanings are not static — how texts are viewed and interpreted by readers can shift across time, language, and place. • Connections can be made between a text and other texts, personal experiences, and the wider world. • Texts by authors from New Zealand may connect to both a global literary tradition and one that is unique to New Zealand. • Interpretations are strengthened when supported by evidence from the text. • A reader's own historical, cultural, and social background can influence how they interpret a text.		• Examining connections between a text and other texts, personal experiences, and the wider world • Analysing factors that lead to varied interpretations among readers • Supporting connections and interpretations with specific evidence from a text	• Examining how authors draw on and connect different literary traditions to enrich meaning and explore cultural perspectives, such as pūrākau and short stories from other cultural contexts

Text Studies		Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
		During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	Response to texts	• Personal responses to a text may provide information about ourselves and others. • Personal responses to texts are shaped by individual experiences, cultural backgrounds, and social contexts and can reveal how readers construct meaning and relate to others. • Reading purpose influences response (e.g. a text read for pleasure may inspire emotional, imaginative, or personal responses, whilst a text read for analysis may require structured, critical, or comparative responses). • Response to text can be developed individually and collaboratively, where discussion — such as in book clubs or reading groups — supports the development, reconsideration, and refinement of ideas through engagement with multiple perspectives. • Response to text may change over time, upon rereading, or after engaging with others. • Some responses to a text may be intended by the author, others may not be. • Texts can be responded to in a wide range of formats, including written, visual, oral, dramatic, and digital forms. • Response to text can be public (reviews, promotional presentations) or private (journalling, reading logs, text annotations), and may inform future reading.		• Expressing their personal responses to texts in varied formats (e.g. podcasts, video essays, infographics, blogs) • Engaging respectfully with differing responses and multiple viewpoints that are not their own • Considering various viewpoints to refine their own interpretation and to identify deeper layers of meaning	

Language Studies

Language Studies		Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
		During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Crafting Texts	**Audience and purpose**	• Considering an audience involves analysing its characteristics (e.g. age, interests, background knowledge) and anticipating its expectations, which informs decisions about tone, content, structure, and mode of delivery. • Clarifying purpose means recognising the communicative intention of a text (e.g. to argue a position, analyse a literary text, narrate an experience) and making deliberate choices about structure, language, and style that suit the form and disciplinary context. • Text conventions vary across forms, modes and disciplines, and writers use specific combinations of language, structure, and style to engage their audience and achieve their intended purpose. • Planning strategies (e.g. brainstorming, outlining, storyboarding, flow charts) can be purposefully selected and adapted to enhance clarity and coherence, depending on the form and purpose of the writing. • Writers use feedback to evaluate and refine how effectively a text engages its audience and achieves its intended purpose.		• Determining the audience and purpose for their writing and using this to guide planning • Using planning techniques to organise ideas effectively in relation to form and purpose • Applying language, structural, and stylistic features of different text forms to create texts for different purposes and audiences • Reflecting on the effectiveness of their texts in achieving their intended purpose and making adjustments as needed	• Making strategic planning decisions by selecting and adapting techniques that reflect the purpose, audience, and demands of different forms • Applying and adapting language, structural, and stylistic features of different text forms to create texts that engage the audience and achieve the intended purpose • Evaluating the effectiveness of their texts, using feedback and self-assessment to make targeted revisions that enhance clarity, impact, and alignment with audience and purpose

	Discursive texts	• Discursive texts explore, discuss, or reflect on ideas and viewpoints, often presenting multiple perspectives rather than arguing for a single, specific position.
		• Discursive texts can be crafted to achieve different communicative purposes, such as:
		  ○ to analyse — examining ideas, issues, or texts critically, often presenting evidence and reasoning from multiple angles
		  ○ to reflect — exploring personal thoughts, experiences, or responses to ideas or events
		  ○ to explore — considering a topic or question in an open-ended way, without necessarily reaching a conclusion
		  ○ to speculate — imagining possible outcomes, implications, or interpretations, often using hypothetical reasoning.
		• Language features (e.g. rhetorical questions, modality, comparisons, cohesive devices), structural features (e.g. thesis or opening statement, topic sentences, paragraphing that builds or contrasts ideas, transitions between viewpoints, a reflective or synthesising conclusion), and stylistic features (e.g. balanced tone, precise vocabulary, varied sentence structures) shape how ideas are conveyed and how readers engage with discursive texts.
				• Planning and developing a sequence of ideas at conceptual, paragraph, and whole-text levels
				• Using appropriate language, structural, and stylistic features for a selected audience and purpose
				• Supporting their ideas with well-chosen details, descriptions, and examples, accurately citing sources used where appropriate
				• Presenting multiple perspectives clearly and logically when developing a discursive response
				• Anticipating and responding to opposing positions when developing a persuasive argument
				• Using narrative techniques when crafting creative texts to organise events and guide the reader, such as changes in setting or time
				• Evaluating and revising the content, structure, style, and language features of draft texts for effectiveness
					• Refining their planning by developing detailed outlines to enhance the coherence and depth of their texts
					• Comparing and connecting multiple perspectives when developing a discursive response, showing how ideas support, challenge, or build on one another
					• Using rhetorical appeals to present and refute counter-arguments when defending a position in a persuasive text
					• Combining narrative techniques when crafting creative texts to shape structure, reveal character, or build tension and atmosphere
					• Establishing a voice in their texts, modifying language, style, and tone to suit the form, genre, audience, and purpose, and clearly expressing their thoughts and opinions
					• Participating in peer reviews, offering and incorporating constructive feedback

	Persuasive texts	• Persuasive texts aim to convince the reader to agree with a particular point of view, take an action, or adopt a certain belief; they use a combination of emotional appeal (pathos), logical reasoning (logos), and credible evidence (ethos). • Persuasive texts are crafted for specific audiences and contexts, and may vary in tone, formality, and structure depending on the medium (e.g. speech, editorial, advertisement). • Language features (e.g. emotive language, rhetorical questions, inclusive language, statistics), structural features (e.g. a thesis statement, counter-arguments, a conclusion with a call to action), and stylistic features (e.g. assertive tone, direct address) shape how ideas are conveyed and how readers engage with persuasive texts.			
	Creative texts	• Creative texts explore ideas, emotions, and experiences in imaginative ways; they often use figurative language, symbolism, tropes, and other literary devices to engage the reader's senses and emotions. • Creative texts can use a range of narrative techniques — including flashbacks, foreshadowing, and shifts in perspective or time — to structure and sequence events effectively. • Language features (e.g. sensory details, metaphors, emotive language), structural features (e.g. metre, varied sentence structures, conflict and resolution), and stylistic features (e.g. tone, diction) shape how ideas are conveyed and how readers engage with creative texts.			
	Visual and digital texts	• Visual texts communicate ideas, emotions, and messages through design elements to convey meaning; they are designed for specific purposes (to entertain, inform, or persuade) and can take various forms, some of which, (including moving images) will incorporate oral language. • Ethical use of media and digital texts involves respecting intellectual property, recognising bias, representing diverse perspectives, and participating responsibly in online environments. • Language features (e.g. captions, quotations, dialogue), structural features (e.g. framing, perspective, sequencing), and stylistic features (e.g. lighting, contrast, colour schemes) shape how ideas are conveyed and how readers engage with visual texts.		• Planning and developing ideas • Creating a visual text, using language, structural, and stylistic features for a selected audience and purpose • Evaluating and revising the content, structure, style, and language features of their visual text for effectiveness	• Developing detailed planning to enhance the coherence and depth of their visual texts • Creating a visual text that combines language, structural, and stylistic features deliberately to suit purpose, audience, and mode • Participating in peer reviews, offering and incorporating constructive feedback
				• Applying ethical practices when using and creating digital media, including checking the validity of information, citing sources accurately, representing diverse perspectives, and interacting responsibly in online environments	

Language Studies		Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
		During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	Literary essays	• A literary essay is a discipline-specific structured form of writing used to explore and communicate interpretations of a text, drawing on key features of text such as theme, character, language, style, and structure. • A literary essay follows a clear structure that includes: ○ an introduction with a clear, concise thesis statement that presents a main argument about the text and provides a focus for the essay ○ body paragraphs that each develop an idea supported by evidence from the text that is analysed to show how it supports the thesis ○ a conclusion that summarises the main points discussed in the essay.		• Developing a clear thesis statement, stating a main argument about the text in a concise manner • Beginning each paragraph with a topic sentence, using connectives where appropriate • Using appropriate language, stylistic, and structural features of literary essays • Using relevant quotations and examples from the text • Explaining how selected evidence supports their main argument • Exploring the author's purpose and techniques • Summarising the main points discussed in the essay	• Developing a thesis statement that presents a clear argument about the text, linking multiple features such as theme, character, or authorial technique • Structuring body paragraphs to build a cohesive argument, using evidence from the text and analysing it in depth to support the thesis • Using contextual knowledge to support discussion of the author's choices • Providing a conclusion that succinctly rephrases the thesis and reinforces key insights about the text
	Grammar, punctuation, and vocabulary	• Accurate grammar is essential for creating clear, structured, and effective communication • Accurate grammar includes the correct use of: ○ clauses ○ tenses ○ different sentence types, including simple, compound, complex, and compound-complex sentences ○ active and passive voice. • Accurate punctuation provides clarity in writing and can be used to help readers navigate text smoothly, emphasise key ideas, and control pacing. • Accurate punctuation includes the correct use of: ○ apostrophes for showing ownership and contractions ○ commas for lists and other purposes ○ colons for lists and explanations ○ semicolons to link related sentences ○ quotation marks for dialogue and titles ○ parentheses ○ dashes ○ hyphens. • Effective vocabulary choices support writers to convey their intended meaning and tone. • Effective vocabulary choices include the correct use of: ○ synonyms and antonyms to avoid repetition or to provide the appropriate level of formality for the purpose and audience of their writing ○ common idiomatic expressions. • Words have specific connotations, and selecting words with these connotations allows writers to subtly influence a reader's emotions, perceptions, and interpretations.		• Using different sentence types, including simple, compound, complex, and compound-complex sentences • Identifying and accurately using clauses, tenses, and the active and passive voice • Using apostrophes correctly for showing ownership and contractions • Applying commas, colons, and semicolons appropriately in their writing • Using quotation marks for dialogue and titles • Correctly incorporating parentheses, dashes, and hyphens • Choosing words effectively to convey the right meaning and tone • Identifying and accurately using prefixes, suffixes, synonyms, antonyms, idiomatic expressions, and connotation • Adjusting the level of formality in their writing to suit different situations and audiences • Editing draft texts to improve their accuracy, checking for errors in spelling, punctuation, grammar, and structure, and correcting inconsistencies • Editing digital texts using word-processing software, including spelling and grammar checkers, making informed choices about the suggestions provided by these tools	• Refining their use of advanced punctuation techniques, including ellipses, brackets, and the Oxford comma, to improve the clarity, precision, and style of their texts

Language Studies		Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
		During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Oral Communication	**Presenting**	• Presentations take many different forms and are crafted for different purposes, including to inform, to entertain, and to persuade. • Presenting an individual presentation requires: ○ understanding their audience and purpose, and tailoring content, style, and tone to suit the context, level of formality, and intended impact ○ selecting an appropriate oral communication form — such as a seminar, formal speech, podcast, spoken word poetry, or whaikōrero — and understanding how oral traditions, past and present, contribute to meaning-making and audience connection ○ clear organisation of ideas, including a strong introduction, well-structured body, and compelling conclusion that suits the presentation's intent ○ using rhetorical devices, purposeful language choices, and presentation strategies (e.g. rhetorical questions, direct address, analogy, storytelling, hooks, signposting, visual aids) to structure ideas and engage the audience effectively ○ confident delivery techniques — including tone, pace, volume, gestures, facial expressions, and body language — to support meaning and maintain audience attention ○ practising their delivery to develop clarity, timing, and confidence. • Presenting collectively in interactive or responsive formats — such as debates, panel discussions, or collaborative presentations — may also require: ○ clearly stating and defending a position or viewpoint ○ providing well-researched and credible evidence to support ideas ○ anticipating and responding to counter-arguments or alternative perspectives to strengthen their position ○ using persuasive language and rhetorical devices to respond to others, defend viewpoints, and influence audience thinking ○ maintaining a respectful and courteous tone that supports open, productive exchange in interactive settings ○ organising ideas logically and coherently to suit the format and audience. • Oral communication in New Zealand can be shaped by rich spoken traditions, such as mihi, pepeha, kōrero tuku iho, and whaikōrero. • Using spoken forms specific to New Zealand supports meaningful communication and respectful engagement when presenting to different audiences, when appropriate to the context.	• Communicating clearly, developing shifts in tone, pace, and volume according to their purpose and audience • Selecting and using an oral language form that supports their message and reflects cultural or contextual relevance • Ordering ideas and using specific structural devices and strategies to shape presentations • Presenting ideas, arguments, or viewpoints, using a range of language and structural features • Communicating fluently, using a range of techniques, expressions, and gestures for effect • Checking the credibility, relevance, and potential bias of information, selecting sources that support communication across varied contexts	• Communicating clearly and expressively, adopting deliberate shifts in tone, pace, and volume according to their purpose and audience • Structuring presentations logically, combining sources, using deliberate structural devices, and sequencing ideas to build momentum, emphasise key points, and guide the audience's response • Presenting detailed ideas, arguments, or viewpoints, using a range of sophisticated language and structural features
	Listening	• Active listening involves questioning (e.g. open-ended questions, paraphrasing, asking for elaboration) for the purposes of clarifying and summarising, and promoting collaborative thinking by inviting others to extend, refine, or respond to ideas. • Critical listening involves questioning (e.g. Socratic questioning, probing questions) for the purposes of assessing the validity of a spoken text and identifying bias. • Listening across different genres and contexts requires recognising how purpose, audience, and form shape and enhance meaning. • Listening to oral traditions and culturally significant forms involves attending to language, rhythm, and delivery to understand meaning and intent. • Recognising the structure and purpose of spoken forms specific to New Zealand (e.g. mihi, pepeha, whaikōrero) supports active listening and understanding.	• Using questioning techniques to clarify and summarise information and to support deeper discussion by encouraging others to extend, refine, or respond to ideas • Reflecting on how tone, language choices, and delivery can affect the way spoken contributions are received and understood by others	• Using questioning to assess the validity of a spoken text and identify bias • Analysing how tone, language choices, and delivery affect the credibility and impact of spoken texts

Progress markers

Progress markers for Reading and Writing describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning.

	Reading	Writing
At the end of their first 6 months	By the end of their first six months at school, students who are proficient in reading, will be able to: • name letters of the alphabet • match single-letter graphemes to corresponding short vowel or consonant phonemes • read consonant-vowel-consonant (CVC) words with short vowels and decode the most common high frequency words • read and comprehend simple sentences • retell key events from Year 1 texts that are read to them, with the support of visuals or props • identify features of Year 1 poems and stories in response to questions • make connections to Year 1 texts by sharing their feelings and thoughts.	By the end of their first six months at school, students who are proficient in writing, will be able to: • form lowercase letters correctly and legibly, with each letter sitting on the line • identify the dominant phonemes in words and use their phoneme-to-grapheme knowledge to record them in the correct order • correctly spell five or more words from their oral vocabulary, including their own name • orally retell an event, share learnt information, and state an opinion or preference • say a sentence, write it down, and end it with a full stop • begin at the margin and leave spaces between words • reread and check their sentence, adding missing capital letters and full stops.

	Reading	Writing
At the end of their first year	By the end of their first year at school, students who are proficient in reading, will be able to: • identify the most common phoneme for all consonant digraphs and some long vowel graphemes • read one-syllable words that include adjacent consonants, consonant digraphs, and some long vowel graphemes • decode two-syllable words with a closed syllable pattern • read Year 1 texts, which include simple and compound sentences, with understanding of explicitly stated content • respond to questions during a teacher read-aloud, retell key details in response to prompting questions, and identify features of Year 1 texts • make connections with Year 1 texts that are read to them by thinking about and sharing their opinions and knowledge of topics and personal experiences.	By the end of their first year at school, students who are proficient in writing, will be able to: • form letters correctly and legibly, with consistent size, appropriate spacing, and placement on the line • segment the words they want to write into phonemes and apply their knowledge of grapheme-phoneme correspondences to produce readable spellings • write complete sentences to retell an event, share learnt information, and express an opinion or state a preference • use capital letters and full stops accurately • orally plan each of their sentences • reread and check sentences as they write.
Year 2	By the end of Year 2, students who are proficient in reading, will be able to: • read one- and two-syllable words with long-vowel graphemes, diphthongs, r-controlled vowels, and common prefixes and suffixes • read Year 2 texts, which include complex sentences, with accuracy, understanding of explicit content, expression, and appropriate reading rate • make inferences about implied content • make statements about what the Year 2 text helps them to understand • make connections with Year 2 texts that are read to them by thinking about and sharing their opinions and knowledge of other texts.	By the end of Year 2, students who are proficient in writing, will be able to: • form letters correctly and legibly, with appropriate size, placement, and spacing • spell words accurately, including those with adjacent consonants, consonant blends, and some long vowel patterns • write in complete sentences, using capital letters and full stops accurately • write a short series of sentences — both simple and compound — to tell a story, share information on a topic, or express an opinion • orally organise ideas and plan sentences before writing • reread and check each sentence and make corrections.
Year 3	By the end of Year 3, students who are proficient in reading, will be able to: • read multi-syllable words with a wide range of grapheme-phoneme correspondences, prefixes, and suffixes • read Year 3 texts, which are organised in paragraphs, with accuracy, understanding, expression, and appropriate reading rate • make inferences based on ideas in the Year 3 text and their prior knowledge • use information from different parts of a Year 3 text to make a statement about the text's key meanings or messages • make connections with Year 3 texts that are read to them by drawing on their knowledge of the world • discuss different ways a Year 3 text could be viewed or understood.	By the end of Year 3, students who are proficient in writing, will be able to: • produce legible handwriting with automaticity • spell most single-syllable words with long vowel patterns and some words with simple suffixes or contractions • write using a range of sentence structures, including complex sentences, to express their ideas • write stories that describe lived or imaginary events • write a single-paragraph text that explores an idea or opinion about a topic • use simple organisers and notes to plan writing • reread and make corrections to grammar and sentence structure to clarify meaning.

	Reading	Writing
Year 4	By the end of Year 4, students who are proficient in reading, will be able to: • read Year 4 texts, which include some abstract and implicit content, with accuracy and expression that reflects their understanding • make inferences based on information in the Year 4 text • identify common structure, language, and visual features of Year 4 poems, narratives, information texts, and persuasive texts and identify how these features are used to communicate ideas • summarise key ideas in a Year 4 text in sequence and draw a supported conclusion about the text • identify how people or places are presented in a Year 4 text and explain how that influences the audience's point of view • make connections within and between Year 4 texts and with their own knowledge, experiences, and cultural understandings.	By the end of Year 4, students who are proficient in writing, will be able to: • write multi-paragraph texts with legible and fluent handwriting • spell multi-syllable words with long vowels and common affixes • use a range of sentence structures with correct beginning and end punctuation • plan and write with a clear audience in mind, selecting appropriate text types and vocabulary suited to the purpose of their writing • write non-fiction paragraphs that include a topic sentence, supporting detail sentences, and a concluding sentence • write narratives that introduce characters and a setting followed by a clear sequence of events • use organisers and notes to plan writing • reread and revise writing to improve clarity
Year 5	By the end of Year 5, students who are proficient in reading, will be able to: • read Year 5 texts, which include abstract ideas and implicit content, with accuracy and expression that reflects their understanding • make inferences by drawing on related pieces of evidence in a Year 5 text • explain how authors use structure, literal and figurative language, and visual features to suit their purpose and audience in Year 5 texts • summarise and draw a supported conclusion about a Year 5 text • compare how people, places, or ideas are represented in different Year 5 texts and explain how these representations influence the audience • describe connections within and between Year 5 texts and with their own knowledge, experiences, and cultural understandings.	By the end of Year 5, students who are proficient in writing, will be able to: • write legibly and fluently across extended texts with increasing automaticity • spell most words they use, including homophones and contractions • apply spelling rules when adding suffixes • use a range of sentence structures with correct beginning and end punctuation • plan and write with a clear audience and purpose in mind, choosing the most appropriate text type for their writing • produce multi-paragraph texts across a range of genres • write non-fiction that includes an introductory paragraph, paragraphs that develop ideas, and a concluding paragraph • write narratives that include an orientation, describe a sequence of events, and have a resolution • use organisers suitable to the text type and notes to organise and plan writing • reread and revise continuously while writing.

	Reading	Writing
Year 6	By the end of Year 6, students who are proficient in reading, will be able to: • read Year 6 texts, which include abstract ideas and implicit content, with accuracy and expression that reflects their understanding • justify their inferences using evidence from the Year 6 text and compare their interpretations with those of others • compare how effectively different Year 6 texts use structure, language, and visual features to suit their purpose and audience • summarise and draw a reasoned conclusion about the whole Year 6 text that connects the messages and meanings to broader ideas, concepts, or the author's purpose • identify bias in a Year 6 text by recognising when an author presents only one side of the issue or omits key information to influence the audience • explain connections within and between Year 6 texts and with their own knowledge, experiences, and cultural understandings.	By the end of Year 6, students who are proficient in writing, will be able to: • write legibly and with automaticity • spell words, including those with less-common vowel and consonant graphemes, affixes, and apostrophes • use a range of sentence structures with consistent beginning and end punctuation • plan and write for an intended audience, making deliberate choices about text type, style, and language to suit the purpose • write non-fiction that includes an introductory paragraph, paragraphs that develop ideas, and a concluding paragraph, using headings and subheadings where appropriate • write narratives that include an orientation, paragraphs describing a sequence of events that build tension, and a resolution that brings the story to a close • select and use organisers suitable to the text type • make notes from a variety of sources and organise them into categories • reread and revise writing continuously.
Year 7	By the end of Year 7, students who are proficient in reading, will be able to: • read texts that reflect the text specification expectations for Years 7–8 • adjust their reading expression and intonation according to the purpose of reading and the nature of the Year 7 text • make justified inferences within a Year 7 text and at a whole-text level • draw reasoned conclusions about the author's purpose, message, or viewpoint, across different Year 7 text forms, selecting evidence that supports their interpretation • identify how positions and perspectives are represented and how Year 7 texts are influenced by the time and place they were created.	By the end of Year 7, students who are proficient in writing, will be able to: • handwrite legibly with automaticity and keyboard efficiently and accurately • spell words, including topic-specific vocabulary and words with ambiguous patterns • craft sentences to communicate ideas and illustrate relationships • use varied and complex punctuation to communicate meaning • write multi-paragraph texts for specific purposes, organising information and ideas using structures that best suit the purpose and audience • when writing to entertain, structure paragraphs to create a clear sequence of events and provide a resolution or sense of closure that follows logically from the rest of the text • when writing to inform, clearly introduce the topic, organise ideas and information logically into paragraphs, and incorporate headings and visual features such as illustrations, charts, and tables • when writing to persuade, introduce a preferred position, support it with clear reasons and relevant evidence, and conclude by restating their position • revise and edit texts, paying attention to the style and clarity of the writing and how it suits the intended audience and purpose • plan and craft multi-paragraph texts.

	Reading	Writing
Year 8	By the end of Year 8, students who are proficient in reading, will be able to: • read texts that reflect the text specification expectations for Years 7–8 • adjust their reading expression and intonation according to the purpose of reading and the nature of the Year 8 text • make inferences across a range of Year 8 texts, using evidence that includes subtle details and layered information • summarise and draw conclusions by synthesising evidence across a range of Year 8 text forms to support coherent interpretation of the author's purpose, messages, or viewpoint • compare how topics, people, places, or ideas are represented in Year 8 texts and consider how these representations reflect or challenge particular positions or perspectives.	By the end of Year 8, students who are proficient in writing, will be able to: • express and record their ideas using both handwriting and keyboarding, demonstrating accurate spelling and correct use of a range of punctuation • plan and write multi-paragraph texts that deliberately combine modes and text types to suit the purpose • when writing to entertain, sequence events, thoughts, or experiences clearly, signal shifts between settings or ideas, and conclude with a resolution or sense of closure that follows logically from the rest of the text • when writing to inform, clearly introduce the topic, provide a preview of what will be covered, organise ideas and information logically within and across paragraphs, using carefully selected and varied transition words and phrases, and write concluding paragraphs highlighting the most important points • when writing to persuade, introduce a preferred position, acknowledge alternative or opposing views, support their position with logical reasoning and relevant evidence, and conclude by restating their position • revise and edit texts, paying attention to the style, flow, and clarity of the writing.

Progress markers for Reading (as part of Text Studies) and Writing (as part of Language Studies) describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning.

	Reading (as part of Text Studies)	Writing (as part of Language Studies)
Year 9	By the end of Year 9, students who are proficient in reading, will be able to: • identify and explain how authors use features across a range of forms suitable for Year 9 to shape meaning and guide audience expectations • interpret the meaning of texts that reflect the text specifications for Years 9–10 in relation to their literary, historical, cultural, and social contexts, identifying the inclusion or exclusion of particular viewpoints and using evidence to support conclusions about authorial purpose and perspective • identify misinformation, disinformation, and malinformation in texts suitable for Year 9 through the examination of language, source, and context • make connections between texts suitable for Year 9, personal experiences, and the wider world to support their interpretations.	By the end of Year 9, students who are proficient in writing, will be able to: • craft texts for a range of purposes and audiences, using appropriate language, structural, and stylistic features • use accurate grammar, punctuation, and vocabulary to communicate meaning, adjusting tone and formality to suit context • use appropriate language, structural, and stylistic features for their selected audience and purpose, supporting their ideas with well-chosen details • when writing literary essays, students develop a thesis statement, structure paragraphs around topic sentences, use evidence from the text to support their argument, and conclude by summarising their main points.

	Reading (as part of Text Studies)	Writing (as part of Language Studies)
Year 10	By the end of Year 10, students who are proficient in reading, will be able to: • analyse how texts suitable for Year 10 reflect, reinforce, or challenge dominant values and viewpoints of their time • examine how authors position their texts, suitable for Year 10, within literary traditions • interpret the meaning of texts that reflect the text specifications for Years 9–10 using contextual knowledge and evidence and evaluate how authorial choices shape meaning • assess the credibility and intent of media and digital texts suitable for Year 10 by evaluating the impact of misinformation, disinformation, and malinformation through analysis of language, source, and context • compare how features are used across different forms suitable for Year10 to influence audience response.	By the end of Year 10, students who are proficient in writing, will be able to: • plan and craft texts, selecting and adapting language, structural, and stylistic features that suit a range of audiences and purposes and reflect the demands of different forms • use grammar, punctuation, and vocabulary with precision to support clarity, coherence, and style • when writing literary essays, develop a thesis that presents a clear argument, structure body paragraphs to build the argument, use relevant evidence and contextual knowledge to support their interpretation of authorial choices, and conclude by rephrasing the thesis and reinforcing key insights.

Schedule 2
The New Zealand Curriculum

3 Mathematics and Statistics (Years 0-10)

Purpose statement

Ānō me he whare pūngāwerewere.

Behold, it is like the web of a spider.

This whakataukī celebrates intricacy, complexity, interconnectedness, and strength. The Learning Area of Mathematics and Statistics weaves together the effort and creativity of many cultures that over time have used mathematical and statistical ideas to understand their world.

Mathematics and Statistics is the study of patterns, relationships, quantity, space, time, data, and uncertainty. It equips students with conceptual and procedural knowledge that empowers them to explore and make sense of the world.

Mathematics and Statistics allows students to appreciate and draw on the power of abstraction, visualisation, and symbolic representation to connect new knowledge to their current understandings. Students are taught logical reasoning and critical thinking skills that help them to evaluate information, question assumptions, and express ideas clearly.

Through the study of mathematical and statistical reasoning, students learn how to differentiate what is probable from what is possible and draw reliable conclusions about what is reasonable. As students are taught to notice patterns and variation, select approaches, draw conclusions, and justify their solutions, they build confidence in their mathematical and statistical abilities and problem-solving skills, applying these to new contexts.

The Mathematics and Statistics Learning Area provides students with concepts and tools to investigate, represent, and connect situations, as well as to generalise, explain, and justify their findings. Students learn that Mathematics and Statistics is a creative discipline that sparks curiosity and wonder and that it has been shaped by the contributions of diverse people and cultures over time.

As students progress through the Learning Area, they deepen their understanding of how to use mathematics and statistics accurately, efficiently, and confidently in increasingly complex ways. They are encouraged to engage with important societal issues — such as ethically gathering, interpreting, and communicating data — and to observe and describe similarities, patterns, and trends across natural, technological, and social contexts.

The Mathematics and Statistics learning area prepares students with the knowledge and practices they need to access related curriculum subjects in Years 11–13, such as Statistics, Mathematics, and Physics.

Learning area structure

Strands

In Years 0-10 the teaching sequences are organised into six strands:

Number focuses on numerical concepts and systems. It develops students' understanding of how numbers are used to represent quantities, estimate, measure, and perform calculations, and how number systems have evolved to meet practical and social needs.

Algebra focuses on generalisation and mathematical reasoning. It develops students' understanding of how patterns and relationships can be represented using symbols, graphs, and diagrams, and how algebraic thinking supports problem solving and communication.

Measurement focuses on quantifying phenomena using units and systems. It develops students' understanding of how to measure tangible and intangible quantities using standard and non-standard units, and how measurement systems vary across cultures and contexts.

Geometry focuses on shape, space, and transformation. It develops students' understanding of how to visualise, represent, and reason about objects and their position, orientation, and movement, drawing on geometric ideas used across cultures and in the natural world.

Statistics focuses on data and uncertainty. It develops students' understanding of how to collect, organise, and interpret data in context, and how statistical thinking supports informed decision making.

Probability focuses on chance and likelihood. It develops students' understanding of how to quantify uncertainty, make predictions, and evaluate the likelihood of events, supporting probabilistic reasoning in everyday and applied contexts.

Organisation of the teaching sequence

The teaching sequence is organised by two components – knowledge and practices.

Knowledge and practices set out the scope of content to be taught. These statements are more expansive than in past curricula, because they are specific about how deep to go at each year level. Neither the knowledge, nor the practices, are written as achievement objectives. They should be read as teaching requirements.

The knowledge and practices relate to each other but are not an exact match. Sometimes a practice will connect to more than one knowledge statement. Other times there will be knowledge statements that do not have an aligned practice. This is because much of the knowledge will be developed and consolidated through explicit teaching or the general learning activities related to this teaching.

The direction of the relationship between knowledge and practices is not fixed. Sometimes a teacher will begin by teaching the knowledge then use the practices to consolidate it. Other times the teacher will start by teaching a practice and making explicit the knowledge. It is the teacher's decision-making that establishes the direction of travel between knowledge and practice, makes knowledge explicit, and brings the teaching sequence to life.

The importance of community context

Teachers enrich the teaching sequence and give it meaning by connecting it to directly relevant and visible examples from the local context: people and places, te ao Māori, and the lives of students and their communities.

It is important to note that while the teaching sequence includes prescribed knowledge and practices, examples and contexts that include an 'e.g.' are illustrative. These examples are intended to provide guidance but not to mandate what is to be taught.

Progress markers

Progress markers are located after the teaching sequence. They describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning.

Glossary

To support consistency in understanding disciplinary terminology, please refer to the supplemental glossary provided.

Overview of each phase of teaching

The mathematical and statistical processes of investigating, representing and connecting situations, and generalising, explaining, and justifying findings are fundamental to all mathematical and statistical teaching and underpin the way students gain understanding of the knowledge and practices being taught across all phases.

In Phase 1 (Years 0–3), teachers support students to: build foundational mathematical and statistical knowledge by investigating, classifying, and describing quantities, shapes and data. Teachers draw attention to properties of numbers and attributes of shapes. Materials and pictures support visualisation of these numerical and geometric concepts. Explicit teaching enables students to make connections between representations and to develop their reasoning.

In Phase 2 (Years 4–6), teachers support students to: use a variety of representations to model number operations and to solve word problems. They extend their understanding of whole numbers to fractions and decimals, and they visualise, classify, and draw angles using benchmarks to support and justify their classifications. Students apply their knowledge of number operations to reasoning about measurements and to investigating variations in patterns, shapes, probabilities, and data. They begin to work with exponents, can tell the time, and convert between units of time.

In Phase 3 (Years 7–8), teachers support students to: use logic and reasoning to identify, clarify, and solve problems, make connections between mathematical and statistical concepts, and investigate patterns and variation. They use appropriate conventions, vocabulary, and algebraic notation to clearly explain solutions and justify their approaches to solving problems. Students select, use, and adapt representations to visualise and extend their reasoning (e.g. number lines to represent integers, and equations to represent linear patterns). They make generalisations, identify and calculate unknown quantities (e.g. the size of angles), and use data visualisations to evaluate claims and make conjectures. They begin to explore irrational numbers and to operate fluently with integers.

In Phase 4 (Years 9–10), teachers support students to: use proportional reasoning to transform numerical quantities, measurements, and shapes, including right-angled triangles. They begin to generalise their understanding and application of tables, equations, and graphs, including to explore patterns and the connections between different representations. They extend their understanding of area, perimeter, and volume for a variety of 2D shapes, including circles, and 3D shapes, including prisms. They use data visualisations to investigate, represent, and explain patterns, trends, and variation, and they apply their knowledge to situations involving chance.

Capabilities across the phases

Across the four phases, Mathematics and Statistics provides rich opportunities for students to develop the capabilities that support mathematical and statistical understanding, reasoning, and problem solving. Through investigating, connecting and representing situations, generalising, and explaining and justifying findings, students develop **communication** as they explain and justify their thinking; **collaboration** as they work with others to explore problems and compare approaches; **self-management** as they monitor their progress, reflect on their reasoning, and persevere with challenges; **problem solving** as they investigate situations, evaluate solutions, and make informed decisions; and **creativity** as they make connections, generalise patterns, and develop multiple ways of representing and solving problems. Together, these capabilities enable students to use mathematics and statistics confidently in a wide range of contexts.

Phase 1 (Years 0–3) teaching sequence

Number

Number	Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
	During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
Number structures	• The whole numbers from 0 to 20 form a sequence. • Each whole number has a unique name and numeral. • The names of numbers between 13 and 19 use the '–teen' suffix. • Numbers in counting order are ordered from smallest to largest. • Numbers can be placed on a number line to show order and magnitude. • Numbers can be used to represent ordinal position in sequences (e.g. 1st, 2nd, 3rd).	• The whole numbers from 0 to 100 form a sequence. • The base 10 number system is organised by place value (tens and ones for two-digit numbers). • The names of numbers between 20 and 99 use the '–ty' suffix. • Ordinal suffixes (e.g. –st, –rd, –nd, –th) can be used to represent a position in a sequence (e.g. 2nd, 3rd). • Te reo Māori number naming is based on place value (e.g. rua tekau mā tahi — two 10s and 1).	• The whole numbers from 0 to 120 form a sequence. • The base 10 number system is organised by place value (hundreds, tens, and ones for three-digit numbers). • The names of numbers between 101 and 120 use 'one hundred and –' phrasing. • The place value of digits helps with comparing and ordering.	• The whole numbers from 0 to 1000 form a sequence. The base 10 number system is organised by place value (thousands, hundreds, tens, and ones for four-digit numbers).	• Reading and writing whole numbers up to 20 • Counting forwards or backwards from any whole number between 1 and 10, and then between 1 and 20 • Comparing and ordering whole numbers up to 20 and ordinal numbers up to 5th, using words • Locating whole numbers on a fully labelled number line	• Reading and writing whole numbers up to 100, and representing them using base 10 structure • Counting forwards or backwards from any whole number between 1 and 20, and then between 1 and 100 • Comparing and ordering whole numbers and ordinal numbers using representations, words, or numerals, and suffixes to 100 • Using te reo Māori for numbers up to 30 • Locating numbers on a partially labelled number line (e.g. 17 on a number line labelled in 5s)	• Reading and writing whole numbers up to 120, and representing them using base 10 structure • Comparing and ordering whole numbers up to 120 • Using te reo Māori for numbers up to 100 • Recognising the place value of each digit in a two-digit number, and a three-digit number up to 120 • Approximately locating numbers up to 120 on a partially labelled number line (e.g. 61 on a number line labelled in tens)	• Reading and writing whole numbers up to 1,000, and representing them using base 10 structure • Comparing and ordering whole numbers up to 1,000 • Recognising the place value of each digit in a three-digit number
	• Small collections can be recognised without counting. • When counting collections, each object is counted once and only once (the one-to-one principle). • The last number counted is the number of objects in the collection (the cardinality principle).	• Counting can be organised in groups (e.g. ten ones can be renamed as one 10). • The same value can be represented with different groupings (e.g. 12 is six pairs or 12 ones or one 10 and two ones).	• Arranging objects into groups can help when finding their total. • Groups of 10s are used to structure and count larger collections. • Ten 10s can be renamed as one 100.	• Groups of 10s and 100s are useful ways to structure and count large numbers. • Ten 100s can be renamed as one 1,000.	• Subitising (recognising without counting) the number of objects in a small collection (3–5 objects) • Counting collections of up to 10 objects using one-to-one correspondence • Recognising when a quantity is greater than, less than, or the same as another quantity	• Subitising (recognising without counting) smaller groups of objects within a larger collection (e.g. 3 and 5 in a group of 8 objects) • Counting collections of objects using one-to-one correspondence, and then by pairs, for up to 20 objects • Finding the total number of objects up to 20 by grouping (using pairs, 5s, or 10s)	• Finding the total number of objects up to 120 by separating them into groups (e.g. groups of ten)	• Finding the total number of objects beyond 120 by first separating them into groups (e.g. groups of 10 or 100)
			• Rounding to the nearest 10 depends on the value of the ones place; a number line supports this	• Rounding to the nearest 100 depends on the value of the 10s place; a number line supports this • Numbers can be rounded to support estimation before calculating.			• Rounding numbers up to 120 to the nearest 10	• Rounding numbers to the nearest 10 or 100 • Estimating the answer to a calculation
		• Counting in 2s from zero or an even number produces even numbers. • Counting in 2s from an odd number produces odd numbers.	• Sequences generated by counting can overlap (e.g. counting in 2s and counting in 5s overlap for numbers that are multiples of 2 and 5). • Counting in 3s produces alternating patterns of odd and even numbers. • Numbers ending in the digits 0, 2, 4, 6, and 8 are even and numbers ending in 1, 3, 5, 7, and 9 are odd.			• Counting forwards and backwards in 2s and 10s from any whole number between 0 and 100	• Counting forwards in 3s from multiples of 3s • Counting forwards and backwards in 2s, 5s, and 10s from any whole number between 0 and 120 • Identifying odd and even numbers up to 120	• Counting forwards and backwards in 2s, 3s, 4s, 5s, and 8s from multiples of these numbers (e.g. 20, 15, 10, 5; 8, 16, 24, 32) • Counting forwards and backwards in 10s and 100s from any whole number between 0 and 1000

Number	Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
	During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
Operations	• Addition is putting parts together to find a total or whole. • Subtraction is separating a number into two or more parts or finding the difference between two numbers.	• Adding or subtracting 0 does not change a number (the additive identity property). • Changing the order in which numbers are added does not change the result (the commutative property of addition). • When subtracting numbers, the order of numbers is important (i.e. subtraction is not commutative).	• Number facts can be derived from known facts using place value (e.g. $70 + 20 = 90$ can be derived from $7 + 2 = 9$). • Addition and subtraction are inverse operations. • Numbers can be added and subtracted using representations, mental strategies, known facts, and place value.	• Number facts can be derived from known facts using place value (e.g. $700 + 200 = 900$ can be derived from $7 + 2 = 9$) • Renaming (regrouping) is needed when adding or subtracting across place values. • Column methods for addition and subtraction align digits in numbers by their place values.	• Memorising addition and subtraction facts up to 5 (e.g. $2 + 3 = 5$) • Naming the number before or after a given number in the counting sequence up to 10	• Memorising addition and subtraction facts up to 10, including $10 + 0 = 10$ (e.g. $7 + 3 = 10$) • Memorising doubles and halves to 10 • Naming the number before or after a given number in the counting sequence up to 20 • Adding and subtracting one- and two-digit numbers up to 20, including 0 • Joining and separating groups of up to 20 objects (e.g. $9 + 6, 7 + _ = 11$) • Adding ten to a one-digit number • Solving one-step problems involving addition and subtraction using objects and pictorial representations	• Memorising addition and subtraction facts up to 20 (e.g. $17 + 3 = 20$) • Memorising doubles and halves to 20 • Adding and subtracting numbers up to 100 (e.g. $32 + 20$ or $32 + 2$) • Adding and subtracting 3 one-digit numbers (e.g. $7 + 3 + 6$). • Adding 100 to a one-digit number • Solving one-step addition and subtraction problems involving numbers up to 100 • Solving multi-step addition and subtraction problems involving numbers up to 20	• Finding the complement of a number to 100 (e.g. $34 + _ = 100$) • Adding and subtracting numbers up to 1000 (e.g. $329 + 3, 329 + 80, 329 - 200, 137 + 54$) • Solving one-step addition and subtraction problems involving numbers up to 1000 • Solving multi-step addition and subtraction problems involving numbers up to 100
		• Multiplication involves combining equal groups. • Division involves equal grouping or sharing. • Counting objects in equal groups can be used to multiply (combining) or divide (sharing).	• Arrays and groups can be used to represent and solve multiplication and division problems. • Multiplying and dividing by 1 gives the same number (the identity property of multiplication). • Multiplying by zero always results in zero (the zero property of multiplication). • Two numbers can be multiplied in either order without changing the result; the same is not true when dividing (the commutative property of multiplication). • Multiplication and division are inverse operations.	• Multiplication can be completed by repeated addition, grouping, or using known facts, and represented using an array. • Division can be completed by equal sharing, grouping, repeated subtraction, or using known facts. • Dividing by zero is impossible.		• Multiplying and dividing using equal grouping or counting for products and dividends within 20	• Identifying the relationship between skip counting and multiplication facts for 2s, 5s, and 10s • Memorising multiplication and corresponding division facts for 2s, 5s, and 10s • Multiplying and dividing with products and dividends up to 100	• Multiplying or dividing using equal sharing, grouping, repeated addition or subtraction, or known facts • Memorising multiplication and corresponding division facts for 2s, 3s, 4s, 5s, 8s, and 10s • Multiplying a one- or two-digit number by a one-digit number (e.g. $4 \times 6; 2 \times 23$) • Dividing whole numbers by a one-digit divisor with no remainders (e.g. $24 \div 3, 32 \div 4$)
Rational numbers		• Fractions describe parts of a whole. • A whole can be divided into halves (i.e. two equal parts). • A whole can be divided into quarters (i.e. four equal parts). • A half means one part of a set that has been divided into two equal groups or parts.	• The denominator of a fraction shows the total number of equal parts a whole is divided into. • The numerator of a fraction shows the number of parts being counted or considered. • Fractions can be named (e.g. half) or written using words and symbols.	• Fractions can represent parts of sets, regions, measurements, and points on a number line. • A unit fraction represents one part of an equally divided whole. Its numerator is 1. • For unit fractions, the larger the denominator, the smaller the fraction (e.g. $\frac{1}{12} < \frac{1}{6}$).		• Recognising and representing halves and quarters as fractions of sets, quantities, and regions, using equal parts of the whole • Finding a half or quarter of a set using equal sharing and grouping • Connecting $\frac{1}{2}$ and $\frac{1}{4}$ through halving	• Recognising, reading, writing (using symbols and words), and representing halves, thirds, and quarters ($\frac{1}{3}, \frac{1}{4}, \frac{2}{4}, \frac{1}{2}, \frac{2}{3}, \frac{3}{4}$) as fractions of sets, quantities, and regions, using equal parts of the whole • Recognising the equivalence of $\frac{2}{4}$ and $\frac{1}{2}$	• Reading, writing, and representing fractions of sets, quantities, and measurements on a number line, and of regions, using small denominators • Counting in unit fractions up to 1 • Comparing unit fractions with denominators up to 12

Number	Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
	During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
		• A quarter means one part of a set that has been divided into four equal groups or parts. • Equal sharing means division into groups with the same number of objects in each group. • Fractions of sets can be found by sharing.	• Equivalent fractions represent the same amount of the whole value (e.g. two quarters vs a half). • A half is 1 of 2 equal parts, a third is 1 of 3 equal parts, and a quarter is 1 of 4 equal parts. • Halves are larger than thirds, which are larger than quarters (when comparing fractions of the same whole).	• Fractions with the same denominator can be ordered by the size of the numerator. • Equivalent fractions name the same quantity and can be identified by reasoning about equal parts (e.g. $\frac{3}{6} = \frac{1}{2}$). • There are many ways to write one whole (e.g. $\frac{2}{2}, \frac{3}{3}, \frac{4}{4}, \frac{6}{6}$ are all equivalent to 1).			• Directly comparing two fractions involving halves, thirds, or quarters	• Comparing non-unit fractions with the same denominator up to 12 • Identifying when two fractions are equivalent, using representations
				• When adding or subtracting fractions with the same denominator, the denominators remain unchanged, and the numerators are combined. • Subtraction of fractions with the same denominator represents taking away parts of equal size.				• Adding and subtracting fractions with the same denominator within a whole (e.g. $\frac{1}{8} + \frac{2}{8} + \frac{3}{8} = \frac{6}{8}$)
			• The size of the whole can be determined if a fractional part is known (e.g. if $\frac{1}{2} = 5$, then the whole is 10).	• The relationship between part and whole is multiplicative, not additive.			• Finding a half, quarter, or third of a set by identifying groups and patterns (rather than sharing by ones) • Finding a whole when given a $\frac{1}{2}, \frac{1}{3}$, or $\frac{1}{4}$ of a length, shape, or set of objects or quantities	• Finding a unit fraction of a whole number by connecting to division (e.g. $\frac{1}{3}$ of 15 is found by $15 \div 3$) • Finding the whole when given a unit fraction by connecting to repeated addition or multiplication (e.g. if $\frac{1}{4}$ of a set is 3, the whole set is $4 \times 3 = 12$)
Financial mathematics		• New Zealand coins and notes have different values.	• New Zealand coins and notes can be ordered and grouped to find the total value.	• New Zealand currency is a decimal system of dollars made up of 100 cents. • Finding the total cost and giving change with money involves addition and subtraction.		• Recognising and knowing the value of New Zealand denominations of currency (i.e. coins and notes)	• Recognising and ordering New Zealand denominations according to their value, making groups of 'like' denominations, and calculating their value • Combining denominations of currency (either all notes or all coins) to make a particular value	• Representing currency values of mixed dollars and cents without using decimal notation (e.g. $2 and 50 cents) • Making amounts of money using one- and two-dollar coins and 5-, 10-, 20-, 50-, and 100-dollar notes • Using addition and subtraction to give change

Algebra

Algebra	Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
	During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
Equations and relationships		• The symbols + and – represent addition and subtraction, and the equal sign shows that two sides of an equation represent the same quantity. • An open number sentence is a statement that contains an unknown value.	• The symbols × and ÷ represent multiplication and division in number sentences. • Numbers can be compared using “greater than” (>), “less than” (<), and equals (=).			• Completing open number sentences involving addition and subtraction of one-digit numbers (e.g. $2 + 5 = 3 + _$) • Checking the truth of number sentences involving addition and subtraction of one-digit numbers (e.g. $7 - 5 = 6 - 4$, true or false?)	• Checking the truth of number sentences involving direct comparisons of whole numbers up to 120 (e.g. $16 > 60$, true or false?) • Checking the truth of number sentences and completing open number sentences involving addition, subtraction, multiplication, or division using tens frames, discrete materials, or number lines (e.g. $18 + _ = 17 + 6$, $6 \div _ = 2$, $2 + 2 + 2 = 3 \times 2$, true or false?)	• Checking the truth of number sentences involving direct comparisons of whole numbers up to 1,000 (e.g. $313 < 330$, true or false?) • Checking the truth of number sentences and completing open number sentences involving addition, subtraction, multiplication, or division (e.g. $217 - _ = 105$, $12 \div 3 = 5 - 2$, true or false?)
	• Patterns are made up of elements (including numeric or spatial elements) in a sequence governed by a rule, and they arise in a range of situations (e.g. cultural patterns, patterns in the local environment, patterns on everyday objects). • Ordinal numbers (e.g. 1st, 2nd, 3rd) can be used to describe the elements in a sequence. • Repeating patterns have a repeating group of elements called the unit of repeat. • A missing element can be predicted from other elements in the pattern.			• A growing number pattern is a sequence of numbers that increase or decrease from one term to the next due to a consistent rule.	• Copying, continuing, creating, and describing a repeating pattern with two elements (e.g. cat, dog, cat, dog, ____, ____) • Using ordinal numbers up to 5th place to describe position in a sequence	• Copying, continuing, creating, and describing a repeating pattern with three elements • Identifying missing elements in a pattern (e.g. red, green, blue, red, _____, blue)	• Recognising and describing the unit of repeat in a repeating pattern, and using the unit of repeat and ordinal position in a repeating pattern to predict further elements (e.g. ACDC in the pattern ACDCACDCACDC)	• Recognising, continuing, and creating growing number patterns

Measurement

Measurement	Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
	During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
Measuring	• Length is the distance between two points. • Weight is how heavy something feels. • Capacity is the maximum amount of liquid a container can hold.		• Standard measuring units are universally agreed and commonly used units for making measurements that enable people to communicate clearly. • Measuring tools are usually marked with standard units to ensure consistent measurements of properties such as length, mass (weight), and capacity.	• Systems of measurement have a history; different cultures use different approaches (e.g. measurement in te ao Māori is based on the human body and natural relationships).	• Directly comparing two objects by an attribute (e.g. length, mass (weight), capacity)	• Comparing the length, mass (weight), or capacity of objects directly or indirectly (e.g. by comparing each of them with another reference object, used repeatedly) • Using comparative language for lengths and heights (longer, shorter, taller) and mass (heavier, lighter)	• Estimating and using an informal unit repeatedly to measure the length, mass (weight), or capacity of an object • Comparing and ordering several objects using informal units of length, mass (weight), or capacity • Estimating and measuring length (cm), mass (g), and capacity (mL), using tools with labelled markings and whole-number metric units	• Estimating and measuring length (cm and m), mass (g and kg), and capacity (mL and L), using tools with labelled markings and whole-number metric units • Comparing and ordering objects using whole-number metric units of length, mass, or capacity

Measurement	Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
	During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
			• When measuring length, area, or volume, the measurement units must remain the same and there must be no gaps or overlaps between them.					
			• The distance around the boundary of a 2D shape gives its perimeter. • A polygon is a 2D straight-edged shape where the sides connect to form a closed shape.	• Perimeter is the sum of the lengths of sides of a 2D shape. • Area is the measure of a region's size on a surface.			• Measuring the perimeter of polygon using metric units	• Measuring the area of rectangles using squares of equal size
			• A turn is a rotation around a point. • A turn can be directional and is described using clockwise (to the right) and anticlockwise (to the left).				• Turning an object or person and describing how far they have turned, using full, half, quarter, and three-quarter turns as benchmarks	
	• The weekdays are Monday through Friday. • The weekend consists of the days Saturday and Sunday.	• Time can be measured in a range of units: years, months, weeks, days, hours, minutes, and seconds. • Time is measured using clocks, which can be analogue or digital. • A sequence of events can be described using everyday language (e.g. before, after, tomorrow, yesterday, next, and last). • The parts of the day include morning, midday, noon, afternoon, evening, night, and midnight.	• Duration is the length of time between the start and end of an event. • There are 60 minutes in an hour. • There are 30 minutes in half an hour.	• There are 15 minutes in a quarter of an hour. • There are 60 seconds in a minute. • There are 24 hours in a day, 365 days in a year, and 366 days in a leap year. • There are 52 weeks in a year. • A leap year occurs every 4 years. • Months are approximately four weeks long; the specific number of days in each month varies. • Larger durations of time can be measured in decades (10 years), centuries (100 years), and millennia (1,000 years).	• Connecting days of the week to familiar events and daily routines (e.g. via the class timetable) • Naming and ordering the days of the week, including naming the day before and the day after	• Telling the time on analogue and digital clocks to the hour, using the language of 'o'clock' • Selecting appropriate units of time to communicate approximate durations in years, months, weeks, days, hours, minutes, or seconds • Sequencing events in a day using everyday language of time (e.g. after, before, earlier, later, tomorrow, yesterday, the day after, next)	• Naming and ordering the months and seasons • Describing durations of familiar events using years, months, weeks, and days, or hours, minutes and seconds • Telling the time on analogue and digital clocks to the hour, half-hour, and quarter-hour, using the language of ‘past’ and 'o'clock' • Naming the month before and the month after • Using ordinal numbers to identify months of the year	• Identifying the duration of events using years, months, weeks, days, hours, minutes, and seconds • Telling the time on analogue and digital clocks to the nearest 5 minutes and the nearest minute, using the language of minutes past the hour and to the hour • Describing the differences in duration between units of time (e.g. days vs weeks, months vs years)

Geometry

<table>
<tr><th rowspan="2">Geometry</th><th colspan="4">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="4">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During the first six months</th><th>During the first year</th><th>During the second year</th><th>During the third year</th><th>During the first six months</th><th>During the first year</th><th>During the second year</th><th>During the third year</th></tr>
<tr><td>Shapes</td><td>• 2D shapes have attributes such as size, colour, sides, angles, and corners that can be observed and described using geometric language.
• Shapes have the same name despite their colour or size.</td><td>• 3D shapes have attributes such as size, colour, faces, edges, and vertices that can be observed and described using geometric language.</td><td>• Te reo Māori supports identifying shape attributes (e.g. triangle | tapatoru, square | tapawhā rite, same | ōrite, different | rerekē).</td><td>• A regular polygon is a two-dimensional shape with all sides of equal length and all interior angles of equal measure.</td><td>• Identifying, sorting by one attribute, and describing familiar 2D shapes, including triangles, circles, and rectangles (including squares)</td><td>• Identifying, describing, and sorting by one attribute familiar 2D and 3D shapes presented in different orientations, including cubes, cylinders, and spheres</td><td>• Identifying, describing, visualising, and sorting 2D and 3D shapes, including ovals, semicircles, polygons (e.g. hexagons, pentagons), rectangular prisms (cuboids), pyramids, and cones, using the attributes of shapes</td><td>• Identifying, describing, visualising and sorting regular polygons with up to 10 sides</td></tr>
<tr><td>Spatial reasoning</td><td></td><td>• Shapes can be composed from smaller shapes or decomposed into smaller shapes.</td><td>• Shapes can flip (reflect), turn (rotate), slide (translate), and be used to create patterns.</td><td>• A line of symmetry is the line that divides a shape or an object into two equal and symmetrical parts.
• Line symmetry is where one half of an object or shape is a mirror image of the other half, across a line of symmetry.</td><td></td><td>• Composing a compound shape using smaller shapes by trial and error, and decomposing a shape into smaller shapes</td><td>• Flipping, sliding, and turning 2D shapes to make a pattern or compose a shape</td><td>• Recognising lines of symmetry in patterns or pictures, and creating or completing symmetrical patterns or pictures</td></tr>
<tr><td rowspan="2">Pathways</td><td rowspan="2">• Spatial language can be used for giving and following instructions (e.g. near, far, next to, beside, on top, under, over, down, up, left, right, turn).</td><td rowspan="2">• The position of a location can be described relative to another location, including a known environmental feature.</td><td rowspan="2">• Paths can be described using sequenced instructions for moving or locating an object (e.g. for moving to another part of the school).</td><td rowspan="2">• Directions such as forward, left, and right depend on the orientation of the observer.</td><td colspan="2">• Following instructions to move to a familiar location or locate an object</td><td rowspan="2">• Following and giving instructions to move to a different location, using direction, distances (e.g. number of steps), and half and quarter turns</td><td rowspan="2">• Following and creating a sequence of step-by-step instructions for moving people or objects to a different location, including half and quarter turns and the distance to be travelled</td></tr>
<tr><td></td><td>• Using positional language to describe the position and movement of objects (e.g. above, below, left, right, in-front, behind, top, bottom, inside, outside, on, under, next to)</td></tr>
<tr><td></td><td colspan="2">• Maps are 2D representations of places in the world showing the view from above with symbols to show locations and landmarks.</td><td>• Cardinal directions are the four principal points of a magnetic compass: north, east, south, and west.</td><td></td><td>• Using pictures, diagrams, or stories to describe the positions of objects and places.</td><td>• Interpreting diagrams to describe the positions of objects and places in relation to other objects and places.</td><td>• Using simple maps to locate objects and places relative to other objects and places.</td></tr>
</table>

Statistics

Statistics	Knowledge *The facts, concepts, principles, and theories to teach.*				Practices *The skills, strategies, and applications to teach.*			
	During the first six months	**During the first year**	**During the second year**	**During the third year**	**During the first six months**	**During the first year**	**During the second year**	**During the third year**
Developing knowledge from data		• Data is information collected about the world. • A variable refers to an attribute being studied (e.g. colour, height, age of children). • A categorical variable (e.g. colour, brand) classifies objects into groups (categories). • Categorical data can be counted.		• A numerical variable in data is a number that is a measure or a count.		• Collecting categorical data for an investigative question with limited categories (e.g. Do students in our class have one foot longer than the other?) • Recording data using tally charts	• Collecting categorical data for an investigative question with limited categories (e.g. What are the favourite pets of students in our class?) • Sorting categorical data into categories and considering if “other” should be a category for sorting rare responses • Recording data using tally charts	• Collecting categorical data and sorting the responses • Collecting numerical data by asking an investigative question with a response that is a count or a discrete measurement (i.e. a whole number) (e.g. How many teeth have been lost by the students in our class? What are the shoe sizes in the class?)
Visualisation of data		• Data visualisations are representations (including picture graphs) of all available values for a variable that show the frequency for each value. • Picture graphs use a consistent image for each value; across the categories each image has the same height (for a vertical chart).	• Data visualisations are representations (including picture graphs and dot plots) of all available values for a variable that show the frequency for each value. • Dot plots represent each data point with a dot of the same size.	• Data visualisations are representations (including dot plots and bar graphs) of all available values for a variable that show the frequency for each value. • In a bar graph, each bar corresponds to a category or number, and the height of the bar (for a vertical chart) or the length (for a horizontal chart) directly corresponds to the frequency of the category or number.		• Creating picture graphs for categorical data	• Creating data visualisations for categorical data	• Creating data visualisations for categorical and numerical data
Interpretation of data		• Data visualisations are representations that help reveal the story of a set of data.				• Describing a picture graph by giving the frequency for each category • Answering questions about a picture graph, including which category has the most or least items	• Describing data visualisations using the variable name and the context and giving the frequency for each category • Answering questions about data visualisations, including which category has the most or least items	• Describing data visualisations using the variable name and the context and giving the frequency for each category or number • Answering questions about data visualisations, including which category has the most or least items and questions involving operations (e.g. How many teeth did our class lose in total?)

The language of Mathematics and Statistics for Phase 1 (Years 0–3)

	At six months *Students will be taught the following new words:*	**Year 1** *Students will be taught the following new words:*	**Year 2** *Students will be taught the following new words:*	**Year 3** *Students will be taught the following new words:*
Number	• 1st, 2nd, 3rd, 4th, 5th • add, plus, join • between • combine • compare, order • count • group • how many, total, all together • largest, smallest • more, less • next, before, after • number line • pair • subtract, separate, take away, minus • same	• digit • equal group • equal part • forwards, backwards • fraction, half, quarter, whole • set • sum, difference • tally	• cent, coin, dollar, note • denominator • double, halve, third • estimate, estimation • even, odd • money • multiply, divide • numerator • place value • round (a number) • skip count • quantity, amount • times • whole set	• change • equivalent fraction • fifth, sixth, eighth • renaming • unit fraction
Algebra	• continue • copy • pattern • repeat	• changed, unchanged • element • equal, • number sentence • repeating pattern • true, false • unit of repeat	• greater than, less than • predict	• complete, incomplete • growing pattern • rule • sequence • visualise
Measurement	• comparative and superlative words (long, taller, heaviest etc.) • days of the week, weekend • full, empty • heavy, light • height	• analogue, digital • tomorrow, yesterday, next, last • capacity • day, week, month, year • distance	• anticlockwise, clockwise • full turn, half turn, quarter turn • half past • months of the year • polygon	• a.m, p.m • area • decade, century, millennia • gram • litre, millilitre

	At six months *Students will be taught the following new words:*	**Year 1** *Students will be taught the following new words:*	**Year 2** *Students will be taught the following new words:*	**Year 3** *Students will be taught the following new words:*
	• high, low • length • measure, weigh • same as • short, tall, wide, large, small, big • weight	• distant, far, near, close • earlier, later • heavier, longer, shorter • hour, minute, second • morning, midday, noon, afternoon, evening, midnight • o'clock • starting point, end point	• seasons of the year • shallow, deep, depth, width • surface • turn	• measuring jug or cup • metre, centimetre • metric • leap year • perimeter • quarter past, quarter to • ruler • three-quarter turn • unit • volume • weighing scale, balance scale
Geometry	• flip • positional language (beside, next to, above, below, under, up, down, on top of, inside, outside, in front of, behind.) • line • side, corner • size (big, small, long, short) • square, triangle, circle • straight, curved, round • turn	• 2D shape • 3D or solid shape • cube, cylinder, sphere • map • middle, centre • slide • rectangle	• angle • direction • edge, face, vertex • left, right • oval, semicircle, polygon (hexagon, pentagon), rectangular prism (cuboid), pyramid, cone • position	• horizontal, vertical • location • north, east, south, west • reflect, reflection • regular • right angle • rotate, rotation • symmetry, line of symmetry • transform, transformation • translate, translation
Statistics		• category • data, data visualisation • frequency • most, least • picture graph • variable, numerical, categorical	• dot plot	• bar graph • context

Phase 2 (Years 4–6) teaching sequence

Number

Number	Knowledge *The facts, concepts, principles, and theories to teach.*			Practices *The skills, strategies, and applications to teach.*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
Number structures	• Whole numbers can be represented in the base 10 number system, where each digit has a place value 10 times that of the digit on the right. • Each digit's value depends both on its position (e.g. the tens position) and the numeral in the position. Zero is used as a placeholder.	• The base 10 number system extends to millions (1,000,000). • Factors are whole numbers that divide another number exactly. • Factor pairs are two whole numbers that multiply together to give another whole number (e.g. 3 and 4 are a factor pair of 12).	• The base 10 number system extends infinitely in two directions.	• Reading, writing, comparing, and ordering whole numbers up to 10,000 and representing them using base 10 structure	• Reading, writing, comparing, and ordering whole numbers up to 1,000,000 and representing them using base 10 structure • Finding factor pairs for numbers that result from multiplying any two whole numbers between 1 and 10	• Reading, writing, comparing, and ordering any whole number and representing them using base 10 structure • Finding factor pairs for numbers that result from multiplying any two whole numbers between 1 and 12
	• Rounding can support predicting or estimating the result of a calculation. • Rounding is based on identifying the nearest place value or unit (ten, hundred, thousand) for a given number; a number line supports this.			• Rounding whole numbers to the nearest thousand, hundred, or ten • Rounding tenths to the nearest whole number	• Rounding whole numbers to the nearest hundred thousand, ten thousand, thousand, hundred, or ten • Rounding tenths or hundredths to the nearest whole number	• Rounding whole numbers to the nearest million, hundred thousand, ten thousand, thousand, hundred, or ten • Rounding hundredths to the nearest whole number or tenth
			• Square numbers are produced by multiplying a number by itself. • Cube numbers are produced by multiplying a number by itself twice (e.g. 4 x 4 x 4).			• Recognising square and cube numbers and the notation for squared (^{2}) and cubed (^{3}) • Memorising the square numbers to 144 and cube numbers to 125
		• Negative numbers are to the left of 0 on a horizontal number line and below 0 on a vertical number line. • Negative numbers are represented symbolically with a negative sign (−) and named 'negative' along with the numeral (e.g. -4 is named negative four). • Zero is neither positive nor negative. • Negative numbers arise in a range of situations (e.g. debt, temperature).		• Counting forwards and backwards in 2s, 3s, 4s, 5s, 6s, 7s, 8s, 9s, 25s, and 50s from multiples of the counting unit • Counting in 10s, 100s, and 1,000s from any whole number up to 10,000	• Counting forwards and backwards in 11s and 12s from multiples of the counting unit • Counting in 1,000s, 10,000s, and 100,000s from any whole number up to 100,000 • Counting backwards through 0 to include negative whole numbers	• Counting forwards and backwards with positive whole numbers, including working with negative numbers (e.g. starting at -6 and counting backwards in 2s)
Operations			• In expressions that have more than one operation, the order of operations is important; operations are done as follows: 1. operations grouped inside brackets 2. exponents such as squaring 3. multiplication and division, from left to right 4. addition and subtraction, from left to right.			• Calculating expressions using the order of operations
	• Addition and subtraction can be carried out mentally, using known facts, place value and partitioning, or column methods. • Standard written algorithms (e.g. column addition, column subtraction) rely on place value, regrouping, and renaming.			• Adding and subtracting up to four-digit numbers	• Adding and subtracting increasingly large whole numbers	• Adding and subtracting any whole numbers
	• Multiplication can be represented as repeated addition, scaling, or arrays, and larger numbers can be multiplied using an area model or column multiplication.	• Division may result in a whole number quotient or a quotient with a remainder, represented as a whole number. • Division can be represented as grouping, sharing, or an area model and larger numbers can be divided using a standard written algorithm, where appropriate.	• Remainders from division can be represented as whole numbers, fractions, or decimals, depending on the context.	• Memorising multiplication and corresponding division facts for 2s to 10s • Using place value and known and derived facts to multiply and divide mentally, including multiplying by 0 and 1 and dividing by 1 • Multiplying two-digit and three-digit numbers by a one-digit number	• Memorising multiplication and corresponding division facts for 2s to 12s • Applying mental strategies, number facts, derived facts, factor pairs, and multiples to multiply and divide increasingly large numbers	• Multiplying any whole number by a two-digit number (e.g. 542×12) • Dividing up to five-digit whole numbers by a one-digit divisor, with a remainder (e.g. $1283 \div 5 = 256$, remainder 3) • Connecting finding unit fractions of whole numbers to division (with

Number	Knowledge *The facts, concepts, principles, and theories to teach.*			Practices *The skills, strategies, and applications to teach.*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
		• Standard written algorithms for multiplication and division rely on place value, regrouping, and renaming.		• Dividing up to a three-digit whole number by a one-digit divisor, with no remainder (e.g. $65 \div 5$)	• Multiplying three-digit and four-digit numbers by a one-digit number and multiplying two two-digit numbers • Dividing up to four-digit whole numbers by a one-digit divisor, with a remainder (e.g. $278 \div 4 = 69$ remainder 2)	remainders) (e.g. $\frac{1}{6}$ of 31 is equivalent to $31 \div 6 = 5\frac{1}{6}$) • Representing remainders from division as whole numbers, fractions, or rounded decimals, as appropriate to the context
Rational numbers	• The base 10 number system continues past the ones column, to the right, to create decimals such as tenths. • Decimals are fractions that have powers of 10 as their denominators, and they can be written as numbers using a decimal point. • A decimal point marks the column immediately to the right of the ones column as the tenths column. • Tenths can be created by dividing whole numbers by 10 and can be expressed as fractions or decimals. • Improper fractions and mixed numbers are different representations of the same quantity.	• Hundredths can be created by dividing whole numbers by 100 and can be expressed as fractions or decimals. • Equivalent fractions can be generated using common factors. • Percentages are decimal fractions with denominators of 100; they are represented using the percent (%) symbol.	• Thousandths can be created by dividing whole numbers by 1,000 and can be expressed as fractions or decimals. • Equivalent fractions can be generated and simplified using common factors. • Percentages can be used to compare quantities to a value or whole.	• Reading, writing, and representing tenths as fractions and decimals • Comparing and ordering tenths as fractions and decimals • Memorising and using the decimal equivalent of $\frac{1}{2}$ and fractions with denominators of 10 • Dividing one- and two-digit whole numbers by 10 to make decimals and identify tenths • Multiplying decimal tenths by 10 • Comparing and ordering fractions with the same numerator or same denominator • Relating fractions, improper fractions, and mixed numbers to their position on a number line • Identifying when two fractions are equivalent, using representations	• Reading, writing, and representing tenths and hundredths as fractions and decimals • Comparing tenths or hundredths as fractions and decimals • Comparing and ordering numbers with up to two decimal places (e.g. $0.12 < 0.2,\ 3.55 < 3.84$) • Memorising and using decimal equivalents of $\frac{1}{2}, \frac{1}{4}, \text{and } \frac{3}{4}$ and fractions with denominators or 10 or 100 • Converting common percentages (10%, 25%, 50%) to fractions and decimals • Dividing one-, and two-digit whole numbers by 10 or 100 to make decimals and identify tenths and hundredths places • Multiplying numbers with up to two decimal places by 10 and 100 • Comparing fractions where one denominator is a multiple of the other • Recognising families of equivalent fractions • Recognising equivalent mixed numbers and improper fractions	• Reading, writing, and representing tenths, hundredths, and thousandths as fractions and decimals • Comparing and ordering numbers with up to three decimal places • Memorising decimal and percentage equivalents of common fractions ($\frac{1}{2}, \frac{1}{4}, \frac{3}{4}, \frac{1}{5}, \frac{2}{5}, \frac{3}{5}, \frac{4}{5}$) including fractions with denominators that are 10 or 100 • Converting decimal tenths and hundredths to fractions and percentages (e.g. $0.31 = \frac{31}{100} = 31\%$) • Multiplying and dividing numbers by 10, 100, or 1,000 to make decimals and whole numbers (e.g. $1.3 \times 10 = 13$) and to identify tenths, hundredths, and thousandths places • Finding equivalent fractions • Comparing and ordering fractions where at least one denominator is a common multiple of all the others • Converting between mixed numbers and improper fractions
	• Addition and subtraction of fractions with the same denominator follow the same principles as whole numbers and can result in improper fractions or whole numbers.	• Fractions should have the same denominator before using them in addition or subtraction.		• Adding and subtracting fractions with the same denominators, including beyond a whole (e.g. $\frac{3}{8} + \frac{3}{8} + \frac{3}{8} = \frac{9}{8} = 1\frac{1}{8}$) • Adding and subtracting decimals to one decimal place (e.g. 1.3 + 0.2 = 1.5)	• Adding and subtracting fractions with the same denominator or when one denominator is a multiple of the other, including improper fractions (e.g. $\frac{2}{3} + \frac{1}{9} = \frac{7}{9}$) • Adding and subtracting decimals to two decimal places (e.g. $1.31 + 0.22 = 1.53$)	• Adding and subtracting fractions and mixed numbers when one denominator is a multiple of the other • Adding and subtracting decimals to three decimal places
	• Scaling changes quantities proportionally, using multiplication and division.	• Multiplication, division, fractions, decimals, and percentages can be used to solve problems involving relative quantities and measures.		• Using known multiplication and division facts to scale a quantity (e.g. to double or halve a recipe) • Finding a unit fraction of a whole number, using multiplication and division facts and where the answer is a whole number (e.g. $\frac{1}{3}$ of 300) • Finding the whole set or amount when given a unit fraction, using multiplication and division facts (e.g. $\frac{1}{4}$ of a set is 7, what is the whole set?)	• Finding a non-unit fraction of a whole number, using multiplication and division facts and where the answer is a whole number (e.g. $\frac{2}{3}$ of 24) • Finding a whole set from a fractional part of the set (e.g. if 8 is $\frac{2}{5}$ of a set, what is the whole set?) • Finding common percentages (10%, 25%, 50%) of whole numbers • Finding the whole (100%) when given 25% or 50%	• Finding a non-unit fraction of a whole number, using multiplication and division facts and where the answer is a whole number (e.g. $\frac{2}{3}$ of 240) • Finding a whole set or amount when given a non-unit fraction, using multiplication and division facts (e.g. $\frac{3}{4}$ of the set is 90, what is the whole set?)

Number	Knowledge *The facts, concepts, principles, and theories to teach.*			Practices *The skills, strategies, and applications to teach.*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
						• Finding common percentages (1%, 10%, 20%, 25%, 50%, 75%) of whole numbers • Finding the whole (100%) when given a percentage (e.g. 75% is 24) • Reasoning proportionally with fractions, decimals, and percentages to compare two quantities and determine missing values
Financial mathematics	• New Zealand currency is a decimal system of dollars made up of 100 cents.	• Money uses our decimal place-value system to two decimal places.		• Calculating the total cost of several items costing whole-dollar amounts and with different prices, or of multiples of the same item, including giving change • Representing amounts of currency using different combinations of denominations (e.g. making $5 and 80 cents in multiple ways using play money)	• Calculating the total cost of items costing dollars and cents and the change from the nearest ten dollars • Representing currency values of mixed dollars and cents using decimal notation • Rounding money amounts to the nearest dollar	• Calculating 10%, 25%, and 50% of whole dollar amounts (e.g. 50% of $280) • Investigating questions involving purchases (e.g. ensuring there's enough money)

Algebra

Algebra	Knowledge *The facts, concepts, principles, and theories to teach.*			Practices *The skills, strategies, and applications to teach.*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
Equations and relationships	• Numbers can be compared using "greater than" (>), "less than" (<), and equals (=). • Applying the same operation to both sides of a number sentence preserves the balance.	• The relative size of expressions involving numbers can be communicated using "greater than" (>), "less than" (<), and equals (=).	• Inequalities can also include 'or equal to' (≤, ≥) to show a relationship that allows for the possibility of equality.	• Checking the truth of number sentences and completing open number sentences involving addition and subtraction (e.g. $8205 - 4721 = 3484$, true or false?; $4200 - _ = 4001$) • Checking the truth of number sentences and completing open number sentences involving multiplication and division (e.g. $11 \times 7 = 78$, true or false?; $_ \div 10 = 12$).	• Completing number sentences that involve addition and subtraction by using equality (=) and inequality (<, >) symbols (e.g. $2{,}456 + 203{,}938 \quad 3{,}456 + 231{,}930$; $2{,}456 \times 2 \quad 1{,}228 \times 4$) • Checking the truth of number sentences and completing open number sentences (e.g. $999{,}999 - _ = 899{,}999$)	• Checking the truth of and completing open number sentences that involve all four operations and that include the use of inequalities, respecting the order of operations (e.g. $8 \times 7 \leq 8 \times 5 + 4^2$, true or false?)
	• Growing patterns can increase or decrease by the addition or subtraction of a constant (arithmetically) or multiplication or division by a constant (geometrically).		• Tables provide a way of organising the positions and elements of a pattern to reveal relationships or rules. • A coordinate plane is formed when two perpendicular number lines intersect at (0, 0); usually the coordinate plane consists of a horizontal *x*-axis and a vertical *y*-axis. • Coordinates are represented as (x, y), where the x-value represents horizontal movement and the y-value represents vertical movement. Plotting points on a coordinate plane can help to visualise numeric patterns.	• Recognising, continuing, creating, and describing growing patterns (including numerical and non-numerical patterns) that change by adding, subtracting, or multiplying by a constant whole number (e.g. $5, 7, 9, 11, \ldots$; $3, 6, 12, 24, \ldots$)	• Recognising, continuing, creating, and describing growing patterns that change by a constant amount (e.g. 3, 4.5, 6, 7.5 ...)	• Developing a rule for a growing pattern in words and making conjectures about further elements in the pattern • Locating coordinate points on a coordinate plane, including points found on the x- or y-axis • Generating a table of values from a rule for a growing pattern and plotting these points on a coordinate plane

Measurement

<table>
<tr><th rowspan="2">Measurement</th><th colspan="3">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="3">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During Year 4</th><th>During Year 5</th><th>During Year 6</th><th>During Year 4</th><th>During Year 5</th><th>During Year 6</th></tr>
<tr><td rowspan="3">Measuring</td><td colspan="2">• Different measurement tools and scales use different-sized units; the unit must be recorded with the measurement amount.</td><td>• Measurements can be approximated by referencing previously measured benchmark lengths, volumes, or areas.</td><td>• Using familiar objects (e.g. body parts) and experiences (e.g. time taken to travel to school, the temperature outside) to create estimation benchmarks
• Using the appropriate tool for measuring length, mass (weight), and capacity in mixed units (e.g. 1 m and 23 cm, 10 kg and 3 g, 2 L and 500 mL)
• Measuring temperature in degrees Celsius</td><td colspan="2">• Accurately measuring length with a ruler, mass (weight) with scales, capacity with measuring jugs, temperature with a thermometer, and duration with a timer, using appropriate metric or time-based units or a combination of units (e.g. 2 hours and 30 minutes)</td></tr>
<tr><td></td><td></td><td></td><td></td><td>• Estimating (using benchmarks) length, mass (weight), capacity, temperature, and duration, using appropriate metric or time-based units or a combination of units</td></tr>
<tr><td></td><td>• Measurements can be communicated using mixed or decimal units.
• There are 1000 millimetres in a metre, 10 millimetres in a centimetre, 100 centimetres in a metre, and 1000 metres in a kilometre.</td><td>• Prefixes are added to base metric units to signify larger or smaller quantities. The prefix:
○ ‘milli–’ (m) signifies a unit one thousand times smaller than the base unit
○ ‘centi–’ (c) signifies a unit one hundred times smaller than the base unit
○ ‘kilo–’ (k) signifies a unit one thousand times larger than the base unit.
• Converting between metric units can involve multiplying and dividing by 10, 100, or 1000.</td><td></td><td>• Converting metric units of length (m and cm)</td><td>• Converting metric units of length (m and cm), mass (g and kg), and capacity (L and mL), including combining mixed units to produce units with up to 2 decimal places (e.g. 10 kg and 500 g = 10.5 kg)</td></tr>
<tr><td></td><td colspan="2">• Volume is a measure of regions in three-dimensional space.
• The areas of rectangles (including squares) can be calculated by multiplication of side lengths.</td><td>• The area of a right-angled triangle is equal to half the area of a rectangle with the same base and height.
• The volumes of rectangular prisms can be calculated by multiplication of side lengths.</td><td>• Measuring the perimeter of polygons using metric units (mm, cm, and m)
• Measuring the areas of irregular shapes covered with squares and half squares
• Calculating the areas of rectangular figures (including squares) using multiplication of side lengths
• Measuring the volumes of rectangular prisms (cuboids) by filling them with identical 3D blocks</td><td>• Approximating the areas of irregular shapes covered with squares, half squares, and partial squares
• Calculating the areas of rectangles (including squares) using multiplication of side lengths
• Measuring the volumes of rectangular prisms (cuboids) filled with centicubes by determining the number of cubes in each layer and then multiplying by the number of total layers
• Calculating the perimeters of regular polygons and other 2D shapes with straight sides
• Recognising that shapes with the same area can have different perimeters, and vice versa</td><td>• Calculating, estimating, and comparing the volumes of cubes and rectangular prisms using standard units, including cubic centimetres (cm^3) and cubic metres (m^3)
• Visualising, estimating, and calculating (using multiplication) the areas of rectangles and right-angled triangles (in cm^2 and m^2) and the volumes of rectangular prisms (in cm^3)</td></tr>
</table>

Measurement	Knowledge *The facts, concepts, principles, and theories to teach.*			Practices *The skills, strategies, and applications to teach.*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**

	• Angles are a measure of turn and can be measured using the unit of degrees; a full turn is 360 degrees, a half turn is 180 degrees, and a quarter turn is 90 degrees.
	• Rectangles and squares have four right angles.
		• Angle classification can aid the estimation of angle size.
		• Angles are classified with reference to the benchmark angles of 90°, 180°, and 360°.
		  ○ Acute angles are less than 90°.
		  ○ Right angles are exactly 90°.
		  ○ Obtuse angles are more than 90° and less than 180°.
		  ○ Reflex angles are more than 180° and less than 360°.
			• Angles at a point sum to 360°.
			• Angles on a straight line sum to 180°.
			• Vertically opposite angles are equal.
				• Estimating the size of angles by comparing them to 90, 180, and 360 degrees	• Describing and classifying angles and turns using the terms acute, right, obtuse, straight, and reflex
					• Classifying and constructing angles up to 180°, using a protractor
						• Classifying, measuring, and constructing angles up to 360°, using a protractor
						• Identifying and describing angles at a point, angles on a straight line, and vertically opposite angles, using angle notation
						• Reasoning about and finding unknown angles in situations involving angles at a point, angles on a straight line, and vertically opposite angles

	• A point in time is typically measured in hours and minutes past midnight. • Clocks relate seconds to minutes and minutes to hours according to a system based on 60.		• Time and duration arise in a range of situations including solar calendars (e.g. Roman, Gregorian) and lunar calendars (e.g. maramataka Māori, Chinese). • Timetables can be used to record the time and duration of events.	• Telling the time on analogue and digital clocks to the nearest minute • Measuring duration in hours, minutes, and seconds, including mixed time units (e.g. 1h and 42mins, 3mins and 21s) • Finding equivalent durations of time using different units (e.g. 3 weeks is 21 days; 90 seconds = 1.5 minutes; 48 hours = 2 days)	• Telling the time on analogue and digital clocks • Finding the duration of periods of time involving a.m. and p.m. notation and 24-hour time	• Converting between units of time (h, min, s) • Measuring duration in both 12- and 24-hour time systems • Finding elapsed time in minutes across an hour (e.g. the difference between 2:53 pm and 3:28 pm) • Using and interpreting timetables to calculate the duration of events (e.g. bus and train schedules)

Geometry

<table>
<tr><th rowspan="2">Geometry</th><th colspan="3">Knowledge
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The skills, strategies, and applications to teach.</th></tr>
<tr><th>During Year 4</th><th>During Year 5</th><th>During Year 6</th><th>During Year 4</th><th>During Year 5</th><th>During Year 6</th></tr>
<tr><td>Shapes</td><td>• A regular polygon is a two-dimensional shape with all sides of equal length and all interior angles of equal measure.
• Circles have an infinite number of lines of symmetry.</td><td>• Parallel lines are always the same distance apart and never meet.
• Perpendicular lines intersect at right angles (90°).
• A prism is a 3D shape with two identical, parallel ends and flat faces.</td><td>• Quadrilaterals can be categorised into one or more of the following categories:
○ a trapezium, which has one pair of parallel sides
○ a parallelogram, which has two pairs of parallel sides
○ a kite, which has two pairs of equal-length adjacent sides
○ a rectangle, which has four right angles
○ a rhombus, which has four equal-length sides
○ a square, which has four right-angles and four equal-length sides.
• The order of rotational symmetry for a given shape is the number of times it appears in an identical orientation when completing a full turn (360°).
• The order of rotational symmetry for a circle is infinite.</td><td>• Identifying, classifying, and describing the attributes of regular and irregular polygons of up to 12 sides, using edges, vertices, and angles
• Identifying the number of lines of symmetry in 2D shapes</td><td>• Identifying, classifying, and describing the attributes of prisms, using cross sections, faces, edges, and vertices
• Identifying parallel and perpendicular lines, including those forming the sides of polygons</td><td>• Identifying, classifying, and explaining similarities and differences between 2D shapes (including different types of triangles and quadrilaterals) and between prisms and pyramids
• Identifying and describing the interior angles of triangles and quadrilaterals
• Identifying shapes with rotational symmetry and determining their order of rotational symmetry</td></tr>
<tr><td>Spatial reasoning</td><td>• Shapes may appear different when viewed from a different perspective.</td><td>• A net is a 2D representation of the surfaces of a 3D unfolded shape.</td><td>• A tessellation is a pattern made from a repeated shape or combination of shapes that can be rotated or reflected to fit together with no gaps or overlaps.</td><td>• Visualising 3D shapes and connecting them with 2D diagrams, verbal descriptions, and the same shapes drawn from different perspectives</td><td>• Connecting 3D shapes with nets</td><td>• Visualising, creating, and describing 2D geometric patterns and tessellations using rotation, reflection, and translation, and identifying the properties of the shapes that do not change</td></tr>
<tr><td></td><td colspan="3">• A reflection is when a shape is flipped over a line, creating a mirror image.
• A translation is when a shape is slid from one place to another without being turned.
• A rotation is when a shape is turned around a fixed point.</td><td>• Performing one-step transformations (reflections, translations, rotations) on 2D shapes</td><td>• Describing the transformations performed (reflections, translations, rotations) on 2D shapes</td><td>• Predicting the results of two-step transformations (reflections, translations, rotations) on 2D shapes</td></tr>
<tr><td>Pathways</td><td colspan="3">• An alphanumeric grid reference is a system that divides a map into labelled rows (letters) and columns (numbers), so that each square can be identified by combining a letter and a number (e.g. A1, B2).</td><td>• Using alphanumeric and general grid references to identify regions and plot positions on a grid map</td><td>• Interpreting and creating grid maps to plot positions and pathways, using grid references and directional language, including the four main compass points</td><td>• Interpreting and creating grid references and simple scales on maps, using directional language including the four main compass points, turn (in degrees), and distance (in m, km) to locate and describe positions and pathways</td></tr>
</table>

Statistics

Statistics	Knowledge *The facts, concepts, principles, and theories to teach.*			Practices *The skills, strategies, and applications to teach.*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**

Developing knowledge from data	• A variable is an attribute or measurement of the people or objects being studied:
	  ○ categorical variables classify objects or individuals into groups
	  ○ discrete numerical variables are counted
	  ○ continuous numerical variables are measured.
		• Measurements for continuous numerical data need to have the place value for rounding specified (e.g. to the nearest centimetre).
		• Bivariate data is data in a set that has two variables for each subject (e.g. dislikes and gender for each student).
			• Bivariate data includes time-series data with two numerical values, one time-based.
			• The answers to a statistical investigative question will vary for different subjects.
			• The mean (average) measures the centre of numerical data. The mean is the sum of all the values divided by the total number of values.
			• The range measures the spread of numerical data. The range is the difference between the highest and lowest values.
				• Collecting numerical data, and, if needed, rounding to an appropriate unit or part of a unit, based on the context (e.g. How many skips can we do in 30 seconds? How long does it take us to run 1000 m?)	• Collecting continuous numerical data by taking measurements, and then applying specified rounding rules
					• Collecting bivariate data with two categorical variables (e.g. what students in our class do at lunch time, and their gender)
						• Collecting time-series data (e.g. how the mass of a kilogram of carrots varies over 5 days)
						• Calculating the mean for numerical data
						• Calculating the range for numerical data

Visualisation of data	• Data visualisations are representations of all available values for a variable showing the frequency for each value.
	• Data visualisations show patterns, trends, and variations.
	• Numerical data can be visualised with dot plots or bar graphs.
	• A good data visualisation includes, where appropriate:
	  ○ a title that gives the purpose of the visualisation
	  ○ variable(s) (e.g. labelled on the axis)
	  ○ the group the data is from
	  ○ units for a numerical variable
	  ○ values or categories
	  ○ frequency, with the scale starting at 0.
		• Continuous numerical data can be organised in a table by grouping data into specific ranges of values.
		• Paired categorical data can be visualised with a clustered bar graph; one variable is represented on the horizontal axis, the other variable is shown by coloured bars clustered side-by-side, and the colours are explained in a key.
			• Time-series data can be visualised with a time-series or line graph formed on a coordinate plane, with the x-axis representing time and the y-axis the second variable.	• Creating dot-plot or bar-graph data visualisations	• Creating tables for continuous numerical data, using groupings (e.g. 0–0.99, 1–1.99, 2–2.99)
					• Creating clustered bar graphs for paired categorical data
						• Creating time-series graphs
						• Choosing and creating an appropriate data visualisation for a given set of data

Interpretation of data	• Interpreting a data visualisation includes describing its variables and their units, the context for the data, and the visualisation's key features:
	  ○ its shape (e.g. the number of peaks)
	  ○ its middle group(s) (where the middle of the data lies)
	  ○ its spread (how spread the data is from the minimum (lowest) value to the maximum (highest) value).
				• Answering questions about the frequency of a particular value in dot plots
				• Answering questions about individual values in a dot plot, while referring to the context
				• Interpreting data visualisations
				• Distinguishing between when to use a particular value or the frequency for a given value when answering questions about dot plots (e.g. How many pets does the person with the most pets have? What's the most common number of pets that anyone has?)
					• Answering questions about the frequency of particular values or groups of values from a table for continuous numerical data
					• Answering questions about bivariate data in which a specific category in one variable appears more frequently than a specific category in another variable
					• Interpreting data visualisations
						• Identifying whether a time-series graph shows a trend
						• Calculating an average and a range for continuous numerical data
						• Interpreting data visualisations, including those from contemporary media

Probability

Probability	Knowledge *The facts, concepts, principles, and theories to teach.*			Practices *The skills, strategies, and applications to teach.*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**

Experimental probability		• Situations that involve chance, uncertainty, and randomness are called chance-based situations. Probability can be used to describe such situations.
		• A trial is a single run of a chance-based situation that results in one of a set of possible outcomes.
		• The possible outcomes for a chance-based situation can be arranged into events.
		• The probability of an outcome is the chance of it occurring.
		• Probabilities are associated with values between 0 and 1, where:
		  ○ 0 is impossible
		  ○ between 0 and 0.5 or $\frac{1}{2}$ ranges from very unlikely to unlikely
		  ○ 0.5 or $\frac{1}{2}$ is equally likely
		  ○ between 0.5 or $\frac{1}{2}$ and 1 range from likely to very likely
		  ○ 1 is certain.
		• Likelihood can be visualised using a number line from 0 to 1.
		• The sample space is the set of all possible outcomes of an experiment.
		• The probability of an event, if events are believed to be equally likely, is the number of ways the event can happen divided by the total number of possible outcomes.
		  ○ The sum of the probabilities of all outcomes is equal to 1.
					• Conducting repeated chance experiments or games, identifying the outcomes, and describing differences between them using likelihood vocabulary
					• Identifying the likelihood of an everyday event as being impossible, unlikely, even-chance, likely, or certain (e.g. the event ‘the sun will rise tomorrow’ is certain)
					• Placing everyday events on a number line according to their likelihood (e.g. placing the event ‘you will eat something later today’ between $\frac{1}{2}$ and 1 as ‘likely’ or ‘very likely’)
						• Listing the sample space of an event (e.g. the sample space for rolling a die is 1, 2, 3, 4, 5, 6)
						• Calculating the probabilities of individual outcomes
						• Calculating probabilities using a spinner, where each event is a fraction or combination of fractions on the spinner
						• Answering questions about the probability of combinations of outcomes, including checking that the sum of all the probabilities is 1

The language of Mathematics and Statistics for Phase 2 (Years 4–6)

	Year 4 *Students will be taught the following new words:*	**Year 5** *Students will be taught the following new words:*	**Year 6** *Students will be taught the following new words:*
Number	• approximate • convert • decimal • decimal place • decimal point • infinite • inverse operation • improper fraction • mixed number • multiple • rename • scale • simplest form • tenth	• change • divisor, dividend, quotient, remainder • factor • hundredth • multiple • negative, positive • non-unit fraction • percentage • product • proportion • remainder	• brackets • efficient • simplest form • square number, cube number • systematically • thousandth
Algebra	• conjecture • equation • relationship	• corresponding element • equality	• constant (amount of change) • coordinate plane, XY graph, x-axis, y-axis • inequality • ordered pairs
Measurement	• angle • benchmark • centi–, kilo– • degree (of angle) • degrees Celsius • kilogram • irregular • minutes past, minutes to • right angle • temperature	• attribute • deci–, milli– • kilometre, millimetre • acute angle, obtuse, reflex, right, or straight angle • timetable	• cubic centimetre (cm^3), cubic metre (m^3) • protractor • square centimetre (cm^2), square metre (m^2)

	Year 4 *Students will be taught the following new words:*	**Year 5** *Students will be taught the following new words:*	**Year 6** *Students will be taught the following new words:*
Geometry	• diagonal, horizontal, vertical • grid reference • parallel line • perspective • quadrilateral • rotation. • transformation	• cross section • net • perpendicular line • prism	• angles at a point, on a straight line, vertically opposite angles • interior angle • kite, parallelogram, rhombus, trapezium • map scale • right-angled triangle • rotational symmetry • tessellation
Statistics	• discrete numerical, continuous numerical • interpreting • spread • trends • variation	• bivariate data • paired categorical data • clustered bar graph	• mean • range • time-series data
Probability		• chance, uncertainty • chance-based investigation • equally likely outcome • evaluate • event	• experiment • impossible, unlikely, evenly likely, likely, certain • outcome • sample space

Phase 3 (Years 7–8) teaching sequence

Number

Number	Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
Number structures and operations	• In our number system each place value is a power of 10, and this continues infinitely. • Repeated multiplication can be expressed using exponent notation with positive exponents. • An exponent means 'raising to the power of' (e.g. 5^2 is 5 raised to the power of 2 or 5 to the second power). • Expanded form uses powers of 10 to indicate place value.	• In our number system, each place value is a power of 10, and this continues infinitely to the left and right. • Repeated division can be expressed using exponent notation with negative exponents. • Decimals can be represented using negative exponents (i.e. negative powers of ten).	• Reading, writing comparing, and ordering whole numbers using powers of 10 (e.g. $10{,}000 = 10^4, 1000 < 10^4$) • Representing numbers in expanded form using powers of 10 (e.g. $34{,}506 = 3 \times 10^4 + 4 \times 10^3 + 5 \times 10^2 + 6$)	• Reading, writing comparing, and ordering whole numbers and decimals using positive and negative powers of 10 • Representing whole numbers and decimals in expanded form using powers of 10 (e.g. $3.61 = 3 \times 10^0 + 6 \times 10^{-1} + 1 \times 10^{-2}$) • Representing negative powers of 10 as a fraction and a decimal, and vice-versa (e.g. $0.01 = \frac{1}{100} = 10^{-2}$)

	• Whole numbers greater than zero are either prime, composite, or the number 1.
	  ○ A prime number has exactly two distinct factors: 1 and the number itself.
	  ○ A composite number has more than two distinct factors.
	  ○ 1 is neither prime nor composite.
	• The highest common factor (HCF) of two numbers is the greatest number that is a factor of both the numbers.
	• The least common multiple (LCM) of two numbers is the smallest number that they are both factors of.
		• Each composite number can be represented as a unique product of prime factors and summarised with exponent notation.	• Using exponents and identifying square roots for square numbers up to at least 144
			• Using radicals ($\sqrt{}$) to represent square roots
			• Using divisibility rules to identify numbers that are divisible by 2, 3, 4, 5, 6, 8, 9, and 10
			• Identifying prime numbers to 100
			• Finding the highest common factor (HCF) of two numbers under 100, and finding the least common multiple (LCM) of two numbers under 10
				• Using exponents and identifying cube roots for cube numbers up to at least 125
				• Using radicals ($\sqrt{}$ and $\sqrt[3]{}$) to represent square and cube roots
				• Evaluating square and cube roots for perfect squares and cubes and using a calculator to approximate them for other numbers
				• Representing composite numbers as products of their prime factors, using exponents to summarise repeated factors (e.g. $36 = 2 \times 2 \times 3 \times 3 = 2^2 \times 3^2$)

	• The number system extends infinitely, including into negative numbers, and can be represented with a number line. • Integers are all the whole numbers, including positive whole numbers, negative whole numbers, and zero. • Every number has an additive inverse, and their sum is zero (e.g. -5 and 5 are additive inverses; $-5 + 5 = 0$ and $5 + -5 = 0$).		• Locating integers on a number line • Ordering whole negative and positive numbers using a number line • Identifying the additive inverse of any number • Representing addition and subtraction of integers using a number line • Using negative numbers to solve problems in a range of contexts, including the measurement of temperature and finance	• Locating negative and positive numbers on a number line • Comparing and ordering negative and positive numbers using a number line (e.g. $-3.4 < -3$) • Evaluating expressions involving negative numbers, addition, and subtraction (e.g. $3 + -7$)
	• Rounding, estimation, and using benchmarks support comparing numbers and checking whether findings are reasonable. • Division can result in a remainder expressed as a whole number, fraction, or decimal.		• Using rounding and estimation to predict results and to check the reasonableness of calculations (e.g. $0.73 + 0.8 + 0.999$ must be less than 3 since each are close to but less than 1) • Rounding whole numbers to any specified power of 10, and rounding decimals to the nearest whole number, tenth, or hundredth • Multiplying whole numbers • Dividing whole numbers by one- or two-digit divisors (e.g. $327 \div 5 = 65.4$ or $65\frac{2}{5}$)	• Using rounding, estimation, and benchmarks to predict results and to check the reasonableness of calculations (e.g. 14.7×5 must be between $14 \times 5 = 70$ and $15 \times 5 = 75$) • Rounding whole numbers to any specified power of 10, and rounding decimals to the nearest whole number, tenth, hundredth, or thousandth • Multiplying and dividing whole numbers (e.g. $327 \div 15 = 21.8$ or $21\frac{4}{5}$)

	• In expressions that have more than one operation, the order of operations is important; operations are done as follows:
	  1. operations grouped inside brackets
	  2. exponents such as squaring and cubing
	  3. multiplication and division, from left to right
	  4. addition and subtraction, from left to right.
	• A mnemonic, such as GEMA: grouped, exponents, multiplicative ($\times$ and $\div$), and additive ($+$ and $-$) can be used to remember the order of operations.
			• Evaluating expressions using the order of operations	• Evaluating expressions with integers, using the order of operations

<table>
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The skills, strategies, and applications to teach.</th></tr>
<tr><th>During Year 7</th><th>During Year 8</th><th>During Year 7</th><th>During Year 8</th></tr>
<tr><td></td><td>• A fraction can describe a proportional relationship between two amounts.
• Every fraction can be represented by an infinite set of equivalent fractions that occupy the same point on the number line.
• Fractions can be converted to decimals using division, and the result can be:
○ a terminating decimal (e.g. $\frac{5}{16} = 0.3125$)
○ repeating and infinite decimal (e.g. $\frac{7}{3} = 2.\dot{3}$, $\frac{1}{7} = 0.\overline{142857}$)
• In the simplest form of a fraction, the numerator and denominator do not share a common factor.
• Scaling by powers of 10 and using number facts supports multiplication with decimals.
• Multiplying a whole number by a fraction and finding that fraction of that whole number have the same result.
• Percentages are decimal fractions with denominators of 100; they are represented using the percent symbol %.</td><td>• The product of two fractions can be found by multiplying the numerators and multiplying the denominators.
• Percentages can be used to proportionally increase or decrease a quantity.
• Ratios can be used to describe proportional relationships and unequal division of a whole.
• Ratios, fractions, and percentages can all represent proportional relationships between two quantities.</td><td colspan="2">• Identifying, reading, writing, and representing fractions, decimals, and percentages
• Comparing, ordering, and converting between fractions, decimals, and percentages</td></tr>
<tr><td></td><td></td><td>• Finding equivalent fractions and representing fractions in their simplest form
• Adding and subtracting fractions, including improper fractions and mixed numbers, and representing the answer in its simplest form
• Adding and subtracting decimals
• Multiplying and dividing numbers by powers of 10
• Multiplying whole numbers by fractions and representing the answer in its simplest form
• Multiplying decimals by whole numbers (e.g. 0.7×5 and 0.7×50, which both relate to knowing $7 \times 5 = 35$)
• Dividing fractions by whole numbers and representing the answer in its simplest form
• Dividing a whole number by a unit fraction
• Finding a fraction of a whole number (e.g. $\frac{5}{3}$ of 186)
• Finding a whole amount when given a fraction (e.g. $\frac{5}{4}$ of the set is 85, what is the whole set?)
• Finding common percentages of whole numbers
• Finding the whole (100%) when given a percentage (e.g. 40% is 28)
• Using proportional reasoning to explore multiplicative relationships between quantities (e.g. “If there are 3 red for every 7 blue balls, how many balls are there altogether when there are 18 red balls?”)</td><td>• Multiplying whole numbers by fractions, including by improper fractions, by mixed numbers, and by first converting to an improper fraction
• Multiplying fractions and representing the answer in its simplest form
• Multiplying and dividing numbers by powers of 10
• Multiplying positive decimals (e.g. 2.3×45)
• Finding a fraction of a whole number, including when the result is a mixed number or improper fraction (e.g. for $\frac{2}{5}$ of 42, $\frac{2}{5} \times 42 = \frac{84}{5} = 16\frac{4}{5}$)
• Finding a whole amount when given a fraction, including when the whole set is a mixed number or improper fraction (e.g. if 8 is $\frac{3}{5}$ of a set, $8 \times \frac{5}{3} = 13\frac{1}{3}$)
• Finding percentages of whole numbers
• Finding the whole (100%) when given a percentage (e.g. 3% is 27)
• Identifying percentage equivalence in calculations (e.g. 45% of 20 is equal to 20% of 45)
• Dividing a quantity into two parts, given the part:part or part:whole ratio
• Expressing the division of quantity into two parts as a ratio</td></tr>
<tr><td>Financial mathematics</td><td colspan="2">• Solutions to problems involving New Zealand currency are rounded to two decimal places.
• Cash payments in New Zealand are rounded up or down to the nearest 10 cents.</td><td>• Calculating the total cost and change for a transaction involving any amount of money
• Applying percentage discounts to whole dollar amounts (e.g. in a 20%-off sale)</td><td>• Creating and comparing weekly, monthly, and yearly finance plans (e.g. for saving plans, phone plans, budgets, and ‘buy now, pay later’ services)
• Applying percentage discounts (e.g. a 35% discount on $180 will give a new price of $\$180 - (0.35 \times \$180) = \$117$)</td></tr>
</table>

Algebra

<table>
<tr><th rowspan="2">Algebra</th><th colspan="2">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="2">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During Year 7</th><th>During Year 8</th><th>During Year 7</th><th>During Year 8</th></tr>
<tr><td rowspan="4">Equations and relationships</td><td colspan="2">• A variable can be used to represent:
○ an unknown number, often in formulae (e.g. s in s^2)
○ a quantity that can vary or change (e.g. $y = 3x + 4;\ A = bh$)
○ a specific unknown value to be solved (e.g. $3a = 18$).
• The solution to an equation satisfies that equation.
• Equations can be rearranged using inverse operations (e.g. addition and subtraction, multiplication and division).
• Solutions to equations can be checked using substitution.
• Equations can be solved through trial and error, but this can be an inefficient method.</td><td>• Forming and solving one- and two-step linear equations with integer solutions (e.g. $t + 7 = 12,\ 5s + 3 = 18$)
• Checking the truth of and completing number sentences involving all four operations and including the use of inequalities (e.g. $0.8 \times 12 \leq 8 \times 0.5 + 8$, true or false?)</td><td>• Forming and solving linear equations with rational solutions (e.g. $t + 7 = 6.5,\ 5s + 9 = -18$)
• Forming and solving linear inequalities and representing the solution on a number line (e.g. $t - 3 \geq -5$)</td></tr>
<tr><td colspan="2">• Using substitution to find the value of an expression or formula (e.g. calculating $w + 12$ given $w = 4$)</td></tr>
<tr><td>• Algebra has its own specialised notation to express relationships and operations concisely, including:
○ $3b$ in place of $b + b + b, 3 \times b$, and $b \times 3$
○ b in place of 1b
○ ab in place of $a \times b$ or $b \times a$ (in alphabetical order)
○ a^2 in place of $a \times a$, a^3 in place of $a \times a \times a$
○ $\frac{a}{b}$ in place of $a \div b$ and $a \times \frac{1}{b}$
○ a in place of a^1
○ 1 in place of $\frac{a}{a}$ when $a \neq 0$.</td><td>• The distributive, commutative, and associative laws are true for all real numbers.
• Algebraic expressions can be presented in many different ways including fully factorised, partially factorised, and fully expanded forms.</td><td>• Rearranging known formulae using one or two steps (e.g. making w the subject of $A = lw$)
• Simplifying expressions involving any of the four operations by collecting like terms (e.g. $3a + a + a = 5a,\ 3b - 2b = b$)</td><td>• Rearranging known formulae using one or two steps
• Simplifying algebraic expressions involving sums, products, differences, and single brackets, and collecting like terms (e.g. $2(x + 3) + 1 = 2x + 6 + 1 = 2x + 7$)
• Factorising simple algebraic expressions (e.g. $5x - 35 = 5(x - 7)$)</td></tr>
<tr><td colspan="2">• A coordinate plane extends to 4 quadrants that meet at the origin (0, 0).
• Linear patterns have a constant increase or decrease, can be described by the rule $t = a \times n + d,$ and can be graphed as a straight line on a coordinate plane.</td><td>• Identifying and plotting points in the four quadrants of the coordinate plane, using ordered pairs and values from a table
• Using tables, graphs in the coordinate plane, and diagrams to recognise the relationship between the ordinal position and its corresponding element in a linear pattern, develop a rule for the pattern in words, and make conjectures about further elements in the pattern
• Identifying the constant increase or decrease in a linear pattern, using variables and algebraic notation to represent the rule in an equation, and using the equation to make conjectures</td><td></td></tr>
<tr><td></td><td></td><td></td><td>• Investigating the patterns of triangular numbers, square numbers, and cube numbers, extending the patterns, creating tables of values, and plotting the values on the coordinate plane</td></tr>
</table>

Measurement

<table>
<tr><th rowspan="2">Measurement</th><th colspan="2">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="2">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During Year 7</th><th>During Year 8</th><th>During Year 7</th><th>During Year 8</th></tr>
<tr><td rowspan="3">Measuring</td><td></td><td>• Liquids can be measured by capacity and by volume; there are standard conversions between measurements, in particular 1 mL = 1 cm^3, 1L = 1000 cm^3, and 1 m^3 = 1000 L.</td><td>• Selecting and using an appropriate base measure (e.g. metre, gram, litre) within the metric system, along with a prefix (e.g. kilo–, centi–) to show the size of units</td><td>• Estimating and measuring length, area, volume, capacity, mass (weight), temperature, time, and angle, using appropriate units
• Converting between metric units of area (mm^2, cm^2, m^2, and km^2) and volume (mm^3, cm^3 and m^3)
• Converting between different volume units (cm^3, m^3, mL, L)</td></tr>
<tr><td>• Area is a two-dimensional measure, so its units are squared (e.g. cm²).
• Volume is a three-dimensional measure, so its units are cubed (e.g. cm³).
• Formulae represent the relationship between measurements and can be used to determine unknown measurements from known measurements.
• Shapes can be decomposed or recomposed to help find their measurements (e.g. their perimeters, areas, and volumes).
• Measurement formulae for perimeter are:
○ for a square: $P = 4l$
○ for a rectangle: $P = 2(l + w)$.
• Measurement formulae for area are:
○ for a triangle: $A = \frac{1}{2}bh$ or $A = \frac{bh}{2}$
○ for a square: $A = l^2$
○ for a rectangle: $A = lw$ or $A = bh$.
• Measurement formulae for volume are:
○ for a cube: $V = l^3$
○ for a rectangular prism: $V = lwh$.</td><td>• The area of a parallelogram is given by $A = bh$.
• The area of a trapezium is given by $A = \frac{1}{2}(a + b)h$ or $A = \frac{(a+b)h}{2}$.
• The volume of a triangular prism is given by $V = \frac{1}{2}bhl$.</td><td>• Using formulae to find unknown measurements related to perimeter (e.g. the length of the unknown sides of a square given its perimeter, the length of an unknown side in a composite shape given its perimeter)
• Using formulae to find unknown measurements related to area (e.g. the base of a triangle given its area and height, the area of a figure composed of a triangle and rectangle, given side lengths)
• Using formulae to find unknown measurements related to volume (e.g. the dimensions of a cube given its volume, the volume of a rectangular prism given side lengths)</td><td>• Calculating the area of a parallelogram and a trapezium
• Calculating the area of a shape, given some lengths and its perimeter, and vice versa
• Calculating lengths of quadrilaterals, given their area and other sufficient information
• Calculating the volume of triangular prisms
• Calculating the volume of composite figures made up of cubes, rectangular prisms, and/or triangular prisms</td></tr>
<tr><td colspan="2">• Duration questions can involve fractions of time and converting between units of time.</td><td>• Reading, interpreting, and using timetables and charts that present information about duration</td><td>• Reading, interpreting, and using timetables, charts and results that present information about duration.
• Converting times to a given unit (e.g. hours and minutes to minutes)</td></tr>
</table>

Geometry

<table>
<tr><th rowspan="2">Geometry</th><th colspan="2">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="2">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During Year 7</th><th>During Year 8</th><th>During Year 7</th><th>During Year 8</th></tr>
<tr><td>Shapes</td><td>• Triangles can be categorised by their angles.
  ○ An acute triangle has three acute angles.
  ○ A right triangle has one right angle.
  ○ An obtuse triangle has one obtuse angle.
• Triangles can also be categorised by their sides.
  ○ An equilateral triangle has three equal-length sides.
  ○ An isosceles triangle has at least two equal-length sides.
  ○ A scalene triangle has different measures for each side length.
• All angles in an equilateral triangle are 60°.
• The base angles (opposite the equal sides) of an isosceles triangle are equal.</td><td>• The radius is the distance from the outside of a circle to the centre.
• The diameter is the length of a line through the centre of a circle that touches opposite points on the edge of the circle.
• The circumference is the distance around a circle.</td><td>• Classifying triangles by both their angle and side properties</td><td>• Identifying and describing the parts of a circle: the radius, diameter, and circumference</td></tr>
<tr><td>Spatial reasoning</td><td colspan="2">• The sum of the exterior angles of a polygon is $360°$.
• In a regular polygon, all exterior angles are the same; an exterior angle can be found by subtracting the interior angle from 180° or by dividing 360° by the number of sides.
• The interior angle sum of a triangle is 180°; for a quadrilateral, it is 360°.
• The interior angle sum of any polygon can be found using the formula 180(n−2)°, where n represents the total number of sides.</td><td>• Transforming 2D shapes in the coordinate plane by a single translation, reflection across a given mirror line, or a rotation about a given point by a multiple of 90 degrees
• Identifying the 2D shapes that compose 3D shapes
• Drawing nets for prisms and pyramids</td><td>• Transforming 2D shapes on the coordinate plane, including composite shapes, by a combination of translations, reflections, rotations, and scaling by any factor</td></tr>
<tr><td></td><td colspan="2"></td><td>• Reasoning about unknown angles in situations involving perpendicular lines, parallel lines, and transversals
• Solving for an unknown angle in a diagram by setting up and solving a multi-step equation based on supplementary, complementary, vertical, and adjacent angle relationships</td><td>• Proving that the interior angle sum of a triangle is 180°, and generalising a rule for the interior angle sum and exterior angles for any polygon
• Reasoning about unknown angles in situations involving internal and external angles of polygons</td></tr>
<tr><td>Pathways</td><td></td><td>• A map’s scale is the ratio between a distance on the map and the corresponding distance in the physical world.</td><td>• Interpreting and communicating the location of positions and pathways using coordinates, angle measures, and the eight main and halfway compass points (e.g. NE, which is 45° E from N)</td><td>• Using map scales, compass points, distance, and turn to interpret and communicate positions and pathways in coordinate systems and grid reference systems</td></tr>
</table>

Statistics

Statistics	Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**

Developing knowledge from data	• A variable is an attribute or measurement of the people or objects being studied.
	  ○ A categorical variable classifies objects or individuals into groups.
	  ○ Discrete numerical variables are counted.
	  ○ Continuous numerical variables are measured.
	• The response to a statistical question can be summarised by a measure of central tendency.
	  ○ The mean is the average of numerical data.
	  ○ The median is the middle value for sorted numerical data.
	  ○ The mode is the data value with the highest frequency for categorical data or discrete numerical data.
	• The response to a statistical question can be summarised by the range as a measure of spread. The range for numerical data is the highest value minus the lowest value.
			• Planning and collecting data in order to respond to a statistical question (e.g. Are our feet the same length?)
			• Calculating the mean, median, and mode for numerical data
			• Calculating the range for numerical data	

Visualisation of data	• Categorical data can be visualised through dot plots and bar graphs. • Paired categorical variables can be visualised through a stacked bar graph or a clustered bar graph. • Bivariate time-series data can be visualised through a time-series graph. • A good data visualisation should allow viewers to discern the variable or variables and who the data was collected from, and then, depending on the type of visualisation, additional information such as units for numerical variables, frequency, proportions, patterns, and trends. • Outliers are individual data points that are very much bigger or smaller than most of the data points. • Outliers skew the mean value for a data set towards themselves, but not the median value. • Outliers are not necessarily an error, as there are some events that occur rarely in many situations.		• For a given set of data, choosing and constructing an appropriate data visualisation according to the data type (e.g. a dot plot, bar graph, time-series graph) • Noticing and explaining outliers in a given set of data	

Interpretation of data	• The response to a statistical question includes findings that are summarised and interpreted in context and using evidence.
	• The tapering sides of a data visualisation are known as tails and may taper at the same rate, producing a symmetrical shape, or an uneven rate, producing a skewed shape.
	  ○ In positively skewed data, the right-tail tapers more slowly than the left tail.
	  ○ In negatively skewed data, the left tail tapers more slowly than the right tail.
	• Interpreting a data visualisation includes describing its variables and their units, the context for the data, and the visualisation's key features:
	  ○ its shape (e.g. the number of peaks, and whether the shape is symmetrical or skewed)
	  ○ its central tendency (where the middle of the data lies, as indicated visually by the centre of the visualisation and numerically by the median)
	  ○ its spread (how spread the data is from the minimum to the maximum value, and the numerical value of the range)
	  ○ other features depending on the type of data and the data visualisation (e.g. the least and most frequent categories in categorical data, trends for time-series data).
	• A graph that is missing parts (e.g. title, axis labels, axis scales) or has errors may have been made to be misleading or to hide information.
			• Responding to statistical questions by calculating an appropriate measure of central tendency and range for a variety of data tables and data visualisations
			• Interpreting data visualisations, including those from contemporary media
			• Identifying when a data visualisation cannot be interpreted accurately due to missing information
			• Identifying outliers by eye and taking them into account when using range as a measure of spread	

Probability

Probability	Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
Experimental probability	• Some chance-based situations, such as rolling a weighted die, can only be explored through probability experiments. • Results from sets of repeated trials for the same experiment may vary. • The Law of Large Numbers states that as the number of trials in a chance experiment increases, the experimental probability will approach the experiment's theoretical probability. • The estimated probability of an event from an experiment is the number of times the event happens divided by the total number of trials in the experiment (i.e. the relative frequency for that event).		• Carrying out a chance experiment and calculating the experimental probability of each outcome • Comparing experimental probability (using at least 30 trials) to theoretical probability, and explaining why they differ and how increasing the number of trials reduces this difference • Carrying out chance experiments of at least 100 trials and comparing the experimental probability of each individual outcome to its theoretical probability, in order to demonstrate the Law of Large Numbers	
Theoretical probability	• Lists, tables, and tree diagrams are useful systematic methods for generating all possible outcomes. • If all possible outcomes are assumed to be equally likely, the probability of an event is $\frac{\text{number of ways the event can happen}}{\text{total number of possible outcomes}}$. • Probabilities can be expressed as a fraction or decimal between 0 and 1, or as a percentage between 0% and 100%. • An event is a subset of the sample space and thus can be a single outcome or a combination of outcomes. • The probability of an event and its complement add to 1.		• Calculating probabilities for events as decimals, fractions, and percentages • Comparing the likelihood of different events • Calculating probabilities for complementary events	

The language of Mathematics and Statistics for Phase 3 (Years 7–8)

	Year 7 *Students will be taught the following new words:*	**Year 8** *Students will be taught the following new words:*
Number	• associative • benchmark • brackets • commutative • discount • distributive • divisibility rule • evaluating expressions • expanded form • exponent, power • GEMA • highest common factor (HCF) • integer • least common multiple (LCM) • order of operations • negative • prime numbers, composite numbers • radicals • repeating and non-repeating decimals • round up or round down (finance) • square root • terminating decimals	• budget • cube number • cube root • negative exponent • prime factors • ratio
Algebra	• algebraic notation • expanded form • formulae • like terms • linear equation • linear patterns • ordered pairs • origin • rearrange • substitution • variable • value	• algebraic expression • factorised form, factorising • simplifying expression • triangular numbers
Measurement	• angles (complementary, supplementary, vertical, adjacent) • composite shape • duration • recompose	• deriving (formulae)
Geometry	• base angles • equilateral, isosceles, scalene triangle • exterior angle and interior angle	• grid reference • radius, diameter, circumference • scale (map)
Statistics	• central tendency • median, mode • outlier • skewed data (positively, negatively), tapering and tails.	
Probability	• complements / complementary event • experimental or theoretical probability • estimated probability • law of large numbers • relative frequency	• tree diagrams • weighted die

Phase 4 (Years 9–10) teaching sequence

Number

<table>
<tr><th rowspan="2">Number</th><th colspan="2">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="2">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During Year 9</th><th>During Year 10</th><th>During Year 9</th><th>During Year 10</th></tr>
<tr><td rowspan="4">Number structures and operations</td><td>• A number written in scientific notation has the form $a \times 10^k$, where $1 \leq a < 10$ and k is an integer.
• Repeated division can be summarised using exponent notation with a negative exponent.
• There are an infinite number of rational numbers between any two numbers; these can be represented by terminating decimals, recurring decimals, and fractions.
• Multiplying a fraction by an equivalent form of 1, such as $\frac{3}{3}$, results in an equivalent fraction.
• When giving a fraction as an answer, there should be a positive or negative integer in the numerator and a positive integer in the denominator.
• Numbers, including fractions, decimals, and percentages, can be represented using number lines.</td><td>• Non-repeating, infinite decimals are irrational numbers; some of them are represented by special symbols, such as $\sqrt{2}$ and π.
• The terms index, power, and exponent are used interchangeably.
• For the number a^n, a represents the base, and n represents the exponent.
• Exponent rules govern how operations involving exponents work and include:
○ $a^m \times a^n = a^{m+n}$ (the product-of-exponents rule)
○ $\frac{a^m}{a^n} = a^{m-n}$ (the quotient-of-exponents rule)
○ $(a^m)^n = a^{m \times n}$ (the exponent-of-exponents rule)
○ $a^{-m} = \frac{1}{a^m}, (a \neq 0)$ (the negative exponent rule)
○ $a^0 = 1\ (a \neq 0)$ (the zero exponent rule).
• Only like roots can be added and subtracted; multiples of a root are represented with coefficients (e.g. $\sqrt{3} + \sqrt{3} = 2\sqrt{3}$).
• There are rules for working with roots, including not leaving roots in a denominator:
○ $\sqrt{a} \times \sqrt{a} = a$
○ $\sqrt{a} \times \sqrt{b} = \sqrt{ab}$
○ $\sqrt{a} \div \sqrt{a} = 1$
○ $\sqrt{a} \div \sqrt{b} = \sqrt{\frac{a}{b}} = \frac{\sqrt{a}}{\sqrt{b}} \times \frac{\sqrt{b}}{\sqrt{b}} = \frac{\sqrt{ab}}{b}$.</td><td colspan="2">• Identifying, reading, writing, representing, comparing, ordering, and converting between fractions, decimals, and percentages</td></tr>
<tr><td>• Recording, comparing, and ordering whole and decimal numbers using scientific notation (e.g. 3.14×10^3)
• Finding equivalent fractions, simplifying fractions, and converting between improper fractions and mixed numbers
• Expressing remainders from division as fractions or decimals, depending on the context
• Identifying powers of 2 through to 2^{10}
• Converting between negative powers and unit fractions (e.g. $3^{-2} = \frac{1}{9}$)
• Approximately locating roots on the number line with reference to the closest perfect square (e.g. $\sqrt{48}$ is between $\sqrt{36} = 6$ and $\sqrt{49} = 7$, but closer to 7)</td><td>• Recording, comparing, ordering, and calculating with numbers in scientific notation
• Identifying irrational numbers (e.g. $\sqrt[3]{10}, \pi$)
• Generalising about whether square and cube roots of whole numbers are rational or irrational
• Calculating using integer exponents
• Calculating exactly using fractions, roots, and multiples of π</td></tr>
<tr><td>• Rounding and estimation support efficiently predicting results and checking the reasonableness of calculations.</td><td>• The rules for identifying significant figures are:
○ all non-zero digits are significant
○ zeros appearing anywhere between two non-zero digits are significant
○ leading zeros are not significant
○ trailing zeros are significant if there is a decimal point present, and are not significant otherwise
○ exact numbers have an unlimited number of significant figures.
• For numbers written in scientific notation as $a \times 10^k$, the number of significant figures is determined by applying the rules to the value of a.</td><td>• Using rounding and estimation to predict results and to check the reasonableness of calculations</td><td>• Using rounding, including to specified significant figures, and estimation to predict results and to check the reasonableness of calculations</td></tr>
<tr><td colspan="2"></td><td colspan="2">• Rounding to the degree of precision required for the context</td></tr>
<tr><td colspan="2">• The order of operations is important when evaluating or forming expressions. Operations are done as follows:
1. grouped operations (e.g. expressions under a square root, involving the numerator of a fraction, or inside brackets)
2. exponents or powers
3. multiplication and division, from left to right
4. addition and subtraction, from left to right.
• A mnemonic, such as GEMA — Grouped (e.g. $\sqrt{3^2 + 4^2}$), Exponents (e.g.$(-2)^3$), Multiplicative ($\times$ and $\div$), Additive ($+$ and $-$) — can be used to remember the order of operations.</td><td>• Generalising about exponents of 0 and 1
• Adding, subtracting, multiplying, and dividing integers
• Generalising the rule for dividing by a fraction by starting with dividing a whole number by a fraction
• Adding, subtracting, multiplying, and dividing fractions and decimals
• Connecting multiplying or dividing decimals with multiplying or dividing fractions (e.g. $0.3 \times 0.15 = \frac{3}{10} \times \frac{15}{100}$).</td><td>• Adding, subtracting, multiplying, and dividing positive and negative numbers, including fractions and decimals
• Evaluating positive integer exponents for positive and negative numbers (e.g. $3^5, (-1)^4$)</td></tr>
</table>

Number	Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	• Every non-zero number has a multiplicative inverse (reciprocal), and their product is 1 (e.g. 5 and $\frac{1}{5}$ are reciprocals, so $5 \times \frac{1}{5} = \frac{1}{5} \times 5 = 1$).		• Checking for equivalence in expressions involving negative numbers (e.g. $(-3)^2 \neq -3^2$, $-2 + 3 = 3 + (-2)$, $2 \times (-3) = (-3) \times 2 = (-2) \times 3$, $\frac{2}{-3} = \frac{-2}{3} = -\frac{2}{3}$)	

	• Percentages are a way of expressing a fraction of 100.
	• Percentages can be used to proportionally increase or decrease a quantity by multiplication and can be presented as decimal multipliers.
	  ○ A percentage increase can be described by the additional percentage or the percentage of the final amount compared to the original amount (e.g. a 20% increase represents 120% of the original amount).
	  ○ A percentage decrease can be described by the percentage lost or the percentage of the final amount compared to the original amount (e.g. a 20% decrease represents 80% of the original amount).
	• Ratios show part-to-part or part-to-whole comparisons of two or more quantities.
	• Ratios can be scaled up or down or simplified.
	• A rate proportionally compares two quantities that have different units of measure; when working with rates, 'per' means 'for every' in day-to-day contexts.
			• Finding a fraction or percentage of a number
			• Finding the whole amount, given a fraction or percentage (e.g. 20% of an amount is 30. What is the original amount?)
			• Expressing a number as a fraction or percentage of another number	

			• Increasing or decreasing a number by a given proportion • Representing proportional relationships using whole-number ratios, including reducing the ratios to their simplest form • Dividing a quantity into two parts, given the part:part or part:whole ratio • Finding equivalent ratios and rates by scaling up or down	• Applying a proportional increase or decrease to a number • Calculating the percentage increase or decrease between two numbers (e.g. What is the percentage increase between 50 and 75?) • Comparing and using ratios and rate (e.g. finding speed, given distance and time)
Financial mathematics	• Percentages, ratios, rates, and proportions are often applied in financial situations.		• Applying percentage mark-ups and discounts • Calculating simple interest and GST on dollar amounts (e.g. finding 15% GST on $432)	• Converting New Zealand dollars into other currencies, and vice versa • Finding proportions of costs (e.g. the price of 400 g of an item, given the cost per kilogram) • Calculating compound interest on dollar amounts, by calculating simple interest month by month for short time periods (e.g. How much do you have after 3 months if you invest $100 at a 2.5%-per-month interest rate?)

Algebra

Algebra	Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**

Equations and relationships	• The properties of operations (commutative, distributive, associative, inverse, and identity) and the order of operations apply to numbers and variables.
	• When operating on or writing equations with fractions, fractions of magnitude greater than 1 are usually written as improper fractions.
			• Simplifying and manipulating algebraic expressions involving sums, products, differences, and positive integer powers, by:
			  ○ collecting like terms
			  ○ factorising using common factors
			  ○ expanding products, including multiplying a single term by a bracketed term.
			• Generalising the properties of operations with variables (e.g. multiplication is distributive over subtraction)
			• Multiplying or dividing by -1 in inequalities (e.g.$-3 < 5$)
			• Forming and solving linear equations with rational number coefficients and linear inequalities with positive coefficients
			• Using substitution to find the value of an expression or a formula, given the values of its variables
			• Rearranging formulae (e.g. solving P $= 2l + 2w$ for w)
				• Simplifying and manipulating algebraic expressions involving sums, products, differences, and positive integer powers, by:
				  ○ collecting like terms
				  ○ factorising using common factors
				  ○ factorising quadratic expressions with a leading coefficient of 1
				  ○ expanding products, including multiplying a single term by a bracketed term, and multiplying two expressions each of the form $ax + b$, where a and b are integers
				  ○ factorising by grouping (i.e. using the distributive law) (e.g. $x^2 + 2x - 8 = x^2 + 4x - 2x - 8 = x(x + 4) - 2(x + 4) = (x - 2)(x + 4)$)
				• Forming and solving linear equations and linear inequalities with rational number coefficients

		• Multiplying or dividing by a negative number reverses an inequality.
		• The constant rate of change of a linear graph is the vertical change (how far it goes up or down) divided by the horizontal change (how far it moves sideways).
		• Finding square roots of numbers and solving quadratic equations are related but have some differences.
		  ○ Any positive real number has two square roots: one positive (the principal square root) and one negative (e.g. for 16, 4 and -4).
		  ○ The square root operation $\sqrt{\ }$ refers specifically to the principal square root (e.g. $\sqrt{16} = 4$).		

<table>
<tr><th rowspan="2">Algebra</th><th colspan="2">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="2">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During Year 9</th><th>During Year 10</th><th>During Year 9</th><th>During Year 10</th></tr>
<tr><td></td><td></td><td>○ There are 0, 1, or 2 real-number solutions to $x^2 = a$, where a is a number.
• The zero product property states that if two expressions multiply to be zero, then at least one expression must be zero (e.g. if $ab = 0$ then either a or b is 0, or if $(x-a)(x-b) = 0$ then either $(x-a) = 0$ or $(x-b) = 0$).
• There are specific factorising relationships that are useful to recognise:
○ $x(x+a) = x^2 + ax$
○ difference of two squares: $(x+a)(x-a) = x^2 - a^2$
○ square of a sum: $(x+a)^2 = x^2 + 2ax + a^2$
○ square of a difference: $(x-a)^2 = x^2 - 2ax + a^2$.
• The solution to a linear inequality is a set of values which may be represented with a number line.</td><td></td><td>(e.g. $-\frac{2}{5}x + 5 \leq -10$), giving exact or rounded solutions, and representing the solution on a number line
• Solving quadratic equations that are factorised or of the form $x^2 + c = 0$ (where c is an integer), and connecting the solutions to the x-intercepts of the related graph
• Substituting into, rearranging, and simplifying expressions or formulae that involve squares or square roots (e.g. $A = \pi r^2$, $c^2 = a^2 + b^2$)</td></tr>
<tr><td colspan="2">• For a specific straight line, the gradient, m, and y-intercept, c, are fixed, and x varies with y according to the rule $y = mx + c$.
• The y-intercept touches the y –axis and has coordinates $(0, c)$.</td><td rowspan="2">• Interpreting rules of the form $y = mx + c$ and using a combination of substitution and tables to plot points from the linear graph, connecting the points to form a line
• Identifying the sign of m from tables of values, and linear graphs
• Identifying the value of c for a straight line, from tables of values and from linear graphs
• Using tables and graphs in the coordinate plane (showing all four quadrants), and diagrams to recognise the relationship between the ordinal position and its corresponding element in a linear pattern; developing a rule for the pattern in words; and making conjectures about further elements in the pattern
• Identifying the constant increase or decrease in a linear pattern, using variables and algebraic notation to represent the rule in an equation, and drawing on the rule to make conjectures</td><td rowspan="2">• Interpreting and graphing linear equations in the form $y = mx + c$, using the gradient and y-intercept
• Calculating the gradient and y –intercept of a line, using a graph
• Comparing the relative magnitude of m in two or more linear graphs, using the concept of steepness and relating it to the magnitude of m
• Finding the equation of a line, given two points or the gradient and a single point
• Determining the effect on graphs in the coordinate plane of changing the coefficient of x^2 and the fixed value c, for a range of quadratic equations of the form $y = ax^2$ or $y = x^2 + c$, where a is a positive integer and c is an integer</td></tr>
<tr><td>• In the equation of a line $y = mx + c$, m and c represent constants (they are unchanging), y and x can vary, and all the values of x and y that satisfy the equation create an infinite number of points that form the line.
• The gradient is a ratio that can be interpreted as the ‘steepness’ of a linear graph.
○ A positive gradient slopes upwards when the graph is read from left to right.
○ A negative gradient slopes downwards when the graph is read from left to right.
○ A horizontal line has a gradient equal to zero. Its equation will be $y = c$.</td><td>• The gradient m of a straight line can be determined with the formula $m = \frac{rise}{run} = \frac{\Delta y}{\Delta x}$.
• A vertical line has an infinite gradient. This cannot be expressed in the formula $m = \frac{rise}{run}$ as it becomes $m = \frac{rise}{0}$, which cannot be evaluated.
• The equation of a vertical line is $x = b$, where the x-intercept is $(b, 0)$.</td></tr>
</table>

Measurement

<table>
<tr><th rowspan="2">Measurement</th><th colspan="2">Knowledge
The facts, concepts, principles, and theories to teach.</th><th colspan="2">Practices
The skills, strategies, and applications to teach.</th></tr>
<tr><th>During Year 9</th><th>During Year 10</th><th>During Year 9</th><th>During Year 10</th></tr>
<tr><td>Measuring</td><td colspan="2">• A solution to a calculation cannot be more precise than the least precise number used in that calculation.</td><td rowspan="2">• Estimating, calculating, converting, and accurately representing measurements</td><td rowspan="2">• Estimating, calculating, converting, and accurately representing measurements using significant figures</td></tr>
<tr><td></td><td>• The number of significant figures in a measurement is the number of digits that contribute to the degree of accuracy of the measurement, given as the number of digits known with certainty plus one uncertain digit.
• When calculating, it is best to use at least one more significant figure than is required in the final solution, and round at the end of the whole calculation.</td></tr>
</table>

<table>
<tr><th rowspan="2">Measurement</th><th colspan="2">Knowledge
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<tr><th>During Year 9</th><th>During Year 10</th><th>During Year 9</th><th>During Year 10</th></tr>
<tr><td></td><td colspan="2">• Conversions between different-sized metric units may be needed to give the appropriate units for a measurement or calculation.
• The metric prefixes ‘kilo–’, ‘mega–’, ‘giga–’, and ‘tera–’ signify a unit that is one thousand, one million, one billion, and one trillion times larger than the base unit.
• The metric prefixes ‘centi–’, ‘milli–’, ‘micro–’, and ‘nano–’ signify a unit one hundredth, one thousandth, one millionth, and one billionth the size of the base unit.
• Derived units (e.g. cm^2, $\mathrm{km/h}$) reflect a relationship — a product or quotient — between two different measurements.</td><td>• Selecting and using appropriate measurement units for a given context, converting between metric units if necessary and using appropriate prefixes</td><td>• Converting between metric units, and using the appropriate prefixes in the metric system (e.g. kilo–, mega–, centi–, milli–, micro–)</td></tr>
<tr><td></td><td>• The constant π is found by dividing a circle’s circumference by its diameter.
• For a circle of radius r, the circumference is $2\pi r$.</td><td>• The area of a circle is given by $\mathrm{A} = \pi r^2$.
• The surface area of a solid object is a measure of the total area that the surface of the object occupies.
• The general formula for the volume of a prism is $V = Al$, where A is the consistent cross-sectional area and l is perpendicular to the plane of the cross-sectional area.</td><td>• Finding:
○ the perimeter of 2D shapes
○ the circumference of circles
○ the area of parallelograms, trapeziums, and kites, relating the formulae used to the formula for a rectangle
• Deriving the formulae for the perimeter of half and quarter circles from the formula for a full circle
• Calculating the perimeter of half circles and quarter circles</td><td>• Finding:
○ the area of circles and composite shapes that include circles or semicircles
○ the surface area and volume or capacity of prisms, pyramids, and cylinders
• Deriving the formulae for the area of half and quarter circles from the formula for a full circle
• Deriving the formulae for the surface area of cubes, rectangular prisms, and cylinders
• Calculating the area of half circles and quarter circles
• Calculating the surface area of cubes, rectangular prisms, triangular prisms, cylinders, and composite figures
• Calculating the volume of cylinders and irregular prisms with a consistent cross-sectional area</td></tr>
<tr><td></td><td></td><td>• Resizing (enlarging or reducing) a shape changes its perimeter, area, or volume proportionally according to the dimensions of the units; linear metric conversions must be squared to convert area and cubed to convert volume.</td><td></td><td>• Scaling a shape by a factor, and determining the scale factor for the scaled shape’s area or volume</td></tr>
<tr><td></td><td colspan="2">• For right-angled triangles, Pythagoras’ theorem states that the square of the hypotenuse (longest side) is equal to the sum of the squares of the other two sides.
• If (a, b, c) is a Pythagorean triple, then so is (ka, kb, kc), where k is a positive integer.</td><td>• Using Pythagoras’ theorem to:
○ verify that given side lengths in a right-angled triangle satisfy the theorem
○ find the length of the hypotenuse in a right-angled triangle, given the lengths of the other two sides
• Proving Pythagoras’ theorem (e.g. by rearranging four congruent right-angled triangles into a square)
• Finding another Pythagorean triple from a given Pythagorean triple</td><td>• Using Pythagoras’ theorem to:
○ find the length of an unknown side in a right-angled triangle
○ check if a triangle has a right angle
○ calculate the distance between two points in the coordinate plane, yielding the distance formula $d = \sqrt{(x_2 - x_1)^2 + (y_2 - y_1)^2}$</td></tr>
<tr><td></td><td colspan="2">• There is a fixed relationship between speed, distance, and time: $\mathrm{speed} = \frac{\mathrm{distance}}{\mathrm{time}}$.
• In position-time graphs, the gradient represents speed.</td><td>• Finding distance, given speed and time
• Finding time, given distance and speed</td><td>• Finding speed, distance, or time, given any two of the measurements</td></tr>
<tr><td></td><td colspan="2">• Decimal measures are used for very small durations (e.g. milliseconds); the rest of time measurement uses a different system, based principally on 12 and 60.</td><td colspan="2">• Reasoning about duration using different units of time, including decimal fractions of milliseconds where appropriate</td></tr>
</table>

Geometry

Geometry	Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Shapes	• A circle is the path traced out by a point moving in a plane and always a fixed distance (the radius) from a central point. • Angles between parallel lines and a transversal can be corresponding, co-interior, or alternate; corresponding angles are equal, and alternate angles are equal.	• In similar shapes, corresponding angles are equal and the lengths of corresponding sides are proportional. • Congruent shapes are identical in shape and size.	• Identifying and describing parts of a circle (e.g. a chord; the diameter, radius, and circumference) and how they relate to each other • Reasoning about unknown angles in situations involving intersecting and parallel lines and transversals. • Verifying that two lines are parallel, using angles at the intersections of a transversal	• Using the properties of similarity in 2D shapes, including right-angled triangles, to find unknown lengths and angles
Spatial reasoning	• A set of points in a plane can be transformed by translation, reflection about a line, and rotation about a fixed point.		• Representing and constructing 3D shapes, including rectangular and triangular prisms and pyramids, from nets and plan views drawings • Transforming 2D shapes in the coordinate plane by translation, reflection about a given line of symmetry, and rotation about a given point by a multiple of 90 degrees	• Representing and constructing 3D shapes, including cylinders, from nets • Transforming 2D shapes, including composite shapes, by resizing them by any scale factor

Statistics

Statistics	Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**

Developing knowledge from data	• Multivariate data is data in a set that has more than two variables.
	• Data can be collected from observational studies in which the observers do not alter or control the behaviour of the subjects.
	• Statistical questions clearly identify the variable, group of interest, and the intent of an investigation.
	  ○ A summary investigation is about a group.
	  ○ A comparison investigation compares a variable across two clearly identified groups.
	  ○ A relationship investigation looks for a connection between paired numerical or paired categorical variables.
	  ○ A time-series investigation looks at a variable over time.
	• Primary data is data that is collected first-hand.
	• Secondary data is data collected by someone else.
		• It is not always possible to get data from the entire population (as in a census). To make inferences about a population without a census, sampling is used.
		• Samples must be taken randomly from the population, otherwise there will be bias in the data, leading to inaccurate and misleading statistics. Samples are ideally chosen using simple random sampling, in which each item of the population has an equal probability of being chosen.
		• When sampling from a population, the distribution for a variable varies from sample to sample. To make a reliable inference about what is happening in the population, sample sizes need to be:
		  ○ about 1,000 for categorical variables (with the sample obtained using technology)
		  ○ at least 30 for numerical variables.
			• Planning and collecting multivariate data to respond to a statistical question and where at least one variable is categorical and at least one is numerical
			• Calculating the five-point-summary for numerical data:
			  ○ the minimum value
			  ○ the value of quartile 1, or Q_1
			  ○ the value of the median or quartile 2, or Q_2
			  ○ the value of quartile 3, or Q_3
			  ○ the maximum value
			• Calculating the interquartile range as $IQR = Q_3 - Q_1$
				• Planning and collecting multivariate data to respond to a statistical question using a sample or census
				• Reasoning why a mean or median would be a better measure of central tendency for a given statistical question

Visualisation of data	• A distribution is formed from all the possible values of a variable and their frequencies. It can be shown using data visualisations that show patterns, trends, and variations and that include dot plots, bar graphs, frequency tables, box plots, histograms, time-series graphs, scatter plots, and two-way tables. • A good data visualisation should allow viewers to discern the variable(s) and who the data was collected from, and then, depending on the type of visualisation, additional information such as frequency, proportions, patterns or trends, and units for numerical variables.		• Creating multiple data visualisations for an investigation • Selecting appropriate scales for data	

Statistics	Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**

	• In relationship investigations:
	  ○ sometimes one variable is thought of as predictive of the other variable; then the response or dependent variable is on the y-axis, and the 'predictive', explanatory, or independent variable is on the x-axis
	  ○ an eyeballed line or curve of best fit can be added for paired numerical data.
			• For relationship investigations, drawing an eyeballed line or curve of best fit to predict possible y-values (the response variable) for given x-values (the explanatory variable)	

Interpretation of data	• Elements of chance affect the certainty of results from observational studies and experiments. • Uncertainty should be taken into account when making claims.		• Critically considering data visualisations, including those from contemporary media, to see if they support or misrepresent the data	
	• Data visualisations need to be critically assessed to see if they support or misrepresent the data.	• To compare data on the same variable from two groups in the same population, the 75%-to-50% comparison rule for informal inferences is used. If the groups are called *A* and *B*, and If more than 50% of group *B*'s data is larger than 75% of group *A*'s data, then we can make the claim that *B* tends to be larger than *A* back in the population. • An interpolation involves making predictions within the range of a numerical data variable. • An extrapolation involves making predictions outside the range of a numerical data variable.	• Communicating findings in context to answer an investigative question, using evidence • Providing possible explanations for findings • Comparing findings to initial conjectures or assertions and existing knowledge • Evaluating findings and data-collection methods to check whether claims or statements are supported by the data	• Communicating findings in context to answer an investigative question, using evidence and with an awareness of variability • Making an informal inference in comparative situations about what might be happening in the population, based on visual considerations and using the 75%-to-50% comparison rule • Making informal predictions from scatter plots in relationship situations

Probability

Probability	Knowledge *The facts, concepts, principles, and theories to teach.*		Practices *The skills, strategies, and applications to teach.*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Experimental and theoretical probability	• Some chance-based situations, such as tossing a non-regular 3D shape, can only be explored through probability experiments. • Results from sets of repeated trials for the same experiment may vary. • The Law of Large Numbers states that as the number of trials in a chance experiment increases, the experimental probability will approach the experiment's theoretical probability. • Lists, tables, two-way tables, and tree diagrams are useful systematic methods for generating all possible outcomes. • In joint events, events can be dependent or independent. • Probabilities for joint events cannot simply be added, because doing so would double-count outcomes that are common to both events. • Mutually exclusive events cannot occur together. • The estimated probability of an event from an experiment is the number of times the event happens divided by the total number of trials in the experiment (i.e. the relative frequency for that event).		• Carrying out a chance experiment, including running simulations for a large number of trials using digital tools • Systematically listing outcomes for the sample space • Comparing experimental probability (from at least 30 trials) to theoretical probability for a chance experiment, and explaining why they differ and how increasing the number of trials reduces this difference • Carrying out chance experiments of at least 100 trials and comparing the experimental probability of each individual outcome to its theoretical probability, in order to demonstrate the Law of Large Numbers • Creating and describing data visualisations for the distribution of observed outcomes from a chance experiment • Calculating probability estimates for different outcomes	

The language of Mathematics and Statistics for Phase 4 (Years 9–10)

	Year 9 *Students will be taught the following new words:*	**Year 10** *Students will be taught the following new words:*
Number	• GST • index • irrational number • like roots • original amount • precision • rate • reciprocal • recurring • scientific notation • simple interest	• compound interest • principal square root • significant figures
Algebra	• expanding • gradient, slope • intercept • linear relationship • rate of change	• operator • quadratic equation, relationship • zero product property
Measurement	• accuracy • chord • congruent • derived unit • hypotenuse • mega–, giga–, tera– • micro–, nano– • Pythagorean triple • speed	• distance formula • resizing • scale factor • surface area
Geometry	• alternate, co-interior, or corresponding angles • intersect • transversal	• similarity
Statistics	• comparison investigation, relationship investigation, summary investigation, time-series investigation • distribution • explanatory variable • line or curve of best fit • multivariate data • population • quartile	• sampling • informal inference • interpolation, extrapolation • 75%-to-50% comparison rule
Probability	• elements of chance • joint events • mutually exclusive • probability estimate • simulation	

Progress markers

Progress markers for Maths describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning.

	Maths
At the end of their first 6 months	By the end of their first six months at school, students who are proficient in maths, will be able to: • apply number sense and spatial reasoning • subitise small quantities and use materials to represent addition and subtraction • copy and continue repeating patterns, explaining their thinking • compare the length of two objects directly • match familiar shapes, regardless of size or colour, and sort them based on a single attribute, explaining their reasoning and justifying their classifications.
At the end of their first year	By the end of their first year at school, students who are proficient in maths, will be able to: • demonstrate number sense • represent numbers up to 20 in multiple ways, recognising teen numbers as combinations of ten and another digit • use materials to investigate addition and subtraction problems and counting patterns such as twos to 20 and tens to 100 • use equal groups and skip counting to build early multiplication and division concepts, allowing them to generalise patterns and relationships between numbers • copy, continue, create, and describe a repeating pattern with three elements • use comparative language for lengths and heights. • demonstrate spatial reasoning • identify and sort familiar 2D shapes according to a single attribute • answer questions about data in a picture graph.

	Maths
Year 2	By the end of Year 2, students who are proficient in maths, will be able to: • identify patterns and relationships when using place value to read, write, and compare numbers up to 120 • distinguish between numbers that may look or sound similar • count in 2s, 5s, and 10s, identify number structures, and solve addition and subtraction problems up to 100 • generalise about odd and even numbers • identify a half, quarter, and a third from representations • represent multiplication and division problems through equal grouping and sharing, supported by skip counting, number lines, arrays, and materials • use observation to make generalisations about repeating patterns and predict further elements in a pattern • compare, order, and measure length, mass, time, and capacity • classify shapes and use spatial reasoning to transform them • sort and classify information into categories • make statements about data.
Year 3	By the end of Year 3, students who are proficient in maths, will be able to: • represent numbers up to 1,000, with a grasp of place value • round numbers to make estimations • generalise and apply addition and subtraction facts to 20 using place value • use mental and written methods for addition and subtraction • recall multiplication and division facts (2s, 3s, 5s, and 10s) • identify and compare fractions in sets, number lines, and shapes using materials to support their reasoning • check the truth of number sentences involving direct comparisons of whole numbers up to 1,000 • describe turn using full, half, quarter, and three-quarter turns as benchmarks • identify, describe, visualise, and sort regular polygons • collect information, represent it using dot plots and bar graphs and answer questions.

	Maths
Year 4	By the end of Year 4, students who are proficient in maths, will be able to: • use place value knowledge of numbers up to 10,000 and tenths, recognising relationships across these place values • recall multiplication and division facts to 10 x 10 • use knowledge of number facts to carry out mental and written methods for addition, subtraction, and multiplication, and mental methods for division • explain their thinking when working with unit fractions and fractions with the same denominator and connect these to decimal fractions (tenths) • check the truth of and complete open number sentences, using tenths • recognise, continue, create and describe growing patterns using addition, subtraction and multiplication • use 'less than' and 'greater than' symbols to compare numbers or fractions with the same denominator • measure using standard units and tools • use benchmarks to support estimation • connect knowledge of fractions (including tenths) to appropriately marked measurement tools • identify, describe, and classify 2D shapes using their attributes, and visualise 3D shapes • identify symmetry in 2D shapes • collect data, represent it in more than one way, interpret it, and ask questions of data.
Year 5	By the end of Year 5, students who are proficient in maths, will be able to: • represent and work with numbers up to 1,000,000 and decimals to two places • add and subtract four-digit numbers, decimals, and fractions with the same denominator • find a fraction of a number, shape, or set • recall multiplication and division facts • solve multi-digit multiplication and division problems by connecting to place value and number facts • continue and create growing patterns, explaining and justifying their reasoning • measure accurately using standard units and tools • calculate perimeter and area of rectangles • classify angles • identify parallel and perpendicular lines • connect 3D shapes with 2D shapes • collect meaningful data, represent it clearly, and interpret it to draw conclusions • conduct chance experiments, identify outcomes, and compare their likelihood using probability language • classify and place everyday events by likelihood (impossible to certain) on a probability number line from 0 to 1.

	Maths
Year 6	By the end of Year 6, students who are proficient in maths, will be able to: • understand decimals up to thousandths • represent concepts using tools such as number lines and arrays • apply place value knowledge to add, subtract, multiply, and • divide whole numbers • find the whole when given a fraction • link fractions to decimal fractions and percentages • generalise growing patterns by finding the rule and use this to make conjectures about further elements • calculate volume, and area, and explain and justify their thinking about the relationships between measurements • use geometric reasoning to classify and compare 2D shapes using their sides, angles, and other attributes • interpret data using tables and graphs, representing information clearly and justifying their conclusions • list the sample space for chance events and calculate the probability of individual outcomes • calculate and check probabilities for simple situations, ensuring the total probability equals 1.
Year 7	By the end of Year 7, students who are proficient in maths, will be able to: • represent and work confidently with large numbers, demonstrating a clear understanding of rounding, place value, and the order of operations • connect multiplication of whole numbers to decimals • apply fractions, decimals, and percentages to real-world problems, explaining and justifying their reasoning • compare, add, and subtract negative numbers using number lines and other representations • distinguish between decimals and negative numbers • form and solve equations and work with algebraic expressions involving any of the four operations • use formulae in contexts of perimeter, area, and volume. • classify triangles, transform 2D shapes, and interpret and communicate their locations • generalise their understanding of geometric concepts • collect and visualise data and interpret measures of central tendency • apply probability concepts to chance-based situations, explaining outcomes and justifying conclusions.

	Maths
Year 8	By the end of Year 8, students who are proficient in maths, will be able to: • represent number relationships with confidence, using factors, multiples, prime factorisation, and basic powers and roots • operate with fractions and decimals and make generalisations, providing evidence of their reasoning • work with percentages and ratios, explaining and justifying their thinking • apply number knowledge to add and subtract expressions involving negative numbers and convert metric units • manipulate, solve, and graph linear equations • calculate the area of parallelograms and trapeziums and solve problems involving the area and perimeter of 2D shapes and volume of 3D prisms • identify and describe parts of a circle • transform 2D shapes on the coordinate plane • connect geometric and measurement concepts to solve problems involving time, angles, 2D and 3D shapes, perimeter, area, and volume • collect and visualise data, and interpret measures of central tendency and spread, using these conclusions to support decision-making • work with probabilities as fractions, decimals and percentages.
Year 9	By the end of Year 9, students who are proficient in maths, will be able to: • represent number relationships using factors, multiples, powers, and roots, including with numbers expressed in scientific notation, and justify their reasoning when applying these concepts • calculate and estimate with rational numbers, including integers • use ratio, proportion, percentages, and rates to solve practical and real-world problems, explaining and generalising their strategies • work with algebraic conventions and apply algebraic thinking to expand and simplify expressions, solve equations, graph linear relationships, and work with inequalities • connect measurement concepts to solve problems involving shapes including circles and Pythagoras' theorem, using small and large metric units appropriately and justifying their solutions • connect geometric concepts to solve problems involving angles on lines and shapes including circles, justifying their solutions • explain their reasoning and justify decisions using measures of central tendency and spread • collect and visualise data and interpret probabilities.

	Maths
Year 10	By the end of Year 10, students who are proficient in maths, will be able to: • apply operations, represent and work with positive and negative numbers • use exponent rules, including with numbers in scientific notation, and explain and justify their solutions • calculate and estimate using rational and irrational numbers • apply ratio, proportion, percentages, and rates to solve practical problems, using reasoning to generalise and make connections between their strategies • demonstrate their algebraic thinking in their ability to expand, factorise, and simplify expressions, and substitute into and solve equations • represent linear equations in tables and graphs, interpreting their features • find unknown lengths in right-angled triangles • calculate the area of circles, and surface area of composite figures, connecting measurement concepts to real-world contexts • use appropriate units, including rates, with appropriate prefixes in the metric system • use the properties of similarity in 2D shapes in calculations • transform 2D shapes by resizing, using any scale factor • collect, present, analyse, and evaluate data, using appropriate visual representations and calculations • interpret analysis and communicate findings • interpret probabilities (both experimental and theoretical) representing information meaningfully and justifying decisions.

Schedule 2
The New Zealand Curriculum

4 Science (Years 0-10)

Purpose statement

Mā te whakaaro nui e hanga te whare; mā te mātauranga e whakaū.

By great thought the house is built; by knowledge it is made firm.

Science is the systematic, dynamic, and evidence-based discipline that builds and organises knowledge through observation, prediction, testing, and analysis of the world around us.

Science fosters students' curiosity and helps them make sense of their everyday experiences and the environments in which they live.

Science provides students with practical skills and ways of thinking that can be used in a wide range of situations. As they progress, they apply disciplinary knowledge and scientific practices together to explain observable phenomena and solve problems in familiar contexts. Students understand how people, ecosystems, and resources are connected. They learn to use scientific knowledge to help them make informed decisions, think critically, and engage with scientific issues that affect people, communities, and the world.

The Science learning area prepares students with the knowledge and practices to access related curriculum subjects for Years 11–13.

Learning area structure

Strands

In Years 0–10 the teaching sequence is organised into two strands:

- **Physical Science** focuses on matter, energy, forces, motion, and Earth and space. It develops students' understanding of how physical systems behave and interact, and how scientific reasoning and modelling are used to explain and predict phenomena.
- **Biological Science** focuses on organisms, body systems, genetics, ecosystems, and biological processes. It develops students' understanding of how living systems function and change, and how scientific knowledge connects to health, sustainability, and biodiversity.

Organisation of the teaching sequence

The teaching sequence is organised into two components: knowledge and practices.

Knowledge sets out the scope of content to be taught. These statements are more expansive than in past curricula because they are specific about how deep to go at each year level. The practices set out the disciplinary skills and applications to be taught. Neither the knowledge nor the practices are written as achievement objectives. They should be read as teaching requirements.

The knowledge and practices relate but are not an exact match. Sometimes practice will connect to more than one knowledge statement. Other times, there will be knowledge statements that do not have an aligned practice. This is because much of the knowledge will be developed and consolidated through explicit teaching or the general learning activities related to this teaching. The practices underpin the ways of working in related disciplinary fields. They are, therefore, specific to the practices of scientists, not to the general practices of teaching and learning.

The direction of the relationship between knowledge and practices is not fixed. Sometimes a teacher will begin by teaching the knowledge then use the practices to consolidate it. Other times the teacher will start by teaching a practice and make explicit links to the knowledge. It is teacher decision-making that establishes the direction of travel between knowledge and practices, makes the knowledge explicit, and brings the teaching sequence alive.

Framing of the knowledge

In the teaching sequence, conceptual focus statements sit above the knowledge and practices to make explicit the key connecting idea that links learning across the sequence. These statements provide coherence and help learners understand the broader scientific concepts being developed.

Framing of the practices

In Phases 1–3 (Years 0–8) there are four main scientific practices that organise what students need to do: Investigate, Evaluate, Communicate, and Apply. At Phase 4 the underlying practices remain but are aligned to the organisational format of Year 11.

- Investigation involves asking targeted questions, systematically planning and conducting a diverse range of investigative method types, and utilising robust measurement techniques to analyse patterns, process data, and model evidence-based scientific explanations.
- Evaluation involves critically examining experimental methods, analysing the validity, accuracy, and inherent bias of data, and constructively critiquing arguments and claims to judge the overall quality and reliability of scientific conclusions.
- Communication involves using scientific vocabulary, standard conventions, and diverse numerical, visual, or literal representations to clearly connect evidence to scientific explanations.
- Application involves using integrated scientific knowledge to make informed, evidence-based decisions, and recognising the evolving nature of scientific knowledge.

There are five investigative methods used in the practice statements:

- Modelling involves the use of physical or digital representations to simulate real-world phenomena. It is used when the subject of study is inaccessible due to scale, such as the Solar System or atomic structures, or is too complex for direct observation. Models serve as conceptual tools to test theories, demonstrate functionality, and predict future outcomes.
- Observing relies on systematic observation using the five senses and scientific instrumentation, such as microscopes, to examine objects and events. Success in this method relies on accurate recording, often through labelled diagrams or tally charts.
- Classifying and identifying is the process of organising objects or events into logical categories based on their specific features. By utilising identification keys and naming systems, scientists can better understand the structural relationships within the natural world.
- Pattern seeking is used to identify correlations and trends within data, particularly in natural environments where variables cannot be strictly controlled. The collection of numerical measurements or counts across a broad range of data points is required to ensure the reliability of conclusions.
- Fair testing is a rigorous experimental design used to isolate and examine the causal relationship between specific variables. A strict protocol must be followed to maintain the integrity of the investigation:
  - Independent Variable: Only one factor is intentionally changed.
  - Dependent Variable: One factor is measured to determine the result.
  - Controlled Variables: All other factors are kept constant to ensure the results are valid and the cause of the effect is clearly identified.

The importance of community context

Teachers enrich the teaching sequence and give it meaning by connecting it to directly relevant and visible examples from the local context: people and places, te ao Māori, and the lives of students and their communities.

It is important to note that while the teaching sequence includes prescribed knowledge and practices, examples and contexts that include an 'e.g.' are illustrative. These examples are intended to provide guidance but not to mandate what is to be taught. Provided the intended knowledge and practices are taught, teachers may substitute alternative examples that better reflect local environments, community, hapū and iwi connections, student interests, teacher expertise, or emerging issues relating to the discipline.

Glossary

To support consistency in understanding disciplinary terminology, please refer to the supplemental glossary provided.

Overview of each phase of teaching

In Phase 1 (Years 0–3), teachers support students to: begin observing and describing their surroundings, fostering foundational scientific knowledge and curiosity through direct, hands-on experiences. Students identify and describe observable features, compare and classify based on shared properties, and recognise simple cause-and-effect relationships, using models to explain familiar phenomena. Students develop science-specific observational skills, sensory exploration, concrete thinking, and communication grounded in facts and evidence.

In Phase 2 (Years 4–6), teachers support students to: ask testable questions, collect evidence, and use simple models to explain what they see. Students test properties, investigate forces and energy transfer, and apply reasoning to explain physical and biological processes. Students identify variables, interpret data, and begin using standard measurement. Across these years, the knowledge and practices lay the foundation for working scientifically through integrated observation, reasoning, and early data handling.

In Phase 3 (Years 7–8), teachers support students to: apply scientific practices with greater structure and precision, carrying out investigations, analysing and interpreting data, and constructing evidence-based explanations of more complex systems. Students design and conduct fair tests and use theory-based models to explain changes in observable systems. Through structured investigations, they find patterns in cell structures, analyse data, and explain ecological relationships using data and diagrams. Students use evidence-based explanation and reasoning, systems thinking, and interdisciplinary connections.

In Phase 4 (Years 9–10), teachers support students to: apply scientific knowledge and practices to increasingly abstract and interdisciplinary contexts. Students engage in independent scientific inquiry and apply model-based thinking to explain relationships. They use evidence to critique claims, model systems, explain interactions across strands, apply algebraic reasoning, evaluate data quality, and construct scientific arguments. Teachers provide opportunities for students to represent chemical reactions using equations, calculate energy efficiency, and analyse motion using Newton's laws and graphical data. Students interpret genetic and environmental influences on traits, model immune responses, and evaluate human impacts on ecosystems using scientific and environmental data.

Capabilities across the phases

Science provides rich opportunities for students to strengthen the capabilities that support scientific understanding, informed decision-making, and engagement with the natural world. By connecting scientific learning to local contexts, people, places, and community experiences, science becomes meaningful and relevant. Through the process of building scientific knowledge, analysing evidence, explaining phenomena, and applying scientific understanding, students develop **communication** as they share ideas and evidence; **collaboration** as they work with others to explore questions; **self-management** as they plan, reflect, and conduct investigations; **problem-solving** as they test explanations and respond to challenges; and **creativity** as they generate and refine solutions. Together, these capabilities enable students to engage confidently with scientific issues and opportunities.

Phase 1 (Years 0–3) teaching sequence

The following examples illustrate the materials, tools, and equipment that can support safe, engaging, and purposeful teaching in Years 0–3. Appropriate use of a range of materials, tools, and equipment will ensure students can access all relevant knowledge and practices within the teaching sequence.

Indicative materials, tools, and equipment
Materials Natural: leaves, feathers, shells, stones, sand, soil samples Processed: paper, cardboard, fabric scraps, plastic containers, rubber bands, balls of various sizes Food-based: flour, sugar, salt, water, oil, vinegar **Tools** Observation: magnifying glasses, hand lenses, torches Measuring: rulers, measuring cups, thermometers, scales Recording: clipboards, pencils, crayons, simple premade charts/tables Manipulating: tweezers, droppers, sieves, funnels **Equipment** Containers: trays, jars, bowls, buckets, tin cans, various plastic bottles Safety: aprons, gloves, goggles Specialist: mirrors, prisms, tuning forks

Physical Science

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
Materials	**Objects are made from materials that have different properties and uses.**					
	Objects • Objects are made from materials (e.g. wood, metal, plastic, glass, fabric, rock). • Materials can be used on their own or combined to make objects. • Materials have observable properties that can be identified and compared (e.g. shape, texture, colour, hardness, flexibility) (see Year 1 Technology: Materials and Ingredients).	**Observing materials** • Materials take up space. • Materials can be natural or manufactured (made by humans). • Materials such as wood, metal, plastic, glass, brick, rock, paper, rubber, and cardboard respond in different ways when they are bent, stretched, or handled. • Materials can be cut, broken, and worn down into smaller fragments. These smaller parts remain (e.g. sand, breadcrumbs, glass shards).	**Material properties** • Flexible materials can be easily bent or twisted, especially when thin (see Year 3 Technology: Materials and Ingredients). • Elastic materials can be stretched or bent, and they return to their original shape (see Year 2 Mathematics: Measurement). • Rigid or hard materials are usually harder to bend, stretch, or break. • Brittle materials do not bend easily and tend to break or shatter when bent or hit. • Absorptive materials soak up liquids, while waterproof materials do not.	**Investigate by:** • Observing properties of materials using multiple senses. • Classifying materials based on their properties. **Communicate by**: • Using technical language to describe materials and their properties (e.g. glass is smooth).	**Investigate by:** • Predicting and testing how materials respond to manipulation based on their physical properties. **Communicate by:** • Using a table to present findings from the investigation.	**Investigate by:** • Measuring change in size of materials when they are stretched (standard or non-standard units). • Comparing the measurement of materials when they are stretched and non-stretched. **Apply by:** • Using evidence from material properties, explain their suitability for specific purposes.
Matter Interactions and Energy	**Light and sound travel and interact with materials.**					

	Light and shadow
	• Light can come from multiple sources.
	• Darkness is the absence of light.
	• Shadows are formed when light is blocked by an object.
	• It is dangerous to directly observe the Sun.
	Sound
	• Sound can be generated by shaking or vibrating materials.
	• The volume of a sound is how loud or quiet it is.
		Properties of sound
		• Sound travels through materials.
		• Sound causes materials to vibrate.
		• Louder sounds are made by larger vibrations.
		• Frequency describes how fast a sound vibrates (e.g. a whistle has a higher frequency than a drum).
		• Materials affect the volume and clarity of sound as it travels.
		• How sound travels through a material depends on the material's properties (e.g. thickness, hardness, stretchiness, surface texture).
			Properties of light
			• Light travels from a source and is reflected, refracted, or absorbed by materials.
			• The Sun is a source of light; the Moon is not (it reflects light from the Sun).
			• Objects appear smaller in a field of view when they are viewed from further away.
			• Materials may be opaque, translucent, or transparent to light:
			  ○ Opaque materials block light because they reflect or absorb it.
			  ○ The light opaque materials reflect gives objects their colour (e.g. a red object reflects red light).
			  ○ Translucent materials let some light through.
			  ○ Transparent materials let most light through.
				Investigate by:
				• Observing how shadows change in size, shape, and position when the light source or object moves, using informal measures (e.g. hand spans, comparative sizing).
				• Observing cause-and-effect relationships between changes in physical actions on a material and changes in the resulting sound.
					Investigate by:
					• Using simple tests to provide evidence that sounds are produced by vibrations (e.g. speaker with rice on it, rubber bands across a tissue box, vibrating strings).
					• Comparing evidence of how sound is heard and felt by different people.
					• Using senses to recognise changes in volume and clarity when sound travels through different materials (e.g. pūtātara and kōauau (traditional Māori instruments), tapping a bowl filled with air compared with water).
						Investigate by:
						• Classifying objects as opaque, translucent, or transparent (e.g. hold a variety of objects in front of light and group them based on observations).
						Communicate by:
						• Making representations using labels and arrows to show how changes in the position of a light source influence shadow length and direction (e.g. the Sun at different times of day, holding a torch at different distances and angles).

Motion and Forces	**Pushes and pulls affect the movement of all objects.**					

		Push and pull
		• A force is a push or pull.
		• Pushes and pulls can start or stop movement.
		• Pushes and pulls can change how an object moves (e.g. faster, slower, change direction).
		• Objects can move in different ways, including rolling, sliding, gliding, bouncing, spinning and falling.
			Moving objects
			• Pushes and pulls are interactions between objects that can cause one or more of those objects to change their movement or shape.
			• An object that is not moving begins to move only when a push or a pull act upon it.
			• A push or pull can make an object start moving, stop moving, change speed, or change direction.
					Investigate by:
					• Predicting and testing how the size (e.g. strength or weakness) of a push or pull affects the movement of an object.
					Communicate by:
					• Recording observations of changes in speed and direction (e.g. faster, slower, spinning).
						Investigate by:
						• Observing patterns in the movement of objects through repeated testing of how:
						  ○ objects change shape in response to pushes or pulls, depending on the properties of the material
						  ○ the shape of an object affects its motion when the same force is applied.

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
			• A stronger push or pull can cause a larger change in how an object moves. • An object's movement is affected by its shape, its surface texture, and the surface it moves across (e.g. carpet, concrete) or through (e.g. air, water).			• Pulling the same object over different surfaces and different objects over the same surface. **Evaluate by:** • Identifying similarities and differences in an object's movement, or shape changes, across multiple tests. **Communicate by:** • Explaining how the surface characteristics of objects influence their motion using evidence.

Biological Science

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
Organism Diversity	**Organisms live in diverse ways including how they grow and feed.**					
	Life • All living things are organisms. • There are a wide variety of organisms, including plants, animals, fungi, and bacteria. • Plants on the land exist in many forms, including grasses, ferns, and trees. • Animals include major classes such as fish, amphibians, reptiles, birds, insects, and mammals. • Fungi are living organisms that are different from plants and include mushrooms. Note: Many fungi are toxic to mammals and should not be handled.	**Life cycles** • Different organisms have different life cycles (e.g. butterflies, frogs, humans, broad beans, kōwhai trees). • Animals, including humans, are born or hatch from eggs, grow into adults, and reproduce. • Plants grow from seeds, mature, and reproduce. • Offspring often resemble their parents but are not exactly the same as them. • Organisms eventually die.	**Animal feeding diversity** • Animals show diversity in feeding methods and structures related to diet: ○ Herbivores eat plants or algae and often have structures suited to grinding, scraping, or breaking down plant material. ○ Carnivores eat other animals and commonly have structures such as sharp teeth, beaks, or piercing mouthparts used for cutting or tearing animal tissue. ○ Omnivores eat both plants and animals and typically have a combination of feeding structures. ○ Some animals have highly specialised beaks (e.g. kiwi and tōrea (oystercatcher)) or mouthparts that are suited to specific food sources (e.g. mosquitoes).	**Investigate by:** • Carrying out a survey of organisms in a local space, through observation and non-standardised sources of information (e.g. pūrākau, a school journal article). **Communicate by:** • Sharing findings (e.g. labelled diagrams, simple scientific drawings (e.g. clear outlines, no colour, labelling), tally chart, or pictograph).	**Investigate by:** • Observing the life cycle of an organism (e.g. tomato plant, monarch butterfly). • Finding similarities and differences in the life cycles of different organisms (e.g. eggs to caterpillars to butterflies, eggs to chicks to birds). **Communicate by:** • Making representations to show a life cycle (e.g. using arrows, diagrams).	**Investigate by:** • Predicting feeding methods of animals based on body parts (e.g. teeth, jaw size, snout or beak length, tongue shape). **Communicate by:** • Organising information (e.g. Venn diagrams, tables) about herbivores, carnivores, and omnivores by relating body structures to the food they consume.
Life Processes	**The human body senses, interacts with, and obtains resources from the environment for survival.**					
	Human body basics • The human body takes in air, food, and water to stay alive, move, and grow. • Eating and drinking move food and water into the body through the mouth. • The body clears materials it does not need; air is breathed out, and urine and faeces leave the body.	**Breathing, moving, and sensing** • Muscles contract and relax to move body parts (see Year 2 Health and Physical Education: The Moving Body). • When breathing, the ribcage expands outward as muscles contract, allowing air to enter the lungs through the nose and mouth, and collapses inward as muscles relax, pushing air out. • The human brain senses stimuli (e.g. light, temperature differences, contact) via the sense organs (e.g. eyes, ears, nose, skin).	**Nutrition** • Humans require nutrients to support movement, growth, and repair. • For humans, a healthy diet consists of a balanced range of nutrients from different foods, including: ○ carbohydrates (e.g. in vegetables, grains) ○ fats (e.g. in oils, meats, seeds) ○ proteins (e.g. in meats, nuts) ○ vitamins and minerals (e.g. in fruits, vegetables, meats, nuts, seeds) ○ water (see Year 3 Health and Physical Education: Body Care).	**Communicate by:** • Using labels and arrows to represent how food, water, and air move into and out of the human body.	**Investigate by:** • Observing how stimuli are received by each sense organ (e.g. light and hard touch, strong and weak smells, different temperatures).	**Investigate by:** • Classifying the nutritional composition of a variety of everyday food items (e.g. potatoes contain carbohydrates, nuts contain protein). **Apply by:** • Constructing meal options based on balanced nutritional content.
Ecosystems	**Organisms interact with each other and share the resources of a habitat.**					
		Living together • The place where an organism lives is called its habitat (e.g. stream, beach, forest). • There are many different habitats in New Zealand.	**Food chains** • Plants produce their own nutrition using sunlight, water, and carbon dioxide, and form the starting point of a food chain. • Nutrition is transferred between organisms through nutrition (feeding) relationships (e.g. grass → rabbit → hawk).		**Investigate by:** • Systematically observing simple habitats, recognising the types and approximate numbers of organisms in a local habitat.	**Communicate by:** • Constructing a model (e.g. diagram, diorama) of a food chain. Note: Food webs are not appropriate for this level.

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
			• Food chains help explain how organisms in an ecosystem are connected and rely on one another for survival (e.g. changes to one organism affect others).			

Phase 2 (Years 4–6) teaching sequence

The following table presents a list of examples to illustrate the materials, tools, and equipment that can support safe, purposeful, and increasingly complex teaching in Years 4–6. Appropriate use of a range of materials, tools, and equipment will ensure students can access all relevant knowledge and practices within the teaching sequence.

Indicative materials, tools, and equipment
Materials Solids and liquids: ice cubes, salt, sugar, sand, cooking oil, water, vinegar Mixtures: soil samples, salt water, baking soda and vinegar, flour and water paste Magnetic: iron filings, paper clips, magnets Conductive and insulated: copper wire, aluminium foil, plastic, rubber Transparent and opaque: glass, plastic sheets, cardboard, fabric **Tools** Measuring: thermometers, rulers, measuring jugs, scales, timers Testing: magnets, sieves, filters, a simple circuit setup (e.g. bulb, battery, wires) Recording: notebooks, pencils, observation charts, digital cameras Manipulating: tweezers, droppers, stirring rods, funnels **Equipment** Containers: trays, jars, bowls, buckets, tin cans, various plastic bottles Safety: aprons, gloves, goggles Energy and circuits: batteries, wires, bulbs, switches, buzzers Light and sound: torches, mirrors, prisms, tuning forks, water bowls Simple machines: pulleys, ramps, levers (e.g. ruler and eraser setups)

Physical Science

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
Materials	**Matter has measurable properties and can undergo physical and chemical changes that rearrange matter.**					

	States of matter
	• Matter exists in different states:
	  ○ A solid is a state of matter that has a definite shape and volume. Powders are granular solids and can flow and be poured, like liquids.
	  ○ A liquid is a state of matter that has a definite volume but no definite shape. It flows and takes the shape of the container it is in.
	  ○ A gas is a state of matter that has neither definite shape nor definite volume. It flows easily and expands to the size of the container it is in.
	• Matter undergoes a physical change when its state or form changes, but no new substance is formed.
	• Matter can change state if heated or cooled (e.g. melting, freezing, condensation).
	• At sea level, pure water boils at 100°C and freezes at 0°C.
		Volume and density
		• Matter is anything that has mass.
		• Mass is the amount of matter in an object, measured in units such as grams (g) and kilograms (kg).
		• Volume is the amount of space a solid, liquid, or gas takes up and can be measured in millilitres (mL).
		• Volume is measured in cubic metres (m^3) or litres (L).
		• Objects may have the same volume but different masses and vice versa.
		• Density is an object's mass divided by its volume.
		• The density of an object determines whether it will float or sink in another material. For example:
		  ○ less dense materials will float on more dense materials (e.g. foam on water, helium balloons in air)
		  ○ more dense materials will sink in less dense materials (e.g. coins in water).
		(See Years 5–6 Mathematics: Measurement)
			Chemical change
			• A chemical change occurs when matter is rearranged to form new substances with different properties (e.g. an egg cooking, lighting a match).
			• In a chemical reaction, reactants are changed into products, which are new substances formed by the reaction (e.g. cake batter forms a baked cake).
			• Evidence of chemical change includes formation of gas (bubbles), formation of solids (precipitates), colour change, and temperature change (hotter or colder).
			• Many chemical changes are difficult to reverse (e.g. baking, corrosion), although some can be reversed under specific conditions (e.g. charging a battery).
			• Chemical reactions occur in both living (e.g. digestion) and non-living systems (e.g. engines).
			• Humans use chemical changes for a range of purposes (e.g. cooking, combustion, manufacturing).
				Investigate by:
				• Testing simple predictions about changes of state by heating and cooling matter (e.g. melting and setting chocolate), using standardised measurements.
				Communicate by:
				• Representing results with simple descriptions, graphs, or tables.
					Investigate by:
					• Measuring mass and volume accurately using scales, measuring cylinders, and other suitable equipment.
					• Making and testing predictions of how materials float or sink in water.
					Evaluate by:
					• Considering the limitations of measuring equipment and procedures when carrying out investigations.
					Communicate by:
					• Reporting measurement information using standard units.
						Investigate by:
						• Systematically recording observations of chemical changes.
						• Identifying evidence of chemical change (e.g. bubbling, colour change, temperature change).
						Apply by:
						• Explaining the use of chemical changes in everyday contexts (e.g. cooking, combustion, digestion, manufacturing).

Matter Interactions and Energy	**Humans use the transfer of thermal energy and electric charge through materials for a range of purposes.**					
	Temperature • Temperature is a measure of how hot a substance is. It can be measured using thermometers, usually in degrees Celsius (°C) (see Year 4 Mathematics: Measurement). Note: Students at this level are not expected to know that temperature is a measure of the average kinetic energy of the particles in a substance.	**Heat** • Thermal energy comes from many sources (e.g. the Sun, fire, friction, electricity). • Thermal energy moves from warmer materials to cooler materials, not the other way around. • Thermal energy continues to transfer between materials until they both reach the same temperature. • Light can warm objects when it shines on them because some of the light is absorbed and is transformed into thermal energy.	**Simple circuits** • A simple circuit is a closed loop that connects a power source, wires, and a load (e.g. lightbulb, buzzer). • A switch opens or closes a circuit to control the movement of electric charge. • Electric charge moves through a circuit via metal wires and other components. • Electrical components are represented using standard symbols within circuit diagrams (see Year 7 Technology: Systems Thinking).	**Investigate by:** • Measuring temperature accurately using a thermometer. • Predicting and then measuring the temperature of substances. **Evaluate by:** • Reviewing how accurate temperature measurement is (e.g. comparing different student results, using different thermometers).	**Investigate by:** • Asking testable questions about thermal energy transfer. • Selecting questions that can be tested in the classroom (e.g. How long does it take for ice to melt on different materials?). • Controlling conditions (variables) when measuring temperature change of a material. **Communicate by:** • Using evidence to explain everyday examples of thermal energy transfer (e.g. hot and cold drinks, shaded areas). Note: Safe practices must be assured through supervision and careful management of heat and light sources.	**Investigate by:** • Testing whether a simple circuit setup is closed when components are varied. **Communicate by:** • Using standard symbols for components to draw circuit diagrams.

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
Motion and Forces	**Forces act on objects and can change their motion in predictable ways.**					
	Contact and non-contact forces • Heavier objects require more force than lighter objects to start, stop, or change motion. • Slopes, ramps, and wheels reduce the force needed compared with lifting or dragging. • Contact forces act when objects touch. Non-contact forces act at a distance. • Magnetic force is a non-contact force that can attract or repel. • Magnets have north and south poles. Unlike poles attract and like poles repel. • Magnets attract some metals (e.g. iron, nickel), but not all metals. • Gravity is a non-contact force of attraction between objects.	**Forces that oppose motion** • Weight is the force due to gravity acting on the mass of an object. • Under the same gravity, a larger force is needed to change the speed, direction, or shape of an object with a greater mass. • Friction is a force that opposes the movement of one surface over another when they are touching. • Friction can cause moving objects to slow down or stop. Its degree depends on the types of surfaces in contact. • A fluid is a liquid or gas that can flow. • When an object moves through a fluid, the fluid opposes the object's motion (e.g. air resistance, water resistance). Note: Motion should be described using observations (e.g. faster changing of direction). Note: Mass units expected (kg, tonne); weight units (N) not expected.	**Representing forces** • A force has both a size and a direction. • Forces can be represented by using arrows (direction and relative size) and free-body diagrams. • A rigid body is an object that does not change shape when forces act on it. • When forces of equal size act in opposite directions on the same rigid body, the forces cancel and do not change the object's motion. • A lever is a rigid bar that turns on a fixed point (called the pivot) and can be used to lift or move an object (e.g. a crowbar). • On a lever, applying a force farther from the pivot requires less force to move an object than applying the force closer to the pivot. (See Year 7 Technology: Physical Systems).	**Investigate by**: • Following a method to gather data (e.g. time, distance) about how objects move on slopes and ramps. • Exploring how non-contact forces (e.g. magnetism, gravity) affect the movement of objects, using observations of changes in direction and speed. **Evaluate by:** • Checking how well a method was followed (e.g. any changes when carrying out the method). **Apply by:** • Find everyday life examples of how humans use magnets.	**Investigate by**: • Identifying variables (e.g. friction, surface, mass, applied force) when carrying out tests of forces that oppose motion. • Observing how objects move through air or water (e.g. dropping objects in air vs water) and identifying variables that can be changed and controlled. **Evaluate by:** • Comparing the consistency of test results to determine how well variables were controlled. **Apply by:** • Identifying how friction is used (e.g. knobbly tractor tyres on mud, brakes on a bike) or overcome (e.g. smoothed surface of a slide, greased hinges on a swing) in everyday life.	**Investigate by**: • Selecting variables to test how length of a lever affects how a force is applied (e.g. size of object, shape of the object, distance from pivot). **Communicate by:** • Using simple free-body diagrams with force arrows to model the direction and relative size of common forces acting on everyday objects (e.g. gravity, friction). **Apply by:** • Identifying levers in everyday life and how they are used to overcome force to solve problems (e.g. tin lids, turning soil).
Earth and Space	**Humans have developed models of the natural world by observing patterns and gathering evidence, enabling us to understand, explain and predict natural phenomena.**					

	Sun and Earth
	• Earth is roughly spherical.
	• Earth rotates on its axis once every 24 hours.
	• Galileo Galilei used evidence, such as the phases of Venus, that supported the idea that the Earth orbits the Sun.
	• Earth takes approximately 365 and one quarter days to complete one full orbit around the Sun.
	• The Sun appears to rise in the eastern part of the sky and set in the western part of the sky each day because Earth rotates towards the east.
	• As the Sun's position in the sky changes during the day, the length and direction of shadows change.
	• The side of Earth facing the Sun receives sunlight and experiences daytime.
	• The side of Earth facing away from the Sun does not receive sunlight and experiences night-time.
	• Observable patterns on Earth are caused by the movement of Earth in relation to the Sun.
		Seasonal cycles
		• Earth is tilted on its axis by about 23.5 degrees.
		• As Earth orbits the Sun, its tilt causes different regions of Earth to receive more or less direct sunlight at different times of the year.
		• Changes in the angle and duration of sunlight cause seasonal patterns.
		• Seasons are associated with predictable changes in temperature and the length of daylight.
		• Matariki is a cluster of stars that becomes visible in the eastern morning sky in mid-winter in New Zealand.
		• The rising of Matariki is used by many iwi as an indicator of seasonal change and the beginning of a new year.
		• Puanga, also known as the star Rigel, rises shortly before Matariki and is used as a seasonal indicator in some regions.
			Earth's water
			• The hydrosphere is all the water on the surface of Earth.
			• Water regularly moves from one store to another (e.g. changing location or state).
			• Clouds are a store of water in the atmosphere. This water can be liquid droplets or solid ice crystals.
			• Water is also present in the air as an invisible gas called water vapour.
			• Most of the water on Earth is seawater, which is not drinkable due to its high salt content.
			• Only a small proportion of Earth's water is fresh water that humans and other organisms can consume.
			• Fresh water is also stored on Earth's surface, including glaciers and ice caps, rivers and lakes.
			• Humans obtain most of their fresh water from rivers, lakes, and groundwater sources (e.g. aquifers and wells).
			• Groundwater is fresh water stored underground in spaces within soil and rock, mainly within rock layers called aquifers.
				Investigate by:
				• Observing and recording data about the Sun's movement across the sky over a day using fixed reference points (e.g. landmarks or compass directions at different times).
				Communicate by:
				• Modelling the relative positions and movements of the Sun and the Earth to explain:
				  ○ day and night
				  ○ apparent movement of the Sun across the sky as viewed from Earth
				  ○ Earth's orbit around the Sun.
				Note: The Sun's path changes throughout the year, but the focus is on making consistent observations and recording data.
					Investigate by:
					• Observing patterns in seasonal cycles (e.g. regular observations of the height of sun, provided data on changes in day length, different constellations visible at different times of the year).
					Communicate by:
					• Interpreting a model of the Sun's angle relative to the Earth's surface.
					• Modelling how the Earth's tilt causes different daylight hours.
						Investigate by:
						• Using data (e.g. from a weather service) to analyse changes in surface and groundwater levels (e.g. snowmelt or seasonal rainfall differences, groundwater extraction by humans).
						Communicate by:
						• Representing (e.g. maps, scaled diagrams, pictograms, simple graphs) quantities and the distribution of water on Earth.
						Apply by:
						• Calculating household water use from data and finding where the greatest reductions in water use can be made.

Biological Science

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
Organism Diversity	**Organisms inherit traits through reproduction. There is more diversity between species than within species.**					

	Reproduction
	• In animals, the young develop inside an egg that is laid and later hatches, or they develop inside the body of the female and are born.
	• Mammals have young that develop inside the female and are born alive, except for monotremes (echidnas and platypuses), which lay eggs.
	• In the early stages of life, infant mammals gain nutrition from milk produced by the female's mammary glands.
	• Most plants reproduce by producing seeds, which germinate and grow into new plants.
	• Mosses and ferns produce spores which germinate and grow into new plants.
	• Fungi reproduce by producing spores, which germinate and grow into new fungi.
	• Some organisms produce many offspring (e.g. wētāpunga, mice), while others produce few (e.g. humans, kiwi).
	• Some organisms can reproduce from parts of themselves (e.g. potato offcuts, stem cuttings).
	• Flowers are specialised reproductive structures where pollination and fertilisation occur. These processes lead to the formation of seeds.
	• After fertilisation, fruits develop from flowers and contain seeds.
	• Seeds contain stored nutrients, require water to germinate, and are dispersed using specialised structures that support dispersal (e.g. fleshy fruits eaten by animals, wings, hooks).
	Note: Students at this level are not expected to understand the r/K model.
		Taxonomy
		• The scientific classification system groups organisms based on shared features and their evolutionary relationships.
		• A classification key allows organisms to be identified and classified using observable features.
		• Plants are classified by their structures, not by habitat. Examples include:
		  ○ flowering plants (e.g. grasses)
		  ○ cone-bearing plants (e.g. kauri)
		  ○ ferns and mosses.
		• Algae are a distinct group, separate from plants. They lack true roots, stems, or leaves.
		• Animals are classified as vertebrates or invertebrates.
		• Vertebrates include fish, amphibians, reptiles, birds, and mammals.
		• Invertebrates include molluscs, worms, spiders, and insects.
		• Microorganisms are very small and can only be observed using a microscope.
		• Fungi are a diverse group of organisms that include mushrooms, moulds, and yeasts, each with distinct structures.
		• Fungi are neither plant nor animal.
		Note: Many fungi are toxic to animals and should not be handled.
		• Bacteria are microorganisms and may be beneficial, neutral, or harmful to humans (e.g. disease causing).
		• A species is a group of organisms that can reproduce together and produce offspring that can also reproduce.
		• Every identified species has a scientific name based on a shared naming system (e.g. *Homo sapiens*).
		• Classification includes organisms that are now extinct, showing that life on Earth has changed over time (e.g. moa).
		• Lucy Moore was a New Zealand botanist who contributed to the classification and identification of New Zealand plant species.
			Inheritance and variation
			• A trait is a feature that can be observed (e.g. fur colour, leaf size, or beak shape).
			• Some traits fall into clear groups (e.g. flower colour), while others show a wide range (e.g. height).
			• The expression of traits is also influenced by environmental factors (e.g. constant high winds can cause trees to grow bent).
			• Offspring inherit characteristics from their parents.
			• Offspring within a species are similar to their parents and each other, but not exactly the same.
			• Variation refers to differences between individuals in a population (e.g. shell colours among snails).
			• Some variations in traits can affect how well an organism survives and reproduces in its environment.
			Note: At this stage, students are not expected to understand different types of reproduction or genetic concepts such as DNA or genomes.
				Investigate by:
				• Dissecting flowers or fruit to identify reproductive structures.
				• Classifying seeds by their structures for dispersal (e.g. hooks, wings, fleshy fruits).
				Communicate by:
				• Constructing a scientific drawing of dissected flowers or fruit (e.g. drawing what you observe to scale, using pencil, clear outlines, no shading, correct labelling, title, and magnification).
					Investigate by:
					• Designing a simple classification key, identifying organisms into distinct groups using observable features (e.g. types of plants).
					• Observing microorganism changes within a closed system (e.g. changes in bread in a sealed plastic bag or Petri dish).
						Investigate by:
						• Collecting and recording data on specific traits within a plant species (e.g. leaf size, shape, and colour on a Pōhutukawa tree).
						Communicate by:
						• Presenting information (e.g. histogram) on the distribution of traits within a species, drawing on collectively pooled data.

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
Life Processes	**Body systems work together to enable movement, digestion, and circulation to be carried out.**					
	Support and movement • Animals with a vertebral column are vertebrates. Animals without one are invertebrates. • Most animals are relatively small invertebrates. In some aquatic invertebrates, water helps support the body. • Vertebrates have internal skeletons and muscles that work together to protect internal organs and enable movement. • In humans, the skeleton follows a body pattern shared by other vertebrates, including a skull, spine, ribcage, pelvis, and limbs that consist of one upper bone, two lower bones, and digits. • Some invertebrates have external skeletons (e.g. exoskeletons in animals like the wētā, shells on molluscs). • Some invertebrates have no rigid skeleton (e.g. slugs, jellyfish). • Plants have structural features that provide support (e.g. trunk, branch, stem), and woody plants can grow taller than non-woody plants.	**Digestion in humans** • Digestion begins in the mouth, where teeth mechanically break food into smaller pieces and saliva begins chemical digestion. • Digestive enzymes are chemicals made by the body that break food molecules into smaller substances during digestion. • Food is swallowed and moves through the oesophagus to the stomach, where digestion continues. • In the stomach, mechanical churning and stomach acid help break down food and support the action of digestive enzymes. • Digestion continues in the small intestine, where enzymes complete the breakdown of food into nutrients. • Nutrients are absorbed in the small intestine and used by the body to stay alive, move, and grow. • Beneficial bacteria in the digestive system help break down some substances and support digestion and health. • Material that cannot be absorbed passes into the large intestine, where water is absorbed. • Waste remaining after digestion is stored in the rectum and excreted from the body through the anus.	**Circulation and nutrient transport in humans** • Digested nutrients and water are absorbed from the intestines into the body, mainly into the bloodstream. • Blood is transported around the circulatory system of the body through blood vessels by the pumping action of the heart. • Arteries carry blood away from the heart to the rest of the body. • Veins carry blood back to the heart from the body. • Capillaries are very small blood vessels found in tissues, where substances move between the blood and body cells. • Digested nutrients are used as fuel for movement and warmth, and as building blocks for repair, growth, and other life processes. Note: Detailed anatomical knowledge such as the names of heart chambers, valves, and formal classification of cell types are not required.	**Communicate by:** • Using models or visual representations to connect structural features of support and their function.	**Communicate by:** • Constructing scientific representations (e.g. model, diagram) of the human digestive structures to show the link to their function.	**Evaluate by:** • Discussing the strengths and limitations of different representations or models to communicate particular aspects of the circulatory system (e.g. an animation can show blood flow and heart function but may make it harder to see all structures at once).
Ecosystems	**Habitats are places where organisms live, interact with other organisms, and obtain the resources they need for survival.**					
	Habitats • A habitat provides an organism with what it needs to live and grow (e.g. water, nutrition, air, shelter). • Most habitats have many kinds of organisms in them (e.g. insects, birds, plants in a garden). • Organisms that live in the same habitat often use the same resources (e.g. plants as sources of nutrition or shelter, water from the same place). • Organisms in a habitat interact with one another in different ways (e.g. spiders catching insects). • Jane Goodall observed chimpanzees interacting with each other and their natural habitat, which improved our understanding of animal behaviour.	**Food webs** • Food webs are feeding relationships that describe how nutrition moves between organisms within a habitat. • Producers are organisms, usually plants or algae, that make their own nutrition using light and materials from their habitat (e.g. water and minerals from the soil). • Consumers are organisms that obtain nutrition by eating plants or other organisms.	**Habitat features** • Taiao is the natural world that nurtures, sustains, and connects all living things. • Habitats differ in observable and measurable physical features (e.g. water availability, sun exposure, temperature). • Habitats with differing physical features tend to host different organisms (e.g. forests support trees and birds, while beaches support crabs and coastal plants). • Similar physical features in different places tend to support specific groups of organisms (e.g. damp, shaded locations usually host fungi, mosses, and lichens). (See Year 6 Social Sciences: Global Biomes).	**Investigate by:** • Predicting how the organism uses the habitat (e.g. sheltering under logs, feeding on kawakawa). • Gathering information about organisms in a habitat from observations and non-standardised sources (e.g. pūrākau, a school journal article). **Communicate by:** • Representing observations of organism habitat use (e.g. diagrams, drawings, pictographs, simple maps).	**Investigate by:** • Observing organisms within a habitat and how they each use available resources (e.g. shelter, food) to support survival. **Communicate by:** • Representing feeding relationships in a habitat using a food web.	**Investigate by:** • Systematically observing and recording data (e.g. using transect lines) to describe observable physical features of habitats (e.g. leaf litter, rock pools), and the organisms that live there. • Predicting the habitat that an organism may be found based on the resources they need for survival. **Communicate by:** • Using visual representation (e.g. graphs, tables) to organise information about habitats based on their physical features (e.g. water availability, sun exposure, temperature). **Apply by:** • Using scientific knowledge of habitats to design a simple garden based on the conditions plants need to thrive.

Phase 3 (Years 7–8) teaching sequence

The following examples illustrate the materials, tools, and equipment that can support safe, evidence-based, and increasingly specialised teaching in Years 7 and 8. Appropriate use of a range of materials, tools, and equipment will ensure students can access all relevant knowledge and practices within the teaching sequence.

Indicative materials, tools, and equipment
Materials Pure substances and mixtures: salt, sugar, sand, iron filings, copper sulphate, baking soda, vinegar Soluble and insoluble: powdered drink mix, oil, flour, chalk Conductive and insulating: copper wire, graphite, plastic, rubber Magnetic and non-magnetic: steel nails, aluminium foil, plastic lids Transparent and refractive: glass blocks, water, plastic lenses **Tools** Measuring: thermometers, multimeters, rulers, measuring cylinders, scales, timers Testing: magnets, a simple circuit setup (e.g. bulb, battery, wires), sieves, filters Recording: science notebooks, graph paper, digital tablets, cameras Manipulating: spatulas, droppers, stirring rods, tweezers **Equipment** Containers: beakers, test tubes, flasks, trays Safety: goggles, gloves, aprons Light and sound: torches, mirrors, prisms, lenses, tuning forks, sound meters Microscopy: basic compound microscopes, prepared slides Modelling: molecular model kits, particle model diagrams

Physical Science

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
Materials	**All substances are made of particles, and their arrangement and interaction can change.**			
	Particle model and states of matter • All matter is made of sub-microscopic particles. • In solids and liquids, particles are held close together by attractive forces. In gases they are far apart with only weak attractions. • Most matter exists as solids, liquids, and gases. • The particle model explains the properties of each state based on particle arrangement, spacing, and movement. • Changes of state occur when thermal energy is added to or removed from a substance. • Changes of state include melting, freezing, evaporation, condensation, sublimation, and deposition. • When substances are heated, particles move faster and can overcome attractive forces. • Materials typically expand when thermal energy increases and contract when thermal energy decreases. • Most materials are denser as solids than as liquids (e.g. wax, iron). • Water expands when it freezes because its particles form a fixed arrangement with gaps that keep them farther apart than in liquid water, so solid water is less dense than liquid water. • Reversible physical changes affect how particles are arranged and the distance between each particle, but do not alter the size, shape, or type of the particles themselves. • Mass is conserved during changes of state.	**Mixtures** • Mixtures are physical combinations of two or more substances that are not chemically joined together and retain their individual chemical properties. • Mixtures can be made of the same or different states of matter. • Mixtures can be separated (e.g. particle size or density) by settling and decanting, sieving, filtration, or evaporation. **Concentration and solubility** • Solutions are mixtures formed when a soluble substance (solute) dissolves in a solvent (e.g. salt and water). • Concentration is the amount of a solute present in a certain volume of solution. • A saturated solution contains the maximum amount of solute that can dissolve at a given temperature; excess solute remains as a solid. • Suspensions are mixtures in which insoluble solid particles are dispersed in a liquid (e.g. flour or sand in water). • Chromatography separates substances in a mixture based on differences in solubility and on affinity for the stationary phase.	**Investigate by:** • Planning and conducting an experiment to test how thermal energy impacts on changes of state. **Communicate by:** • Using models and representations of particles to explain the changes of state observed in the investigation. **Apply by:** • Identifying everyday situations where changes of state can lead to problems (e.g. water bottle in the freezer, icy roads, condensation on windows).	**Investigate by:** • Planning and conducting a method to separate a mixture. • Systematically making solutions of various concentrations and observing differences (e.g. colour, viscosity, opacity). • Using chromatography to separate substances within a mixture (e.g. coloured ink, plant pigments). **Evaluate by:** • Analysing how effective a method was at achieving its intended outcome (e.g. separating a mixture).
Matter Interactions and Energy	**Materials absorb, reflect, transmit, and respond to light and heating in predictable ways.**			
	Material properties and thermal energy • Kinetic energy is the energy associated with motion. • Temperature is a measure of the average kinetic energy of the particles in a substance. • Thermal energy is the energy associated with the motion and interactions of particles. • Thermal energy is transferred by conduction, convection, and radiation. • Conduction is the transfer of thermal energy through a material by interactions between particles, without the material itself moving. • Thermal conductivity measures how effectively a substance transfers thermal energy by conduction. • Insulating materials have low thermal conductivity.	**Behaviour of light** • Everything we see is either a light source or reflected light. For an object to be visible, light must travel from a light source to the object, to the eyes. This occurs when light travels from a source directly to the eyes or when it reflects off objects and then reaches the eyes. • Ibn al-Haytham contested Plato's understanding of behaviour of light. • When an object appears to be reflected (e.g. in a mirror or water), light has travelled from a light source to the object, then to the reflective surface, then to the eyes. • Refraction of light occurs when light changes direction as it passes from one medium to another (e.g. from air into water).	**Investigate by:** • Designing and conducting a fair test to determine the thermal conductivity in different materials for a specific application (e.g. insulation). **Apply by:** • Making decisions on which materials to use for insulation based on thermal conductivity (e.g. food, shelter, clothing).	**Investigate by:** • Designing and carrying out simple investigations to explore how light travels and changes direction through reflection and refraction by changing conditions and observing the effects (e.g. using mirrors or changing the angle as light passes between water and air). **Communicate by:** • Drawing the path of light as it interacts with different surfaces and materials using scientific conventions.
Motion and Forces	**Speed describes how fast an object moves. An object's motion is determined by the force applied to it.**			
	Speed • Speed describes how fast an object moves. • Speed is defined as the distance travelled per unit of time.	**Balanced and unbalanced forces** • Forces acting on an object are balanced when they cancel each other, meaning the net force on an object is zero. • When forces are balanced, an object's motion does not change.	**Investigate by:** • Measuring distance and time values from everyday phenomena (e.g. walking, falling objects). • Calculating the speed of moving objects.	**Investigate by:** • Using free-body diagrams to predict the motion of an object.

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	• Speed is calculated by dividing distance by time. • Speed is reported using units such as metres per second (m/s) or kilometres per hour (km/h). • Speed can remain constant, or it can change. • Motion can be compared using measured speeds. • Kinetic energy is associated with motion.	• Forces acting on an object are unbalanced when they do not cancel. • When an unbalanced force acts on an object, the object's motion changes. • A change in motion may be a change in speed, a change in direction, or both. • Objects with greater mass require larger unbalanced forces to produce the same change in motion as objects with smaller mass. • A seesaw is a type of lever with forces acting on both sides of a pivot. • A seesaw is balanced when the turning effects of the forces on each side cancel. • The turning effect depends on both the size of the force and the distance from the pivot (e.g. a small push far from the pivot can balance a larger push close to it). • A seesaw becomes unbalanced when one side produces a greater turning effect than the other (e.g. a heavier person sitting farther from the pivot).	**Evaluate by:** • Critiquing the accuracy and reliability of how distance and time are measured (e.g. repeated tests calculating average, using a clock or a stopwatch). **Communicate by:** • Representing motion using graphs.	• Designing a fair test to analyse how an unbalanced force affects the motion of an object (e.g. mass and distance from pivot on a seesaw). • Gathering data from a fair test in a systematic way (e.g. table, tally chart). **Apply by:** • Identifying how unbalanced forces change the motion of objects in everyday activities (e.g. kicking a ball causes it to speed up or change direction).
	Earth has observable and predictable patterns as it orbits the Sun.	**Earth's crust has natural materials which can change form and can be used by humans.**	**Earth has observable and predictable patterns as it orbits the Sun.**	**Earth's crust has natural materials which can change form and can be used by humans.**
Earth and Space	**The Earth, Moon, Sun system** • The Moon is a roughly spherical natural satellite that orbits Earth. • The Moon goes through a complete cycle of phases approximately every 29.5 days. • The Moon appears to change shape when viewed from Earth's surface because different portions of its sunlit surface are visible from Earth as it orbits. • The lunar cycle is a repeating pattern that includes phases such as new Moon, full Moon, and quarter Moon. • The Moon rises and sets at different times each day because of its orbital motion. • The observed shape and position of the Moon during a lunar cycle can be used to measure and predict monthly time patterns (e.g. a week as the interval between quarter phases). • Maramataka is the Māori lunar calendar that uses observations of the Moon's phases and key stars to divide the year into days and months. • Maramataka uses environmental changes and Moon phases to guide daily practices and seasonal activities for specific regions within New Zealand. • A lunar eclipse occurs when the Moon passes directly into Earth's shadow. • A solar eclipse occurs when the Moon passes directly between the Earth and the Sun.	**The surface of the Earth** • The geosphere is the solid physical part of the Earth, encompassing all rocks, minerals, soil and landforms. It extends from the Earth's surface to the core. • The Earth's interior is made up of four main layers, inner-core, outer-core, mantle, and crust. • The crust is made up of minerals and rocks. • Minerals are natural materials with repeating patterns that give them unique shapes and properties (e.g. shiny crystals, hard surfaces). • Rocks are composed of one or more minerals combined. The types and arrangements of the minerals give rocks their different properties, including colour, texture, structure (e.g. the presence and composition of crystals or layering within the rock), and hardness. • There are three main types of rock: sedimentary, igneous, and metamorphic. • The rock cycle describes how igneous, sedimentary and metamorphic rocks are formed and continuously change from one type to another over time through Earth's geological processes. • Sedimentary rocks and other materials (e.g. amber, tar, peat, ice) can contain fossils. • Fossils are the preserved remains (e.g. bones or shells), traces (e.g. footprints or burrows), or impressions (e.g. leaf impressions) of past organisms. • Soils are composed of decaying organisms, living organisms (including fungi, plants, and animals), rock particles, air, and water.	**Investigate by:** • Using pattern seeking to gather (e.g. observation, provided data) and analyse lunar cycle data (e.g. time of rise and set, phases, position in sky) over many months. **Communicate by:** • Using models to explain changes in appearance of the Moon through the lunar cycle. **Apply by:** • Using Maramataka, or other lunar calendars, to predict an appropriate time to carry out an important task in your local area. (e.g. fishing, planting crops, eeling).	**Investigate by:** • Classifying and comparing Earth materials (e.g. soils and rocks) based on their observable features and physical properties (e.g. grain size, hardness, crystals, fossils). **Communicate by:** • Using models and representations to show the changing nature of rocks over time. • Making connections between the presence of fossils to Earth's past. **Apply by:** • Explaining the relationship between the properties of minerals and rocks, and their uses by humans (e.g. pounamu, hāngī rocks, limestone for farming use and landscaping).

	Knowledge *The facts, concepts, principles, and theories to teach*		**Practices** *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
		• Earth materials are used by humans based on their properties (e.g. iron is strong and dense; aluminium is strong and less dense; salts and mica have specific uses).		

Biological Science

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
Organism Diversity	**Individuals who survive in their environment pass on their traits to offspring.**			
	Survival adaptations • Organisms have adaptations for obtaining resources (e.g. beaks for feeding, roots for accessing water), avoiding hazards (e.g. camouflage, spines, defensive behaviours), and reproducing in their environment (e.g. attracting mates, dispersing seeds, caring for offspring). • An adaptation can be structural (physical features), behavioural (actions), or physiological (internal processes). • Adaptations are suited to environments (e.g. webbed feet allow aquatic birds to swim or paddle). • Organisms of the same species can differ in adaptations because individuals show variation in their traits. • Some variations may make an individual better suited to its environment than others. • An adaptation does not guarantee survival, but it can increase the likelihood of surviving and reproducing. • Environmental conditions influence how effective an adaptation is (e.g. camouflage that works well in one habitat may be less effective in another). • Jean-Baptiste Lamarck proposed that traits acquired during an organism's lifetime could be inherited by offspring, an idea later contested.	**Evolution** • Fossils provide evidence that organisms have appeared in many different forms throughout Earth's history, with some similar to organisms alive today (e.g. crocodiles), while others belong to extinct groups that no longer exist (e.g. trilobites). • Evidence (e.g. fossils, shared traits, DNA evidence) supports the theory that populations and species have changed over time. • Individuals within a species show variation in their traits (e.g. differences in male wētā head and jaw size). • Some variation is heritable, meaning it can be passed from parents to offspring. • Features of the environment that affect survival or reproduction are called selection pressures (e.g. limited food). • Natural selection is a process in which heritable differences between individuals influence their chances of surviving and reproducing in the presence of selection pressures (e.g. cold extremes, sun exposure). • Contemporaries Charles Darwin and Alfred Russel Wallace presented their theories on natural selection together. • Over many generations, individuals with traits that increase survival or reproduction are more likely to leave offspring, causing those inherited traits to become more common in a population (e.g. moth camouflage increasing in frequency). • Evolution describes these changes in traits within populations over generations, not within individuals. • Over long periods, trait changes accumulate, resulting in new species forming from a shared ancestor (e.g. kākā, kea, and kākāpō becoming different kinds of parrots). • Some species are unable to survive environmental change and become extinct (e.g. moa). • Evidence collected to date supports the theory that all living organisms are related through common ancestry (e.g. shared features among vertebrates).	**Investigate by:** • Observing and comparing adaptations in organisms from different environments (e.g. beak shapes, leaf structures, penguin huddling, or body coverings). **Evaluate by:** • Comparing the advantages and limitations of different adaptations in different environmental conditions. **Communicate by:** • Constructing and labelling a model, diagram, or representation that shows how an adaptation is suited to an environment. • Using evidence to explain how particular adaptations increase survival and reproductive success in specific environments.	**Evaluate by:** • Analysing evidence from evolutionary contexts (e.g. fossil records, trait variations, or environmental changes) to show how theories develop over time. **Communicate by:** • Interpreting a set of fossil images to infer an organism's structure and likely environment. **Apply by:** • Examining the role of environmental change on extinction of species (e.g. habitat destruction, change in temperature).
Life Processes	**All organisms need to carry out specific life processes for survival.**			
	Cells • Major advances in biology resulted from the invention of the microscope and first observations of cells by Robert Hooke. This was further developed by Antonie van Leeuwenhoek and other scientists. • Cells are the fundamental unit of organisms and contain structures (organelles) that carry out functions. • Cells of multicellular organisms can be specialised for different functions (e.g. movement, or storage). • Multicellular organisms are organised from cells to tissues to organs to systems. • Many microorganisms are single-celled organisms and include bacteria, as well as types of fungi and algae.	**Reproduction and development** • All living organisms reproduce. • Sexual reproduction involves two parents; it produces offspring that exhibit a mix of both parents' traits. • Asexual reproduction involves a single parent and produces offspring that are genetically identical to the parent. • Animals reproduce sexually through sperm and egg formation, then fertilisation. • Reproduction in mammals involves gamete formation (ovum and sperm), fertilisation, and development through the zygote, embryo, and foetus stages before birth. • Puberty occurs when organisms develop reproductive ability (see Year 8 Health and Physical Education: Puberty).	**Investigate by:** • Finding patterns in cell structures and shapes. **Communicate by:** • Labelling diagrams or models of different types of cells.	**Communicate by:** • Organising information (e.g. table, flow chart) to identify similarities and differences of reproduction processes of flowering plants, animals, and fungi. • Organising information to find similarities and differences.

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
		• The menstrual cycle in females involves hormones that control ovulation and the growth and shedding of the uterine lining. In humans, the uterine lining is shed cyclically if fertilisation does not occur (menstruation). • Sperm production in males is regulated by hormones. • A hormone is a chemical substance carried by the blood that alters the activity of specific target cells or tissues. • Flowering plants reproduce through pollination, fertilisation, seed formation, seed dispersal, and germination. • Most fungi reproduce by forming spores that disperse and germinate to form new fungi (e.g. moulds produce spores directly, and mushrooms produce spores from visible structures).		
Ecosystems	**An ecosystem is a community of organisms interacting with the biotic and abiotic components of their environment.**			

	Organisms in an ecosystem
	• A population is a group of the same type of organism living in the same place at the same time.
	• A community is made up of many different populations of organisms that live in the same place and interact with each other.
	• An ecosystem is a community of organisms interacting with the biotic (e.g. other living organisms) and abiotic (e.g. water, land, air) components of their environment.
		Relationships in an ecosystem
		• Organisms in an ecosystem are interdependent and have roles that cycle matter and transfer energy through the system, which include the following categories:
		  ○ a producer makes glucose (a carbohydrate) through photosynthesis
		  ○ a consumer is an organism that obtains energy and nutrients by feeding on producers or other consumers
		  ○ a decomposer breaks down dead organisms and waste materials, releasing nutrients back into the ecosystem.
		• There are a range of ways to describe relationships between organisms in an ecosystem, which include the following categories:
		  ○ a predator is an organism that hunts and eats other organisms
		  ○ prey are organisms that are hunted and eaten by predators
		  ○ in mutualism, when two organisms benefit from helping each other (e.g. bees and flowers)
		  ○ in parasitism, when one organism benefits while the other is harmed (e.g. fleas on a dog).
		• Soils are composed of decaying organic matter, living organisms (including fungi, plants, animals), rock particles, air, and water, and support nutrient cycling within ecosystems.
			Investigate by:
			• Measuring the abiotic conditions of an ecosystem using appropriate methods (e.g. quadrats, transects), and measure environmental variables such as light intensity, temperature, and soil composition.
			• Using recorded data on organisms and environmental features to recognise patterns and changes in ecosystems over time (e.g. invertebrates found in leaf litter compared with exposed ground; sandhoppers and marram grass distribution in sand dune environments).
				Investigate by:
				• Using pattern seeking from a number of food webs to analyse the abundance of different organism roles.
				Apply by:
				• Identifying interdependence between species within a local ecosystem (e.g. food webs, plants needing pollinators, animals needing food and shelter).

Phase 4 (Years 9–10) teaching sequence

The following examples illustrate the materials, tools, and equipment that can support safe, evidence-based, and increasingly specialised teaching in Years 9 and 10. Appropriate use of a range of materials, tools, and equipment will ensure students can access all relevant knowledge and practices within the teaching sequence.

Indicative materials, tools, and equipment

Materials

Elements and compounds: copper wire, iron nails, zinc strips, sulfur powder, hydrochloric acid, sodium hydroxide, calcium carbonate

Indicators and reagents: universal indicator, pH paper, Benedict's solution, iodine, hydrogen peroxide

Fuels and gases: hydrogen, oxygen (via chemical generation)

Biological: preserved specimens, plant samples, yeast, pond water

Tools

Measuring: thermometers, multimeters, stopwatches, rulers, measuring cylinders, balances

Testing: conductivity meters, pH meters

Recording: science notebooks, graph paper, digital tablets, cameras

Manipulating: spatulas, droppers, stirring rods, syringes

Equipment

Containers: beakers, test tubes, flasks, Petri dishes, crucibles

Safety: goggles, gloves, aprons, fume hoods (if available)

Circuits: batteries, wires, bulbs, switches, diodes, resistors, motors, solar cells

Optics and waves: lenses, prisms, sound meters

Microscopy: compound microscopes, prepared and wet-mount slides

Modelling: molecular kits, circuit boards, anatomical models

Physical Science

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Matter	**The properties and behaviour of substances are determined by atomic structure and interactions between atoms.**			
	The periodic table • The periodic table, developed by Dmitri Mendeleev and other scientists in the late 1800s, organises elements in a way that allowed the properties of undiscovered elements to be predicted. • An element is a substance made of one type of atom and is identified by a name and chemical symbol (e.g. argon, Ar). • An atom is the smallest unit of matter that retains the chemical properties of an element. • There are 118 known elements, including 94 that occur naturally. • Elements are arranged by atomic number into groups (columns) and periods (rows). • Elements are classified as metals (left and centre of the periodic table) and non-metals (right of the table). • Metals generally conduct thermal energy and electric charge, while non-metals generally do not. • Elements in the same group have similar properties, such as the alkali metals (Group 1), alkaline earth metals (Group 2), halogens (Group 17), and noble gases (Group 18). **Atomic theory** • Atomic theory has been developed by a number of scientists, refined through scientific consensus, and is represented using evidence-based models. • Ernest Rutherford discovered that most of the mass of an atom was contained in a small, positively charged core. • The Bohr model describes an atom as a positively charged nucleus containing protons and neutrons, surrounded by electrons arranged in energy levels (shells). • Protons have a positive charge, electrons have a negative charge, and neutrons have no charge. • The atomic number is the number of protons in the nucleus and identifies the element on the periodic table. • In a neutrally charged atom, the number of electrons equals the number of protons. • The mass number is the total number of protons and neutrons in the nucleus. • Protons and neutrons have approximately the same mass, whereas electrons have negligible mass. • Atoms in the first three rows/periods of the periodic table have their electrons arranged in successive shells of 2, 8, 8 (matching the number of elements in each row). • The outermost shell of electrons is called the valence shell, and it is these electrons that are involved in chemical bonding between atoms. • Atoms react by transferring or sharing electrons to achieve a full valence shell and a more stable state.	**Chemical bonding** • Compounds are substances formed when atoms of different elements are chemically bonded. • Molecules are groups of two or more atoms bonded together, either as elements (e.g. H_2, N_2) or compounds (e.g. SO_2, H_2SO_4). • Chemical formulas show the types and numbers of atoms in a substance (e.g. Ar, O_2, H_2O, CO_2). • When electrons are transferred between atoms, metals form positive ions (cations) and non-metals form negative ions (anions). • Oppositely charged ions attract to form ionic bonds. • Some ions are polyatomic, consisting of two or more atoms acting as a single charged unit (e.g. CO_3^{2-}, NO_3^-). • Ionic compounds consist of cations and anions combined in ratios that result in an overall neutral charge (e.g. NaCl, Al_2O_3). • Non-metal atoms can gain stable full shells of valence electrons by sharing electrons to form covalent bonds. • Covalent compounds consist of molecules rather than ions, and their molecular formulas show the actual number of each type of atom in a molecule (e.g. H_2O, CO_2). • Ionic compounds are named using the names of their positive and negative ions (e.g. sodium chloride, magnesium oxide). • Molecular compounds may use prefixes to distinguish the number of atoms present (e.g. carbon monoxide, carbon dioxide). • Word equations can represent chemical reactions (e.g. sodium hydroxide + hydrochloric acid → sodium chloride + water). • Chemical equations use formulas to represent reactants and products. • Balanced chemical equations represent reactions and show that atoms are conserved during the reaction. • No atoms are gained or lost during a chemical reaction; the total mass of the products and reactants are equal. • Alan MacDiarmid applied the knowledge of chemical bonding in his discoveries about plastics and their application to electronics.	• Use periodic table position to predict properties of a chosen element, then check the prediction against data. • Use pattern seeking to find relationships between structures of atoms and position on the periodic table. • Use standard symbols, and scientific conventions to represent atomic structure. • Analyse the strengths and limitations of different models of current atomic theory (e.g. digital simulation, human scale model). • Examine how atomic theory has developed through scientific exploration, discovery, evidence consolidation, and contestation. • Discuss the difficulties and implications of some elements being in short supply due to human practices.	• Use modelling to examine the difference between elements and compounds. • Test claims that mass is constant in a reaction. • Write chemical word and symbol equations using correct conventions. • Represent substances and chemical reactions using accepted chemical conventions.

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Chemical Change	**Substances have properties that can be tested for. The properties of reactants can be used to predict the products of chemical reactions.**			
	Acids and bases • Acids and bases are groups of substances with opposite properties. • Acids may taste sour and can be corrosive, while bases may taste bitter, feel slippery, and can also be corrosive. • Common acids include hydrochloric, sulfuric, and nitric acid, while common bases include metal oxides, hydroxides, carbonates, bicarbonates, and ammonia. • Bases that dissolve in water are called alkalis. • pH measures how acidic or alkaline a solution is: below 7 is acidic, 7 is neutral, above 7 is alkaline; lower pH means more acidic. • Indicators are used to identify acidity or alkalinity (e.g. litmus, universal indicator), with a universal indicator showing a colour spectrum across pH values. **Identification tests for common substances** • Hydrogen is a colourless and odourless gas that is identified using the pop test. • Oxygen is a colourless and odourless gas that is identified using the glowing splint test. • Carbon dioxide is a colourless and odourless gas that is identified using the limewater (calcium hydroxide solution) test. • Liquid water is identified using the cobalt chloride paper test.	**Combination reactions** • Combination reactions occur when two or more substances react to form a single product. • Reactions between: ○ metals and non-metals typically form ionic compounds ○ non-metals typically form covalent compounds. **Combustion** • Combustion reactions occur when a hydrocarbon (e.g. methane) reacts with oxygen, with the reaction transferring energy to the surroundings as thermal energy and often as light. • Products of complete combustion are carbon dioxide and water. • Products of incomplete combustion are water and a mixture of carbon (soot), carbon monoxide, and carbon dioxide. • Materials other than fuels, such as metals, can undergo combustion reactions. **Decomposition reactions** • Decomposition reactions occur when a compound breaks down into two or more simpler substances. • Thermal decomposition occurs when heat causes a compound to decompose (e.g. metal carbonates generally decompose into a metal oxide and carbon dioxide). **Neutralisation** • Neutralisation reactions occur when an acid reacts with a base to form water and an ionic salt. • Metal oxides or hydroxides react with acids to form an ionic salt and water. • Metal carbonates react with acids to produce an ionic salt, water, and carbon dioxide.	• Select the most appropriate way to determine pH through using indicators. • Use indicators to determine pH (e.g. from natural substances) and distinguish acidic, neutral, and alkaline solutions. • Connect the pH of a variety of acids and bases and their common uses. • Use standardised tests to identify a common substance. • Use evidence to draw conclusions about substances based on their properties. • Select appropriate safety procedures when handling corrosive substances in school, home, and workplaces.	• Plan and conduct controlled testing for combination, combustion, decomposition and neutralisation reaction types. • Critique how well a method was followed and list reasons for changes. • Represent that atoms are conserved during the reaction through balanced chemical equations. • Write chemical word and symbol equations using correct conventions. • Identify reaction products using observations, indicators, and chemical tests. • Predict reaction products and classify reaction types using patterns in reactants. • Identify examples of reaction types in everyday examples.

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Matter Interactions and Energy	**Physical systems involve interactions between matter, fields, and the transfer of energy.**			

	Electric charge and energy transfer in circuits
	• Electric charge is a property of matter that causes attraction or repulsion between objects and can accumulate on surfaces (static electricity) or move through materials.
	• Electric current is the rate at which electric charge moves through a conductor, measured in amperes (A).
	• Voltage is the difference in electric potential between two points in a circuit that results in the movement of electric charge, measured in volts (V). Alessandro Volta demonstrated that electricity could be produced continuously to generate current.
	• Resistance is a property of a material or component in a circuit that limits the movement of electric charge, measured in ohms (Ω).
	• Electric circuits provide a continuous path that allows charge to move through components.
	• Series circuits have a single continuous path for current, where total resistance increases with additional resistors, and a single break stops all current.
	• Parallel circuits have multiple paths for current, where voltage is the same across branches and branch currents combine to form total current. A break in one path does not stop current in others.
	• Conductors (e.g. metals) allow the movement of electric charge.
	• Insulators (e.g. plastic) restrict the movement of electric charge.
	• Resistors are circuit components that have increased resistance.
	• Electric fields are regions of space around charged objects where a force acts on other charged objects.
	• Multiple methods are used to generate electricity (e.g. turbines, solar panels).
	Note: In-depth understanding of electromagnetic induction is not expected at this level.
	• Energy is a conserved, quantifiable property of a system that is expressed using a number and a unit (joules) and is calculated from other measurable quantities (e.g. force and distance when calculating work, mass and velocity when calculating kinetic energy) rather than directly measured.
	• Energy is transferred between components in a circuit as electric charge moves and interacts with those components.
	• In circuits, energy transfers are not fully efficient, as some energy is converted to thermal energy and lost out of the system.
	• Energy transfers in circuits can be represented using diagrams that show the quantities of energy transferred.
		Waves and energy transfer through waves
		• An oscillation is a repeated back-and-forth motion about a fixed position.
		• Waves are oscillations that transfer energy through matter or fields without transferring matter overall.
		• When waves are absorbed by a material, the transferred energy can increase the motion of its particles and raise thermal energy.
		• Frequency describes how often oscillations occur and is measured in hertz (Hz).
		• Wavelength describes the distance between repeating points in a wave.
		• Amplitude describes the size of the oscillation.
		• Mechanical waves transfer energy through oscillations of particles in a material and require a medium to travel (e.g. air, liquids, solids).
		• Transverse waves involve oscillations perpendicular to the direction of travel.
		• Longitudinal waves involve oscillations parallel to the direction of travel.
		• Sound is a longitudinal mechanical wave produced by vibrations of matter.
		• Sound frequency determines pitch, and amplitude determines volume, with volume measured in decibels (dB).
		• Sound travels fastest in stiff materials; it is generally fastest in solids, slower in liquids, and slowest in gases.
		• Electromagnetic waves transfer energy through oscillations in electric and magnetic fields and do not require a medium.
		• The electromagnetic spectrum includes all electromagnetic radiation, organised by wavelength and frequency from radio waves to gamma rays.
		• All electromagnetic waves travel at the same speed in a vacuum.
		• Light is a transverse electromagnetic wave.
		• Light may be absorbed, reflected, transmitted, or scattered and can be refracted when passing between different media.
		• The wavelength and frequency of light determine colour; white light contains all visible wavelengths, and perceived colour depends on the wavelengths reflected or transmitted by a material.
		• Sir Paul Callaghan used electromagnetic radiation and magnetic fields to study the properties of materials that have made advancements in medical techniques (e.g. MRI).
			• Construct and test series and parallel circuits to observe current flow and circuit function.
			• Measure current and voltage in different parts of a circuit using appropriate instruments.
			• Predict and test how adding or removing components affects current in series and parallel circuits.
			• Test and classify materials as conductors or insulators using simple circuits.
			• Investigate how resistance changes current using different components (e.g. resistors, wire length).
			• Use appropriate scientific conventions when reporting about electricity.
			• Research methods and implications of electricity generation (e.g. turbines, solar panels) and evaluate their relevance to New Zealand.
				• Investigate interactions between waves and matter using observable evidence from practical experimentation:
				  ○ mechanical waves (e.g. coiled springs and ripple tanks)
				  ○ sound experiments (e.g. tuning forks, vibrations, transmission through materials)
				  ○ light experiments (e.g. reflection, refraction, transmission through materials).
				• Analyse the best models and representations for different types of waves (e.g. coiled springs, dominoes, diagrams).
				• Organise electromagnetic waves based on their use by humans.
				• Analyse validity of information (including accuracy and bias) in public communication about energy transfer through waves (e.g. microwaves are harmful).

	Forces affect the motion of objects and how they interact with their surroundings.			
Motion and Forces	**Motion and forces** • Force is measured in newtons (N), named for Isaac Newton who developed laws of motion. • Net force is the overall force acting on an object after all individual forces and their directions are combined.	**Forces and acceleration** • Acceleration is the rate at which an object's velocity (its speed or direction) changes. • For the same mass, a larger net force produces a larger acceleration.	• Define the independent, dependent, and controlled variables for a motion experiment. • Use position–time graphs to represent motion. • Predict and test factors impacting the reliability of results.	• Calculate force, mass, and acceleration. • Use Newton’s laws to predict and explain changes in an object’s motion.

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	• When the net force acting on an object is zero, the object remains at rest or continues moving at constant speed in a straight line.
	• When the net force acting on an object is not zero, the object's motion changes.
	• An unbalanced force causes a change in an object's motion over time (e.g. a trolley speeds up when it is pushed).
	• Larger unbalanced forces cause larger changes in motion over the same time (e.g. a trolley pushed harder speeds up more quickly).
	• A position–time (x-t) graph shows how an object's position changes over time, which includes the following features:
	  ○ a straight line on an x-t graph shows constant speed
	  ○ a steeper straight line on an x-t graph shows a higher speed than a less steep line
	  ○ a curved line on an x-t graph shows that an object's speed is changing (e.g. acceleration)
	  ○ a horizontal line on an x-t graph shows that an object is stationary.
	Pressure
	• Pressure is the force acting perpendicular to a surface divided by the area over which the force acts.
	• For the same force, a smaller contact area produces greater pressure, and a larger area produces lower pressure (e.g. axe blade vs hammer face).
		• For the same net force, an object with greater mass accelerates less than an object with smaller mass.
		• The relationship between force, mass, and acceleration is given by the equation F = ma.
		• Objects resist changes in motion. This resistance is called inertia and depends on the object's mass.
		• Forces occur in pairs called action–reaction force pairs.
		• In every interaction between two objects, each object exerts a force on the other that is equal in size and opposite in direction.
		• Action–reaction force pairs act on different objects.
		Pressure in fluids
		• In solids, liquids, and gases, pressure acts on surfaces and within the material itself (e.g. atmospheric pressure is exerted by the weight of the air in Earth's atmosphere).
		• Pressure in liquids and gases acts in all directions (e.g. water pushes outward on the walls of a glass).
		• Pressure in liquids increases with depth (e.g. a diver experiences greater pressure deeper underwater).
		• Pressure can be used to transfer or multiply forces in enclosed fluids (e.g. hydraulic brakes).
		• Mechanical advantage is the increase in force produced by a system compared to the force applied, allowing a smaller input force to move a larger load.
		Buoyancy
		• Buoyancy is the upward force exerted on an object by a fluid when the object is partially or fully immersed.
		• An object floats when the buoyant force equals its weight.
		• An object sinks when the buoyant force is less than its weight.
		• For objects that displace the same volume of fluid, denser fluids exert a greater buoyant force.
			• Calculate net force using free-body diagrams.
			• Calculate pressure, force applied and surface area.
			• Justify the relationship between the use of an everyday object and the ratio of the contact area and force (e.g. a single ski vs two skis, tractor tyre width).
			• Examine accuracy of measurements and list ways this could be improved.
				• Design and conduct a fair test to investigate air resistance or buoyancy, controlling variables and measuring the effect on a dependent variable.
				• Draw conclusions from the data in an investigation and explain the effects of air resistance or buoyancy using force models.
				• Analyse accuracy and reliability of a method (e.g. suitability of equipment, repetition, accuracy of measurement).

Earth and Space	**The Solar System has been and continues to be explored through observation, evidence, and advances in technology.**	**Processes within Earth's systems cycle materials and change Earth's surface over time.**	**The Solar System has been and continues to be explored through observation, evidence, and advances in technology.**	**Processes within Earth's systems cycle materials and change Earth's surface over time.**
	The Solar System • The Solar System is part of the Milky Way galaxy, which is one of billions of galaxies in the universe. • A star is a massive object that emits light. • A planet is a large object that orbits a star and reflects light emitted by the star. • The Sun is a star, and Earth is a planet that orbits the Sun. • A moon is a roughly spherical natural satellite that orbits a planet. • The Moon is visible because it reflects sunlight. It can be observed during both daytime and night-time. • The Solar System consists of the Sun and all objects gravitationally bound to it, including planets, moons, asteroids, and comets. • An astronomical unit (AU) is the average distance from Earth to the Sun, which is used to measure distances within the Solar System.	**The water cycle** • Water moves through the spheres of the Earth system: atmosphere, geosphere, hydrosphere, biosphere. • Water cycles through the Earth system via evaporation, condensation, precipitation, freezing, and melting. • Changes of state influence weather patterns, including cloud formation, humidity, temperature, and precipitation. • The atmosphere is a layer of gases surrounding Earth, mainly nitrogen, oxygen, argon, carbon dioxide, and water vapour. • The Sun transfers thermal energy to Earth's surface, warming air, land, and water, with this effect decreasing as latitude increases (e.g. highest at the equator, 0°). • Thermal energy from the Sun causes water to evaporate from rivers, lakes, oceans, soil, and organisms. • When water vapour in the air cools, it condenses into liquid droplets and forms visible clouds.	• Use pattern seeking (e.g. size, distance from the Sun, motion) to explain why objects in the Solar System are grouped into their different categories (e.g. planet, dwarf planet, asteroid). • Model objects in the Solar System to scale in terms of distance, size, timing of movement. • Analyse the strengths and limitations of models to explain relationships within the Solar System. • Discuss how different technologies have advanced our understanding of the Solar System. • Use appropriate units and scales to describe distances in the Solar System.	• Select data from secondary sources to examine how water storage (e.g. in glaciers, groundwater, and the atmosphere) affects the movement of water through the water cycle. • Model processes of the dynamic nature of the water cycle. • Interpret maps and data of earthquakes and volcano locations to identify patterns at tectonic plate boundaries (e.g. Pacific Ring of Fire). • Model plate tectonic boundaries. • Examine how tectonic plate theory has developed through scientific exploration, discovery, evidence consolidation and contestation.

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**

	• Asteroids are small rocky bodies, mainly found in the asteroid belt between Mars and Jupiter.
	• Comets are icy bodies that orbit the Sun and may develop a coma and tail when close to the Sun.
	• A meteor occurs when matter from space enters Earth's atmosphere and heats up; if part of it reaches Earth's surface, it is called a meteorite, which can provide evidence about the formation of the Solar System.
	• There are different categories of planets based on their internal structure.
	• The planets in order from the Sun are the four rocky planets: Mercury, Venus, Earth, Mars, followed by the gas giants: Jupiter, Saturn, and the ice giants: Uranus, and Neptune.
	• Dwarf planets are roughly spherical objects that orbit the Sun and yet are not massive enough to have cleared their orbital path.
	• The amount of solar radiation received by a planet is determined by the distance from the Sun.
	• Humans have learned about space over time with improvements in technology and consensus in understanding (e.g. basic visual observation, telescopes, autonomous and human operated space exploration).
	• Technological advances have allowed humans to determine conditions and surfaces of other objects within the Solar System by analysing emitted electromagnetic radiation.
	• Landing on the surface of objects in the Solar System has allowed us to see more detail of the surface and collect samples.
		• Precipitation (rain, snow, sleet, and hail) occurs when liquid water or ice becomes too heavy to remain in the air causing it to fall to Earth.
		• The amount of water on the Earth is finite, cycling through short (e.g. transpiration) and long-term (e.g. glaciers) loops.
		Plate tectonics
		• Earth's lithosphere (crust and rigid upper mantle) is divided into tectonic plates.
		• Alfred Wegener proposed the theory of continental drift. Later scientists developed this into the theory of plate tectonics.
		• Thermal energy from Earth's interior drives convection currents in the mantle, causing tectonic plates to move.
		• Tectonic plates typically move only a few centimetres per year, but over millions of years this movement produces major changes to Earth's surface.
		• Most geological activity and landform formation occurs at:
		  ○ convergent boundaries, where two tectonic plates collide
		  ○ divergent boundaries, where tectonic plates move apart
		  ○ transform boundaries, where tectonic plates slide past each other.
		• Earthquakes occur along all tectonic plate boundaries due to the build-up and release of stress.
		• Volcanoes form at convergent and divergent boundaries, and at hotspots and intraplate locations.
		• Changes in Earth systems occur over very long timescales and include both gradual processes and sudden events.
		(See Year 8 Social Sciences: Natural Hazards in New Zealand)		

Biological Science

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Organism Diversity	**An organism's survival and characteristics are influenced by biological systems, genetic information, and environmental factors.**			

	Cell structure and function
	• Organelles are structures inside cells that have specialised functions.
	• Cells are classified as prokaryotic if their genetic material is not enclosed within a nucleus, and as eukaryotic if their genetic material is enclosed within a nucleus.
	• Prokaryotes are single-celled organisms (e.g. bacteria) that contain:
	  ○ genetic material that controls cell activities
	  ○ a cell membrane that controls what enters and leaves the cell
	  ○ cytoplasm where many chemical reactions occur.
	• Eukaryotes are single-celled or multicellular organisms (e.g. animals, plants, fungi) whose cells have organelles including:
	  ○ a nucleus containing genetic material (DNA), which provides instructions for how the cell is structured and functions
	  ○ a cell membrane that controls what enters and leaves the cell
	  ○ cytoplasm where many chemical reactions occur
	  ○ mitochondria that break down glucose (sugar) via cellular respiration.
	• Animal cells are eukaryotic cells with a cell membrane and cytoplasm that carry out specialised functions.
	• Plant cells are eukaryotic cells that also have:
	  ○ a cell wall that provides strength and shape
	  ○ chloroplasts that use sunlight to make glucose through photosynthesis
	  ○ the vacuole that is a fluid-filled space that stores water and nutrients; it is large in plant cells and smaller in animal cells.
	Disease and immunity
	• Pathogens (bacteria, viruses, protists, fungi) cause infectious diseases, spreading via bodily fluids, contaminated items, or airborne particles like influenza and myrtle rust. Infectious disease can be managed through hygiene, quarantine, and other preventive measures.
	• Non-infectious diseases are not caused by pathogens and do not spread between individuals.
	• The human body has non-specific defence systems against pathogens, including physical barriers (skin, hair, cilia), chemical defences (tears, saliva, stomach acid), and the microbiome.
	• The immune system protects the body from disease using white blood cells that recognise and respond to pathogens, including specialised white blood cells that produce antibodies.
	• Vaccines prevent disease by stimulating the immune system to produce a protective response without causing illness.
	• Louis Pasteur and Robert Koch established germ theory, the theory that microorganisms cause disease. Pasteur later extended vaccination to other diseases.
		Determining organism traits
		• A phenotype is the set of observable characteristics of an organism, which result from the interaction between its genome and the environment.
		• DNA is a molecule containing the genetic information used to control the development and functioning of an organism and is shaped as a double helix.
		• Rosalind Franklin's discoveries about DNA were built on by Maurice Wilkins, and the team of James Watson and Francis Crick.
		• DNA is organised into structures called chromosomes, which are located in the nucleus.
		• A gene is a section of DNA that contains instructions for making a protein or part of a protein (e.g. insulin).
		• Proteins are large molecules made by cells. They help build body structures and carry out specific tasks in cells, such as carrying substances, speeding up chemical reactions, and protecting against disease (e.g. hormones, enzymes, antibodies).
		• Proteins determine an organism's traits (e.g. keratin in hair, nails, feathers).
		• Some traits are influenced by a single gene, but most traits are influenced by many genes.
		• When a gene is active, its protein is made, and when inactive, the protein is not made.
		• Traits are also influenced by the environment, which include the following examples:
		  ○ in humans, height is influenced by nutrition and genes
		  ○ in reptiles like tuatara, sex is determined by nest temperature.
		• Variation refers to differences in traits among individuals in a population.
		• When traits are observed or measured, some are recorded as distinct categories with limited options (e.g. blood type, flower colour), while others are recorded across a continuous range of values (e.g. height).
			• Use visual data (e.g. images gained by microscopes) to compare the size, scale and structures of cells.
			• Discuss how the use of technology has contributed to our understanding of cell organisation.
			• Analyse data and identify patterns in the spread of infectious diseases.
			• Compare disease prevention strategies, including hygiene, quarantine, and vaccination, using evidence of effectiveness from scientific research.
			• Analyse validity of information, including accuracy and bias, in public communication about infectious disease.
				• Analyse variation in a population by classifying data into continuous (e.g. length or heights) or discrete traits (e.g. blood type).
				• Construct annotated diagrams or models that explain the structural relationship between DNA, genes, and chromosomes.
				• Compare different models and representations of DNA structure to evaluate their strengths and limitations.
				• Examine how current understanding of DNA has developed through scientific exploration, discovery, evidence consolidation, and contestation.

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	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Life Processes	**Multicellular organisms require regulatory and nervous systems to move essential substances, respond to stimuli, and maintain internal balance.**			

	Diffusion
	• Diffusion is the movement of particles from an area of higher concentration to an area of lower concentration.
	• Diffusion is vital to body system processes such as respiration.
	• Oxygen and carbon dioxide particles move into and out of cells by diffusion.
	Photosynthesis
	• Photosynthesis is the process by which plants, algae, and some bacteria use light, water, and carbon dioxide to make glucose and release oxygen.
	• Glucose produced in photosynthesis is used in respiration, stored as starch, or used to build material like cellulose.
	• Leaves are adapted for photosynthesis by being thin and containing chloroplasts that capture light.
	Cellular respiration (aerobic)
	• Respiration occurs when glucose is broken down using oxygen to release chemical energy, which is used by cells for life processes.
	• Carbon dioxide and water are produced as waste during respiration.
		Nervous control
		• The central nervous system consists of the brain and spinal cord.
		• The brain contains billions of interconnected neurons that receive, process and transmit information, and is organised into the following three main regions:
		  ○ the cerebrum, which is involved in conscious thought and voluntary actions
		  ○ the cerebellum, which coordinates movement and balance
		  ○ the brainstem, which controls many automatic functions (e.g. breathing, heart rate).
		• The peripheral nervous system consists of nerves outside the brain and spinal cord.
		• Nervous control produces both voluntary actions and automatic responses (e.g. heartbeat, reflexes).
		• Receptors (e.g. eyes) detect stimuli as changes in the environment.
		• Sensory neurons are nerve cells that transmit information from receptors to the brain and spinal cord.
		• The brain and spinal cord process information and coordinate responses.
		• Motor neurons are nerve cells that transmit signals from the central nervous system to effectors.
		• Effectors (e.g. muscles or glands) produce a response.
		Thermoregulation
		• Body temperature in mammals is regulated through thermoregulation.
		• Temperature receptors in the skin and the brain detect changes in body temperature.
		• The brain coordinates responses through the nervous system to maintain a stable internal body temperature.
		• Sweating and vasodilation decrease body temperature by increasing thermal energy loss.
		• Shivering and vasoconstriction increase body temperature by reducing thermal energy loss and generating thermal energy.
		• Thermoregulation maintains body temperature within a narrow range and is an example of homeostasis.
			• Formulate testable questions that could determine requirements of diffusion, photosynthesis, or respiration.
			• Systematically observe and record the effects of diffusion, photosynthesis, or respiration (e.g. starch tests, light vs dark comparisons, jelly babies in water).
			• Use diagrams or flow charts to model diffusion, photosynthesis, and cellular respiration, showing the movement of oxygen, carbon dioxide, and glucose.
			• Interpret findings to explain requirements of diffusion, photosynthesis, or respiration.
				• Design and conduct safe, ethically suitable scientific experiments of reaction times in voluntary actions (e.g. catching a falling object) or thermoregulation (e.g. skin temperature change with exercise).
				• Analyse factors affecting the reliability of data collected from human subjects.
				• Show how the components of the thermoregulation feedback loop work together to continually respond to temperature changes (e.g. diagram, flow chart).

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	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Ecosystems	**Resilient ecosystems are dependent on connected processes and material cycles.**			
	Ecosystem conditions • Ecosystems include biotic factors (living or recently living organisms) and abiotic factors (air, water, temperature, light, minerals). • Environments with different physical conditions (e.g. variation in rainfall, temperature, plant cover) support different organisms. • Similar organisms are often found in environments with similar physical conditions (e.g. mosses in damp, shaded areas; cacti in hot, dry environments; grass species in open, high-light environments; worms in moist, organic-rich soil). • Indigenous knowledge systems, including mātauranga Māori, are based on long-term observation of environmental patterns. • Ngā tohu o te taiao (signs of the natural world) can be used to notice seasonal changes and indicators of ecosystem health.	**Ecosystems and water** • Ecosystems depend on the continuous movement of materials, including water and nutrients, between organisms and the physical environment. • The availability of freshwater influences the distribution, behaviour, and survival of organisms within ecosystems. • Soil stores water and dissolved nutrients, supporting plant growth and influencing ecosystem productivity. • Plants absorb water through roots and use it in photosynthesis, growth, and transport of materials within the organism. • Transpiration from plants contributes water vapour to the atmosphere and can influence local humidity and weather patterns. • Different ecosystems show different patterns of water availability (e.g. wetlands, forests, grasslands), which support different types of organisms. • Microorganisms in soil and water recycle nutrients by breaking down dead organisms and waste materials. • Decomposition returns matter to the environment, making nutrients available for reuse by plants and other organisms. • Disruption to water availability (e.g. drought, drainage, pollution) can reduce ecosystem stability and biodiversity. • Forests, wetlands, and soils help regulate water movement by slowing runoff, increasing infiltration, and reducing erosion. • Humans can support ecosystem regeneration through conservation, restoration, and long-term management of resources.	• Investigate and analyse the abiotic conditions of an ecosystem using appropriate sampling techniques (e.g. quadrats and transects), measuring environmental variables such as light intensity, temperature, soil composition, and evaluating how these factors influence the distribution and abundance of organisms within the ecosystem. • Use recorded data on organisms and environmental features to recognise patterns and changes in ecosystems over time (e.g. invertebrates found in leaf litter compared with exposed ground; sandhoppers and marram grass distribution in sand dune environments).	• Observe how water availability affects habitat structure and composition in a local ecosystem (e.g. wet vs dry areas) using data and ngā tohu o te taiao (signs of the natural world) to describe and predict changes. • Use representations of data (e.g. diagrams, graphs, tables) to connect the movement of water through other components of the ecosystem. • Describe how human activities have positively or negatively impacted ecosystems in local or global contexts (e.g. kina barrens, coral reefs, rainforests, predator free sanctuaries). • Give examples of humans protecting ecosystems and upholding principles of kaitiakitanga.

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Science will be developed in 2027. In the meantime, schools should continue using their existing practices.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

5 Social Sciences (Years 0-10)

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Unuhia te rito o te harakeke kei whea te kōmako e kō?
Whakatairangitia – rere ki uta, rere ki tai;
Ui mai koe ki ahau he aha te mea nui o te ao,
Māku e kī atu he tangata, he tangata, he tangata!

Nā, Meri Ngāroto, Te Aupōuri (1830s)

Remove the heart of the flax bush and where will the kōmako sing?
Proclaim it to the land, proclaim it to the sea;
Ask me, 'What is the greatest thing in the world?'
I will reply, 'It is people, people, people!'

Social Science is the systematic study of human societies: how they function, and how people interact with each other and their environments.

It fosters students' natural curiosity about how people live and have lived, and about places and environments.

Social Science equips students with the knowledge and skills to understand, participate in, and contribute to local, national, and global communities; to engage critically with societal issues; and to evaluate the sustainability of alternative social, economic, political, and environmental practices. By appreciating that people have different experiences and perspectives, students learn to engage constructively with views and opinions different from their own and are empowered to contribute empathetically and meaningfully as citizens of our diverse society and interconnected world.

Social Science prepares students with the knowledge and practices to access related curriculum subjects for Years 11–13.

Learning area structure

Strands

In Years 0–10 the teaching sequence is organised into four strands:

Civics and Society focuses on how people belong, connect, and live together. It draws on contexts from the immediately familiar (family, community groups) to those at the local, national, and global scale, to develop understanding of social organisation, citizenship, and participation. It develops students' knowledge of social and political systems and how New Zealand's democratic system operates, building increasingly sophisticated knowledge of rights and responsibilities, collective decision-making, and how citizens respond. As students work with the practices, they develop skills as informed, active citizens.

History focuses on knowledge of people, places, and events over time. It draws on contexts from New Zealand history, including Māori history and perspectives, and global history from ancient to more contemporary times to build understanding of historical concepts and contexts. It develops students' knowledge of change and continuity cause-and-consequence, and historical significance through depth studies of different places and times. As they work with historical content, students learn to use sources to access and evaluate information, understand different and changing views of the past, and build evidence-based narratives and arguments.

Geography focuses on the locations and features of places, the processes that shape those features, and why this matters to people. It draws on contexts from New Zealand and globally, from areas where physical geography is prominent to those where human geography is the primary focus. It develops students' understanding of location, variations between places, interactions between people and environments, and environmental change and sustainability. As they work with geographic content, students learn to use maps, spatial and visual tools, and data to explain patterns and relationships in the world.

Financial and Economic Activity focuses on the financial concepts and practices that shape everyday life, building understanding of how money is earned, spent, shared, saved, and invested. It develops increasingly sophisticated knowledge of financial management and decision-making, and long-term financial planning. As they work with the knowledge, students learn how to participate in economic life, weigh the impacts of different financial choices, and make decisions aligned to the values that are important to them, their family, and their community. At Years 9 and 10, concepts relating to the New Zealand economy are introduced.

Organisation of the teaching sequence

The teaching sequence is organised by two components – knowledge and practices.

Knowledge sets out the scope of content to be taught. These statements are more expansive than in past curricula, because they are specific about how deep to go at each year level. The practices set out the disciplinary skills and applications to be taught. Neither the knowledge nor the practices are written as achievement objectives. They should be read as teaching requirements.

The knowledge and practices relate but are not an exact match. Sometimes a practice will connect to more than one knowledge statement. Other times there will be knowledge statements that do not have an aligned practice. This is because much of the knowledge will be developed and consolidated through explicit teaching or the general learning activities related to this teaching. The practices underpin the ways of working in related disciplinary fields. They are specific, therefore, to the practices of social scientists, not to general practices of teaching and learning.

The direction of the relationship between knowledge and practices is not fixed. Sometimes a teacher will begin by teaching the knowledge then use the practices to consolidate it. Other times the teacher will start by teaching a practice and make explicit links to the knowledge. It is the teacher's decision-making that establishes the

direction of travel between knowledge and practice, makes the knowledge clear, and brings the teaching sequence alive.

Framing of the knowledge

In Social Sciences, the knowledge is organised conceptually. Concepts bring together important ideas that go beyond surface levels of knowing. They are used at the phase level and at each year level. At the phase level they frame multiple years of content, enabling the concepts to be revisited and deepened. As students progress across the phases, it is expected that teachers will continue to draw on concepts developed in earlier phases. At the year level they become the anchor for, and give meaning to, the knowledge content that sits beneath them.

Framing of the practices

A consistent framing is used for the practices in the Civics and Society, History, and Geography strands:

- Think conceptually
- Frame questions
- Process information
- Identify values and perspectives
- Communicate findings and conceptual knowledge
- Design, implement, and evaluate social actions (not always used).

The Financial and Economic Activity strand focuses only on Think conceptually, Process information, and Identify values and perspectives.

Think conceptually precedes the other practices because it informs each of the subsequent practices. The practices become increasingly sophisticated across the year levels.

Frame questions draw attention to the types of questions students should be asking as they engage with the knowledge and practices. This may include questions they are asking themselves or others. They are not intended to be inquiry questions.

Process information involves making sense of the knowledge and concepts using the disciplinary skills.

Identify values and perspectives helps students understand that people see situations differently and that not everyone is equally represented in the information they are engaging with.

Communicate findings and conceptual knowledge involves sharing findings and using relevant concepts and conventions to justify conclusions and communicate understandings to different audiences and for different purposes.

Design, implement, and evaluate social actions involves identifying opportunities to take informed action and reflect on the effectiveness and impact of those actions and the actions of others.

While teaching the practices above is a requirement, in Civics and Society and Financial and Economic Activity, the examples are not mandatory. Teachers may use alternative examples that achieve the intent of the bolded practice statement and reflect the concepts identified in the **Think conceptually** practice. In the History and Geography strands, **Process information** and **Communicate findings and conceptual knowledge** specifies the practices that need to be taught. In the other practices, the examples are not mandatory.

The importance of community context

Teachers enrich the teaching sequence and give it meaning by connecting it to directly relevant and visible examples from the local context: people and place, te ao Māori, and experiences in the lives of students and their communities.

It is important to note that while the teaching sequence includes prescribed knowledge and practices, examples and contexts that include an ‘e.g.’ are illustrative. These examples are intended to provide guidance but not to mandate what is to be taught. Provided the intended knowledge and practices are taught, teachers may substitute alternative examples that better reflect local environments, community, hapū and iwi connections, student interests, teacher expertise, or emerging issues relating to the discipline.

In this document, ** symbolises opportunities within the teaching sequence where local contexts could be taught.

Glossary

To support consistency in understanding disciplinary terminology, please refer to the supplemental glossary provided.

Overview of each phase of teaching

In Phase 1 (Years 0–3), teachers support students to build foundational Social Sciences skills by exploring the world, starting with their own experiences, families, communities, and local environments, and extending into global context. They learn to ask simple questions, gather information from stories, photographs, artefacts, maps, and people, and describe what they observe. Students begin recognising similarities and differences, identifying simple values and perspectives, and communicating their findings using basic Social Sciences vocabulary. They also take part in small social actions such as sharing local stories, creating resources for others, or working collaboratively on projects that strengthen belonging and community connections.

In Phase 2 (Years 4–6), teachers support students to extend their learning beyond their immediate community and begin investigating wider historical, civic, geographic, and economic contexts. They ask more interpretive questions, use a broader range of evidence such as maps, timelines, data, and historical sources, and begin explaining continuity, change, and patterns. Students compare different viewpoints, support their ideas with evidence, and communicate increasingly detailed explanations. They also participate in more purposeful social actions, including democratic decision-making, community projects, and activities that promote fairness, inclusion, and responsible citizenship.

In Phase 3 (Years 7–8), teachers support students to deepen their understanding of complex social sciences issues by analysing evidence, examining multiple perspectives, and evaluating different interpretations of events and issues. They refine questioning practices as they learn about local, national, and global challenges, and consider how values, beliefs, and interests influence decision-making. Students engage with concepts such as democracy, te Tiriti o Waitangi/the Treaty of Waitangi, migration, environmental change, and financial systems, while developing the ability to construct informed conclusions. Social action becomes more deliberate and strategic as students identify issues and opportunities, plan responses, and consider the effectiveness of actions designed to create positive change.

In Phase 4 (Years 9–10), teachers support students to operate as increasingly independent and critical social scientists. They investigate complex historical, political, geographical, and economic issues by critically analysing evidence, evaluating source reliability and bias, and weighing different perspectives and interpretations. Students develop sophisticated arguments, justify positions using evidence, and explore the ethical, social, environmental, and economic implications of decisions and events. They engage with significant national and global issues, contributing through informed participation, advocacy, debate, and evaluating solutions to real-world challenges.

Students develop increasingly sophisticated understandings of te Tiriti o Waitangi/the Treaty of Waitangi, and this is progressively developed across multiple phases and strands of Social Sciences. In Phases 1 and 2, students build the knowledge and concepts to engage meaningfully with te Tiriti o Waitangi/the Treaty of Waitangi through learning about Māori histories, identities, connections to whenua (land), tikanga, group rights and responsibilities, and the significance of Waitangi Day, preparing them to understand the complexity of te Tiriti o Waitangi/the Treaty of Waitangi. In Phase 3, students examine He Whakaputanga and te Tiriti o Waitangi/the Treaty of Waitangi, exploring their purpose, interpretations, and the perspectives of Māori and the Crown. In Phase 4, students analyse historical and contemporary impacts and explain te Tiriti's significance in New Zealand's constitutional arrangements, governance, and society. This progression prepares students to critically evaluate the role and significance of te Tiriti o Waitangi/the Treaty of Waitangi in shaping New Zealand, both historically and today.

Capabilities across the phases

Across the four phases Social Sciences provides rich opportunities for students to develop the capabilities that support understanding people, societies, histories, economies, and cultures. Through examining evidence, analysing perspectives, and exploring how societies function and change across time and place, students develop **communication** as they express and justify ideas, **collaboration** as they engage with others and consider diverse viewpoints, **self-management** as they reflect on assumptions and responsibilities, **problem solving** as they think critically about issues and evaluate responses, and **creativity** as they generate interpretations and consider possibilities for action. Together, these capabilities enable students to participate confidently in local, national, and global communities.

Phase 1 (Years 0–3) teaching sequence

Civics and Society

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
	How communities function People belong to diverse communities that rely on roles, responsibilities, and cooperation to function effectively.					
	Conceptual knowledge People belong to groups and communities, and these can have different and shared expressions of belonging.	**Conceptual knowledge** Communities reflect, respect, and celebrate the cultures and values of people within them.	**Conceptual knowledge** Groups and communities have different forms of social organisation, roles and responsibilities according to their purpose.	**Think conceptually** Sort, classify, and define concepts of **community, belonging, and shared expression.**	**Think conceptually** Sort, classify, and define concepts of **culture and celebration.**	**Think conceptually** Define and use concepts of **social organisation, roles, and responsibilities.**
	Belonging to groups • People belong to groups in their community (e.g. whānau/families, school class, sport or cultural teams, marae, churches, mosques, neighbours, synagogues). • New Zealand includes people from different cultural backgrounds. These cultures bring different traditions, languages, and ways of life. • Groups can have expressions of belonging such as greetings, activities, special dress, language, and music. • Groups can have places of belonging (e.g. neighbourhood or street, marae, community park or garden, beach, mountain, river, lake).** **National symbols** • Countries can have: ○ informal symbols (e.g. national bird, animal, plant, dress, silver fern, kiwi, the colour black) ○ formal symbols (e.g. flag, national anthem, currency).	**Celebrating communities** • New Zealand has days of commemoration to remember the past and celebrate important people or events, through public holidays (e.g. Waitangi Day, Matariki, Anzac Day, King's Birthday, Labour Day). • New Zealand has a diverse population, leading to several commemoration days that express people's customs, traditions, and values. These include: ○ cultural and faith observances (e.g. Chinese New Year, Easter, Diwali, Mahayana New Year, Christmas, Eid al-Fitr, Passover, Ramadan) ○ seasonal and unofficial events (e.g. Valentine's Day, St Patrick's Day, Guy Fawkes Night, Halloween) ○ awareness days (e.g. Daffodil Day for cancer awareness, Pink Shirt Day to show support against bullying).	**Social organisation and relationships** • Building respectful relationships is important to help people work together effectively. • Being a member of diverse communities requires understanding and respect for people with different beliefs, values, and ways of living. • Groups and communities are organised in a way that helps people work together and have different roles and responsibilities. For example: ○ groups and organisations, including whānau, hapū, marae, iwi, community fono, sports teams, library, kapa haka, Polyfest, community garden groups, choirs ○ a school has a board, principal, teachers, students, and a school/whānau community ○ in te ao Māori, tuakana–teina relationships support learning and belonging, with tuakana (older or more experienced) guiding and supporting teina (younger or less experienced) through shared knowledge, skills, and responsibility.	**Frame questions** • Ask simple questions about groups and belonging, for example: ○ What groups and places do people belong to? ○ How do you make a new friend feel welcome? **Process information by, for example:** • Using sources (e.g. photographs, stories, objects) to identify the groups and places people belong to. • Identifying and discussing examples of formal and informal national symbols. **Identify values and perspectives by, for example:** • Noticing similarities and differences in how groups create a sense of belonging. **Communicate findings and conceptual knowledge by, for example:** • Talking about how belonging to a group can help people feel safe, accepted, and connected. **Design, implement, and evaluate social actions by, for example:** • Using a simple group process (e.g. a show of hands or a class discussion), to choose and carry out a class action that helps everyone feel safe, accepted, and connected, and talking together about what difference it made. *(See English Year 0–1: Oral Language – Communicating and Presenting)* *(See English Year 0–1: Oral Language – Communication for Learning)* *(See English Year 0–1: Reading – Word Recognition (Fluency))*	**Frame questions** • Ask simple questions about culture and celebrations, for example: ○ What special things can you see people doing? ○ How do people celebrate in different ways? **Process information by, for example:** • Using visual and written sources to learn about two cultural festivals celebrated in our community, how people celebrate, and why these festivals are important. **Identify values and perspectives by, for example:** • Listening to members of a group talk about why a festival or celebration is important to them. **Communicate findings and conceptual knowledge by, for example:** • Describing the origins and purposes of a significant day (e.g. Waitangi Day, Labour Day) and the different ways it is celebrated. **Design, implement, and evaluate social actions by, for example:** • Taking part in a cultural festival celebrated by the school or local community. *(See English Year 2: Oral Language – Communicating and Presenting (Verbal reasoning, Presenting to others))* *(See English Year 1 and 2: Oral Language – Communicating and Presenting (Listening and responding))* *(See English Year 2: Reading – Word Recognition (Decoding – Kupu Māori, Fluency))* *(See English Year 2: Reading – Critical Analysis (Interpretations and connections))*	**Frame questions** • Ask a range of questions about how and why groups work together, for example: ○ How do groups organise themselves to cooperate to achieve a goal? ○ What roles and responsibilities do students/teachers have? ○ What tikanga or protocols might people follow at the marae/library? **Process information by, for example:** • Gathering information about people's roles in groups and classifying this into similar and different roles. **Identify values and perspectives by, for example:** • Comparing roles and responsibilities (e.g. caretaker, principal, board member and marae committee, aiga or fono parent group). **Communicate findings and conceptual knowledge by, for example:** • Comparing the roles and responsibilities that different groups have. • Sharing findings about people who help others in the community. **Design, implement, and evaluate social actions by, for example:** • Sharing information on appropriate protocols to show respect (e.g. when visiting a marae, cultural centres, religious centres, other community places). • Working with others to contribute to a shared project (e.g. caring for a school garden), and reflect on what worked well. *(See English Year 2 and 3: Oral Language – Communicating and Presenting)* *(See English Year 3: Oral Language – Communication for Learning)* *(See English Year 3: Writing – Composition (Writing to inform))*

History

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
	Similarities and differences There are both similarities and differences between everyday life in the past and the present.					
History	**Conceptual knowledge** People's lives and stories, and features we can still see, help us to understand how people lived in the past.	**Conceptual knowledge** The lives of children have similarities and differences across time, cultures and societies.	**Conceptual knowledge** There are differences in the cultural practices and customs of cultures and societies across time, but they often reflect similar purposes.	**Think conceptually** Sort, classify, and define concepts of **stories, memories,** and **the past.**	**Think conceptually** Sort, classify, and define concepts of **childhoods, daily lives, and artefacts**.	**Think conceptually** Define and use concepts of **cultural practices and customs.**

	Remembering the past
	Through memories of places
	• People in the communities and areas where we live have come from a variety of places, and some people retain connections to and memories about those places.**
	• Local places hold stories connected to the past. For example, the community features:
	  ○ historical buildings where people once gathered or worked long ago and that still exist today, which shows how places stay the same while people change**
	  ○ local rivers, mountains, or parks where people once lived, played, fished, or travelled in the past, and where people still visit today**
	  ○ local marae where people once gathered and still gather today for important events, holding stories of whānau and community.**
	• Māori are tangata whenua (Indigenous people of the land) and have many stories about their origins, for example:
	  ○ pūrākau (narratives)**
	  ○ hapū and iwi histories**
	  ○ Kupe and waka narratives.**
	Through memories of events
	• There are time-related words (e.g. before, after, past, present, long ago) that are used when talking about the past.
	• Events from the past are remembered for different reasons. Some events are remembered because they are important to families, communities, or New Zealand. For example:
	  ○ Waitangi Day (6 Feb) marks the initial signing of te Tiriti o Waitangi/the Treaty of Waitangi in 1840
		The lives of children
		In living memory
		• People from different generations (e.g. parents, grandparents) have memories of games and toys from their childhood that we can compare with our own experiences today.**
		Beyond living memory
		• People can learn about the past beyond living memory in different ways (e.g. through pūrākau (narratives), waiata, whakapapa (genealogy), family stories), through written records, artefacts (e.g. whakairo, cave paintings, drawings pottery).**
		Note: The following case studies illustrate how the lives of children have changed.
		New Zealand early Māori society
		• Children in early Māori society learnt through whare wānanga (places of learning) and by being involved in the lives of their whānau and community, where knowledge, skills, values, and traditions were passed through generations.
		• Māori games in the past (e.g. Mū Tōrere, Kī o rahi, tī rākau/poi rākau, whai, ruru or knucklebones) helped children develop skills important for everyday life (e.g. fine motor skills, strategic thinking, coordination, teamwork).
		Early 20th century New Zealand (1900–1940)
		• Children in early 20th century New Zealand spent much of their time with family, at school, and helping with chores.
		• Children played games and used toys that were often homemade or shared with others (e.g. marbles, skipping ropes, hoops, cards, dolls, elastics, board games).
		• School life was often more formal than it is today, with strict rules and separate desks, however some things have
			Food as a basic need
			Food and early Māori life
			• Māori developed ancestral knowledge of life in New Zealand. While some practices have changed over time, this knowledge continues to be passed down and remains an important part of Māori life today.
			• Leadership roles such as rangatira (chiefs) and ariki (paramount chiefs) guided decision-making and upheld tikanga and kawa (customary protocols), while whānau and hapū worked together to grow, gather, harvest, and share food within their communities.
			• Māori customs and beliefs helped people understand their relationship with the natural world and guided how food and resources were gathered, used, and cared for. For example:
			  ○ Matariki and Puanga guided planting, harvesting, and the management of resources
			  ○ tikanga (e.g. karakia, rāhui) guided the respectful use, and sustainability of food
			  ○ Atua (gods) were associated with different food sources, including Tāne Māhuta (food from the forest), Tangaroa (food from the sea), and Haumia-tiketike (uncultivated foods from the land).
			• Food resources were dependent on what was locally available (e.g. manu, (native birds), tuna (eels), and kaimoana (seafood)).
			• Communities exchanged food and other resources (e.g. pounamu) through inter-iwi trade.
			• Māori developed and adapted technologies such as hīnaki (woven eel traps), woven harakeke (flax) nets, bird snares, and here (spears) to gather food and make use of their local environments.
			(See Technology Year 3: Innovation)
				Frame questions
				• Ask simple questions about the past, for example:
				  ○ Where do my ancestors come from?
				  ○ What is a pūrākau from our local area?**
				Process information by:
				• Collecting information from local people (e.g. parent, grandparent, community member) about their memories of the past.
				• Sorting information in simple ways (e.g. then/now, past/present, similarities/ differences).
				Identify values and perspectives by, for example:
				• Recognising that people may remember and tell stories about the past in different ways, and that people's experiences may be similar to or different from our own.
				Communicate findings and conceptual knowledge by:
				• Retelling stories, memories, and observations about the past (e.g. from family and community members), and describing what they reveal about local places and events.**
				• Using simple historical vocabulary (e.g. past, present, then, now, similar, different).
				(See English Year 0–1: Oral Language – Communicating and Presenting)
				(See English Year 0–1: Reading – Critical Analysis (Interpretations and connections))
				(See English Year 0–1: Writing – Composition (Writing to inform))
					Frame questions
					• Ask questions about what is noticeable in pictures, artefacts, histories, local stories and experiences, for example:
					  ○ What was your favourite game?
					  ○ What types of toys did people play with in the past?
					Process information by:
					• Using sources (e.g. family stories, artefacts, photographs) to answer questions about childhoods and daily life in the past.
					• Sorting aspects of childhood and daily lives into groups (similarities/differences, past/present).
					Identify values and perspectives for example by, for example:
					• Recognising that children and families may have experienced daily life differently in the past.
					Communicate findings and conceptual knowledge by:
					• Retelling stories from beyond living memory about childhood and daily life.
					• Explaining similarities and differences between childhoods (then and now) using evidence from artefacts and sources.
					Design, implement, and evaluate social actions by, for example:
					• Creating games from the past for other children to play with (using natural resources).**
					(See English Year 2: Oral Language – Communicating and Presenting)
					(See English Year 2: Reading – Word Recognition (Decoding – Kupu Māori))
					(See English Year 2: Reading – Critical Analysis (Interpretations and connections))
					(See English Year 1–2: Writing – Composition (Writing to inform))
						Frame questions
						• Ask questions about what is noticeable in pictures, artefacts, histories, local stories, and experiences, for example:
						  ○ What tools can be seen that were used to gather food in this picture?
						  ○ What foods do you think were available in this place?**
						Process information by:
						• Using historical sources (e.g. hapū and iwi knowledge, oral accounts, stories, pictures, objects) to answer questions about the past.
						• Examining similarities and differences between cultural practices in the past and present.
						Identify values and perspectives for example by, for example:
						• Identifying differing cultural practices and customs.
						Communicate findings and conceptual knowledge by:
						• Comparing and communicating similarities and differences in cultural practices and customs using evidence from sources.
						Design, implement, and evaluate social actions by, for example:
						• Using historical sources to communicate information about the local area where you live or are from.**
						• Identifying lessons about cultural practices that could be applied to your community today.
						(See English Year 3: Oral Language – Communicating and Presenting)
						(See English Year 3: Reading – Word Recognition (Decoding – Kupu Māori, Fluency))
						(See English Year 3: Reading – Critical Analysis (Interpretations and connections))
						(See English Year 3: Writing – Composition (Writing to inform))

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
	○ Anzac Day (25 April) remembers the soldiers and others who served New Zealand and Australia in wars ○ a local event is remembered because it is important to the community and the local area. **Through memories of people, local and national** • People in the past are remembered for different reasons. Some people are part of family stories, may have made important changes, helped others, or achieved something for the first time. For example: ○ a local kaumātua (elder) or leader who is remembered for their actions, leadership, and knowledge, which have had a lasting impact on their whānau, hapū, iwi, and wider community** ○ Margaret Mahy (1936–2012), who was one of New Zealand's most celebrated children's authors, is remembered for her imaginative stories that inspired generations of young readers ○ Sir Edmund Hillary (1919–2008), a celebrated mountaineer and explorer who, with Tenzing Norgay, was one of the first two people to reach the summit of Mount Everest. *(See Civics Year 2: Celebrating Communities)*	remained the same (e.g. daily learning of handwriting, reading, mathematics). • In the early 1900s, most children could leave school aged approximately 14 (however, most left at Year 8), and many then went to work, to contribute to their family income. • A century is 100 years. Comparing children's lives from different centuries helps us understand how life has changed over time. **Ancient Roman society: Pompeii (79 CE)** • Pompeii was a Roman city that was buried by a volcanic eruption nearly 2,000 years ago. The eruption happened suddenly, preserving many buildings, objects, and evidence of everyday life. • Archaeologists have been excavating Pompeii for more than 200 years. • Buildings, artworks, and everyday objects provide clues about how children in Pompeii lived in the past (e.g. drawings of gladiators and hunting scenes made by children of 5–7 years have been found on walls). • Some children attended school, while others learned at home with tutors, particularly if they came from wealthy families. Learning had a focus on reading, writing, mathematics, and languages such as Greek and Latin. • Evidence from Pompeii shows that children played with toys and games, including dolls, spinning tops, miniature wagons, hoops, and knucklebones. • BC/BCE and AD/CE are labels used to describe and organise events and periods of time in the past.	**Early settler society** • European settlers, largely from Britain, began to arrive in New Zealand in large numbers from the 1840s. • Early European settlers had to adapt their eating habits to the New Zealand environment. They relied heavily on Māori for knowledge about local food sources and how to grow and prepare unfamiliar crops. • Settlers introduced new foods and farming practices, including growing crops such as wheat and vegetables, and raising livestock such as sheep and cattle for meat and dairy. They also established gardens to grow vegetables, fruit, and herbs. • Trade between Māori and settlers was important, with many Māori establishing flour mills, and supplying towns with food (e.g. wheat, maize/corn, pork, fish). **Food and early Sāmoan life** Note: Schools may choose to study a different Pacific society using the broad structure of content within this example.** • Sāmoa was first settled 3,000 years ago (1000 BCE). • Knowledge, customs, and cultural practices have been passed down through generations and remain an important part of Sāmoan life today. • Society was organised around communal living led by matai (village chiefs) and guided by the values of Fa'a Sāmoa (the Sāmoan Way) including respect, service, and care for others. Food played a central role in daily life and reflected the close connection between people, their aiga (families), and the land and sea. • Before modern technology and trade, people relied on growing, gathering, fishing, harvesting, and storing their own food, requiring cooperation and shared effort across the community. • Producing food involved specialised knowledge and physical labour, including cultivating crops such as taro, climbing coconut trees, gathering shellfish, fishing, constructing umu (earth ovens), and making tools and traps from natural materials. • Different roles and responsibilities were shared according to age, gender, and rank. For example, young men often worked in gardens (fa'atoaga), fished, and prepared food in the umu, while			

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
			women cared for families, maintained homes, and gathered shellfish. • Methods for preserving food were developed, including the use of underground storage pits to help communities manage resources and food supplies. • The coconut tree was highly valued as a vital resource with many uses (e.g. food, drink, cooking, cups and bowls, fibre used to make rope). • Stories and cultural knowledge (e.g. Sina and the Eel) helped pass on important knowledge about the natural world and Sāmoan culture.			

Geography

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
	Location and place Places are described by where they are located on Earth's surface, what they are like, and why they matter to people.					
	Conceptual knowledge Places are described through stories, pūrākau, and by features.	**Conceptual knowledge** The location of places affects what they are like.	**Conceptual knowledge** A tropical, ocean location influences what places are like and people's way of life.	**Think conceptually** Sort, classify, and define concepts of **location** and **features of places**.	**Think conceptually** Sort, classify, and define concepts of **weather** and **location**.	**Think conceptually** Define and use concepts of the **tropical Pacific and way of life.**
	Our place • Some key locational points of reference in the local area are our house, our school, and places we go to regularly.** • Maps are used to show where places are located. **Describing our place** • Places can be described by their landscape (the visible features of the land) using geographic terms: ○ physical features (e.g. hills, rivers) ○ human features (e.g. shops, schools, marae). • Many of the names of geographical features tell stories. Sometimes there is more than one story to how a mountain, river, or lake got its name.** • In te ao Māori, tūrangawaewae (a place of belonging through whakapapa/ genealogy) and kaitiakitanga (guardianship) express deep connections to both the local community and the whenua (land). • Places can be described through pūrākau (narratives) used to name geographic features and express Māori ancestral connections; personal and family stories; and through photographs.** • People have a responsibility to respect and care for places.	**Weather and places** • Some key locations in New Zealand are: ○ the main islands – North Island (Te Ika-a-Māui), South Island (Te Waipounamu), Stewart Island (Rakiura) ○ major physical features: ▪ mountains (e.g. Aoraki | Mt Cook, Taranaki Maunga) ▪ lakes (e.g. Taupō, Wakatipu) ▪ rivers (e.g. Waikato, Clutha) ○ surrounding water bodies (Tasman Sea, Pacific Ocean, Cook Strait) ○ major human features: ▪ capital city (Wellington) ▪ other cities (Auckland, Hamilton, Christchurch, Dunedin) ▪ the local area.** • Maps use titles, keys, symbols, and colours to communicate geographic details, and direction is shown by the four main points of the compass: North, South, East, and West. • Geographers use fieldwork to directly observe and measure weather (e.g. temperature, rainfall, cloud cover).** **Weather differences** • Weather is what you see outside or experience during a day or over a few days. The weather can be different from place to place at the same time and varies by season. The major influences on weather in New Zealand are the surrounding ocean, the prevailing westerly wind, and the topography. The Southern Alps have a major influence on weather across the South Island. • Many cultures had stories to explain aspects of the weather (e.g. Zeus for the Ancient Greeks, Jupiter for the Ancient Romans, Tlaloc for the Aztecs). In te ao Māori, the legend of Tāwhirimātea offers explanations of the wind, clouds, rain, hail, and storms.	**Tropical Pacific Island** • There are five main bodies of salt water in the world called oceans (Pacific, Indian, Atlantic, Southern and Arctic). • Some key locational points of reference in the Tropical Pacific are the equator, the Tropic of Capricorn, surrounding seas and oceans, and Polynesian, Melanesian, and Micronesian countries. The location of places can be described by hemisphere and lines of latitude. **Physical environment of a tropical Pacific Island** • Key features of the tropical climate are: ○ high temperatures with less seasonal variation because of the influence of the Sun's position ○ heavy rain (convectional rainfall) ○ tropical cyclones because of their proximity to warm oceans. • Key features of landforms of the tropical climate are: ○ high islands (volcanoes) ○ low islands (atolls) ○ coastal physical features (e.g. coral reefs, lagoons, beaches, harbours). • Climate change resulting from global warming is raising sea levels and increasing flooding of low-lying Pacific islands during storms and at high tides. **Influence of the physical environment on way of life** • Traditional housing construction reflects the climate and resources available. • Food provision is closely connected to the environment and what can be grown or caught. • Settlement location is largely coastal because of flat land, access to marine resources, and ease of travel between islands, but this increases vulnerability to storms, tsunami, and rising sea levels that communities need to manage. The	**Frame questions** • Ask simple questions about the local area, for example: What are some of the features of our place?** **Process information by:** • Using geographic tools (e.g. fieldwork, maps and other tools, drawings, and photographs) to identify important features of the local area.** • Optional: Listening to pūrākau and stories about the names of places in the local area.** **Identify values and perspectives by, for example:** • Sharing stories about why a local place is important to them.** **Communicate findings and conceptual knowledge by:** • Talking about the features of the local landscape (place) using geographic terms.** **Design, implement, and evaluate social actions by, for example:** • Suggesting something that would improve the place.** *(See English Year 0–1: Oral Language – Communicating and Presenting)* *(See English Year 1: Oral Language – Communication for Learning)*	**Frame questions** • Ask questions about what is noticeable in maps, pictures, and experiences, for example: ○ How does our weather look different from other places?** **Process information by:** • Using maps to locate New Zealand's major islands, and physical and human features. • Using weather maps and weather forecasts to identify differences in weather conditions at particular times and to make simple forecasts. • Using quantitative data about temperatures, rainfall, and wind (direction and strength) to identify weather characteristics of places. • Optional: Carrying out fieldwork by using weather instruments to measure temperature, rainfall, wind, and cloud cover locally over time. **Identify values and perspectives by, for example:** • Comparing people's views about good and bad weather. **Communicate findings and conceptual knowledge by:** • Describing weather differences between different locations in New Zealand. **Design, implement, and evaluate social actions by, for example:** • Sharing ideas about reducing the impacts of weather at school (e.g. protection from the Sun and rain) or severe weather in the community.** *(See English Year 2: Oral Language – Communicating and Presenting (Verbal reasoning, Listening and responding))* *(See English Year 2: Reading – Word Recognition (Decoding – Kupu Māori, Fluency, Comprehension strategies))* *(See English Year 2: Reading – Critical Analysis (Interpretations and connections))*	**Frame questions** • Ask questions about what is happening in a place and the reasons why, for example: ○ What is a tropical environment like? ○ How are people's ways of life influenced by the physical environment? **Process information by:** • Using globes and maps to locate the major oceans and the Tropical Pacific including key lines of latitude, and countries of the Pacific. • Using climate graphs to show the main climate features of the Tropical Pacific Islands and the main climate features of your place in New Zealand.** • Using diagrams to describe natural features and processes, as well as features of traditional housing construction. **Identify values and perspectives by, for example:** • Talking about what is important about the environment to people living in the tropical Pacific. **Communicate findings and conceptual knowledge by:** • Describing influences of the tropical Pacific climate on people's way of life. **Design, implement, and evaluate social actions by, for example**: • Considering actions that local communities in the Pacific take to mitigate the effects of rising sea levels (resulting from climate change) on their way of life. *(See English Year 2: Oral Language – Communicating and Presenting (Verbal reasoning, Presenting to others))* *(See English Year 2: Reading – Word Recognition (Decoding – Kupu Māori, Fluency))*

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**

		• Weather maps use symbols to show current or forecast conditions, which include the following indicators:
		  ○ 'H' stands for 'high pressure' and signals clear skies and fine weather
		  ○ 'L' stands for 'low pressure' and signals cloudy, unsettled, and wet weather.
		• People have different views about what makes weather good or bad.
		• People plan activities around the weather (e.g. harvesting and gathering kai, holidays).
		• There are many ways people can keep safe during severe weather such as checking weather warnings and making emergency plans at home and school.
			tropical coastal environment is attractive to tourists.		*(See English Year 2: Writing – Composition (Writing to inform))*	*(See English Year 2: Writing – Composition (Writing to inform))*

Financial and Economic Activity

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
	Money in our lives Money plays a role in people's lives and people make different choices about how to use it.					
	Conceptual knowledge Money is part of everyday life.	**Conceptual knowledge** Money is used in different ways to get the things people need and value.	**Conceptual knowledge** People earn money and make choices about how to use it.	**Think conceptually** Sort, classify, and define concepts of **money and choice**.	**Think conceptually** Sort, classify, and define concepts of **exchange and essential and non-essential goods and services.**	**Think conceptually** Define and use concepts of **earning and personal values.**
Financial systems	**Money** • Money is used to pay for things. *(See Mathematics and Statistics Year 1 Number: Financial Maths)* • Money comes in different forms (physical and digital).	**Exchange, goods, and services** • Exchange is when you give something to get something back of equal value. • Money is how we pay for things without having to exchange something. • Value is a representation of how much something is worth to you or how much it costs to get it. • Money is used to purchase goods (items you can buy or sell) or services (actions, skills, labour).	**Earning and personal values** • Income is the money that comes into the household to support you and your family. It may be from working, things you own, or government support. • Goods and services are valued differently by different people, and their price and value can change over time. • People and groups provide goods and services in different ways, including in shops, online, through services, or by volunteering.	**Process information by, for example:** • Sharing examples of spending, saving, sharing, and growing. • Discussing different choices you can make with money. • Identifying ways people can store and access money. • Describing how we can share so it is fair to everyone. **Identify values and perspectives by, for example:** • Comparing how people feel about money and about sharing. *(See English Year 0–1: Oral Language – Communicating and Presenting (Presenting to others, Listening and responding))* *(See English Year 0–1: Oral Language – Communication for Learning)*	**Process information by, for example:** • Producing a list of goods and local services relevant to their lives. • Roleplaying exchange of money for a good or service. • Developing a class fundraising plan for a worthy cause.** **Identify values and perspectives by, for example:** • Comparing the different decisions people make about using limited money. *(See English Year 2: Oral Language – Communicating and Presenting (Listening and responding))* *(See English Year 2: Writing – Composition (Writing to inform))*	**Process information by, for example:** • Making a simple financial decision with limited money, for example, food shopping on a budget. • Constructing a simple money plan, based on a provided scenario, which includes decisions on essential (needs) and non-essential (wants) spending. • Identifying unexpected situations which require extra money. • Finding out about volunteering in the local community. **Identify values and perspectives by, for example:** • Sharing ideas about things that influence people's decisions around money. *(See English Year 3: Oral Language – Communicating and Presenting (Verbal reasoning, Listening and responding))* *(See English Year 3: Oral Language – Communication for Learning)* *(See English Year 3: Writing – Composition (Writing to inform, Writing to persuade))*
Decision-making	• People have different feelings about money. • People make different choices about what to do with their money (e.g. spending, sharing, growing, saving). • People give gifts and contributions to others (e.g. koha (offering), birthday presents, special occasions in Pacific cultures).	• Money is limited, and people make decisions about what they spend it on. • Sharing money and time through donating and fundraising is a choice people make to help others.	• People's decisions are based on their own values, priorities, and experiences.			

Managing money	• Money can be safely saved and kept aside until you are ready to use it.
	• Sharing is when you give some of what you have (e.g. money) to help others.
		• Essentials (needs) are goods and services we need to spend money on (e.g. food, a place to live). Essentials can differ between different people or groups.
		• Non-essentials (wants) are goods and services we want to spend money on (e.g. entertainment). Non-essentials can differ between people and over time.
			• Households have different financial circumstances, and some may receive community or government support to help cover essential expenses.
			• Saving starts with small, short-term goals and begins by putting aside a small amount regularly, either at home or in the bank.
			• People can record how they use their money:
			  ○ tracking is recording their income and what they spend
			  ○ budgeting is planning what to do with their money.
			(See Mathematics and Statistics Year 1 Statistics: Visualisation of Data)			

Being prepared	• Money can be stored physically or digitally (e.g. in the bank or safely at home), and can be accessed in different ways such as cash, card, or cardless.	• Money has value so it is important to keep it safe.	• Sometimes unexpected events or situations occur that require extra money.			

Phase 2 (Years 4–6) teaching sequence

Civics and Society

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	Justice, rights, and responsibilities Democracy is a system of government where rule by the people is upheld by rights and responsibilities.					
	Conceptual knowledge In a democracy, people rule and have the right to have their voices heard and to vote in elections.	**Conceptual knowledge** Groups, communities, and governments make rules and laws based on values and agreements about what is just, fair, and right.	**Conceptual knowledge** Everybody has the right to be treated fairly and with respect, and the responsibility to act ethically and respect the rights of others.	**Think conceptually** Define, explain, and use concepts of **democracy,** and **participation.**	**Think conceptually** Define, explain, and use concepts of **justice, fairness, rules, and law-making.**	**Think conceptually** Define, explain, and use concepts of **rights, responsibilities, and ethics.**

	Introducing democracy
	• In a democracy, 'people rule', which means they can vote for people to go to Parliament as Members of Parliament (MPs) to represent them and make decisions for everyone.
	• In a democracy, people also have the right to speak up and share their own ideas for improving their community, city, and country.
	• In New Zealand, people vote every three years to decide who will form the government and make decisions for the country, including how much money to spend building hospitals, schools, and roads.
	• The Prime Minister is the head of the New Zealand government.
	• New Zealand has a Sovereign (King or Queen).
	• The Māori Queen or King is the leader of the Kiingitanga movement.
	• The foundations of modern democracies were laid more than 2,000 years ago in Ancient Greece, when some citizens (excluding women, slaves, foreigners), could debate and make laws for themselves directly.
	• New Zealand is one of the oldest continuing democracies in the world.
	• New Zealand was the first country in the world to give women the right to vote in 1893 (2,000+ years after Greek democracy).
	• New Zealander Kate Sheppard campaigned with women from around the country, using three petitions to win them the right to vote.
	• Meri Te Tai Mangakāhia (Te Rarawa) campaigned for women to be elected to Parliament to help make decisions.
		Justice, rules, and laws
		• Groups, communities, and governments make rules and laws to help people live fairly and safely, to prevent harm, and protect individual and group rights.
		• Socrates was a famous teacher in Ancient Greece who taught by asking questions and encouraged young people to ask big questions like 'What is fairness?'.
		• In a democracy, people are involved in making decisions about rules and laws (e.g. voting, writing submissions, listening, discussing, sharing ideas) about, for example, protecting and caring for the environment, promoting cooperation, and safety.
		• Communities make rules for safety and fairness, for example:
		  ○ a school has rules
		  ○ a local council has bylaws/ regulations.**
		• Tikanga (customary protocols) and kawa (customs) are principles and practices guiding hapū and iwi in decision-making, alongside the concepts of manaakitanga (generosity, respect, care) and kaitiakitanga (guardianship).
		• Government makes regulations and laws.
		Implementing rules and laws
		• Courts ensure that laws are followed and arguments are resolved fairly.
		• There are a variety of courts in New Zealand, including family courts and youth courts.
		• Police help keep communities safe, including road safety education. In an emergency, ring 111.
			Core rights and responsibilities in New Zealand
			Core rights
			• Rights are basic freedoms that every person has (e.g. freedom of speech, belief, and a fair trial). They are protected by laws and agreements, so people can live safely, fairly, and with dignity and respect, and so that rights cannot be limited or taken away by others.
			• In New Zealand, individual rights are affirmed by law under the New Zealand Bill of Rights Act 1990.
			• There are also group rights, for example:
			  ○ rights for children under the UN Convention on the Rights of the Child (UNCRC), which include the right to have a say in decisions that affect them. Mana Mokopuna – Children's Commissioner advocates for the voices of young people.
			  ○ the Universal Declaration of Human Rights (UDHR) sets out rights that belong to everyone simply because we are human beings.
			• Te Tiriti o Waitangi/the Treaty of Waitangi (1840) is an agreement between tangata whenua and the Crown.
			• Te Tiriti o Waitangi/the Treaty of Waitangi is a founding document of New Zealand. There is ongoing debate about its implications for the rights and responsibilities of individuals, groups and institutions.
			• Ethics is about working out the right thing to do, and why it matters how other people and the natural world are treated. People make ethical decisions by thinking about who and what is affected and values like fairness, honesty, and manaaki.
			Core responsibilities
			• Citizens in New Zealand democracy also have core responsibilities, such as:
				Frame questions
				• Ask questions about how a democracy operates, for example:
				  ○ What is a democracy?
				  ○ How is our democratic government formed in New Zealand?
				  ○ Who gets to vote and why is voting important?
				Process information by, for example:
				• Identifying when New Zealanders can vote, who can vote and why people vote.
				Identify values and perspectives by, for example:
				• Comparing what was important to Kate Sheppard and Meri Te Tai Mangakāhia (Te Rarawa) in their campaigns.
				Communicate findings and conceptual knowledge by, for example:
				• Describing ways people can participate in a democracy in addition to voting (e.g. talking and listening to others, writing letters, meeting MPs, protest, petitions).
				Design, implement, and evaluate social action by, for example:
				• Encouraging all groups to participate in a democratic process and explain why it is important.
				• Designing a campaign (e.g. in the classroom or school) using voting to help decide on an issue.
				(See English Year 4: Oral Language – Communicating and Presenting (Verbal reasoning))
				(See English Year 4: Reading – Word Recognition and reading Enrichment (Fluency))
				(See English Year 4: Reading – Critical Analysis (Interpretations and connections))
				(See English Year 4: Writing – Composition (Writing to inform, Writing to persuade))
					Frame questions
					• Formulate questions about fairness and rules, using 'what', 'why', 'who', and 'how', for example:
					  ○ What is a law?
					  ○ How do we know if a rule is fair or unfair?
					  ○ Why do groups need rules and who gets to make the rules?
					Process information by, for example:
					• Collecting information about rules (e.g. from classrooms, sports teams, marae, local community) and classifying by their purpose, similarities, and differences.
					Identify values and perspectives by, for example:
					• Considering why there may be differences of opinion about whether rules may be fair or unfair.
					Communicate findings and conceptual knowledge by, for example:
					• Explaining how a specific rule balances individual freedom with fairness and safety for everyone, evaluating whether it does so fairly.
					Design, implement, and evaluate social action by, for example:
					• Identifying and examining a rule in the classroom using community of inquiry questioning skills and considering proposals for introducing or changing it through a democratic class process.
					(See English Year 4: Oral Language – Communicating and Presenting (Presenting to others))
					(See English Year 5: Oral Language – Communicating and Presenting (Verbal reasoning, Listening and responding))
					(See English Year 5: Reading – Word Recognition and reading Enrichment (Fluency))
					(See English Year 5: Reading – Critical Analysis (Interpretations and connections))
						Frame questions
						• Formulate questions about ethics, rights and responsibilities, for example:
						  ○ What rights do people have and who is responsible for upholding them?
						  ○ What responsibilities do people and leaders have to uphold laws and protect the rights of others?
						  ○ What kinds of things would people think about when they are making decisions about the right thing to do?
						  ○ Why should people do the right thing even when no one is watching?
						Process information by, for example:
						• Identifying and classifying types of individual and groups rights that are for adults and children expressed in documents such as Bill of Rights, UDHR, and UNCRC, te Tiriti o Waitangi/the Treaty of Waitangi.
						Identify values and perspectives by, for example:
						• Identifying and describing different perspectives on what the right thing to do might be in the same scenario (e.g. digital photo sharing, child labour, managing a local waterway), including the rights, needs, and well-being for people and the environment.
						• Considering the values (e.g. manaaki, honesty, fairness) that are relevant to an ethical question and using reason to decide the most ethical course of action.
						Communicate findings and conceptual knowledge by, for example:
						• Sharing information about children's rights and their importance, drawing on the Bill of Rights, UDHR, and UNCRC.
						Design, implement, and evaluate social action by, for example:
						• Considering how ethical decisions and social actions are used by groups and organisations to promote and protect children's rights (e.g. trade or fashion).

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
			○ respecting the rights and freedoms of others ○ being informed and taking part in community decision-making, which includes voting ○ obeying local laws to help ensure safety and fairness in our communities ○ listening to other views respectfully and helping build cooperation and trust.		*(See English Year 5: Writing – Composition (Writing to inform, Writing to persuade))*	• Considering ethical decisions and actions you could take as a class or school to support the rights of children. *(See English Year 6: Oral Language – Communicating and Presenting (Verbal reasoning, Listening and responding))* *(See English Year 6: Reading – Word Recognition and reading Enrichment (Fluency))* *(See English Year 6: Reading – Critical Analysis (Interpretations and connections))* *(See English Year 6: Writing – Composition (Writing to inform))*

History

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	Continuity and change Mobility of people and ideas in the past contributed to continuity and change.					
	Conceptual knowledge The stories of groups of people who voyaged to new places from different periods in history convey the experiences, challenges, and changes they experience.	**Conceptual knowledge** The historical movement of people, and settlement of new places changed societies and environments.	**Conceptual knowledge** Women have influenced and responded to changing social norms, contributing to social and economic change over time.	**Think conceptually** Define, explain, and use concepts of **voyaging, challenges, and change.**	**Think conceptually** Define, explain, and use concepts of **migration, settlement, continuity, and change.**	**Think conceptually** Define, explain, and use concepts of **leadership, social, political, and economic change.**
New Zealand history	**Origins and journeys** • There are many stories of journeys to New Zealand (e.g. waka, sailing, steamboats, plane), all involving the challenges of travel and different journey lengths over time.** **Māori origins, voyaging, and later exploration** • Māori voyaging through the Pacific was deliberate and skilful (e.g. navigation using the stars), involving long journeys across vast oceans to New Zealand. • Hapū and iwi have their own pūrākau (narratives) of migration both to and within New Zealand (e.g. their waka, its captain, landing sites). There is no one story of migration for Māori to New Zealand.** • Māori continued to explore and utilise the technology of the time, including travelling on ships for exploration and trade. Some Māori leaders who travelled to England to trade included: ○ Hongi Hika (Ngāpuhi) and Hohaia Parata Waikato (Ngāpuhi) (1820) ○ Hoani Wiremu Hīpango (Te Āti Haunui-a-Pāpārangi) (1855). **Moriori** • Moriori are the Indigenous People of Rēkohu (the Chatham Islands | Wharekauri), descended from the skilled Polynesian voyager Rongomaiwhenua who arrived directly from Eastern Polynesia. Tradition also holds that his younger brother (Rongomaitere) sailed on to Aote or Aotea (thought to be a reference to Aotearoa), providing sailing directions for later waka to follow. Archaeological and linguistic evidence indicates settlement from mainland New Zealand from 1500 CE. • When adapting to life on Rēkohu, Moriori expressed their mana (prestige, influence, power) through Nunuku's	**Migration to New Zealand, 1840–1900** **Early migration and settlement** • After 1840, large numbers of migrants from Britain, Ireland, other European countries, Australia, and China arrived in New Zealand seeking land, employment, and new opportunities. • Many migrants were pushed by poverty, unemployment, industrial change, limited access to land, the Great Hunger, and the Highland Clearances. New Zealand was promoted as a place of opportunity, with farmland and work available for settlers. • Hapū and iwi adapted to changing conditions by trading, farming, guiding, transporting goods, and supporting growing settlements. Māori played a key role in supplying food, transport, and services to early towns. • Land for many new settlements was acquired through purchases by the New Zealand Company and later the Crown. Different understandings of land transactions led to low payment and unfulfilled promises. **Building towns** • Many migrants arrived as labourers, tradespeople, or soldiers and later became farmers, helping establish towns. • Provinces actively recruited settlers, creating communities such as: ○ Scots at Waipū during the 1850s and 1860s ○ Scandinavians at Norsewood and Dannevirke during the 1970s. **Environmental change** • Settlers transformed the land from forest and wetlands to farmland, built infrastructure (e.g. roads, fences, buildings), and introduced new species (e.g. livestock, gorse, blackberry, possums, deer, ducks, ferrets).**	**Women leading change (1890–1970)** **The vote for women** • During the 19th century, many women were expected to remain in domestic roles and had limited opportunities to participate in political decision-making. • Social problems (e.g. poverty, alcohol abuse, violence, family hardship) strengthened arguments that women should have a greater influence on public decisions. • Led by Kate Sheppard, the Women's Christian Temperance Union (WCTU) organised petitions and educated women about political issues. • Women's suffrage was contested at the time, with organised opposition including the liquor trade, substantial anti-suffrage petitioning and opposition by some parliamentarians. • The 1893 petition contributed to the passing of the Electoral Act 1893, which gave women the right to vote. • Māori women, including Meri Te Tai Mangakāhia (Te Rarawa) and Ākenehi Tōmoana (Ngāi Te Rangiitā, Ngāti Kahungunu, Ngāti Tūwharetoa, Ngāi Te Whatuiāpiti), also campaigned for greater participation and representation of women in political decision-making. For example, Meri Te Tai Mangakāhia addressed the Kotahitanga Parliament in 1893, advocating for women to have the right to vote and stand for positions of leadership. **Supporting communities and strengthening identity** • Women contributed to social change by supporting communities and advocating for improved health, housing, education, well-being, and rights for women and their families. For example: ○ Te Puea Hērangi (Waikato Tainui) cared for families affected by poverty,	**Frame questions** • Craft simple questions to explore differences and similarities between people, places, and events in the past and present, for example: ○ How did the journeys of people at different times and from different places compare? ○ How did the ways people travelled change over time? **Process information by:** • Using historical sources (e.g. maps, timelines, letters, diaries, pictures) to gather evidence about voyaging experiences, challenges encountered, and changes over time. • Sequencing voyaging events of one group from a historical period (e.g. 19th century migrants). **Identify values and perspectives by, for example:** • Identifying different perspectives on voyaging while recognising that some viewpoints may be missing from historical accounts. **Communicate findings and conceptual knowledge by:** • Constructing a historical account of voyaging using historical sources and experiences and explaining the challenges and changes over time. **Design, implement, and evaluate social actions by, for example:** • Sharing local narratives about the origins and journeys of a community group with others in the community. *(See English Year 4: Oral Language – Communicating and Presenting (Verbal reasoning, Presenting to others))* *(See English Year 4: Reading – Word Recognition and Reading Enrichment (Fluency, Comprehension strategies))*	**Frame questions** • Ask interpretive questions, for example: ○ How did moving to New Zealand change different people's lives? ○ Why was New Zealand seen as a land of opportunity for migrants? **Process information by:** • Using historical sources (e.g. images, accounts, oral histories, letters, diaries written records) to understand experiences of migration and settlement. • Gathering evidence about migration and settlement to identify examples of continuity and change. • Sequencing key developments in 19th century migration. • Using data to show the impact of migration on population composition and growth. **Identify values and perspectives by, for example:** • Identifying perspectives represented, and missing in, accounts of migration and settlement and explaining how this may affect interpretations. **Communicate findings and conceptual understandings by:** • Constructing a historical explanation of migration and settlement, using evidence from sources to explain how these processes illustrate continuity and change. **Design, implement, and evaluate social action by, for example:** • Identifying an aspect of 19th century migration in the local area, using sources, that impacted local people and places and developing a way to promote awareness of it. *(See English Year 5: Oral Language – Communicating and Presenting (Verbal reasoning, Presenting to others))*	**Frame questions** • Develop a big question, supported by smaller sub-questions to explore complex ideas, for example: ○ Big question: How did women help to create social and political change in New Zealand? ○ Sub-questions: Why did women want greater rights and opportunities? How did the changes affect different groups of women and their communities? **Process information by:** • Using historical sources (e.g. photographs, newspaper articles, documentaries) to gather and compare evidence about women's leadership and its social, political, and economic impacts. • Sequencing related events to show how changes unfolded over time. **Identify values and perspectives by, for example:** • Identifying and comparing perspectives about historical actions, events and decisions. **Communicate findings and conceptual knowledge by:** • Constructing a historical explanation using evidence from multiple sources to explain how women's leadership contributed to change, including the arguments made by those who opposed them. **Design, implement, and evaluate social actions by, for example:** • Drawing on the experience of the historical examples, recognise a contemporary situation that might benefit from change. Justify the change, consider the opposition that might be encountered, and explain how the change might be initiated and sustained.

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	Covenant (Law), a commitment to peace that renounced warfare. • Rangihoua Waka, Rēkohu: The discovery of the Rangihoua Waka on Rēkohu is a powerful reminder of Moriori voyaging, knowledge, and enduring connection to place. It strengthens understanding of the history of Rēkohu and supports the ongoing renewal of Moriori culture, identity, and knowledge. **Later exploration and migration** • European explorers travelled across the Pacific in search of new opportunities, new lands, trade routes, and resources (e.g. Abel Tasman and James Cook accompanied by Tupaia). • Motivations for, and experiences of, migration to New Zealand varied according to where people came from and how they travelled, for example: ○ From the 1830s, British and Irish migrants came by sailing ship for the promise of a new life on new land. Living conditions on the 80–100-day journey were challenging, with cramped accommodation, poor sanitation, and rationed food and water. ○ Class distinctions were maintained on the journey, which created very different experiences for cabin and steerage passengers. • Pacific migrants in the 1960s were encouraged to come to New Zealand to fill labour shortages and often travelled by plane to join communities already here.	• Transformation was accelerated by the introduction of refrigerated shipping (1882), which gave access to new, distant markets for sheep and dairy products – supporting not just the large-scale sheep farming landholdings in the South Island, but also opening up the North Island to smaller scale farming of dairy and meat products. **Cultural change** • Settlers replaced some existing Māori place names with imperial names, and also named streets, parks, and other landmarks after British people and places, while introducing British forms of schooling.** **Gold rushes (1861–1870s)** • Gold discoveries in Otago and the West Coast attracted migrants from Australia, China, Europe, and North America, increasing New Zealand's population and diversity. • Māori participated in the gold rushes as miners, entrepreneurs, and landowners, particularly in the Thames and Coromandel goldfields. • Settlements and service towns expanded quickly as miners, merchants, and tradespeople arrived. Dunedin became New Zealand's largest town during this period. **Government-assisted migration and new settlements** • In the 1870s, the government introduced assisted migration programmes (e.g. The Vogel Scheme) to increase the population and support economic development. • After 1863, the Crown confiscated large areas of Māori land, and some of this land was later acquired by private settlers. • Assisted migration encouraged families to settle in New Zealand, including schemes to bring single women and workers for railway construction projects. • Dalmatian migrants established communities in Northland through gum digging, working alongside Māori workers in the gumfields. **Ideas and consequences** • Many leaders wanted New Zealand to be similar to Britain. Because of this, migrants from Britain were encouraged to come and settle.	illness, and the 1918 influenza pandemic, helping to re-build her community. She worked to strengthen Māori language, culture, and traditions, (e.g. establishing Tūrangawaewae Marae as an important place for Waikato Tainui to gather, celebrate culture, and make decisions together). ○ Dame Whina Cooper (Te Rarawa) helped establish the Māori Women's Welfare League in 1951, to support women and their families to adapt to the disruption and inequities associated with rapid economic and social change, and campaigned for better housing, health, and rights for Māori. ○ Dame Mira Szaszy (Ngāti Kurī, Te Rarawa, Te Aupōuri), worked to strengthen Māori women's voices and opportunities in education and community life. **Challenging inequalities** • Women acted to improve working and living conditions. For example: ○ Harriet Morison helped establish the Tailoresses' Union in 1889 and campaigned against 'sweating', where workers received very low wages and worked long hours in poor conditions. Her advocacy contributed to the 1890 Sweating Commission, which recommended improvements to working conditions. ○ Mother Aubert (Suzanne Aubert) cared for people affected by poverty, illness, and social exclusion. She founded the Sisters of Compassion, established New Zealand's first soup kitchen (1901), and created services that supported children, working mothers, older people, and vulnerable families. ○ Mabel Howard campaigned for improved social welfare, equal pay for women, consumer protections, and better living conditions for families. In 1947, she became New Zealand's first female Cabinet Minister and helped strengthen social security and support for working people. **Challenging social expectations** • Many women also challenged expectations about how women should behave and participate in society. During the early 20th century increasing numbers of women entered higher	*(See English Year 4: Writing – Composition (Writing to inform))*	*(See English Year 5: Reading – Word Recognition and Reading Enrichment (Fluency, Comprehension strategies))* *(See English Year 5: Writing – Composition (Writing to inform, Writing to persuade))*	*(See English Year 6: Oral Language – Communicating and Presenting (Verbal reasoning, Presenting to others))* *(See English Year 6: Reading – Word Recognition and Reading Enrichment (Fluency, Comprehension strategies))* *(See English Year 6: Writing – Composition (Writing to inform, Writing to persuade))*

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
		• By the late 1800s, some groups, especially Chinese migrants, faced discriminatory immigration restrictions, including a Poll Tax, that made it harder for them to enter New Zealand. In 2002, the New Zealand government issued a formal apology for the Poll Tax. • Many settlers gained land, jobs, and new opportunities. At the same time, many Māori lost land and had less control over decisions affecting their communities. • Māori adapted to new conditions by finding new ways to participate in the economy and protect their culture. They also protested and resisted actions they believed were unfair.	education, professional careers, male-dominated political roles, and public life. For example: ○ Dr Emily Siedeberg, who became New Zealand's first female medical graduate in 1896, paving the way for women to enter the medical profession and challenging barriers to women's participation in higher education and professional careers ○ Elizabeth Yates became the British Empire's first female mayor when she was elected Mayor of Onehunga in 1893. ○ Elizabeth McCombs became New Zealand's first female MP in 1933. ○ Iriaka Rātana (Ngāti Apa) became the first Māori woman elected to Parliament in 1949. ○ Jean Batten broke gender stereotypes by becoming an aviator, a career normally favoured by men; she became internationally famous after completing a record-breaking solo flight from England to New Zealand in 1936.			
	Continuity and change The social order of societies in the past was challenged by significant technological and environmental change.					
Global history	**Conceptual knowledge** Ancient societies had customs, beliefs and practices about social order.	**Conceptual knowledge** Rapid technological advances changed people and societies.	**Conceptual knowledge** Significant environmental challenges in the past have led to social and economic disruption and change.	**Think conceptually** Define, explain, and use the concepts of **customs**, **beliefs** and **social order.**	**Think conceptually** Define, explain, and use concepts of **technological change, and social and economic impact.**	**Think conceptually** Define, explain, and use concepts of **environmental challenges,** and **social** and **economic disruption.**
	Ancient societies • Ancient history extends from c.3000 BCE to the fall of the Western Roman Empire in 476 CE. • Historians count dates forward from year 1 (AD or CE) and backwards for earlier times (BC or BCE), with no 'year zero'. A millennium represents 1,000 years. **Choose one case study from the following:** **Ancient Egypt (3100 BCE–30 BCE)** • Knowledge about Ancient Egypt is understood through artefacts (e.g. hieroglyphic writing, paintings, carvings, objects found in tombs), which show how people lived and what they believed in. • The Ancient Egyptians called their country Kemet (meaning 'black land', referring to the fertile soil from the Nile). Their agriculture was based on the	**Industrial revolution and Victorian Britain (1760–1860s)** • Queen Victoria was monarch of the United Kingdom from 1837 to 1901, but she had limited political power because elected leaders made most government decisions. • People belonged to different classes (upper, middle, working class, the destitute underclass) and there were significant differences in food, clothing, housing, and health between the classes. Some believed that a person's living standard reflected their moral character, with the rich seen as naturally superior, and the poor as responsible for their own poverty. • The Industrial Revolution resulted in changes in technology (e.g. machinery, materials), and the movement from	**Historically significant environmental events** • The historical significance of an event relates to: ○ how directly it caused major changes that affected a large number of people ○ the ways it was noticed or honoured at the time, and remembered later ○ the way it helps understand an issue or struggle ○ the extent to which it still feels important today. **Choose one case study from the following:** **The Black Death and Medieval Society in Europe (1347–1351)** **Background** • Before the Black Death, medieval European society was organised under the feudal system, where kings, nobles,	**Frame questions** • Craft simple questions to explore differences and similarities between people, places, and events in the past and present, for example: ○ How were the lives of rulers different from ordinary people? ○ What was daily life like for different groups of people? ○ What rules and beliefs were important to different groups of people? **Process information by:** • Using historical sources (e.g. written texts, pictures, archaeological evidence) to gather evidence about social order, beliefs and customs, and about daily life for those at different levels of the social order. **Identify values and perspectives by, for example:**	**Frame questions** • Craft questions to explore differences and similarities between people, places, and events in the past, present, and future, for example: ○ What did people do before the arrival of electricity? ○ How did new technologies evolve? **Process information by:** • Using historical sources (e.g. stories, extracts from diaries, letters, drawings, artefacts) to gather evidence about technological innovations and their impacts. • Sequencing related events and changes associated with technological advances over time. **Identify values and perspectives by, for example:**	**Frame questions** • Develop a big question, supported by smaller sub-questions, to explore complex ideas, for example: ○ Big questions: How did the Black Death change medieval society? How did the Great Hunger change people's lives and communities? ○ Sub-questions: How did the Black Death spread across Europe? How did population loss affect peasants, landowners, and the Church? How did potato blight lead to widespread famine? How did famine affect Irish families and communities? **Process information by:** • Using historical sources (e.g. church records, first-hand accounts, websites) to gather and compare evidence about

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	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	nutrient-rich silt from the annual flooding of the Nile. They cultivated wheat and barley, as well as constructed advanced irrigation systems. They also utilised other natural resources including flax and papyrus for paper and for boats. **Social organisation** • Ancient Egyptian society was organised like a pyramid with little social mobility. It was ruled by a single powerful pharaoh who was seen as a living god. Nobles and priests set taxes and ran the various religious rituals, while scribes (writing in hieroglyphics) recorded laws, trade agreements, religious texts, and royal achievements. Most people farmed the land or worked on building pyramids and tombs. • Egyptians believed in ma'at, a principle representing truth, balance, and justice. The pharaoh was responsible for upholding ma'at, and everyone was expected to act in ways that supported stability and order. • The construction of pyramids and temples demonstrated Egyptian engineering skills, and the way social order worked (e.g. the Great Pyramid of Giza built for Khufu involved careful organisation of skilled workers, labourers, architects, and officials). Pyramids and mortuary tombs were built as tombs for pharaohs and reflected Egyptian beliefs about the afterlife. Tutankhamun's tomb was discovered nearly completely intact in 1922, making it the most well-preserved royal burial found from Ancient Egypt. • Cleopatra VII was the last active ruler of Ancient Egypt. • Notable achievements included pyramids, hieroglyphic writing, the 365-day calendar, sundials and water clocks (clepsydras), and advanced boat building. OR **Ancient Greece (800 BCE–c.300 CE)** • Ancient Greek society was strictly hierarchical and patriarchal. A strict social order was a part of everyday life and society was divided into different groups: citizens, metics (foreigners), and slaves. Each group had its own roles and levels of power. • Adult male citizens held the most power and could vote, own land, lead, and take part in government. Metics (foreigners)	cottage industries to factories and mass production. • Improvements in transport (e.g. railways, steamships) and technology (e.g. communication systems, the Spinning Jenny, the Power Loom) supported the expansion of cities and the movement of people, both within Britain and overseas. • Rapidly growing cities (e.g. Manchester, Birmingham, Leeds) created urban squalor (e.g. overcrowding, poor sanitation). • The factory boom created harsh working environments and labour exploitation, in particular of women and children. • While real wages, life expectancy and literacy rose over the longer run, historians disagree about when the gains began to reach working people. • The Industrial Revolution accelerated the Scottish Highland Clearances by increasing factory demand for wool, prompting landowners to replace small farms with large sheep farms and forcing many displaced families to relocate, often to industrial towns in search of work. **OR** **Revolutions in technology that shaped history** • Technological revolutions occur when people develop innovative solutions to solve significant problems or meet changing societal needs. • Historical innovations help us understand how technology has shaped societies and influenced major events throughout history. **The printing press** • Johannes Gutenberg invented the printing press in Germany in 1440. However, earlier forms of printing, including woodblock printing and movable type, had been developed in China and Korea centuries before. Previously books were produced by hand, and they were very expensive. They were usually owned by wealthy people, churches, and universities. • The printing press made books more affordable, which increased literacy, education, and the sharing of knowledge and ideas. The spread of printed books helped preserve knowledge and allowed information to reach larger numbers of people than ever before.	knights, and peasants had different roles and levels of power. • Most peasants worked on land owned by wealthy lords and had few rights or freedoms. The church was also a powerful influence on everyday life, shaping people's beliefs and guiding society. **Cause and spread** • The Black Death was a deadly plague that spread across Europe. It was caused by bacteria carried by fleas living on rats and other small animals. Poor sanitation, crowded towns, busy trade routes, and limited medical knowledge allowed the disease to spread rapidly from Asia throughout Europe. • Within a few years, the plague killed an estimated 25 to 50 million people, or about one-third to one-half of Europe's population. Densely populated urban centres were particularly hard hit, and people had little understanding of how disease spread. **Change to social order** • Medieval society was dramatically changed due to the enormous loss of life. With far fewer workers available, surviving peasants were able to demand higher wages and lower rents, giving peasants more bargaining power with landowners. Many peasants gained greater freedom and improved working conditions, weakening the feudal system that had previously kept many peasants working on the same land and unable to leave freely. • Landowners attempted to restore the old social order by forcing peasants back into traditional obligations. This resistance led to anger, protests, and rebellions, including England's Peasants' Revolt of 1381, led by Wat Tyler and the radical priest John Ball. Although the revolt was suppressed, it helped encourage gradual reforms and social change. • The Black Death also weakened the authority of the Church. Despite calls for prayer and repentance, it could not stop the plague, and large numbers of clergy died. Many people began questioning the Church's power. • Fear and uncertainty led to wrongful blaming of minority groups, particularly Jewish communities, resulting in violence and persecution. In the worst incident, in	• Identifying different perspectives of those at different levels of the social order and recognising that some viewpoints may be missing from historical accounts. **Communicate findings and conceptual knowledge by:** • Constructing a historical account of how social order was established and maintained within a society, explaining how customs, beliefs, and practices shaped relationships between people and contributed to continuity and change over time. *(See English Year 4: Oral Language – Communicating and Presenting (Verbal reasoning, Presenting to others))* *(See English Year 4: Reading – Word Recognition and Reading Enrichment (Fluency, Comprehension strategies))* *(See English Year 4: Writing – Composition (Writing to inform))*	• Explaining how technological advances affected different individuals, groups, and communities in different ways. **Communicate findings and conceptual understandings by:** • Constructing a historical explanation of how rapid technological advances changed people's lives and societies, explaining patterns of continuity and change. *(See English Year 5: Oral Language – Communicating and Presenting (Verbal reasoning, Presenting to others))* *(See English Year 5: Reading – Word Recognition and Reading Enrichment (Fluency, Comprehension strategies))* *(See English Year 5: Writing – Composition (Writing to inform))*	significant environmental challenges and their impacts. • Sequencing related events and changes associated with environmental challenges and their impacts over time. **Identify values and perspectives by, for example:** • Comparing perspectives about the causes, impacts, and responses to environmental challenges. • Recognising the attitudes and values that shaped how people and communities responded to economic disruption. **Communicate findings and conceptual understandings by:** • Constructing a historical timeline using evidence from multiple sources to explain the historical significance of an environmental challenge by showing how it affected people and societies and led to social and economic disruption and change over time. *(See English Year 6: Oral Language – Communicating and Presenting (Verbal reasoning, Presenting to others))* *(See English Year 6: Reading – Word Recognition and Reading Enrichment (Fluency, Comprehension strategies))* *(See English Year 6: Writing – Composition (Writing to inform))*

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	could work and trade but had fewer rights (e.g. they could not vote). Women had limited rights and could not vote or take part in politics but could be educated if their father/husband allowed. Slaves had no rights and their lives depended on their master. • Even though Athenians prided themselves on their democracy, it excluded all groups apart from male adult citizens. • There were some social differences between different Greek states, such as Athens and Sparta. For example, Spartan women had slightly more freedom, but their social structure was very strict and based on military values. • The dominant religion of the time was the ancient Greek religion, which involved the worship of many gods and goddesses. The religion reflected ideas about authority and order where Zeus (king of the gods) was at the top, followed by the other Olympian gods, then other minor deities. • Ancient Greek art and architecture reflected beliefs about society and the order of the world (e.g. balance, harmony, beauty, and the relationship between gods and humans). Examples include the Parthenon, painted vases, and sculpture. OR **Imperial Rome (27 BCE–476 CE)** • The emperor was the head of the Roman Empire, possessed extensive powers and ruled through other officials (e.g. governors, local authorities, and sometimes the Senate). • The Roman Empire controlled a vast amount of territory across Europe, North Africa, and Asia. The Roman army helped expand and maintain control of this large empire, often through force. Romans built thousands of kilometres of roads, aqueducts, and impressive engineering structures that connected the empire (e.g. communication, trade, administration, military movement). • Roman society was strictly hierarchical and patriarchal, in which the emperor and other high-status families held power through inheritance, wealth, imperial favour. Large estates (called latifundia) gave elite Roman families wealth and control over food, money, and authority in society. In contrast, ordinary citizens,	• The growth of printing increased the demand for paper and encouraged advances in paper manufacturing. As paper became cheaper and more widely available, it could be used for everyday products such as newspapers, packaging, and later, in the 19th century, toilet paper (helping to improve sanitation and personal hygiene). • The printing press played an important role in major historical events, including the Reformation, the Scientific Revolution, and the spread of democratic ideas. Printed newspapers, pamphlets, and books helped people learn about new discoveries, political ideas, and events happening in other places. • The printing press also helped standardise languages by making spelling, grammar, and written communication more consistent. For example, William Caxton's printing press in England (1476) helped standardise English spelling and vocabulary because printed books spread common written forms across the country. • Although the printing press spread useful knowledge, it also made it easier for false information, propaganda, and harmful ideas to spread quickly. • Modern printing technologies, and later digital technologies such as the internet, have continued to transform the way people create, share, and access information around the world. **Sanitation** • Sanitation has been important for human health for thousands of years. • Archaeological evidence shows that ancient civilisations such as the Indus Valley, Egypt, Greece, and Rome developed early drainage systems, toilets, and sewers to improve hygiene and health. For example, the Romans built aqueducts, public baths for hygiene, and sewer systems (Cloaca Maxima). • After the fall of the Roman Empire, sanitation declined across much of Middle Ages Europe. Waste was commonly disposed of in streets, open drains, rivers, and waterways, leading to poor hygiene and the spread of diseases such as the Black Death. • Islamic cities such as Baghdad, Cairo, and Córdoba maintained advanced sanitation systems.	Strasbourg (now in France) in 1349, about 2,000 Jews were murdered, attacks that were condemned by Pope Clement VI. OR **The Great Hunger/An Gorta Mór (1845–1852)** **Background** • Before the famine, many Irish families lived in poverty and some poor families depended almost entirely on a single crop (potatoes) for food. Most land was owned by wealthy landlords, while tenants rented small plots and often used potato harvests to pay rent. This heavy reliance on one crop made Ireland vulnerable to environmental change. **Causes and impacts** • In 1845, potato blight, a fungus-like plant disease, destroyed potato crops across Ireland. The blight returned for several years, causing the food supply to collapse, creating a devastating famine. The poorest people lost their main source of food, leading to widespread starvation. Hunger weakened people's immune systems, resulting in outbreaks of diseases such as typhus and cholera, which caused many additional deaths. • The crisis was exacerbated by the British government's policy of limited relief efforts while exports of food such as grains and cattle continued, with little in the way of redirection of food supplies to starving communities. • The Doolough Tragedy of 1849 highlights the hardships people faced and the inadequate response of officials to those seeking relief. It is remembered each year with the Doolough Famine Walk. **Change to society** • The famine caused major social disruption. Many families could no longer pay rent and were evicted from their homes by landlords. Families were separated by death, eviction, and emigration. The effects of these social disruptions were felt across Ireland. The town of Skibbereen became a symbol of the famine after reports described severe starvation, disease, and unburied bodies. • Large numbers of people fled Ireland by ship; some of which were overcrowded and disease-ridden 'coffin ships' to Britain, North America, Australia, and New Zealand. Between 1845 and 1852,			

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	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	foreigners, and enslaved people often had little influence or power, although some wealthy commoners could become influential (e.g. through business, military service, political office). • Social class, gender, wealth, and family background influenced day-to-day life (e.g. clothing, housing, access to education and political office). They also influenced the extent of an individual's authority (e.g. paterfamilias had control over family, master had control over slave). • Art, architecture, and public spectacles were used by emperors and other wealthy citizens to reinforce their power and push certain ideas (e.g. Colosseum, Pantheon, gladiator fights, coins, triumphal arches, statues, baths). For example, the Colosseum, which was built by the Flavian dynasty (Emperors Vespasian, Titus and Domitian), was a symbol of power, dominance, and innovation. The hierarchy of society was reflected in the seating and the activities that took place within.	• The Industrial Revolution caused rapid urban growth, overcrowding, increase of disease and serious sanitation problems in many cities. Diseases such as cholera and typhoid spread quickly because of contaminated water and poor waste disposal. Human waste was collected by sanitation workers (night carts) and transported away from crowded towns. • The work of people such as Sir John Harington, Edwin Chadwick, John Snow (the Broad Street pump), and Louis Pasteur led to cleaner cities, safer drinking water, and a better understanding of how diseases spread. • Modern plumbing began evolving with Sir John Harington's 1596 flush toilet design. Alexander Cumming later added the crucial S-trap pipe in 1775 to block sewer gases. • Modern sewerage systems, wastewater treatment, and flush toilets greatly reduced disease and improved public health around the world.	about 1 million people died and up to 2 million emigrated, reducing Ireland's population by around a quarter. Entire communities disappeared, permanently changing Ireland's culture, language, and society. • The British government's response was widely criticised as slow and inadequate. As a result, many Irish people lost trust in British rule, and support for Irish nationalism grew.			

Geography

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	Patterns and processes Patterns in the visible features of places (landscapes) are shaped by processes, and influence how people live.					
	Conceptual knowledge The location and size of a place gives rise to a great diversity of landscape patterns.	**Conceptual knowledge** Landform processes create distinctive landscape patterns that influence people's use.	**Conceptual knowledge** Natural and human-induced processes shape large, global-scale landscape patterns.	**Think conceptually** Define, explain, and use concepts of **scale and landscape diversity.**	**Think conceptually** Define, explain, and use concepts of **landscape formation and people-environment interaction.**	**Think conceptually** Define, explain, and use concepts of **biome, relationships, and interactions.**

	Landscape variety in Australia
	• Some key physical features are:
	  ○ the surrounding oceans and seas
	  ○ Great Dividing Range
	  ○ the interior deserts (e.g. Great Victoria, Great Sandy, Simpson) and the Outback
	  ○ Uluru
	  ○ the Great Barrier Reef.
	• Some key human features are:
	  ○ six states and two mainland territories
	  ○ a capital city
	  ○ state and territory capital cities.
	• Places on maps are shown with dot points (specific locations) or shading (areas, regions). Names of places are written horizontally.
	• Maps use a scale to show distance between places.
	Australia's size
	• Large landmasses are called continents (Europe, Asia, North America, South America, Africa, Antarctica, Australia/ Oceania).
	• Australia is the world's sixth largest country. It is so large that it covers multiple time zones.
	Australia's varied landscapes
	• Australia has a wide variety of landscapes, characterised by differences in climate, vegetation, geology, landforms, and human uses.
	• Many natural landscapes hold deep spiritual significance for First Nations Peoples, representing 50,000 years of connection between nature and culture.
	• First Nations Peoples managed the land through fire management, selective hunting and gathering, and water management, practices that shaped Australian ecosystems over tens of thousands of years.
	• The most distinctive features of the natural landscape are World Heritage
		Landscape formation and use in New Zealand
		• Differences in landforms (mountains, volcanic, plains, lowlands, hill country) create a variety of landscapes (e.g. Southern Alps, Volcanic Plateau, King Country, Te Urewera, Canterbury Plains, Southland Plains).
		• Relief maps use shading and colours to create a 3D look-alike of landforms.
		• Cross-sections show a side view of the shape of the land from one point to another.
		Processes responsible for New Zealand's diverse landscapes
		• Plate tectonics such as plate collision and volcanic eruptions play a major role in forming New Zealand's landscapes.
		• Landscapes are also shaped by the processes of erosion and deposition, fluvial (river) processes, glacial (ice) processes, and mass movement (landslips).
		Interactions between landscapes and people
		• Different landscapes support different types of agricultural land use and provide access to different types of natural resources (e.g. thermal, mining, native timber, pounamu, rivers).
		• Some human uses are based on modifications of the landscape such as hydro-electric power on rivers and irrigation. People have different perspectives on the value of these modifications.
		• Some landscapes in New Zealand are protected as Outstanding Natural Landscapes to preserve their naturalness and aesthetics.
		• Landscape diversity within a small area makes New Zealand an appealing tourist destination.
		• Many cultures have oral traditions to explain landscape formation (e.g. folklore stories about giants for the Giant's
			Global biomes: A tropical rainforest case study
			(See Science Year 6: Habitats)
			• Biomes are large, global-scale ecosystems. They have shared characteristics wherever they are in the world. The close inter-connections between vegetation, climate, soils, and landforms explain the distinctive nature of the biomes.
			• The four main terrestrial (land) biomes are forest, grassland, desert, and tundra.
			Patterns of climate
			• Climate is the main determining factor in the global distribution of biome.
			• The global pattern of climate is influenced by latitude, Earth's tilt, and the angle of the Sun and the composition of the atmosphere.
			• The location of biomes is affected by changing temperature and rainfall patterns associated with climate change that stresses native plant and animal species, disrupts food webs, and contributes to more frequent wildfires and droughts. As climate becomes warmer, many biomes shift towards the poles or higher altitudes.
			(See Science Year 6 Physical Science: Earth and Space)
			Case study: Tropical rainforest biome (e.g. Amazon, Congo, Southeast Asia)
			• High levels of sunlight and rainfall generate rapid tree growth and high levels of biodiversity. Trees compete for sunlight creating distinct layers: emergent, canopy, under canopy, and the forest floor.
			• Some plants climb up other plants or grow directly on their branches. The soil in the rainforest has few nutrients, so trees have shallow roots to get nutrients from plant material as soon as it decomposes.
			• The hot, wet climate is driven by direct equatorial sunlight, which generates
				Frame questions
				• Ask questions to explore the differences and similarities between places, for example: What similarities and differences in landscapes exist in different parts of Australia?
				Process information by:
				• Using globes, maps, and other tools to show:
				  ○ Australia's location relative to other continents, countries and oceans
				  ○ key physical and human features of Australia
				  ○ the latitude and longitude coordinates of the northern, southern, eastern, and western extremes.
				• Using quantitative data to show Australia's size, distances, time zones, and travel times in comparison with the size of other countries, including New Zealand.
				• Using photographs, diagrams, and sketches to show differences in landscape features from place to place.
				• Using maps, other tools, and photographs to identify site and situation advantages of landscapes dominated by human activity (e.g. Australian towns and cities).
				Identify values and perspectives by, for example:
				• Comparing Indigenous views of the environment with those of other groups.
				Communicate findings and conceptual knowledge by:
				• Comparing images of landscapes to describe differences from place to place.
				Design, implement, and evaluate social actions by, for example:
				• Developing actions to preserve a natural environment that is important to them.
				(See English Year 4: Oral Language – Communicating and Presenting (Presenting to others))
					Frame questions
					• Ask interpretive questions, for example:
					  ○ Why does this landscape look like that?
					  ○ Why do people choose to use the land the way they do?
					Process information by:
					• Using relief maps, aerial photographs, and cross-sections to identify landscape features.
					• Using diagrams to show how tectonic processes and different erosion and deposition processes work.
					• Using photographs to collect information on how people use different landscapes.
					• Optional: Carrying out fieldwork on the landform features of the local landscape.
					Identify values and perspectives by, for example:
					• Comparing views for and against the use of a natural landscape for human modification (e.g. for hydro and solar power or irrigated farming).**
					• Comparing the ways that different individuals and groups (e.g. hapū and iwi, conservationists, farmers, developers) view and use particular natural landscapes.**
					Communicate findings and conceptual knowledge by:
					• Describing landform differences from place to place, and the reasons for those differences (landscape formation).
					• Describing human use of different landscapes, and how the landscape has influenced those uses (people-environment interaction).
					Design, implement, and evaluate social actions by, for example:
					• Surveying people about the features of the local natural landscape that are important to them and why.**
					• Considering actions that you can take to preserve and enhance valued natural features.
						Frame questions
						• Ask a main question supported by smaller sub-questions that delve deeper, for example:
						  ○ What are the main distinguishing features of different biomes of the world?
						  ○ What percentage of the world is covered by tropical forests?
						  ○ How do people adapt to living in particular biomes?
						Process information by:
						• Using maps to locate and name some of the major biomes of the world.
						• Using photographs and temperature and precipitation data to describe the characteristics of different biomes.
						• Using diagrams to illustrate natural features of tropical rainforests.
						• Constructing climate graphs typical of contrasting climate environments around the world.
						• Comparing global thematic maps of climate, relief, and biomes to describe relationships.
						Identify values and perspectives by, for example:
						• Comparing the ways that different groups (e.g. rainforest communities, scientific researchers, developers) view and use tropical rainforests.
						Communicate findings and conceptual knowledge by:
						• Explaining relationships between global patterns of climate and vegetation (biomes).
						• Explaining relationships between vegetation, relief, soils, and climate in the tropical rainforest biome.
						• Explaining how rainforest communities sustain life in tropical rainforests, and how outside development impacts their way of life (interactions).
						Design, implement, and evaluate social actions by, for example:

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	Sites that are actively protected and managed (e.g. Kakadu National Park, Daintree Rainforest, Uluru, the Great Barrier Reef). **Site advantages** • Human-use landscapes such as cities, farming areas, and mining sites develop because the places have site advantages such as flat land, natural harbours, and closeness to resources. • The 'site of a settlement' refers to the physical features of the place: landforms (e.g. flat land, natural harbours), climate, suitability for food production (e.g. fertile soils, seafood resources), access to water supply and building materials, access to minerals. • The 'situation of settlement' refers to its location relative to other places and its connections through trade and transport (e.g. closeness to rivers, ports, road, rail networks).	Causeway, The Dreaming stories for First Nations Peoples). In te ao Māori, hapū and iwi have explanations for landscape formation and a sense of connection to the natural world that brings with it the responsibilities of guardianship, protection, and preservation (kaitiakitanga/guardianship). • In te ao Māori, natural landforms (e.g. mountains and rivers) are often considered and recognised as tipuna (ancestors), which are personified, living entities (e.g. Te Urewera, Taranaki Maunga, Whakaari White Island). **Case study: Local landform landscape** • The landforms of the local area have a distinctive physical appearance resulting from natural processes that have formed and modified them.** • There are different narratives about the naming of local landforms. Hapū and iwi have narratives about their formation and naming.** • The landforms of the local area have shaped people's activities and have been shaped by those activities.**	intense heat and moisture to create convectional rainfall. • Rainforest communities have developed detailed knowledge of the ecosystem, passed down over generations, which shapes how they use it. Their responses are reflected in, for example, shelter, fuel, food supply practices, and social structures. • Other uses of rainforests include timber production, mining, ranching, and scientific research. • Impacts of human activity on the biome include deforestation, loss of biodiversity, soil erosion, and relocation of rainforest communities. • Loss of rainforests contributes to climate change. Rainforests store carbon and release moisture into the atmosphere, helping to generate regional rainfall. Large-scale deforestation reduces both carbon storage and moisture recycling contributing to lower rainfall, drier conditions, and temperature changes.	*(See English Year 4: Reading – Word Recognition and reading Enrichment (Fluency))* *(See English Year 4: Reading – Critical Analysis (Interpretations and connections))* *(See English Year 4: Writing – Composition (Writing to inform))*	*(See English Year 5: Oral Language – Communicating and Presenting)* *(See English Year 5: Reading – Word Recognition and reading Enrichment (Fluency))* *(See English Year 5: Reading – Critical Analysis (Interpretations and connections))* *(See English Year 5: Writing – Composition (Writing to inform))*	• Developing a peer education programme to raise awareness of the impact of human activity on tropical rainforests. *(See English Year 6: Oral Language – Communicating and Presenting (Verbal reasoning, Listening and responding))* *(See English Year 6: Reading – Word Recognition and reading Enrichment (Fluency))* *(See English Year 6: Reading – Critical Analysis (Interpretations and connections))* *(See English Year 5: Writing – Composition (Writing to inform))*

Financial and Economic Activity

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	Financial choices and planning People make decisions about earning, spending, saving, borrowing, and investing using financial information, services, and planning.					
	Conceptual knowledge Money has changed over time and comes from different sources.	**Conceptual knowledge** Financial services and information support decision-making about money as a limited resource.	**Conceptual knowledge** Planning, goal setting, and understanding interest helps people to manage money.	**Think conceptually** Define, explain, and use concepts of **money, income, and work.**	**Think conceptually** Define, explain, and use concepts of **financial services, trade-offs, and value for money**.	**Think conceptually** Define, explain, and use concepts of **goalsetting, interest, lending, and investment**.
Financial systems	**Money, work, and income** • Money moves around society as people spend and share it. • Money represents value and lets people exchange goods and services without having to swap them directly. • Throughout history, people have exchanged goods and services with each other because not everyone had the same resources. Bartering goes back thousands of years. It involved direct exchange of goods but was limited because both parties need to want what the other is offering. • Changes in technology and the movement of people opened new connections for exchange and exposed people to new ideas. • As technology has evolved, money and means of exchange have also changed (e.g. from bartering shells and salt to coins and digital money).	**Financial services and decision-making about money** • Financial services exist to help people take action with their money, for example: ○ banks – where you can save, store, use, and borrow money ○ investment services – help you grow your money ○ lending services – where you can borrow money and pay it back later ○ financial advice – where you can receive guidance on managing your money and financial decisions.	**Financial goal setting and planning** • Investing is when you use your money to grow it over time. *(See Mathematics and Statistics Year 5 Number: Rational Numbers)* • Lending is when money is borrowed or loaned. If you borrow money, you need to pay it back and will usually have to pay back more than you borrowed. • Interest is extra money you earn when your money grows, and it is also extra money you pay back when you borrow. *(See Mathematics and Statistics Year 5 Number: Rational Numbers)*	**Process information by, for example:** • Constructing a timeline of the evolution of exchange and money. • Creating a visual representation of how money moves around the economy. • Collecting information about how people in the local community work and earn income. • Working collaboratively to plan a small business (e.g. book exchange, homemade craft) that supports people in the local community. ** **Identify values and perspectives by, for example:** • Sharing ideas about why someone might choose one form of work over another. *(See English Year 4-5: Oral Language – Communicating and Presenting (Presenting to others))* *(See English Year 4: Oral Language – Communication for Learning)* *(See English Year 4: Reading – Word Recognition and reading Enrichment (Fluency))*	**Process information by, for example:** • Finding out what bank accounts and services are available for young people and what is needed to access them. • Comparing the cost of a good or service from different places both locally and elsewhere. • Describing what value for money in different situations looks like for different people. **Identify values and perspectives by, for example:** • Examining different factors influencing people's choices about where they purchase goods or services. *(See English Year 5: Oral Language – Communicating and Presenting (Verbal reasoning))* *(See English Year 5: Reading – Word Recognition and reading Enrichment (Fluency))* *(See English Year 5: Reading – Critical Analysis (Interpretations and connections))* *(See English Year 5: Writing – Composition (Writing to inform))*	**Process information by, for example:** • Sorting a range of financial goals into long and short term; essential and non-essential. • Compare monthly budget priorities for families in different circumstances (e.g. family who are supporting extended family, family who are saving for a home appliance or trip) and the different ways those families need to allocate money. • Consider a range of scenarios and whether it is better to save, borrow, or spend immediately for each. • Identifying various rates of return on saving or investing money in different ways. • Identify various costs of borrowing • Developing a money plan that includes both short- and long-term goals and considers whether it is better to save or borrow to achieve them. **Identify values and perspectives by, for example:** • Comparing different scenarios where people may borrow money and the reasoning behind them. *(See English Year 6: Oral Language – Communicating and Presenting (Verbal reasoning))* *(See English Year 6: Reading – Word Recognition and reading Enrichment (Fluency))* *(See English Year 6: Reading – Critical Analysis (Interpretations and connections))* *(See English Year 6: Writing – Composition (Writing to inform))*
Decision-making	• People do different kinds of work to help others or earn money. Work can include producing goods or providing services. • People's choice of work is influenced by their values and priorities (e.g. sustainability, income, providing for family). • Having money gives people more choices about spending, saving, growing, and sharing.	• Money is limited, so people and whānau make decisions about what, where, and how to buy something. These decisions may: ○ impact the community and people around them ○ involve trade-offs (giving up one option to choose another) ○ be based on different values, priorities, and access. *(See Mathematics and Statistics Year 4 Statistics: Visualisation of Data)* • Getting value for money means choosing the option that best meets your needs for the price you pay.	• People and whānau set financial goals based on values, priorities, and circumstances, including social and moral duties to support others (e.g. extended family). • Financial goals can be long or short term, and impact financial decisions such as borrowing, saving, or investing money. • People sometimes borrow money. The more that is borrowed the harder it can be to pay it back. • Saving helps people to plan for goods and services they want or need in the future, both short term and long term. • Investments can go up and down, so investing is usually used for longer-term goals.			
Managing money	• The type of work a person does affects their income.	• Essential and non-essential expenses can be reduced by comparing prices, shopping during sales, choosing store	• Financial planning means making sure income covers essential and non-essential expenses. It can cover simple			

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	• Income comes from a variety of sources (e.g. paid work, benefit allowances, pocket money, interest).	brands, making a list, buying in bulk, and avoiding impulse purchases.	financial plans, budgeting, or setting of financial goals. • Financial planning may include sharing resources, saving, and growing your money, as well as borrowing money when needed.			
Being prepared	• Income and ability to work will look different at different stages of life and for different people.	• Finding information and taking time to think prepares people to make better decisions. • When using financial information make sure it is: ○ easy to understand ○ helps you compare choices ○ comes from places you trust.	• Financial planning also involves keeping your financial information safe and private.			

Phase 3 (Years 7–8) teaching sequence

Civics and Society

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	Democracy and participation Active participation and respectful dialogue strengthen democracy.			
	Conceptual knowledge Democracies depend on active participation by people taking civic responsibility in local communities informally and formally.	**Conceptual knowledge** Healthy democracies enable respectful dialogue about political values and ideas and peaceful resolution of conflict.	**Think conceptually** Define, explain, and apply concepts of **democracy, participation, and civic responsibility**, and make connections between these concepts.	**Think conceptually** Define, explain, and apply concepts of **dialogue, values, and ideas**, and make connections between these concepts.

	Local government and community engagement
	Local government
	• Local governments play a role in making local decisions, providing services and resources for our local community, and these are paid for by rates, user charges, and government funding.**
	• Community members get involved in decision-making and volunteering to support their neighbourhoods, cities, towns, and local environments.**
	• Local councils are elected by the community and are responsible for:**
	  ○ parks and playgrounds
	  ○ water (e.g. wastewater, stormwater, drinking water)
	  ○ libraries and swimming pools
	  ○ rubbish and recycling
	  ○ planning of roads, footpaths, and housing zones
	  ○ maintaining relationships with local iwi, businesses, and the wider community.
	Community engagement
	• There is often debate about rates rises, between those who argue increases are necessary to maintain public services and those who want to restrict council spending.
	• People demonstrate civic responsibility to help local communities socially and culturally (e.g. Polyfest, Te Matatini, kapa haka, community gardening, shared food events, volunteering, mentoring, coaching, tuakana–teina, peer support).
	• Informed and active citizenship includes noticing, listening, attending hui, fono, meetings, joining school boards and committees, caring for others, volunteering, fundraising, making submissions, respectful protest, and voting.
	• Informed citizenship includes learning to think critically about sources of information, the difference between fact and opinion, and how to share information ethically.
		Healthy democracies
		Democratic values
		• Modern democracies are influenced by Enlightenment thinking. This includes the idea that a government is lawful if the people have consented to it through fair elections.
		• Core democratic values include:
		  ○ freedom of expression and respectful discussion
		  ○ peaceful non-violent methods to resolve conflict (e.g. respectful debating, petitioning, protesting)
		  ○ equality and protection of minority rights
		  ○ critical thinking
		  ○ voting and participating in communities.
		• People can work with others to influence public attitudes, values, and government decision-making by engaging with MPs, writing submissions, signing petitions, creating public campaigns, and participating in respectful protests on issues such as social, environmental, economic, human rights, and minority rights concerns. Examples include student groups, trade unions, business associations, and social action groups, for example:
		  ○ young people have opportunities to engage in interest groups for change (e.g. Students Against Dangerous Driving and Disability Rights Groups) and promote change in other ways (e.g. Ngā Manu Kōrero, Student Volunteer Army, Pacific Youth Leadership and Transformation (PYLAT))**
		  ○ the New Zealand Council of Trade Unions (NZCTU) makes submissions on legislation, runs campaigns, publishes research, and advocates for workers' interests
		  ○ national business associations (e.g. Chambers of Commerce, BusinessNZ, Federated Farmers) influence government decision-making by lobbying politicians, making submissions on proposed laws, and using the media to promote policies that support business growth and economic development
		  ○ the Polynesian Panthers formed in 1971 to challenge racism, inequality, discriminatory policing, and immigration enforcement facing Pacific peoples in New Zealand, including the Dawn Raids.
		How democracies resolve differences peacefully
		• Democracies hold elections to choose between parties with competing ideas.
		• Outside of elections, people can use democratic institutions for resolving conflict, for example:
			Frame questions
			• Ask a range of questions about local government and how community members get involved to address challenges, for example:
			  ○ What role does the local government play in our communities?**
			  ○ How can people get involved?**
			  ○ What are some key issues and challenges as well as opportunities in our community?
			Process information by, for example:
			• Using sources (e.g. newspaper articles, digital) to collect and classify information about the roles that individuals and groups have played in addressing a community challenge.
			• Examining news items to recognise what is fact and what is opinion, and considering ethical and unethical ways of sharing news and information.
			• Collecting information about a local example of ratepayers or residents campaigning about rates rises or council spending decisions, and the arguments made on each side.
			Identify values and perspectives by, for example:
			• Listening to people who are involved in local organisations or local government and finding out about their roles, responsibilities, and perspectives on the opportunities and challenges in the community.**
			Communicate findings and conceptual knowledge by, for example:
			• Using local examples to describe the forms of active citizen participation, and how they can bring about change.**
			Design, implement, and evaluate social action by, for example:
			• Identifying a local civic action** (e.g. a beach clean-up, school playground, garden project) or opportunity and working collaboratively to plan, organise, carry out, and evaluate an initiative or action.
			(See English Year 7: Oral Language – Communicating and Presenting))
			(See English Year 7: Oral language – Communication for Learning)
			(See English Year 7: Reading – Reading Enrichment (Fluency))
			(See English Year 7: Reading – Critical Analysis (Interpretations and connections))
			(See English Year 7: Writing – Composition (Writing to inform))
				Frame questions
				• Formulate questions about democracy and values using ‘what’, ‘why’, ‘who’, and ‘how’, for example:
				  ○ Who gets to make decisions in a democracy?
				  ○ Why do democracies depend on citizens who can listen to others and discuss ideas respectfully?
				  ○ How can we make sure everyone is heard in a discussion?
				  ○ How do we know if a decision is fair?
				Process information by, for example:
				• Using text and timelines to trace how democratic ideas developed over time.
				• Collecting information to compare how different interest groups have used democratic processes to influence change.
				Identify values and perspectives by, for example:
				• Considering different perspectives of individuals, groups and organisations involved in disputes.
				• Using a range of sources to tell the difference between beliefs, opinions, and facts.
				Communicate findings and conceptual knowledge by, for example:
				• Explaining why listening and discussing different views respectfully is essential for a democracy.
				Design, implement, and evaluate social action by, for example:
				• Discussing an issue and developing a plan to collectively raise awareness and promote understanding (including steps to organise a group and choosing what methods might be used to create change).
				(See English Year 7: Oral language – Communicating and Presenting (Listening and responding))
				(See English Year 8: Oral Language – Communicating and Presenting (Verbal reasoning, Presenting to others))
				(See English Year 8: Oral language – Communication for Learning)
				(See English Year 8: Reading – Reading Enrichment (Fluency))
				(See English Year 8: Reading – Critical Analysis (Interpretations and connections))
				(See English Year 8: Writing – Composition (Writing to inform, Writing to persuade))

	Knowledge *The facts, concepts, principles, and theories to teach*		**Practices** *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
		○ disputes (e.g. money, property) can be settled formally through courts, as well as informally outside of courts (e.g. Tenancy Tribunal, Disputes Tribunal) ○ the Waitangi Tribunal can investigate and recommend resolutions for disputes about breaches of te Tiriti o Waitangi/the Treaty of Waitangi; most settlements include a formal written apology from the Crown ○ the Offices of the Human Rights and Race Relations Commissioners and the Office of the Ombudsman can help individuals investigate and resolve disputes around discrimination ○ citizens' assemblies can be organised by communities and governments to investigate and recommend solutions for challenging issues (e.g. Porirua Assembly and Porirua Youth Assembly on Climate 2025).		

History

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	Causes and consequences There are causes and consequences of cultural contact.			
New Zealand history	**Conceptual knowledge** Cultural contact in the past involved the exchange of new ideas, resources, and technologies, with consequences on people and society.	**Conceptual knowledge** Agreements were formed in the past in an attempt to resolve differences arising from cultural contact, and to maintain stability, with different consequences for groups.	**Think conceptually** Define, explain, and apply concepts of **cultural contact, cultural exchange, and consequences**, and make connections between these concepts.	**Think conceptually** Define, explain, and apply concepts of **cultural contact, agreements, consequences, and perspectives**, and make connections between these concepts.

	Early contact (1790–1830)
	Organisation and relationships in Māori society
	• Māori society was shaped by values, relationships, and responsibilities that guided how people lived and responded to change.
	• Māori society was organised around core beliefs that shaped how people interacted with each other and understood their relationship with the world. These included:
	  ○ mana, whakapapa (genealogy), tikanga (customary protocols), and utu (restoring balance), which guided behaviour, relationships, and responsibilities
	  ○ a deep connection to whenua (land) as a taonga (something of value), which was cared for collectively across generations.
	• Traditional Māori economies were closely tied to local resources within each local area, supporting trade and relationships between iwi.**
	Early contact
	• With the arrival of sealers, whalers, traders, and missionaries from Australia and Europe, some of the first sustained European contact with New Zealand began. Exchanging goods, technology, and resources strengthened the mana of hapū and iwi through increased access to resources and strategic relationships.
	• The arrival of the first missionaries in the Bay of Islands brought new ideas and led to significant changes for Māori communities, with missionaries serving as trusted intermediaries between Europeans and Māori. These changes included:
	  ○ the introduction of new farming tools, along with basic European healthcare and schooling
	  ○ collaboration between Māori (e.g. Hongi Hika (Ngā Puhi), Tuai (Ngare Raumati), and Hohaia Parata Waikato (Ngā Puhi)) and missionaries (e.g. Thomas Kendall) to document te reo Māori in written form
	  ○ the establishment of a te reo Māori printing press, which supported the rapid growth of literacy
	  ○ missionaries travelled between Australia and New Zealand and helped establish some of the first Christian missions in New Zealand
	  ○ many Māori adopted aspects of Christianity while continuing to value Māori beliefs, customs, and ways of understanding the world.
	• Between 1769 and 1814, many Māori showed a strong interest in understanding and adapting to the new world of te ao Pākehā, actively learning about new ideas and technologies and, in some cases, travelling overseas as far as England to
		Responses to increasing challenges (from 1830)
		• From 1830 there were increasing concerns about lawlessness amongst the transient population of whalers, seafarers, traders, adventurers and others at places such as Kororāreka | Russell. This, combined with the growth of the settler population (e.g. the Wakefield scheme) and foreign influence (e.g. France), contributed to the signing of two agreements between Māori and the Crown.
		Key features of 1835 He Whakaputanga o te Rangatiratanga o Nu Tireni | The Declaration of Independence
		• This was signed by a collective of Māori northern chiefs, witnessed by British Resident James Busby.
		• It declared New Zealand an independent nation.
		• For Māori, it affirmed the authority of the chiefs (rangatiratanga/ chieftainship) and established a relationship with the British Crown.
		• From the Crown's perspective, it guaranteed New Zealand's independence and freedom from foreign interference.
		Key features of 1840 Te Tiriti o Waitangi/The Treaty of Waitangi
		• There are two texts: the English text, the Treaty of Waitangi, and the Māori text, te Tiriti o Waitangi, which was translated into te reo Māori by missionary Henry Williams and his son Edward Williams. The Māori text was the one debated and discussed by rangatira at Waitangi, with the vast majority signing te Tiriti o Waitangi (the Māori text). Only 39 rangatira signed the English text.
		• Key words and phrases (kāwanatanga, tino rangatiratanga, sovereignty, and taonga) have been interpreted in different ways over time by Māori and the British. Different interpretations contributed to different understandings of who would have authority.
		• It was signed by approximately 500 rangatira (including women) and the Lieutenant-Governor (William Hobson) at Waitangi, and then at different coastal places around New Zealand.
		• Rangatira held diverse views from their own established perspectives on governance and leadership. Some supported te Tiriti o Waitangi/the Treaty of Waitangi to address lawlessness and trade, while others feared losing authority and land.
		• Some rangatira refused to sign, while others never had the opportunity. Neither refusal nor non-engagement resulted in the retention of authority for Māori, as the Treaty was subsequently applied to all Māori.
		• There is ongoing debate today around the interpretations and what was agreed upon.
			Frame questions
			• Reflect on how refining or reframing a question can provide more information and improve the responses gathered, for example: changing 'Who were the first Europeans to have contact with Māori?' to 'Why did sealers, whalers, traders, and missionaries come to New Zealand, and how did their interactions with Māori affect communities, relationships, and ways of life?'
			Process information by:
			• Using historical sources (e.g. interviews, hapū and iwi histories, recordings, oral histories, letters and journals) with differing perspectives to identify the exchange of ideas, resources, and technology associated with cultural contact, recognising that sources may not provide the full picture.
			• Analysing evidence about the exchange of ideas, resources, and technologies and the consequences that resulted.
			Identify values and perspectives by, for example:
			• Evaluating differing perspectives about cultural contact and cultural exchange.
			• Explaining how people's values and beliefs influenced their responses to new ideas, resources, and technologies.
			Communicate findings and conceptual knowledge by:
			• Constructing a historical narrative, using evidence from multiple sources, to explain how cultural contact led to the exchange of new ideas, resources, and technologies.
			• Explaining the consequences of cultural exchange for people and society, recognising that these may be interpreted differently by different groups.
			Design, implement, and evaluate social action by, for example:
			• Critically evaluating the responses and decisions of groups and communities to new cultural contact.
			(See English Year 7: Oral Language – Communicating and Presenting)
			(See English Year 7: Reading – Reading Enrichment (Fluency, Comprehension strategies))
			(See English Year 7: Writing – Composition (Writing to inform))
				Frame questions
				• Develop analysis questions that investigate why events or patterns occur, for example:
				  ○ How did different understandings of kāwanatanga, tino rangatiratanga, sovereignty, and taonga influence later disagreements about te Tiriti o Waitangi?
				  ○ Why did some rangatira support te Tiriti o Waitangi while others opposed it or chose not to sign?
				Process information by:
				• Using historical sources with differing perspectives to explain how historical agreements were formed in response to cultural contact, recognising that sources may not provide the full picture and that conclusions drawn from sources are interpretations.
				• Comparing examples of historical agreements over time to explain their consequences for different groups, and why people may interpret these consequences differently.
				Identify values and perspectives by, for example:
				• Evaluating differing perspectives on historical agreements and their consequences, recognising that sources may not provide the full picture and that historical interpretations may differ.
				• Making informed ethical judgements about decisions and actions associated with historical agreements, considering the values, beliefs, perspectives, challenges, and circumstances of the time.
				Communicate findings and conceptual knowledge by:
				• Constructing a historical narrative of cause-and-consequence that incorporates differing perspectives to explain why agreements were formed and how they attempted to resolve differences arising from cultural contact.
				• Explaining how agreements had different consequences for different groups and why historical interpretations of those consequences may change over time.
				Design, implement, and evaluate social action by, for example:
				• Creating an awareness campaign to educate others about an agreement and its significance (e.g. nationally or locally),** and weighing interpretations that rate its significance differently.
				(See English Year 8: Oral Language – Communicating and Presenting)
				(See English Year 8: Reading – Reading Enrichment (Fluency, Comprehension strategies))
				(See English Year 8: Reading – Critical Analysis (Interpretations and connections))

	Knowledge *The facts, concepts, principles, and theories to teach*		**Practices** *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	experience it first-hand. At the same time, Māori worked to maintain their own identity and traditions while responding to these new influences. **Impact of European technology** • The Musket Wars (1820–1830s) were an extension of long-standing rivalries between iwi, which were intensified by the introduction of muskets and resulted in widespread devastation. • These conflicts, alongside the impact of disease, disrupted traditional leadership through the loss of many rangatira, which led to displacement with some local areas becoming depopulated as a result. For example, Moriori expressed mana through Nunuku's Covenant (Law), which rejected warfare as a way of resolving conflict. Following the arrival of Taranaki iwi (Wellington based) in 1835 (who were driven from their homeland due to the Musket Wars), Moriori experienced significant loss of life when they were invaded.	**Contested sovereignty** • Soon after signing, some northern Māori became disillusioned about broken promises, such as the imposition of customs duties on trade, and the moving of the capital to Auckland. • This led to Hōne Heke's (Ngāpuhi) flagstaff protests and the Northern War (1845–1846), the first major conflict between the Crown and a Māori force led by Hōne Heke Pōkai and Te Ruki Kawiti (Ngāpuhi). While they were supported by some Ngāpuhi and allied Māori, other influential Ngāpuhi leaders, especially Tāmati Wāka Nene, sided with the Crown. • Ruapekapeka Pā is the site of the defining battle of the war and remains an important historical and cultural site. **Impacts, significance, and responses** • Māori worked to protect their people's whenua (land), language, culture, and authority. For example, Māori leaders such as Sir Āpirana Ngata (Ngāti Porou) and Sir Māui Pōmare (Ngāti Mutunga, Ngāti Toa) worked within political and government systems to improve Māori social, economic, and cultural well-being while maintaining Māori identity and aspirations. • The loss of Māori land led to responses, including the Kiingitanga movement, Parihaka resistance, the 1975 Land March, and Treaty settlement processes. • Concerns about the loss of te reo Māori led to Māori advocacy groups campaigning for language revitalisation, for example, Ngā Tamatoa and the 1972 Māori Language Petition, kōhanga reo, and kura kaupapa Māori.		*(See English Year 8: Writing – Composition (Writing to inform))*
Global history	**Causes and consequences** There are causes and consequences of cultural contact.			
	Conceptual knowledge Cultural contact between people and societies created opportunities, conflict, and challenges.	**Conceptual knowledge** Cultural contact can be caused by a group advancing its interests, with consequences on the rights of others, leading to resistance and advocacy for civil rights.	**Think conceptually** Define, explain, and apply concepts of **cultural contact, opportunity, conflict,** and **challenges,** and make connections between these concepts.	**Think conceptually** Define, explain, and apply concepts of **group interests, cultural contact, resistance,** and **rights**, and make connections between these concepts.
	Choose one case study from the following: **China and the West (1644–1949)** • The Qing dynasty (1644–1912) largely closed China to foreign contact, restricting trade to Canton (Guangzhou, capital of Guangdong province) due to a belief that the West offered little of value. This isolation, plus internal problems, left China vulnerable when European demand for Chinese goods (e.g. porcelain, silk, tea) created a severe trade imbalance. • British merchants smuggled opium from India to correct the deficit; the resulting addiction crisis prompted Chinese suppression efforts and, in turn, the First Opium War (1839–1842). • The 1842 Treaty of Nanjing, the first of many unequal treaties, forced China to open five ports, pay large indemnities, and cede Hong Kong Island. • The Second Opium War (1856–1860) deepened foreign control, extraterritorial laws applied in treaty ports, and key railways and trade networks fell under foreign influence while opium's spread caused widespread social ills and damage to health. • Poverty increased dramatically and migration occurred, including to the New Zealand goldfields from the 1860s.	**Choose one case study from the following:** **Expansion west in America (1803–1890s)** • Starting with the Louisiana Purchase in 1803, many people such as farmers and miners in North America, motivated by the belief in Manifest Destiny, moved west for new land, jobs, and better lives. • Ranching and cowboys driving huge herds of cattle were two major economic activities. The 1849 California Gold Rush increased the population and development of the area, with both positive and negative effects. • Settlers and Native American peoples came into conflict as both sought control of land and resources, and westward expansion reshaped the lives of everyone involved. Ongoing conflict with Native American peoples, including the Sioux Wars, led to tragic events such as the Wounded Knee Massacre in 1890. • Native American peoples' seasonal hunting and gathering traditions were disrupted (e.g. loss of the bison) as their land was taken for farms, mines, towns, and railways, causing many communities to shrink from sickness and conflict. Native American peoples were forcibly removed from their land (e.g.	**Frame questions** • Reflect on how refining or reframing a question can provide more information and improve the responses gathered, for example: changing 'What was the Silk Road?' to 'How did the Silk Road connect people, goods, ideas, and technologies across Asia, Europe, and North Africa, and what impacts did these exchanges have on different societies?' **Process information by:** • Using historical sources with differing perspectives to identify opportunities, conflicts, and challenges arising from cultural contact, while recognising that such sources may not provide the full picture. • Analysing evidence to explain cause-and-consequence relationships associated with cultural contact. • Sequencing events associated with cultural contact to show how interactions developed over time. **Identify values and perspectives by, for example:** • Evaluating differing perspectives about the opportunities, conflicts, and challenges arising from cultural contact.	**Frame questions** • Develop analysis questions that investigate why events or patterns occur for your chosen case study, for example: o Why did conflict develop between settlers and Native Americans during westward expansion? o Why did African Americans challenge segregation and discrimination during the Civil Rights Movement? **Process information by:** • Using historical sources with differing perspectives to explain how groups advanced their interests through cultural contact, recognising that sources may not provide the full picture and that historical interpretations are shaped by the evidence available. • Comparing examples of resistance and advocacy for rights over time to explain their consequences for different groups and why these consequences may be interpreted differently. • Sequencing events that represent key encounters in cultural contact to explain change over time.

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	• The 1900 anti-Western Boxer Rebellion provoked a multinational invasion of Beijing, further reparations, and foreign troops stationed in China, helping to trigger the 1911 Xinhai Revolution and the Qing's fall in 1912, ending more than 2,000 years of imperial rule – a period Chinese accounts describe as national humiliation. • During World War One China contributed labourers to the Allies, shifting some Western views. Japan's invasion beginning in Manchuria in 1931 and then spreading south into mainland China from 1937, devastated lives and infrastructure, leading to widespread famine. China and the Western Allies opposed Japan in World War Two, with the Nationalists receiving substantial US aid. • After Japan's defeat, civil war resumed and Mao Zedong's Communist forces prevailed in 1949, inaugurating a new political era. Mao and subsequent Chinese leaders were determined to never again allow China to become so weak. **OR** **From Silk Roads to the Age of Exploration** • The Silk Roads, developed during China's Han Dynasty (202 BCE–220 CE), were a vast network of trade routes linking the east (China) to the west (Europe). Travellers along these routes faced long and difficult journeys, often enduring banditry and dangerous weather conditions across deserts and mountains. • Merchants, monks, explorers, and travellers moved and exchanged goods such as silks and spices and introduced religions (e.g. Buddhism) and new technology (e.g. paper, printing, compass, gunpowder). • Over time, Venice became a major maritime hub for Europe, and the introduction of spices from East Asia to Europe via the Silk Roads set off a boom in demand; prices soared as access was limited by the carrying capacity of camels and the lengthy journey of the goods through Muslim-controlled lands. • In response, European nations along the Atlantic seaboard, such as Spain and Portugal, followed later by England, France, and the Netherlands, sought new sea routes to East Asia, leading to what has become known as the Age of Exploration (roughly 15th to 17th centuries). Navigational advancements, including magnetic compass technology originating in China, made this long-distance ocean voyaging possible. • Exploration led to European conquest and colonisation as the race to build global trading empires began. To fulfil the high demand for labour on colonial plantations and in mines, the transatlantic slave trade was organised around European colonial economies, with active participation from some African rulers and traders. This resulted in the enslavement and transportation of millions of people.	the Trail of Tears) and often moved to economically unproductive reservations. • Treaties were broken as settlers expanded west. Often these treaties were imposed and used to reduce land available to Native American peoples. • Native American peoples used resistance, economic adaptation, political negotiation, and cultural preservation to actively challenge westward expansion. • The lasting impact of this time on Native American people was huge, disrupting Indigenous societies and causing economic and social challenges (e.g. population decline, loss of language and culture). • Today, Native American peoples are reclaiming their language, culture, land, and protecting the environment (e.g. Standing Rock). **OR** **Civil rights movement in the United States (1954–1968)** • At the end of the American Civil War in 1865, the 13th Amendment to the American Constitution abolished slavery. • Despite the abolition of slavery, Jim Crow Laws in the Southern States legally enforced racial segregation and inequality, protecting the interests of the white majority and restricting the rights of African Americans, including their right to vote. Different groups formed to overturn these laws (e.g. the National Association for the Advancement of Colored People (NAACP) and the Southern Christian Leadership Conference (SCLC)). • Leaders such as Dr Martin Luther King Jr. were pivotal during this time, but change was due to the collective advocacy of thousands of everyday men, women, and children. • Activists used a range of strategies to achieve civil rights for African Americans in the South. These included non-violent protests such as sit-ins (e.g. Greensboro), boycotts (e.g. Montgomery Bus Boycott), and legal challenges (e.g. Brown vs Board of Education). Young people were at the forefront of many campaigns (e.g. the Birmingham Campaign, Little Rock Nine). • The 1964 Civil Rights Act and the 1965 Voting Rights Act were the highpoints of the movement.	• Explaining how people's values, beliefs, and priorities influenced their responses to cultural contact. **Communicate findings and conceptual knowledge by:** • Constructing a historical narrative of causes and consequences, using evidence from multiple sources, to explain how cultural contact created opportunities, conflicts, and challenges for different groups. • Explaining why the impacts of cultural contact may be interpreted differently by different people and groups. *(See English Year 7: Oral Language – Communicating and Presenting (Verbal reasoning, Presenting to others))* *(See English Year 7: Reading – Reading Enrichment (Fluency, Comprehension strategies))* *(See English Year 7: Reading – Critical Analysis (Interpretations and connections))* *(See English Year 7: Writing – Composition (Writing to inform))*	**Identify values and perspectives by, for example:** • Evaluating differing perspectives on whose interests were advanced, whose rights were affected, and the values that may inform why resistance emerged. • Making informed ethical judgements about actions and decisions relating to resistance and advocacy for rights, considering the values, attitudes, and circumstances of the time, and information available to people at the time. **Communicate findings and conceptual knowledge by:** • Constructing a historical narrative of cause-and-consequence that includes multiple perspectives to explain how groups advanced their interests through cultural contact affected the rights of others and led to resistance. • Explaining how resistance and advocacy for rights resulted in different consequences for different groups and why historical interpretations of these consequences may differ over time. *(See English Year 8: Oral Language – Communicating and Presenting (Verbal reasoning, Presenting to others))* *(See English Year 8: Reading – Reading Enrichment (Fluency, Comprehension strategies))* *(See English Year 8: Reading – Critical Analysis (Interpretations and connections))* *(See English Year 8: Writing – Composition (Writing to inform))*

Geography

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	Environmental change Environmental change is driven by human activities and natural processes.			
	Conceptual knowledge Population change through migration impacts people, places, and environments.	**Conceptual knowledge** Natural processes interact with human activities to create environmental impacts that affect people.	**Think conceptually** Define, explain, and apply concepts of **migration, population change, and place,** and make connections between these concepts.	**Think conceptually** Define, explain, and apply concepts of **natural processes and environmental impact,** and make connections between these concepts.
	International and internal migration in New Zealand • Migration can be international (immigration and emigration) or internal (e.g. rural–urban, urban–rural). *(See History Year 5 New Zealand History: Early Migration and Settlement)* • The decision to migrate balances negative (push) factors at origin with positive (pull) factors at destination. • Migration can be forced. Asylum seekers and refugees are people forced to migrate because it is unsafe to stay in their home countries. • Patterns of migration can be shown using flow maps with the width of the arrow showing the amount of movement. **International migration – exemplified through a case study of a migrant group or groups, and of impacts in the local area** • The origin of international migrants has changed since World War Two (from Britain/Northern Europe to the Pacific and Asia) as migrant groups have responded to varying push and pull factors, including government incentives (e.g. Assisted Passage Migration Scheme). • Many migrant groups settle in geographic clusters that offer networks of support (e.g. Pacific, East Asian, Middle Eastern, South African) within particular suburbs of cities. • The characteristics of places (e.g. shops, services, language, signs, buildings) are shaped by migrants.** • Migrant groups contribute culturally (e.g. new ideas, foods, the arts, fashion, languages, traditions, histories), economically (e.g. work, filling skills shortages, new technologies, businesses and entrepreneurship, volunteering), and politically (e.g. holding positions in government and government organisations). • Over time migrants have faced barriers to participation and contribution such as discrimination, language, and non-recognition of qualifications. • Migrant communities retain connections with their place of origin through language, media, remembering events, remitting funds, and ethnic and religious associations. • There are a range of organisations that help migrants make the transition to living in New Zealand (e.g. Migrant Action Trust, The English Language Partners New Zealand, and Belonging Aotearoa). **Internal migration – exemplified through case studies of places in New Zealand experiencing population change, including own local area:** • Māori migration to cities occurred at unprecedented pace and scale after World War Two, driven by a lack of work in rural areas and more opportunities in cities.	**Natural hazards in New Zealand** Note: The two prescribed illustrative examples are floods and earthquakes; however, teachers in areas affected by natural hazards may choose to replace one of these with volcanoes, tsunami, or landslides if it better reflects the experiences of students in their class. • Natural processes affect landforms and become hazards when they pose a risk to life or property. • 'The four Rs' (Reduction, Readiness, Response, Recovery) underpin the emergency management system in New Zealand. • Consequences for people affected by natural disasters include loss of life, loss of property and marae, damage to urupā (burial grounds), damage to infrastructure, siltation, damage to transport links, disruption to lives and livelihoods, psychological, and long-term health impacts. *(See Science Year 10: Plate tectonics)* **Flooding – exemplified through at least one New Zealand case study** **River systems** • River systems comprise a source, tributaries, channel, and mouth. Rivers vary from fast-flowing mountain, to braided (e.g. Rakaia River) and meandering (e.g. Waikato River). • In te ao Māori, rivers are living ancestors with their own mauri (life force), which carries an obligation to care for the whole river system** (e.g. the Whanganui River | Te Awa Tupua was recognised in 2017 as an indivisible, living whole and is represented by appointed guardians from the Crown and local iwi who act on its behalf to uphold its health and well-being). • Many towns and cities in New Zealand are located on river floodplains, which are the lower, flatter reaches of rivers. • Topographical maps use contour lines to show the height of the land above sea level. The wider apart the contour lines, the flatter the land. Grid references are used to locate specific points. **Floods** • Flooding occurs due to amount and duration of rainfall and storms and their impacts on river systems and urban areas. • Climate change can impact the severity of floods. The increase in greenhouse gases from the burning of fossil fuels warms the atmosphere. A warmer atmosphere holds more moisture, which generates heavier rainfall and more intense storms resulting in increased surface runoff and greater flood risk. • Human activities within the river system (e.g. deforestation, slash management of forests, building and farming on flood-prone land) can magnify the impact of flooding.	**Frame questions** • Reflect on how refining or reframing a question can provide more information, for example: changing 'What causes migration?' to 'How does migration change the character of places?' **Process information by:** • Using flow maps to show patterns of immigration to New Zealand. • Using maps and 3D computer-generated visualisations to show population density and change nationally. • Using articles, stories, information from websites, local interviews, or other personal accounts to describe, for example: ○ the experience of new migrants ○ the experience of living in places of rapid population growth or in areas of population decline. • Optional: Tracing personal family histories of migration (international and internal). Using photographs to show how the character of places changes as a result of migration. • Optional: Carrying out fieldwork to identify evidence of the impact of migrant groups on the local area.** • Optional: Surveying people about why they have migrated into the local area.** **Identify values and perspectives by, for example:** • Considering different perspectives from, for example, residents, businesses, local council,** and iwi on the impact of internal migration on a place of rapid growth. **Communicate findings and conceptual knowledge by:** • Describing the impact of population growth or decline on a place. • Describing the impact of migration on the migrant community and the place of destination. **Design, implement, and evaluate social actions by, for example:** • Investigating the actions of community groups who work with immigrant communities to make the transition to living in New Zealand easier, and how to support those efforts. *(See English Year 7: Oral Language – Communicating and Presenting)* *(See English Year 7: Reading – Reading Enrichment (Fluency))* *(See English Year 7: Reading – Critical Analysis (Interpretations and connections))* *(See English Year 7: Writing – Composition (Writing to inform))*	**Frame questions** • Develop analysis questions that investigate why events or patterns occur, for example: 'Why are some places more vulnerable to natural hazards than others?' • Use questions to explore causes and impacts, for example: ○ What causes particular hazards? ○ What are the immediate and longer-term impacts of particular hazards? **Process information by:** • Using historical data to track changes in flood frequency. • Using topographic maps and other tools to identify and investigate the shape of the land in flood-prone areas. • Using diagrams to show the natural and human processes that create different types of hazards. • Using flow diagrams to show the sequence of events in a hazard from the original cause to impact and response. • Using quantitative data (e.g. casualties, costs) and qualitative sources (e.g. images, accounts of eyewitnesses) to describe the impact of hazards. • Optional: Carrying out local fieldwork** to test the local awa (river) for debris or loss of vegetation cover that may contribute to flooding, or to investigate the impact of impermeable surfaces. • Optional: Surveying people to gather their opinions about perceptions of hazard risk. **Identify values and perspectives by, for example:** • Evaluating the values behind the actions of groups such as marae and volunteer organisations in their response to hazards. • Analysing and comparing points of view about responsibilities in relation to natural hazards (e.g. whether people should be allowed to live in high-risk places). **Communicate findings and conceptual knowledge by:** • Describing the natural processes that create hazards, and the environmental impacts and changes to people's lives that result from those hazards. • Describing the natural hazards response plan in your local area.** **Design, implement, and evaluate social actions by, for example:** • Considering how people could contribute to support communities affected by hazardous events. • Considering how people could raise awareness of Civil Defence practices in New Zealand.

	Knowledge *The facts, concepts, principles, and theories to teach*		**Practices** *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**

	• New Zealand has a highly mobile population driven by factors such as cost of living, house prices, climate preferences, and educational opportunities.
	• The pattern of internal migration is not even, with some places growing and others declining.**
	• Change in population distribution can be shown in choropleth maps and computer-generated visualisations.
	• Areas of growth experience economic benefits such as employment opportunities and more consumer choices, but there may also be pressures on housing, services, and the environment.
	• The effects of internal migration on places experiencing growth and decline can be seen in changes to their:
	  ○ character (e.g. age structure)
	  ○ culture (e.g. loss of links to marae, hapū, and iwi traditions, loss of community fabric through pepper-potting of Māori, changes in cultural diversity, as well as new expressions of Māori identity in cities such as urban marae and pan-Māori)
	  ○ landscape (e.g. closed shops and services, urban sprawl, infrastructure) of places.
		• Urban areas have many impermeable surfaces such as concrete, asphalt, and buildings. These stop water soaking into the ground and can contribute to flooding.
		• Flooding risks are managed through weather forecasting, river level warnings, stopbanks, river diversions, the creation of more permeable surfaces, and the clearing of drains and gutters.
		• People protect themselves by having emergency kits, evacuating, and moving to higher ground when needed.
		Earthquakes – exemplified through at least one New Zealand case study
		• New Zealand's location on the Pacific Ring of Fire makes the country vulnerable to earthquakes.
		• Earthquakes occur through tectonic plate movement, and the physical consequence of earthquakes includes ground vibration, rupture, uplift, subsidence, liquefaction, and tsunami.
		• Many cultures had stories to explain earthquakes (e.g. Poseidon for the Ancient Greeks, Neptune for the Ancient Romans, Namazu in Japan). In te ao Māori the legend of Rūaumoko is a traditional Māori explanation for earthquakes.
		• Earthquakes are unpredictable but are managed through monitoring and planning by Earth Sciences New Zealand.
		• Personal safety responses include 'Drop, Cover, and Hold', and 'Long or Strong, Get Gone' strategies, keeping emergency kits ready, and knowing evacuation routes for tsunamis.
		Hazard management – exemplified through the flooding and earthquake case studies
		• The ability of a community to manage hazards is influenced by accessibility, costs, and available resources, and how they come together to support each other.**
		• Short-term responses include search and rescue, marae as a focal point for support, response and recovery, provision of essentials, temporary fixes, financial aid, and humanitarian assistance and citizen-initiated volunteering.
		• Longer-term responses include reconstruction and mitigation but may also include relocation.
				(See English Year 7: Oral language – Communicating and Presenting (Listening and responding))
				(See English Year 8: Oral Language – Communicating and Presenting (Verbal reasoning, Presenting to others))
				(See English Year 8: Reading – Reading Enrichment (Fluency))
				(See English Year 7–8: Reading – Critical Analysis (Interpretations and connections))
				(See English Year 8: Writing – Composition (Writing to inform))

Financial and Economic Activity

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	Navigating financial systems Understanding how money works within communities, businesses, and governments enables better decisions together.			
	Conceptual knowledge Managing money as a group requires financial planning based on shared values and decisions.	**Conceptual knowledge** Scams, credit, debt, and awareness of consumer rights can affect financial outcomes.	**Think conceptually** Define, explain, and apply concepts of **values, money management, and financial planning,** and make connections between these concepts.	**Think conceptually** Define, explain, and apply concepts of **credit, debt, and consumer rights,** and make connections between these concepts.
Financial systems	**Family community and business financial planning** **Currency** • Countries have their own currencies, which can be exchanged for the currencies of other nations. • The value of the New Zealand dollar (NZD) changes in relation to other currencies, and banks and other providers can exchange currencies for a fee. **Business** • A business is when a person or group provides a good or service to generate a profit. • A business can be local, national, or international. When businesses operate internationally, countries buy and sell goods and services with each other.	**Personal financial awareness** **Consumer rights and responsibilities** • Consumer rights are the laws and protections people are entitled to when buying goods and services within New Zealand, such as: ○ accurate information ○ fit for purpose goods ○ remedies if something goes wrong. • Consumer responsibilities are the obligations on the other side of that relationship, such as: ○ reading agreements ○ using a product as intended ○ checking the reliability of the seller.	**Process information by, for example:** • Collecting information about the different types of groups in the community that may need to make financial decisions. • Collecting information about community organisations or groups and what they need to do to stay within budget. • Using a given budget rank spending priorities for a set of items or experiences. • Fully costing a school trip and considering what could be done to bring down the cost and using online resources to build a grocery or event budget for a group of your choosing. • Suggesting how resources might be shared to help with a community project or initiative. **Identify values and perspectives by, for example:** • Explaining why people might take a collective approach to money and resource management (e.g. papakāinga (communal Māori land), retirement villages, and extended family living) where land, responsibilities, and resources are shared. *(See English Year 7: Oral Language – Communicating and Presenting)* *(See English Year 7: Reading – Reading Enrichment (Fluency))* *(See English Year 7: Writing – Composition (Writing to inform))*	**Process information by, for example:** • Using everyday scenarios regarding consumer rights and responsibilities, such as faulty products, misleading advertising, and refund requests to identify appropriate actions or outcomes. • Comparing the advantages and disadvantages of using different types of payment such as cash, online transactions, debt, or credit. • Using quantitative information to show how debt can become difficult to manage. • Identifying ways the design of an app, website shop, or platform can influence people's decisions. • Producing a student-friendly resource on financial scams. **Identify values and perspectives by, for example:** • Discussing why honesty and truthfulness is important for sellers and consumers. *(See English Year 7–8: Oral language – Communicating and Presenting)* *(See English Year 8: Oral language – Communication for Learning)* *(See English Year 8: Reading – Reading Enrichment (Fluency))* *(See English Year 8: Writing – Composition (Writing to inform))*
Decision-making	• Groups that need to make financial decisions may include family groups, hapū or iwi, community organisations, and small and large businesses. • Like individuals, groups have priorities and collective values which influence the decisions they make. • Groups cannot afford everything, so they must make trade-offs when making informed decisions. • Being informed involves: ○ weighing up benefits and consequences ○ understanding what is influencing decision-making ○ taking time to research your options.	• Advertising can have a direct or subconscious influence on spending such as social media, influencers, online and physical advertisements, and branding. • Some in-person and online businesses use tactics such as fake urgency, hidden costs, and pre-ticked add-ons to influence decisions instead of helping people choose.		
Managing money	• Financial planning can be used to help groups, businesses, and organisations make financial decisions. • A budget sets out how that group plans to spend their money within their income. *(See Mathematics and Statistics Year 7–8 Statistics: Visualisation of Data)* • In society people pool or share money and resources. They may do this for cultural reasons, personal values, or to help ease financial pressure. • Shared living arrangements like flatting, papakāinga, retirement villages, or intergenerational living can help people live their values, as well as: ○ access more than they could on their own ○ manage other costs such as utilities, and child and elder care. • Financial sustainability is the ability to manage money in a way that meets current needs and responds to changes and challenges in the future.	• Different ways of paying (e.g. cash, debit cards, credit cards) each have advantages and disadvantages. • When borrowing money, you usually pay interest. This means you may repay much more than the original cost. • Credit is the ability to borrow money. It allows you to access money you do not currently have (e.g. a credit card). • Debt is the amount of money you owe. It must be paid back, usually in set amounts and at set times (e.g. money owed on a credit card, loans, mortgages, or buy now, pay later). • When using credit or taking on debt, you need to meet all obligations, such as fees and regular repayments. • When investing money, it can earn more money for you. You may invest in shares, property, or funds to grow it over time. The value of investments can go up or down. *(See Mathematics and Statistics Year 8 Number: Number Structures and Operations)*		

	Knowledge *The facts, concepts, principles, and theories to teach*		**Practices** *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
		• Shares are small pieces of ownership in a company that you can buy and sell. • Funds are pools of money from many investors that are invested together across a range of assets (e.g. KiwiSaver).		
Being prepared	• Informed financial decision-making requires access to safe, relevant, and impartial information, for example: ○ safe financial information protects your privacy and should not put your money at risk ○ relevant financial information is suited to a person's or group's circumstances, values, and perspectives ○ impartial financial information is balanced and unbiased; it is not trying to sell you something to benefit someone else. • Like individuals, it is important for groups to consider their financial sustainability when making decisions and financial planning (e.g. a local tourism business planning to cut costs in the quiet seasons, a group maintaining emergency savings).	• Scams are deceptive schemes designed to steal people's money or personal information. There are different types of scams, and unfortunately, they are constantly evolving. • People can protect themselves from scams by: ○ not sharing personal information (e.g. bank details and passwords) ○ questioning if communication and other content is legitimate ○ contacting the bank and telling trusted adults or authorities when there is suspicious activity.		

Phase 4 (Years 9–10) teaching sequence

Civics and Society

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	Democracy processes and international cooperation People and countries can work together through democratic and cooperative processes to influence decisions and solve challenges.			
	Conceptual knowledge Representative democracy shapes how people can participate and influence political decisions.	**Conceptual knowledge** People and countries can cooperate internationally to try to resolve disagreement for more peaceful, just, and sustainable futures.	**Think conceptually** Define, explain, and apply concepts of **parliament and citizen,** and make connections between these concepts by exploring different contexts.	**Think conceptually** Define, explain, and apply concepts of **global citizenship, international treaties, and peaceful resolution** in different contexts.
	New Zealand system of government **Constitutional arrangements** • New Zealand is a constitutional monarchy with a parliamentary system of government. This means that our head of state is a sovereign. The King is represented in New Zealand by the Governor-General. • New Zealand's parliamentary, representative democracy differs from other systems of government, such as direct democracies (e.g. Switzerland), presidential systems (e.g. USA), federal systems (e.g. Australia), and autocracies (e.g. North Korea). Constitutional monarchies themselves vary in how much power a monarch keeps. In New Zealand, the monarch's role is ceremonial, and the government is run by elected ministers. In Tonga, reforms in 2010 introduced a mostly elected legislature, but the king still appoints the prime minister, the cabinet, and judges. • New Zealand is a constitutional monarchy, modelled on the British Westminster parliament where the power of the King or Queen of the nation is limited by the constitution. • New Zealand's Constitution sets out rules about what government can or cannot do with its power. It is not written in one law; it is many laws and customs that make up the constitution, including te Tiriti o Waitangi/the Treaty of Waitangi, the Constitution Act, and the Bill of Rights. • Te Tiriti o Waitangi/The Treaty of Waitangi are founding constitutional documents with three articles addressing Crown governance, Māori rights to land, resources, taonga (something of value), and equal protections for all. • The two texts use different key terms (kāwanatanga, sovereignty, tino rangatiratanga, taonga) leading to ongoing debate about what was agreed. • The Court of Appeal in 1987 (Sir Robin Cooke) concluded that the Treaty created a foundational partnership between Crown and Māori. *(See History Year 8 New Zealand History: Key Features of te Tiriti o Waitangi/the Treaty of Waitangi)* • The New Zealand Constitution is flexible. MPs can change most of it by simply voting. This is different from countries like the United States, where the constitution is very hard to change. **Elections** • Every three years, people 18 years and older get two votes under the Mixed Member Proportional voting system (MMP): one for a person to become a MP for a local area (electorate), and one for a party (party vote) to represent them in Parliament and make decisions on things they care about.	**International cooperation and global citizenship** **Big ideas that changed the world** • Political ideas and values shape how countries relate to each other (e.g. multilateralism, acting unilaterally where states retain their own decision rights rather than binding themselves to shared rules). • After World War Two, the United Nations (UN) was established to maintain international peace and security, and take collective measures for international cooperation, including international treaties and agreements to promote human rights and fundamental freedoms. *(See History Year 10 New Zealand History: Consequences and Legacy)* • International treaties and agreements establish expectations of how countries cooperate across borders, such as the UN Charter, the UDHR, the Antarctic Treaty, the Paris Agreement, and the Sustainable Development Goals (SDGs). • International mediation can peacefully resolve serious disputes between nations (e.g. the UN Secretary-General's binding ruling in 1986, settling the dispute between New Zealand and France over the bombing of the Rainbow Warrior). • The UN Declaration on the Rights of Indigenous Peoples (UNDRIP) recognises the rights of Indigenous Peoples worldwide, including rights to land, resources, language, culture, and self-determination. There is debate about how far UNDRIP's provisions correspond to what te Tiriti o Waitangi/the Treaty of Waitangi recognises. **New Zealand's place in the world** • New Zealand has been a prominent voice in the establishment of the UN. • The New Zealand government, groups, and individuals have worked with others to achieve international change and drive key treaties and initiatives, including: ○ treaties on nuclear weapons (NPT), International Court of Justice case on legality of nuclear weapons, South Pacific Nuclear Free Zone Treaty (1985), Treaty on the Prohibition of Nuclear Weapons ○ the International Convention for the Regulation of Whaling ○ the Christchurch Call. *(See History Year 6 New Zealand History: Social Change in New Zealand)* **Global citizenship** • Global citizenship does not mean that people are all the same; it challenges people to be global citizens with shared moral responsibilities, while also accepting and valuing differences.	**Frame questions** • Formulate questions about New Zealand's democracy as a system using 'who', 'what', 'how', and 'why' questions, by asking, for example: ○ What are the distinctive features of New Zealand democracy? ○ How does the Constitution, including te Tiriti o Waitangi/the Treaty of Waitangi, influence decision-making in New Zealand? ○ How do citizens influence government decisions? **Process information by, for example:** • Using government websites and electoral data to collect information about the roles and responsibilities of Parliament, Cabinet, and the Governor-General, and how MMP elections shape the composition of parliament. • Comparing how Treaty clauses are worded across different statutes and determining what each requires of decision-makers. • Using quantitative data from past elections to describe how past governments have been formed in New Zealand (e.g. coalitions). **Identify values and perspectives by, for example:** • Identifying values and beliefs that motivate people to call for law changes or join political parties. • Comparing views on lowering the voting age. **Communicate findings and conceptual understandings, by, for example:** • Explaining the role of Parliament. • Using examples of coalition governments to explain how parties work together to form and make governments. • Describing how the trustworthiness of the media contributes to public understanding of government decisions and democratic processes. **Design, implement, and evaluate social action by, for example:** • Planning a structured debate or submission on a policy issue or issues that matter to young people. • Organising a discussion, forum, mock parliament, or election and reflecting on what the processes revealed about how New Zealand's system of government makes laws, resolves differences, represents a diverse population, and requires civic engagement and civil discussion. *(See English Year 9 Text Studies – Textual and Critical Analysis (Interpretations and Connections))*	**Frame questions** • Formulate disciplinary questions about political ideas and citizenship, from local to global, using 'what', 'why', 'who', and 'how', for example: ○ What makes an international agreement effective? ○ Who decides what counts as a universal right? ○ How does a small country like New Zealand influence international actions? **Process information by, for example:** • Comparing the purpose and provisions of at least two international treaties or agreements (e.g. UN Charter, UDHR, Antarctic Treaty, Paris Agreement, SDGs). • Analysing the steps New Zealand took to bring about a specific treaty or agreement (e.g. NPT, SPNFZT, TPNW, Christchurch Call). Examining where UNDRIP and te Tiriti o Waitangi/the Treaty of Waitangi correspond and where they do not, and why New Zealand initially declined to support UNDRIP. • Examining how misinformation spread through social media and artificial intelligence (AI) can affect trust between citizens, governments, and countries, and analysing the responsibilities of individuals, technology platforms, and governments for addressing it. **Identify values and perspectives by, for example:** • Considering why some countries or leaders reject multilateral agreements in favour of acting alone and evaluating the arguments on each side. • Evaluating how different individuals and groups viewed New Zealand's role in international nuclear disarmament efforts and the reasons for their views. • Analysing the idea of global citizenship and considering how shared responsibilities and respect for cultural differences can influence cooperation between countries. • Comparing the universal rights outlined in the UDHR with the specific rights recognised in UNDRIP, and analysing different perspectives about why both universal and group-specific rights are important. **Communicate findings and conceptual understandings, by, for example:** • Explaining how international organisations and agreements such as the UN and the SDGs attempt to establish shared expectations of cooperation between countries, using specific examples. • Constructing a reasoned argument about New Zealand's role in an international agreement of choice, evaluating whether its influence was proportionate to its size.

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**

	• People of Māori descent can choose to put their name on the Māori roll instead and vote for someone to represent a Māori electorate; the second vote is for the party they want to govern the country.
	• Parties with the most votes get the most seats in Parliament and can form a government. Often two or more parties need to make agreements or coalitions to get enough seats to be the government.
	• The leader of the biggest party in a government coalition usually becomes Prime Minister. This is different from other democracies, for example, that vote directly for a President.
	Branches of government
	• New Zealand has three branches of government:
	  ○ the Legislative Branch is made up of the MPs who scrutinise and vote on laws, and the Governor-General, who represents the Sovereign (King or Queen) of New Zealand and agrees to these laws
	  ○ the Executive branch is made up of senior MPs from the governing party/parties; they meet as a Cabinet (a committee of Ministers) each week to decide policy and suggest laws and are supported by the public service
	  ○ the Judiciary is the third branch; it is made up of all the judges of New Zealand, who explain what different laws and rights mean and make sure these are followed.
	• Having different roles and responsibilities for each branch of government aims to stop any one branch having too much power.
	• In New Zealand, the media has an important role to ask questions of government, explain what is happening to the public, share people's concerns, and is subject to critique itself to ensure trustworthy reporting. Because of this, it is sometimes called the fourth 'estate' or branch. Ensuring the news is reliable and trustworthy is important for all members of a democracy.
	• Citizens can be involved in parliamentary law-making by talking to local MPs, petitioning for law changes, or writing and presenting submissions about draft law.
	• Not all campaigns achieve their intended outcome. For example, the 2015–16 New Zealand flag referendum involved a nationwide campaign to consider changing the national flag, but voters ultimately chose to retain the existing flag.
	Winning the vote
	• Who gets a vote in a democracy has been contested for over 2,000 years. Throughout history, diverse groups have campaigned for the right to vote. More recently, this has included advocacy for 16-year-olds such as Make It 16.
		• The UDHR established a universal standard for global dignity, paved the way for enforceable conventions and treaties, and embedded human rights laws at national levels.
		• Global citizens take an active interest in international institutions and agreements such as Sustainable Development Goals, ethical travel and consumerism, fair trade, slow fashion. They also practice the responsible use of digital technologies such as AI and protecting others' safety and privacy while supporting international aid, and global cooperation.
		• Global citizens learn to navigate complex issues and critically evaluate information to recognise the way false or misleading material can be spread through media or online platforms internationally, undermining trust between citizens and governments, and between countries.
		• Social media and AI can operate across national borders. How social media and AI should be regulated, monitored or deregulated is an ongoing debate for jurisdictions and global citizens.
		(See Technology Year 8, 9, and 10: Design, Make, and Innovate: Innovation in Technology)
			(See English Year 9 Language Studies – Crafting Texts (Discursive texts, Persuasive texts))
			(See English Year 9 Language Studies – Oral Communication)
				Design, implement, and evaluate social action, by, for example:
				• Comparing regulatory and freedom of speech responses to a global issue (e.g. where misinformation crosses national borders through social media or AI) and decide on the most appropriate response.
				• Designing a student conference or mock forum to consider international events or issues, for example, evaluating a New Zealand-led international initiative such as the Christchurch Call, or an environment or human rights issue.
				(See English Year 9 Text Studies – Textual and Critical Analysis (Interpretations and Connections))
				(See English Year 9–10 Language Studies – Crafting Texts (Discursive texts, Persuasive texts))
				(See English Year 9–10 Language Studies – Oral Communication)

History

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	Causes and consequences, and perspectives Historical conflicts have multiple causes and consequences, about which people have different perspectives and interpretations.			
New Zealand history	**Conceptual knowledge** Multiple interrelated factors contribute to the causes of conflict with significant short and longer-term consequences for those involved.	**Conceptual knowledge** The causes and consequences of the world wars and various forms of participation can reshape identity, relationships, and place in the world.	**Think conceptually** Define, explain, and apply concepts of **conflict**, **interrelated causes, short- and long-term consequences, and perspectives**, and make connections between these concepts by exploring different contexts.	**Think conceptually** Define, explain, and apply concepts of **war participation, perspectives, and national identity,** and make connections between these concepts by exploring different contexts.
	The New Zealand Wars | Ngā Pakanga o Aotearoa (1845–1872) **Causes of the New Zealand Wars** • Conflict grew because Māori and European settlers had different ideas about land, authority, and te Tiriti o Waitangi/the Treaty of Waitangi. *(See Civics and Society Year 6: Core Rights in New Zealand; History Year 8 New Zealand History: Key Features of te Tiriti o Waitangi/the Treaty of Waitangi)* • As settlers demanded more land and gained power through colonial government systems, Māori became excluded and tensions increased because of competing economic interests, cultural beliefs, and ideas about control. • Governors such as Gore Browne were concerned about the settler pressure for land, but he was also determined that Crown authority would prevail when it came to what he saw as challenges from the Kiingitanga. Meanwhile, the Colonial Office in London urged restraint as it did not want the financial burden of war. Some iwi also supported the Crown in its wars, or were neutral. This might be because the Crown was fighting a traditional enemy, or the iwi were in close proximity to settler populations and needed to be careful. **Māori responses and tino rangatiratanga** • Māori worked to protect their whenua (land), mana, and tino rangatiratanga (self-determination) as colonial pressure increased, forming movements like the Kiingitanga to unite iwi and maintain authority over land and people. • Māori responded in a multitude of ways, including different forms of resistance, adaptation, and engagement with colonial systems. **Nature of the New Zealand Wars** • The New Zealand Wars happened in different regions** and involved Crown forces and various Māori groups, with the nature of the fighting changing depending on leadership, land, and alliances. • Māori and Crown groups used different strategies (e.g. fortified pā, redoubts), and each had different advantages, such as resources, organisation, and knowledge of the land. **Impacts of the New Zealand Wars** • The New Zealand Wars led to major Crown confiscations of Māori land** (raupatu), causing deep losses of whenua (land), resources, and well-being. • Some Māori communities adopted non-violent resistance. At Parihaka in 1881, Te Whiti-o-Rongomai (Taranaki, Te Āti Awa)	**World War One and World War Two, and New Zealand's participation and response** **World War One (1914–1918)** • The shifting balance of European power and the 1914 assassination of Archduke Franz Ferdinand triggered the war. As a loyal Dominion, New Zealand rapidly joined Britain against the Central Powers. • Conflict spread across Europe, the Middle East, Africa, and the Pacific. The Western Front was defined by static trench warfare. • Over 100,000 New Zealanders served overseas during World War One. Sir Āpirana Ngata strongly encouraged Māori enlistment and helped recruit for the Māori Pioneer Battalion, while Te Puea Hērangi (Waikato Tainui) opposed conscription and recruitment among Waikato Māori due to the legacy of land confiscations. • As volunteer numbers declined, conscription was introduced in 1916, although conscientious objectors were often treated harshly. Pacific Islanders, especially from the Cook Islands and Niue, volunteered to serve with New Zealand forces and made an important contribution to the war effort. • Australians and New Zealanders have fought alongside each other in wars, including at Gallipoli. • Women and children played vital roles in the war effort. Women served as nurses, volunteers, and essential workers, helping to fill key labour shortages in agriculture, factories, transportation, and healthcare, while children supported the war through fundraising, sending letters and care packages, and promoting patriotism. **New Zealand's key campaigns** • Gallipoli (1915–1916) – Allied forces landed in an attempt to defeat the Ottoman Empire but withdrew after heavy casualties and poor planning. • The Western Front was the main theatre for New Zealand troops, including the Battle of Passchendaele (New Zealand's darkest day), where over 800 New Zealand soldiers were killed. • Both sides were exhausted after four years of war, but Germany signed an armistice in November 1918 following the entry of America into the war. The war claimed over 18,000 New Zealand lives and caused the collapse of four major empires. **World War Two (1939–1945)** • Deep resentment in Germany over the Treaty of Versailles and the economic hardships of the Great Depression led to the rise	**Frame questions** • Craft evaluative questions to form and justify a point of view, for example: ○ To what extent did differing views about land, authority, and te Tiriti o Waitangi contribute to the outbreak of the New Zealand Wars? ○ How effective were different Māori and Crown strategies during the New Zealand Wars? ○ Why do different groups remember and interpret the New Zealand Wars in different ways? **Process information by:** • Using historical sources with differing and contrary perspectives to identify the multiple interrelated causes of conflict, recognising that available sources may not fully represent the diversity of people's experiences or perspectives. • Analysing and comparing evidence from multiple sources to explain relationships between causes of conflict and its short- and long-term consequences. • Sequencing and locating the key events related to a conflict. **Identify values and perspectives by, for example:** • Evaluating differing and contrary perspectives on the causes and consequences of conflict, including perspectives that support different interpretations. • Making informed ethical judgements about actions and decisions associated with conflict, using historical evidence and considering the attitudes and values of the time, the challenges people faced, and the information available to them. **Communicate findings and conceptual understandings by:** • Constructing a historical argument or narrative of cause-and-consequence using evidence from multiple sources to explain how interrelated factors contributed to conflict and comparing examples over time to identify continuity and change in their short- and long-term consequences. • Explaining how differing perspectives influence interpretations of the causes and consequences of conflict. **Design, implement, and evaluate social action by, for example:** • Developing an awareness campaign about the New Zealand wars, based on an evaluation of competing claims about the present-day significance and justifying a judgement from evidence. *(See English Year 9 Text Studies – Textual and Critical Analysis (Interpretations and Connections))*	**Frame questions** • Ask questions that explore values, ethics, bias, and consequences, including different perspectives and short- and long-term impacts, for example: ○ How did different groups of people in New Zealand respond to World War One and World War Two? ○ What were the immediate and long-term impacts of the World Wars on New Zealand society? ○ What impact did the World Wars have on our local community? ○ Why do we remember some aspects of the wars (e.g. Gallipoli) better than others? **Process information by:** • Using historical sources with differing and contrary perspectives to investigate: ○ causes and consequences of war ○ forms of participation in conflict or war and how war contributed to the development of national identity, recognising that sources may not fairly represent the diversity of people's experiences. • Critically analysing and comparing evidence from multiple sources to evaluate how participation in war and national identity have been understood and represented over time. **Identify values and perspectives by, for example:** • Evaluating differing and contrary perspectives about participation in war, including whose experiences have been recognised or excluded. • Making informed ethical judgements about participation in war, considering historical evidence, the attitudes and values of the time, the complex challenges people faced, what they knew and expected, and how our own perspectives influence interpretation. **Communicate findings and conceptual understandings by:** • Constructing a historical argument or narrative of cause-and-consequence using evidence from multiple sources to explain reasons for and effects of war, and different forms of participation in it. • Communicating how perspectives on participation and national identity have changed over time and why different groups continue to interpret their historical significance differently. • Explaining why World War One and World War Two were significant for New Zealand.

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**

	and Tohu Kākahi (Taranaki, Te Āti Awa) opposed land confiscation through peaceful action rather than armed warfare.
	• The outcomes of the New Zealand Wars strengthened Crown control, giving way to further policies that increasingly limited Māori authority and supported assimilation, such as the Native Land Court 1865, Native Schools Act 1867 and the later Tohunga Suppression Act 1907.
	Responses over time
	• Māori communities continued to respond through different forms of resistance, adaptation, and efforts to maintain identity and authority.
	• Māori communities continued to respond through different forms of resistance, adaptation, and other efforts to maintain identity and authority. These include working inside the Crown system (e.g. petitions to the Crown); alongside the Crown system (e.g. establishment of the Waitangi Tribunal in 1975, Kiingitanga, Kotahitanga parliament, and Māori Women's Welfare League); and outside the Crown system (e.g. by Tītokowaru, Te Kooti, and Rua Kēnana).
	Remembering the New Zealand Wars
	• The New Zealand Wars may have been understood in different ways over time, from early colonial narratives that emphasised settlement and order, to more recent interpretations highlighting land loss, resistance, and treaty relationships.
	• For Māori, the wars remain significant because their impacts continue to affect whānau, hapū, iwi today.**
	• There are differing perspectives on how the wars should be understood, remembered, and commemorated.
		of Adolf Hitler. The invasion of Poland in 1939 began the war in Europe.
		• Germany initially dominated using Blitzkrieg tactics. The tide eventually turned due to massive losses on the Russian Front and American industrial capacity; Germany surrendered in May 1945.
		• Japan's attack on Pearl Harbor began the Pacific War in 1941 and brought the United States into the war. The Battle of Midway (1942) was the turning point that crippled Japan's naval offensive. The war ended in September 1945 after the atomic bombings of Hiroshima and Nagasaki.
		New Zealand's contribution
		• New Zealand forces fought in Greece, Crete, North Africa, and Italy, with notable service by the 28th Māori Battalion.
		• The 28th Māori Battalion became one of New Zealand's most highly regarded military units, and its service strengthened Māori leadership, identity, and recognition within New Zealand society.
		• New Zealand made a significant contribution to the war effort in the Pacific, with approximately 20,000 New Zealanders serving in military operations, intelligence gathering, and maritime support. For example:
		  ○ the Air Force patrol and reconnaissance missions
		  ○ the Army's 3rd Division fought alongside US forces, helping liberate islands such as Vella Lavella from Japanese control before being withdrawn in 1944
		  ○ the Navy protected convoys and hunted Japanese submarines
		  ○ Coastwatchers, including Pacific Island peoples, provided vital intelligence by reporting Japanese shipping and aircraft movements across the Pacific.
		• The Home Front – the government implemented conscription, rationing, and censorship. Over 100,000 American troops rotated through New Zealand. Women significantly increased their participation in the workforce. The Māori War Effort Organisation coordinated recruitment and production. Prisoner of War camps were established at Featherston and Matiu | Somes Island.
		• Defences including coastal gun batteries and underwater mines were used to protect New Zealand (e.g. long-range artillery bases at Whangaparāoa Peninsula and on Waiheke Island at Stony Batter, coordinated from the 'nerve centre' at Maungauika | North Head; Wrights Hill Fortress in Karori).**
		Consequences and legacy
		• World War Two resulted in up to 80 million deaths, including nearly 12,000 New Zealanders.
		• European empires weakened, leading to decolonisation. New Zealand's security focus moved away from Britain towards the United States and the Pacific.
		• The UN was formed in 1945 to prevent future global conflict. New Zealand played an influential role as a founding member, advocating for the rights of smaller nations.
		(See Civics and Society Year 10: Big Ideas That Changed the World)
			(See English Year 9–10 Language Studies – Crafting Texts (Discursive texts))
			(See English Year 9–10 Language Studies – Oral Communication)
				Design, implement, and evaluate social action by, for example:
				• Sharing local stories of service, sacrifice, and community contributions during the World Wars.
				• Evaluating how remembrance and commemoration help communities understand the impacts and legacies of war.
				(See English Year 9 Text Studies – Textual and Critical Analysis (Interpretations and Connections))
				(See English Year 9–10 Language Studies – Crafting Texts (Discursive texts))
				(See English Year 9–10 Language Studies – Oral Communication)

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Global history	**Causes and consequences, and perspectives** Historical encounters and conflicts have multiple causes and consequences, about which people have different perspectives and interpretations.			
	Conceptual knowledge People hold different perspectives towards interactions between societies and the consequences on identity, authority, and independence.	**Conceptual knowledge** Differing perspectives about which people belong in a place have had, and continue to have, significant consequences.	**Think conceptually** Define, explain, and apply concepts of **perspectives, identity, authority, and independence**, and make connections between these concepts by exploring different examples.	**Think conceptually** Define, explain, and apply concepts of **power**, **belonging and exclusion** and **perspectives** and make connections between these concepts by exploring different examples.
	Choose one case study from the following: **Pacific histories** **Traditional Pacific societies** *(See History Year 4 New Zealand History: Later Exploration and Migration)* • Polynesian navigators settled islands across the Pacific, including the Cook Islands, Tonga, Niue, Sāmoa, and New Zealand, using stars, ocean currents, winds, and bird migrations to guide their voyages. Although Pacific societies developed their own cultures and languages, they remained connected through shared Polynesian ancestry, trade, travel, family relationships, and cultural traditions. • The Tahitian navigator Tupaia demonstrated Pacific connections when he travelled with James Cook and communicated with many Pacific peoples using related Polynesian languages. **European expansion into the Pacific** • During the 19th century, European explorers, missionaries, traders, and colonial powers became increasingly involved in the Pacific. • Britain, Germany, France, and the United States competed for strategic ports, natural resources (e.g. copra, sugar, pearl), and political influence, resulting in many Pacific islands coming under colonial rule or foreign control. • New Zealand politicians saw the Pacific as important for defence, trade, and regional influence and sought a greater role in Pacific affairs. **New Zealand's role in the Pacific** • The Cook Islands and Niue became part of New Zealand's administration in 1901. New Zealand occupied German Sāmoa in 1914 and later governed Western Sāmoa under a League of Nations mandate. • New Zealand's involvement influenced government, education, healthcare, trade, and migration, creating lasting cultural, economic, and family connections across the Pacific. **Different experiences of colonisation** • The Cook Islands, Niue, and Sāmoa experienced New Zealand rule differently because of their unique histories and circumstances. • Colonisation introduced Christianity, formal education, new systems of government, and economic change, while reducing traditional political authority and altering some cultural practices. • Many Sāmoan people opposed New Zealand rule after the 1918 influenza epidemic, which spread when the SS Talune was not quarantined, and after the violence of Black Saturday in 1929 against peaceful Mau Movement protesters.	**Choose one case study from the following:** **Nazi Germany – Ideology, control, and the Holocaust** **Social and economic conditions where people are more willing to accept promises of change** • After World War One, Germany faced political chaos, economic crisis, and anger in Germany at the Treaty of Versailles, which many Germans regarded as punitive. • Hyperinflation, unemployment, and the Great Depression made many Germans more willing to support strong, authoritarian leadership, especially when it promised to restore Germany. **Social control** • Social control can be achieved by influencing what people think and believe. • The Nazis used propaganda, mass rallies, censorship, education, and the cult of personality to shape people's thinking. • Schools, youth groups, newspapers, radio, films, posters, and other forms of propaganda spread Nazi ideas. • Hitler was presented as a strong leader who should not be questioned and who could solve Germany's problems. • Jewish people and other groups were portrayed as enemies who threatened Germany and undermined society. • Hostility, prejudice, and discrimination against Jewish people (antisemitism) existed in Europe long before the Nazis came to power. The Nazis intensified it through racial ideology, propaganda, and discriminatory laws that excluded Jews from society through legal, economic, and social restrictions. **Dictatorships** • Dictatorships maintain power through a combination of persuasion and coercion. • The Nazis used laws, fear, and surveillance to control behaviour. • Political opposition was banned. • The Gestapo and SS punished people who resisted. • Rights and freedoms were gradually removed. **The Holocaust** • The Holocaust developed through a series of decisions and policies rather than a single event or order. • Discrimination became persecution and then genocide. • Jewish people were first excluded from society through laws and restrictions (e.g. The Nuremberg Laws, which removed citizenship rights from Jewish Germans and prohibited marriage between Jews and non-Jews). • Over time, persecution became more severe, as seen in the November Pogroms (Kristallnacht) of 1938, a state-organised	**Frame questions** • Craft evaluative questions to form and justify a point of view, for example: ○ How effective were different Pacific responses to colonial rule and efforts to limit authority? ○ How effective was Gandhi's campaign for independence? **Process information by:** • Using historical sources with differing and contrary perspectives to identify the causes and consequences of interaction between societies, recognising that available sources may not fully represent the diversity of people's experiences. • Analysing and comparing evidence from multiple sources to explain relationships between perspectives, identity, authority, and independence. **Identify values and perspectives by, for example:** • Evaluating differing and contrary perspectives about identity, authority, and independence, including perspectives that support different interpretations. • Making informed ethical judgements about actions and decisions relating to authority and independence, using historical evidence and considering the attitudes and values of the time, the challenges people faced, and the information available to people at the time. **Communicate findings and conceptual understandings by:** • Constructing a historical argument or narrative of cause-and-consequence, using evidence from multiple sources, to explain how differing perspectives about identity and authority contributed to movements for independence, and comparing examples over time to identify continuity and change in these relationships. • Explaining how differing perspectives on identity, authority, and independence can lead to different interpretations of historical events and their significance over time. *(See English Year 9 Text Studies – Textual and Critical Analysis (Interpretations and Connections))* *(See English Year 9–10 Language Studies – Crafting Texts (Discursive texts, Persuasive texts))* *(See English Year 9–10 Language Studies – Oral Communication)*	**Frame questions** • Ask questions that explore values, ethics, bias, and consequences, including different perspectives and short- and long-term impacts. **Process information by:** • Using historical sources with differing and contrary perspectives to investigate how power influenced experiences of belonging and exclusion, recognising that available sources may not fully capture or fairly represent the diversity of people's experiences and perspectives. • Critically analysing and comparing evidence from multiple sources to explain how power shaped experiences of belonging and exclusion, and the consequences that resulted over time. • Sequencing key events and changes in how power was exercised and contested. **Identify values and perspectives by, for example:** • Evaluating differing and contrary perspectives about power, belonging, and exclusion, including which experiences have been recognised, marginalised, or omitted from historical accounts. • Making informed ethical judgements about actions and decisions relating to power and exclusion, considering historical evidence, the attitudes and values of the time, the complex challenges people faced, what they knew and expected, and how our own perspectives influence interpretation. **Communicate findings and conceptual understandings by:** • Constructing a historical argument or narrative using evidence from multiple sources to explain how power has been exerted to define who belonged and who was excluded, and the short- and long-term consequences this had for excluded groups. • Communicating how differing perspectives on power, belonging, and exclusion have shaped competing interpretations of the past and continue to influence society today. *(See English Year 9 Text Studies – Textual and Critical Analysis (Interpretations and Connections))* *(See English Year 9–10 Language Studies – Crafting Texts (Discursive texts, Persuasive texts))* *(See English Year 9–10 Language Studies – Oral Communication)*

Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
• In 2002, New Zealand formally apologised to Sāmoa for aspects of its colonial administration, including its handling of the influenza epidemic and actions against the Mau Movement. **Resistance and self-determination** • Pacific peoples maintained their languages, identities, cultural traditions, and family connections throughout the colonial period. • In Sāmoa, the Mau Movement used peaceful protest to oppose New Zealand rule and demand independence. **Pathways to self-government** • Sāmoa achieved independence in 1962, the Cook Islands became self-governing in free association with New Zealand in 1965, with Niue following in 1974. • Some Pacific nations later adopted new or Indigenous names, including Kiribati (Gilbert Islands), Vanuatu (New Hebrides), and Sāmoa (Western Sāmoa), as part of strengthening cultural identity and self-determination. • Despite self-government, the Cook Islands, Niue, and Sāmoa maintained strong constitutional, cultural, family, and economic links with New Zealand. **The Kingdom of Tonga** • Tonga is the only Pacific Island nation that was never formally colonised. In the mid-1800s, King George Tupou I united the kingdom, strengthening its stability, sovereignty, and independence. • In 1839, King Tupou I dedicated Tonga to God through Tukufonua ki Langi, an event that shaped the nation's Christian identity and is remembered by many Tongans as an affirmation of Tonga's sovereignty and independence. • Although Tonga was a British Protected State from 1900 to 1970, it retained its Indigenous monarchy and self-governance. Following the end of the protectorate, Tonga continued as an independent constitutional monarchy. **Migration and identity** • Migration from the Cook Islands, Niue, Tonga, and Sāmoa strengthened family, cultural, and economic connections with New Zealand during the 20th century. • Pacific peoples have made significant contributions to New Zealand's communities, language, arts, sport, politics, and economy. *(See Geography Year 7: International Migration)* • During the 1970s, Pacific peoples were disproportionately targeted through discriminatory immigration enforcement, causing lasting harm. In 2021, the New Zealand government formally apologised for the Dawn Raids and acknowledged the injustices experienced by Pacific communities. **Perspectives and interpretations** • People from the Cook Islands, Niue, Tonga, Sāmoa, and New Zealand may interpret shared historical events differently because of their experiences and cultural perspectives. • Pacific oral histories, family stories, cultural traditions, and written records all contribute to our understanding of the past. • Considering multiple perspectives helps build a fuller understanding of New Zealand's shared history with Pacific peoples and its continuing significance today.	attack against Jewish people, homes, businesses, and synagogues across Nazi Germany. • During World War Two, Nazi policies developed into the systematic murder of millions of people including 6 million Jewish people. **New Zealand's mixed response to Jewish refugees** • At the Evian Conference (1938) New Zealand expressed sympathy for Jewish refugees. • The government also condemned the November Pogroms (1938) (Kristallnacht) but remained extremely reluctant to accept refugees fleeing Nazi Germany. • Immigration restrictions were tightened, and it was only after pressure from Britain that New Zealand agreed to admit approximately 1,000 refugees. **Other genocides** • The experiences of the Holocaust remind us to be aware of how hatred towards other groups can lead to terrible consequences. There have been other genocides committed since the Holocaust (e.g. Rwanda, Cambodia, Srebrenica). **Democratic protections against authoritarianism** • Healthy democracies strive to preserve safeguards against authoritarianism (e.g. separation of powers, free and fair elections, rule of law, independent judiciary, free media and human rights protections). *(See also Civics and Society Year 8: Democratic Values)* OR **The Easter Rising and Irish Independence (1916–1922)** **Growing calls for independence** • British rule over Ireland began as early as the 12th century, but many Irish people continued to believe that Ireland should have more control over its own government, while retaining its own Irish language and culture (e.g. traditional sports, local arts). However, some people, particularly many Protestants in Ulster, supported remaining part of the United Kingdom. **Challenging British rule** • Periodic rebellions from the 17th century contributed to the development of nationalist movements such as the Fenians/Irish Republican Brotherhood (IRB), the Irish Volunteers, and Sinn Féin, which sought greater Irish self-governance or independence. These movements played an important role in the 1916 Easter Rising, a key turning point in Irish politics. • Although the Rising was defeated and Irish opinion remained divided, Britain's harsh response, including the execution of many of the Rising's leaders, increased support for Irish independence. • Leaders such as Michael Collins and Éamon de Valera, along with many ordinary Irish men and women, continued working to challenge British control. • Victorious in the 1918 election in Ireland, Sinn Féin refused to take seats in the British Parliament and instead established Dáil Éireann, which declared Irish independence in 1919. Britain rejected this declaration.		

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**

	OR
	Gandhi and the campaign for Indian Independence (1915–1947)
	• India was part of the British Empire from 1757 to 1947, and under direct rule by Britain from 1858 (the British Raj).
	• Many Indian people wanted independence because Britain exploited India's natural resources (e.g. cotton, tea, minerals) and treated Indian people as second class citizens (e.g. excluded them from positions of power and discriminated against them).
	• British rule affected people in India differently depending on their social position, religion, gender, region, and circumstances, resulting in a range of experiences and perspectives. For example:
	  ○ some wealthy members of society gained education, employment, and political opportunities under British administration, while others (e.g. many farmers and workers) faced poverty, high taxes, and limited political rights
	  ○ railway construction improved communications and trade, but mainly served British interests, displaced some traditional workers, and left many rural communities with fewer benefits than cities.
	Resistance and the Independence Movement
	• Mohandas Karamchand Gandhi, commonly known as Mahatma Gandhi, became the leading figure of the Indian National Congress and introduced the idea of Satyagraha (peaceful resistance) to achieve independence.
	• Gandhi and the Independence Movement used civil disobedience and non-cooperation tactics. These tactics included protests (e.g. the Salt March 1930), boycotting of British goods, and a refusal to cooperate with British authorities.
	• Indian people responded to British colonial rule in different ways, including peaceful protest, political activism, local community organising, and calls for self-government and independence. For example, some cooperated with British authorities through government or military service, while others supported the Indian National Congress and Gandhi's peaceful protest campaigns, including the Salt March. Some groups favoured more radical methods, including armed resistance, to achieve independence.
	• Although Gandhi was the figurehead of the Independence Movement, many others, including local leaders, women, workers, students, and community organisations, contributed to the movement and helped mobilise millions of Indians.
	Independence and partition
	• India gained independence in 1947 after decades of campaigning, protest, political activism, and negotiation. The country was divided into two sovereign nations – India and Pakistan.
	• Partition led to large-scale migration, violence, and displacement. For example, many Hindus and Sikhs moved from areas that became Pakistan to India, while many Muslims moved from India to Pakistan. These migrations involved millions of people, and continue to shape identities, family histories, and relations between India and Pakistan today.
		• During the resulting Irish War of Independence (1919–1921), Irish republicans and British forces fought a guerrilla war until eventually a negotiated settlement was reached.
		Political change and its impact
		• As a result of the conflict, in 1922 most of Ireland became the Irish Free State and gained substantial self-government within the British Commonwealth.
		• Six counties in the north chose to remain part of the United Kingdom and became known as Northern Ireland.
		• The movement changed Ireland's political system and demonstrated how individuals and groups can challenge existing power structures to affect political change.		

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	Perspectives and interpretations People in India, Britain, Pakistan, and elsewhere may interpret the causes, significance, and outcomes of Indian independence differently because of their experiences, identities, and historical perspectives.			

Geography

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	Interaction and sustainability Human-environment interactions create both opportunities and challenges for places.			
	Conceptual knowledge The rapid growth of tourism impacts on the sustainability of vulnerable human and physical environments.	**Conceptual knowledge** Rapid urbanisation changes environments and creates sustainability challenges that can be costly and difficult to resolve.	**Think conceptually** Define, explain, and apply the concepts of **tourism and sustainability,** and make connections between these concepts by exploring different contexts.	**Think conceptually** Define, explain, and apply concepts of **megacities and sustainability**, and make connections between these concepts by exploring different contexts.
	Tourism **Forms of tourism** • Tourism can be domestic and international, and can be inbound and outbound. • Tourism is generally for a short term, ranging from days through to months. • People travel as tourists for recreation and relaxation, adventure, cultural and heritage experiences, health/medical, education, pilgrimages, and visiting friends and family. • Flow maps show quantity and direction of tourist travel using arrows. The pattern of tourism varies by country, seasons, and high and low seasons. **Tourism in New Zealand – exemplified through case studies of a range of tourist destinations** • Tourism has a long history in New Zealand (e.g. the 'wonder country' tours in the 19th century). • New Zealand is an attractive tourist destination because of the unique natural environments and opportunities to experience iconic destinations, tours, adventure activities, and film locations. • Māori have always played a central role in New Zealand tourism through cultural experiences, guiding, and ecotourism that connects tourists to the land. Māori have also played a role in establishing New Zealand on the global stage (e.g. kapa haka groups, Te Māori exhibition 1984). • Tourism is a large export earner for New Zealand and a major global business; it generates employment and revenue, supports regional development, and showcases cultures. • Tourism can also place pressure on sensitive ecosystems, infrastructure (e.g. water supply, sewage systems, road congestion), increased cost of local housing, and resident dissatisfaction caused by noise and crowds. • Communities and government use a range of ways to manage the pressures of growth (e.g. restricting or closing sensitive sites, controlling short-term rentals, visitor levies). Tourism sustainability initiatives need to balance economic growth, environmental protection, and cultural preservation. **Tourism in Europe – exemplified through either a case study of at least one European tourist destination** • Europe is one of the world's top tourism destinations, offering a natural environment, history, architecture, art, culture, and food supported by ease of travel. • While tourism generates revenue and provides jobs, it changes the character, culture, and landscape of places. • Protests in some European destinations (e.g. Athens, Barcelona) reflect concerns about pressure on infrastructure and	**Urbanisation and megacities** • Historically most people across the globe lived in rural areas. Urban living has only become common in high-income countries since the mid-19th century. • Rapid urban growth has been more recent in low- and middle-income countries across Africa and Asia. • Urbanisation is the process of more people living in cities and towns, which is driven by rural–urban migration and higher rates of natural increase (births minus deaths). **Megacities and the challenges of rapid urban growth** • The number and location of people (spatial distribution) have significantly changed since the mid-20th century. Spatial distribution and growth are best illustrated through different types of maps such as time-series maps, heat maps, proportional circle maps, and cartograms. • The rapid growth of megacities (cities with over 10 million people) is one of the clearest signs of rapid urbanisation, as people move to them for greater economic opportunities. **Causes and impacts of megacity growth are exemplified through case studies of megacities in low- and high-income Asian countries** • The growth of megacities is supported by their site (physical features) and situation (location relative to other places advantages). • The main causes of growth are rural–urban migration, natural increase associated with a younger population, and economic investment (locally from global companies). • Rapid growth changes the environment and creates challenges such as housing shortages and rising costs, including the growth of informal settlements, traffic congestion, strained infrastructure, and environmental problems. • Megacities develop strategies for mitigating the challenges, for example, planning, community-led initiatives, improving liveability, and upgrading infrastructure. People have different views about the appropriateness and impacts of these strategies.	**Frame questions** • Crafting evaluative questions to form and justify a point of view, for example, 'To what extent should places encourage tourism?' **Process information by:** • Using an atlas, maps, and other tools to locate major tourist destinations in New Zealand and Europe, or the Pacific and using flow maps to show tourist movements. • Using quantitative data and graphs to identify the scale of tourism to top destinations, and graphs to show changes in tourism over time (numbers of tourists and destinations). • Accessing reports and websites to collect information about tourism impacts and mitigations. • Optional: Using surveys to learn about people's tourism preferences. **Identify values and perspectives by, for example:** • Comparing perspectives people have about different tourist environments, and their reasons for holding those views. **Communicate findings and conceptual knowledge by:** • Explaining how the sustainability of tourism is under pressure in some places, and the responses to those pressures. Support explanations with visual evidence (e.g. diagrams, maps, graphs, tables) using appropriate geographic conventions. • Optional: Explaining how and why tourism has or has not impacted your local area.** **Design, implement, and evaluate social actions by, for example:** • Developing a sustainable tourism campaign to promote initiatives individuals and groups can take to improve tourism sustainability (e.g. respecting local cultures, supporting local economies, sustainable transport, reusable containers). *(See English Year 9 Text Studies – Textual and Critical Analysis (Interpretations and Connections))* *(See English Year 9 Language Studies – Crafting Texts (Discursive texts, Persuasive texts, Visual and digital texts))* *(See English Year 9 Language Studies – Oral Communication)*	**Frame questions** • Ask questions that explore values, ethics, bias, and consequences, including different perspectives and short- and long-term impacts, for example, 'Why do some megacities have more challenges facing them than others?' **Process information by:** • Using an atlas, maps, and other tools to locate global megacities. • Using quantitative data to describe the growth of megacities. • Using maps, aerial photographs, satellite imagery, and other tools to describe the growth of megacities and their ecological footprint. • Using photographs and qualitative sources such as personal stories to show the experience of life in informal settlements in some megacities. • Using reports and access organisations websites to collect information about how megacities are responding to the challenges of rapid urban growth. **Identify values and perspectives by, for example:** • Investigating how different groups respond to proposed solutions to address challenges in a megacity. **Communicate findings and conceptual knowledge by:** • Explaining how communities and governments can work together to enhance sustainability and living conditions in megacities. Support explanations with visual evidence (e.g. diagrams, maps, graphs, tables) using appropriate geographic conventions. **Design, implement, and evaluate social actions by, for example:** • Evaluating the actions of government or non-governmental organisations who have attempted to address a social or an environmental issue in a megacity. *(See English Year 9 Text Studies – Textual and Critical Analysis (Interpretations and Connections))* *(See English Year 9–10 Language Studies – Crafting Texts (Discursive texts))* *(See English Year 9–10 Language Studies – Oral Communication)*

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	environment, loss of local culture, pressure on housing and rising rents, and the uneven benefits of tourism. OR **Tourism in the Pacific – exemplified through a case study of at least one Pacific tourist destination** • Pacific Island nations attract tourists through a combination of the uniqueness of the natural environments and cultures. • While tourism is a major source of foreign exchange and revenue, and provides jobs and preserves cultural traditions, it also changes the character, culture, and landscape of places. • The heavy reliance on coastal-based tourism makes Pacific nations economically vulnerable to the impacts of climate change through sea-level rise and greater storm intensity and damage. • Overtourism also places pressure on the environment and local resources. Many Pacific nations have policy interventions to manage this (e.g. French Polynesia has banned cruise ships carrying more than 3,500 passengers, Palau has shifted to low-impact tourism, Pacific Tourism Organisation is working towards eliminating single-use plastics).			
	Conceptual knowledge The interactions between natural processes at the coast and people's activities creates sustainability challenges that need to be actively managed.	**Conceptual knowledge** Interactions between countries can increase or reduce the impacts of inequality and the sustainability of communities and countries.	**Think conceptually** Define, explain, and apply concepts of **natural processes, impact, and sustainability,** and make connections between these concepts by exploring different contexts.	**Think conceptually** Define, explain, and apply concepts of **interaction, inequality and sustainability**, and make connections between these concepts by exploring different contexts.
	New Zealand coasts **Coastal processes** • Waves erode the coast through hydraulic action, abrasion, attrition and solution (corrosion). • Transportation involves the movement of material along the coast by longshore drift. • Deposition occurs when wave energy is too low to carry material. **Landforms from erosion and deposition** • Erosional landforms include headlands, bays, caves, arches, stacks, stumps, and wave-cut platforms. • Depositional landforms include beaches, spits, and sand dunes. **Coastal threats and management – exemplified through at least one New Zealand case study** **Threats** • Human activity (e.g. building near or on the coast, vegetation removal, trampling of dunes, vehicles on beaches, sand mining, seawalls, or dams on rivers) can disrupt natural processes (e.g. disrupt the natural sand budget). • Human activities, especially burning fossil fuels (e.g. coal, oil, and gas), add greenhouse gases to the atmosphere. These gases trap more heat around Earth, causing global temperatures to rise. This is known as global warming. • As the planet warms, glaciers and polar ice sheets melt, adding more water to the oceans and causing sea levels to rise. The oceans also absorb most of the extra heat trapped by greenhouse gases. When water warms, it expands and takes up more space, which causes sea levels to rise even further. • Warmer oceans can make hurricanes and cyclones stronger because they provide more energy for these storms. A warmer	**Global inequalities** • Inequality refers to the uneven distribution of wealth (assets), income (money earned), and access to services such as health and education between individuals, households, or countries. • The Human Development Index (HDI) measures the well-being of people in a country. GIS and remote sensing (e.g. night-time light emissions), show patterns of inequality. • There is a complex mix of factors that contribute to inequalities including: ○ unfavourable physical environments that impact health and productivity ○ people living on flood plains near rivers, on the coast or on steep and unstable land, without vegetation cover are more exposed to climate change and natural hazards (e.g. flooding, landslides), to heat stress, and to loss of crops and livelihoods. They are less able to protect themselves or to recover ○ impacts of colonialism ○ political instability, corruption, and conflict ○ differential levels of education and skills that restrict access to higher wage employment ○ technological differences ○ low-wage export manufacturing is argued by some to exploit workers and by others to be a route by which poorer countries have raised incomes. • Since about 1990, the proportion of people in extreme poverty has reduced as a result of growth in East and South Asia especially China and India. Extreme poverty is still heavily	**Frame questions** • Ask questions that explore values, ethics, bias, and consequences, including different perspectives and short- and long-term impacts. For example: ○ Why is managed retreat such a complex issue? ○ What are the immediate and longer-term consequences of coastal erosion? **Process information by:** • Using annotated diagrams to show the relationship between human activity, greenhouse gases, global warming, sea-level change and storm intensity • Using diagrams to show how coastal processes operate to create distinctive landforms and how those processes are affected by extreme climate events. • Using quantitative data (e.g. rates of erosion and deposition, costs, and visual sources such as historical photographs, aerial photography, and satellite imagery) to show changes at the coast and the impacts of management. • Using Geographical Information Systems (GIS) to track changes in coastal environments. • Using reports and access websites to collect information on the ways coastal erosion is being managed. **Identify values and perspectives by, for example:** • Explaining how managed retreat creates disagreement. **Communicate findings and conceptual knowledge by:** • Explaining how environments change through natural processes, and how people's activities can be in conflict in coastal areas.	**Frame questions** • Ask questions that explore values, ethics, bias, and consequences, including different perspectives and short- and long-term impacts. Examples include: What have attempts to reduce global inequality achieved, and what accounts for the differences between them? **Process information by:** • Using visual tools (e.g. graphs, diagrams, maps, other tools) to show levels of income and wealth inequality across the globe. • Using quantitative data (e.g. HDI) to compare levels of human development between countries. • Using sources (e.g. personal accounts, websites such as Dollar Street, charity organisations, readings, video) to compile accounts of the daily lived experience of inequality. **Identify values and perspectives by, for example:** • Comparing views among peers towards the purchase of fast fashion or fair-trade products, and the extent to which they are aware of the impacts of these different types of purchase. **Communicate findings and conceptual knowledge by:** • Explaining the extent of global inequalities, interactions that lead to inequalities, the lived experience of inequality and interventions designed to help mitigate the effects of inequality and build sustainable communities. • Support explanations with case studies and visual evidence (e.g. diagrams, maps, graphs, tables) using appropriate geographic conventions). **Design, implement, and evaluate social actions by, for example:**

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	atmosphere can also hold more water vapour, which can lead to heavier rainfall and a greater risk of flooding. • Raised sea levels and increased intensity of storms makes coastal areas more vulnerable to flooding (inundation). High-energy storm waves can also severely erode cliffs, causing cliff collapse and remove large quantities of sand and dunes in a short time. • The impacts of coastal processes can be seen using GIS comparing with historical maps or photographs, data from satellite imagery, and aerial photographs. GIS links locational data to other descriptive information to show patterns, relationships, and changes over time. **Management** • Coastal risks associated with environmental change can be addressed using: o hard engineering methods such as sea walls, groynes, and rock armour o soft engineering methods such as beach nourishment and dune restoration and planting. • Moving people away from the coast (managed retreat) allows natural coastal processes to continue, but relocation is complex and contested. • Decisions about managing environmental change at the coast are influenced by economic, social, and environmental factors. • There are multiple and sometimes competing perspectives (e.g. property owners, ratepayers, insurers, councils and central government, hapū and iwi) on managing coastal erosion and inundation.	concentrated in sub-Saharan Africa and conflict affected nations. **Impacts of inequality** • Global inequalities impact health and well-being, access to services such as education, crime rates, social mobility, and future growth. • On a personal level, income inequality means living day-to-day without the ability to save and the constant stress of having enough for basic needs. It can have long-term effects through intergenerational disparities. **Mitigating inequality** • Aid can be short term (emergency) or long term (developmental). • Inequality can be mitigated by the actions of global (e.g. the UN Sustainable Development Goals, the World Bank) and regional (e.g. ASEAN) organisations, and of global charities (e.g. the Red Cross, World Vision). • Trade supports development, but tariffs and trade barriers can create challenges for countries seeking to build strong industries. • Fair trade pays higher prices for commodities produced in developing countries (e.g. cocoa, coffee) to create a fund for local farmers to spend on education, healthcare, and infrastructure.	• Explaining how a coastal management plan seeks to sustain both natural processes and human activity. **Design, implement, and evaluate social actions by, for example:** • Identifying successful community responses to environmental challenges at the coast and the factors that have contributed to their success. *(See English Year 9 Text Studies – Textual and Critical Analysis (Interpretations and Connections))* *(See English Year 9 Language Studies – Crafting Texts (Discursive texts))* *(See English Year 9 Language Studies – Oral Communication (Presenting))*	• Creating an initiative to show how individuals can reduce inequality in communities (on a small scale). • Creating an initiative to support a local charity that is helping to mitigate the effects of income inequality. *(See English Year 9 Text Studies – Textual and Critical Analysis (Interpretations and Connections))* *(See English Year 9–10 Language Studies – Crafting Texts (Discursive texts, Persuasive texts, Visual and digital texts))* *(See English Year 9–10 Language Studies – Oral Communication)*

Financial and Economic Activity

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	Financial well-being in a complex and changing world Understanding the economic systems that shape our financial lives empowers people to make informed decisions and build long-term financial well-being.			
	Conceptual knowledge Knowledge of the economy and markets helps inform financial decision-making, planning, and managing risk.	**Conceptual knowledge** Budgeting and knowledge of investments, saving, and borrowing supports long-term financial sustainability.	**Think conceptually** Define, explain, and apply concepts of **economy, markets, planning, and risk**, and make connections between these concepts by exploring different contexts.	**Think conceptually** Define, explain, and apply concepts of **budgeting, investment, saving, and borrowing,** and make connections between these concepts by exploring different contexts.

Financial systems	**The economy and personal financial decision-making**
	The economy
	(See Mathematics and Statistics Year 9–10: Statistics, Visualisation of Data)
	• The economy is the system of how money, goods, and services move between people, businesses, and governments around the world.
	• The economy is made up of different sectors; primary (raw materials), secondary (manufacturing), and tertiary (services), with volunteering making an important non-financial contribution.
	• The Māori economy is closely linked to rangatiratanga (self-determination) and plays a growing role in New Zealand's prosperity. Treaty settlements have enabled some iwi to build asset bases, which they have used for commercial and social investment. New Zealand relies heavily on exporting primary products such as dairy and providing tertiary services such as tourism. New Zealand also imports goods from other countries (e.g. cars from Japan).
	• Global and local prices are shaped by two primary economic forces:
	  ○ supply – how much of something is available
	  ○ demand – how much people want or need it.
	• Inflation is the general increase in prices over time, which means money buys less than it did before. Inflation affects the cost of living, savings, and income.
	Global markets
	• Global markets are the systems through which countries buy and sell goods, services, and resources with each other. The prices of everyday goods like petrol and food are often shaped by what is happening in global markets, not just locally.
	• People, groups, and businesses can invest in global markets, which means their savings and investments can be affected by what happens economically around the world.
		Government policy and long-term financial planning
		Government budgets
		• Governments – like people and groups – have budgets that determine how money is collected and spent across the country.
		• Governments also have income. This is generated from taxation, state-owned enterprises (government-owned businesses) and investment.
		• The democratic system allows people to vote for policies that represent their individual, local, and national economic priorities.
		Tax
		(See Mathematics and Statistics Years 9–10 Number: Financial Mathematics)
		• Taxation is money the government collects through various means to fund public services (e.g. schools and hospitals), infrastructure (e.g. roads and public transport), social support (e.g. pensions and benefits), and to influence behaviour (e.g. taxes on tobacco, alcohol or pollution).
		• Tax is collected from income (e.g. PAYE) and spending (e.g. GST).
		• People pay different amounts in income tax based on what they earn.
		• Rates are local taxes paid by property owners and businesses, based on the value and use of their land and buildings.
		• Local councils use rates to fund services such as water, sewage, libraries, parks, and local infrastructure.
		• Evading tax is illegal and reduces funding available for public services.
			Process information by, for example:
			• Using quantitative data to track:
			  ○ the contribution of different sectors to the New Zealand economy
			  ○ tracking the change of prices over time
			  ○ identifying and tracking examples of the ways changes in global supply affect price (e.g. oil, cocoa).
			• Collecting information about different types of insurance, such as travel, pet, and third-party or full-cover car insurance.
			• Identifying differing perspectives on what people deem an unexpected event or an emergency that they may need to prepare for. What might influence this?
			• Designing a communication that encourages peers to prepare financially for unexpected events.
			• Collecting information about the costs and benefits associated with ACC.
			• Developing a money plan that includes both short-, medium- and long-term goals, estimate costs, and develop a savings plan to achieve the goals. Consider what might need to be traded off to achieve the goals.
			Identify values and perspectives by, for example:
			• Identifying differing perspectives on what people deem an unexpected event or an emergency that people may need to prepare for. What might influence this?
			(See English Year 9 Text Studies – Textual and Critical Analysis (Interpretations and Connections))
			(See English Year 9 Language Studies – Crafting Texts (Discursive texts, Persuasive texts))
			(See English Year 9 Language Studies – Oral Communication)
				Process information by, for example:
				• Showing where government income comes from and where it goes (e.g. creating a visual).
				• Using quantitative data (e.g. tables and graphs) to identify the proportions of the government's budget that is spent on different things.
				• Comparing views about examples of public spending, such as healthcare, education, and transport.
				• Identifying key information on examples of employment contracts and pay slips, loan applications, and bank slips.
				• Comparing total interest paid on different types of debt.
				• Considering how to allocate a fixed amount of money when faced with different purchasing and sharing (e.g. gifts, donations, financial support) options.
				• Considering different medium- to long-range purchasing scenarios and whether it is better to save, invest, or borrow (or a combination) to achieve the goal.
				• Comparing the returns on a fictional investment in different types of funds (e.g. savings account, term deposit, shares)
				• Calculating what five years of missed contributions to KiwiSaver and compound growth would cost someone at retirement age.
				• Designing a communication that encourages people to start KiwiSaver contributions early.
				Identify values and perspectives by, for example:
				• Comparing views about examples of public spending, such as healthcare, education, and transport.
				(See English Year 9 Text Studies – Textual and Critical Analysis (Interpretations and Connections))
				(See English Year 9–10 Language Studies – Crafting Texts (Discursive texts, Persuasive texts, Visual and digital texts))
				(See English Year 9–10 Language Studies – Oral Communication)

Decision-making	**Informed financial decision-making**
	• Changes in the economy (e.g. growth and downturns) affect prices, wages, and employment, which in turn impact financial decisions.
	• Being involved in global markets means that events in other countries can affect the cost of living, jobs, and financial choices at home.
	• Informed decision-making for people and groups also involves understanding their own:
	  ○ life experiences that influence feelings about money
		Government budgets and decision-making
		• Local and national governments also have budgets and responsibilities, for example:
		  ○ different political groups have different values and beliefs that frame their economic policies
		  ○ government money is also limited, so government budget decisions involve trade-offs
		  ○ governments aim to reduce inequality by redistributing wealth through taxation and providing benefits and allowances.		

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	○ values and priorities ○ responsibilities. • Recognising different perspectives, choices, and ways people use money helps support the financial well-being of society.	**Employment** • Some types of employment contracts are casual, part-time, full-time, or fixed term, and they have different effects on entitlements, and income security. • Important clauses to understand relate to wages, hours, leave, flexible working, notice periods, and trial periods. **Saving, investing, and borrowing** • Saving helps keep money safe but is a slower way to grow your money. • Different savings options have different features such as fees, interest rates, and withdrawal rules. • There are different types of investments, and each has different risks and possible returns. • Investment decisions are influenced by: ○ values and beliefs (e.g. sustainable investment, local investment) ○ attitude towards risk ○ personal circumstances, including when people need their money back, how much they can invest, and whether they spread their money across different investments. • When making the decision to take on debt, consider: ○ the reason for borrowing (e.g. an immediate purchase or investment in your future) ○ who is providing the credit (e.g. reliability and trustworthiness, rate of interest) ○ manageability and impact (e.g. how long it will take to pay off, whether you can afford to pay it off, or whether it will lead to further debt). • Credit cards and loans both charge interest, but compound interest means the amount owed can grow quickly over time, affecting financial burdens significantly.		
Managing money	**The benefits of financial planning** *(See Mathematics and Statistics Year 9–10: Number, Financial Mathematics)* • Some benefits of financial planning include: ○ helping to build financial resilience, which is the ability to be flexible and respond to unexpected events. ○ enabling people to grow their money, which ensures they are making the right decisions for their finances and their future. ○ ensuring people meet their financial responsibilities such as bills and loan payments, taxes, and basic needs. ○ allowing people to also meet financial priorities such as giving or sharing money. • Effective financial planning should: ○ involve long- and short-term goal setting ○ take into account values, priorities, and responsibilities at different times ○ be reviewed and adjusted regularly to suit changing circumstances and priorities. • Budgets should:	**Tools and advice for money management** • Financial tools from reliable and impartial providers can help with managing your money and making financial decisions. • Financial advice can help with money management and assist informed financial decision-making around budgeting, saving, debt, borrowing, KiwiSaver, investing, insurance, and planning for the future. *(See Mathematics and Statistics Year 9–10: Number, Financial Mathematics)* • People or groups can access financial advice from places such as financial advisers, mentors, coaches, banks, budgeting services, mortgage and insurance brokers, investment providers and advisers, and community organisations.		

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	○ account for the money an individual or group expects to receive (income) and how they expect to spend it (expenditure). ○ allow for flexibility to give an individual or group the best chance of success by using methods and tools that work for them.			
Being prepared	**Managing financial risk** **Emergency fund** • People and groups can put money aside for unexpected events (e.g. an emergency fund, shared whānau savings). • Local and national governments have disaster relief funds. **Insurance** • Insurance (e.g. travel, pet, house and contents, life) provides security against unexpected events. • People make choices about: ○ what to insure ○ whether to insure for full or partial value such as third-party or comprehensive insurance ○ reducing costs by agreeing to a higher excess, which is the amount you pay before insurance covers the remaining cost. **Accident Compensation Corporation (ACC)** • New Zealand has a unique no-fault personal injury insurance scheme funded through compulsory levies (on workers, employers, motorists), government, and investment returns. It supports anyone who is injured in an accident in the country.	**Retirement** • The purpose of pensions and retirement savings is to provide an income during retirement. Superannuation is a government payment made to people after they reach a certain age. • The sustainability of superannuation schemes is often debated, with governments considering options such as changing the age of eligibility, who qualifies, and how payments are adjusted over time. • KiwiSaver is a voluntary savings scheme to help New Zealand residents prepare for retirement. Different contribution fund types offer varying risk and return. Starting KiwiSaver contributions early increases the return through compounding returns.		

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Social Sciences will be developed in 2027. In the meantime, schools should continue using their existing practices.

Schedule 2
The New Zealand Curriculum

6 Health and Physical Education (Years 0-10)

Purpose statement

He oranga ngākau, he pikinga waiora.
Positive feelings in your heart will raise your sense of self-worth.

Health and Physical Education is the study of well-being, health, relationships, human development, and participation in physical activity, games, and sport.

Health and Physical Education helps students understand themselves and others, supporting their sense of self, relationships, and lifelong participation in active and healthy lives.

Health and Physical Education equips students with knowledge to understand interconnected aspects of physical and mental health and relationships with others. Students will develop technical and tactical skills, health and safety knowledge for being in the outdoors, and understanding of development in sport. This knowledge is then used to make informed decisions, understand diverse perspectives, and participate in healthy and active lives.

The Health and Physical Education learning area prepares students with the knowledge and practices to access related curriculum subjects for Years 11–13.

Learning area structure

Strands

In Years 0–10, the teaching sequence is organised into two strands.

- **Health** focuses on physical, mental, and relational well-being. It develops students' understanding of body care, mental health, relationships, consent, safety (including online safety), and health-related decision-making.

  Students use health knowledge to describe and explain factors that influence well-being, relationships, food and nutrition, and digital safety, drawing on evidence to make informed decisions and justify actions.
- **Physical Education** focuses on movement and active participation. Teachers can use contexts such as modified games, play, sport, and outdoor settings.

  Students use knowledge to participate more confidently in physical activity, to adapt to different contexts and challenges, and to be safe in outdoor environments. They learn how skills are acquired, refined, and adapted through practice, feedback, and experience in different contexts. They learn how to work with others and develop tactical and leadership strategies that improve performance and participation in individual and group settings.

Additional note

Schools must meet requirements under the *Education and Training Act 2020*. Section 91 sets out the requirement for school boards to inform the school community about the content of the health strand and Section 51, which allows parents to request the release of their child from tuition related to sexuality education. The health strand supports students to learn about physical, mental, and social well-being. Sexuality education may come up in different areas, including the teaching sequence covering **puberty**, **sexual health**, and **sexual relationships**.

Organisation of the teaching sequence

The teaching sequence is organised by two components – knowledge and practices.

Knowledge sets out the scope of content to be taught. These statements are more expansive than in past curricula because they are specific about how deep to go at each year level. The practices set out the disciplinary skills and applications to be taught. Neither the knowledge, nor the practices, are written as achievement objectives. They should be read as teaching requirements.

The knowledge and practices relate but are not an exact match. Sometimes a practice will connect to more than one knowledge statement. Other times there will be knowledge statements that do not have an aligned practice. This is because much of the knowledge will be developed and consolidated through explicit teaching or the general learning activities related to this teaching. The practices underpin the ways of working in related disciplinary fields, not general practices of teaching and learning.

The direction of the relationship between knowledge and practices is not fixed. Sometimes a teacher will begin by teaching the knowledge, then use the practices to consolidate it. Other times the teacher will start by teaching a practice and make explicit links to the knowledge. It is the teacher's decision-making that establishes the direction of travel between knowledge and practice, makes the knowledge explicit, and brings the teaching sequence alive.

The framing of the practices

A consistent set of disciplinary practices is used across Health:

- Describe a health and well-being situation.
- Use evidence to explain influences on health and well-being.
- Select, evaluate, and justify actions to maintain or enhance health and well-being.

These practices sit across both Physical and Mental Health and Relationships and Society, reflecting the holistic and integrated nature of health and well-being.

The three practices are taught throughout Years 0–10. While the practice statements remain consistent, the level of complexity expected of students increases across the phases. This increasing sophistication is illustrated through the bullets provided at each year level, which show progressively more complex situations, influences, evidence, decision-making, and justification.

Teaching the three practices is a requirement. The bullets illustrate the expected level and application of each practice but are not intended to be exhaustive. Teachers may use alternative contexts and examples that reflect the needs of their students, school, and local community, provided they require students to engage with the practice at a comparable level of complexity and challenge.

The importance of community context

Teachers enrich the teaching sequence and give it meaning by connecting it to directly relevant and visible examples from the local context: people and place, te ao Māori, and experiences in the lives of students and their communities.

It is important to note that while the teaching sequence includes prescribed knowledge and practices, examples and contexts that include an ‘e.g.’ are illustrative. These examples are intended to provide guidance but not to mandate what is to be taught. Provided the intended knowledge and practices are taught, teachers may substitute alternative examples that better reflect local environments, community, hapū and iwi connections, student interests, teacher expertise, or emerging issues relating to the discipline.

Glossary

To support consistency in understanding disciplinary terminology, please refer to the supplemental glossary provided.

Overview of each phase of teaching

In Phase 1 (Years 0–3), teachers support students to develop foundational knowledge of health and physical activity, including how the body functions, how to care for it, and how to interact safely with others. They learn about feelings, relationships, communication, and everyday practices that support well-being. Through creative, playful, and modified games and activities, students learn about how the body feels and moves, and begin to understand basic concepts like cooperation, inclusion, and safe movement in shared environments.

In Phase 2 (Years 4–6), teachers support students to build knowledge of how health and physical activity are influenced by body changes, relationships, nutrition, and working with others. They learn about topics such as consent, online environments, and factors that influence individual and peer well-being. Students learn to adapt and develop technical skills and tactical play. They use safety knowledge to support decision-making in the outdoors. Students explore social and environmental factors that encourage people to take part in physical activity.

In Phase 3 (Years 7–8), teachers support students to extend their understanding of the interconnected factors that influence individual and societal health. They examine topics such as relationships, mental health, and the impact of social and cultural influences, and strengthen their ability to interpret information and respond to different situations. Students learn about more complex technical and tactical skills in games, sport and activities. They develop goal setting and reflection to improve performance and learn about ways to address accessibility to physical activity. They apply mental skills, leadership strategies, and sport knowledge to design active experiences for themselves and others.

In Phase 4 (Years 9–10), teachers support students to develop deeper understandings of health and well-being. Students explore topics such as substance use, relationships, mental health, and media influences, and learn to critically evaluate information to make informed decisions. Students apply knowledge of movement science, skill acquisition, psychology, leadership, and performance analysis to refine movement, support participation, and improve performance in increasingly complex physical activity contexts.

Capabilities across the phases

Across the four phases, Health and Physical Education provides rich opportunities for students to strengthen the capabilities that support understanding of health, relationships, and physical activity. Students develop **communication** as they express ideas and interact effectively with others, **collaboration** as they participate, compete, and work alongside others, **self-management** as they make informed decisions and take responsibility for their contribution to communities, **problem-solving** as they respond to challenges and consider consequences, and **creativity** as they adapt strategies and generate solutions in a range of contexts.

Phase 1 (Years 0–3) teaching sequence

Health

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
Physical and mental health	**Approaches to health** • People use words such as health, hauora, and well-being to describe how people feel, function, and live. **Body care** • Looking after the body and keeping it healthy requires using hygiene practices, responding to changes in the physical environment (e.g. wearing more clothes when feeling cold), drinking water regularly, and eating a balance of fruits, vegetables, whole grains, and protein-based foods (see Year 1 Science: Human Body Basics). • Communicating about health and well-being requires knowing how to refer to body parts by their correct names in English and te reo Māori. **Mental health** • Self-image is affected by personal characteristics and qualities, and what other people say. A positive self-image is associated with enhanced well-being (see Year 1 Social Sciences: Civics and Society). • People have similarities and differences that contribute to who they are. • Expressing feelings appropriately requires identifying and naming the emotional state and showing this in a way that supports the well-being of oneself and others.	**Approaches to health** • Health, hauora, and well-being have different aspects, including physical (the body), mental (thoughts and feelings), and social (relationships) considerations. **Body care** • Looking after the body is shaped by choices people make for themselves and choices made by others. This occurs in situations such as protecting the body from harm (e.g. protecting skin, eyes, ears). • Household substances (e.g. medicines and cleaning products) can have dangerous impacts on the human body if used improperly. These should only be used under supervision and following instructions. • Adequate quality sleep and rest support the health of growing bodies. **Mental health** • Self-image is shaped by personal experiences and feedback from others and can influence how people feel and act in different situations. • Values are ideas about what is important (e.g. honesty, manaakitanga, fairness) that are shaped by connections and experiences, and these help people decide how to act. • Everyday events influence emotions, which change how people speak and listen to others and respond in different situations. Calming strategies (e.g. slow breathing, talking to someone) can help people manage challenging situations.	**Approaches to health** • Well-being and hauora involve different aspects of health (e.g. physical, mental, social) working together. **Body care** • Eating a balance of different foods in adequate quantity supplies sufficient nutrients for maintaining health. Food choices are based on preference, whānau or cultural traditions, who supplies the food, access, affordability, and advertising (see Year 3 Science: Nutrition). • Advertisers use persuasive techniques to influence food choices, including promoting products high in sugar or salt. • Substances used by older people (e.g. nicotine products) may have greater risks for young people and the health of their growing bodies. **Mental health** • Self-image is influenced by how people interpret personal qualities in relation to others or media messages. • People can feel deep connections to certain places, special possessions, or traditions because of memories, whakapapa, personal preferences, whānau influence, or because those things give them a sense of comfort and belonging. • Physical states (e.g. being well-rested, hunger, illness) affect how people feel physically and mentally and how they behave in social situations (e.g. being unable to concentrate when hungry). • People experience a range of emotions that can affect thoughts, feelings, and behaviours, including emotions associated with change and loss. • Managing feelings appropriately and understanding emotions felt by others helps people build relationships.	The three practice statements sit across both Physical and Mental Health and Relationships, reflecting the holistic and integrated nature of health and well-being. Teaching the three practices is a requirement. The bullets illustrate the expected level, sophistication, and application of each practice.		
				Describe a health and well-being situation by, for example: • choosing examples of personal characteristics or interests of people in stories and pūrākau and showing how these might help them to think and feel positively about themselves • using stories and pūrākau to name feelings in different situations.	**Describe a health and well-being situation by, for example:** • discussing what feeling safe looks, sounds, and feels like and who safe people are at school, at home, and in the local community • using scenarios to identify what is safe or unsafe in everyday situations.	**Describe a health and well-being situation by, for example:** • using resources to describe how sleep and rest affect health • using scenarios to identify the ways self-image relates to feelings of well-being • using stories to discuss how bullying affects people's health and well-being.
				Use evidence to explain influences on health and well-being by, for example: • using health ideas and language to show what helps keep the body healthy • using stories to show what helps people get along with each other and have good relationships.	**Use evidence to explain influences on health and well-being by, for example:** • discussing how choices made by people in stories and pūrākau affect health and well-being (e.g. food choices, how they choose to communicate with another person) • using scenarios to identify what helps people to maintain and protect their personal boundaries and safety.	**Use evidence to explain influences on health and well-being by, for example:** • analysing how advertising influences people's food choices • analysing different situations to determine if the ways feelings were managed or expressed in a story were appropriate and considered the well-being of everyone and suggesting alternative responses where they were not.
				Select, evaluate, and justify actions to maintain or enhance health and well-being by, for example: • using pictures to identify and name a range of feelings and emotions, and discuss ways to express feelings appropriately in different situations • choosing words and phrases to communicate with someone in ways that reflect personal values • using scenarios to discuss ways to communicate ideas about feeling unsafe and asking for help in different situations.	**Select, evaluate, and justify actions to maintain or enhance health and well-being by, for example:** • selecting and justifying actions for managing situations where a person's feelings have been upset to show how well-being can be restored • choosing words and phrases to give or refuse permission, showing how a different response is needed in different situations • modelling how to communicate using effective listening in a friendship situation.	**Select, evaluate, and justify actions to maintain or enhance health and well-being by, for example:** • using friendship scenarios to explain ways that friendships (and other relationships) can be upset and identify strategies needed for maintaining friendships • evaluating actions a community (e.g. a school) could take to eliminate bullying with reference to the community's values.
Relationships	• Respectful communication helps people get along, make friends, and show care, kindness, and support to each other (see Year 1 English: Oral Language). • Within te ao Māori, concepts that support relational well-being include aroha (love, compassion) and manaaki (care).	• Friendships are based on qualities like trust, respect, kindness, and loyalty, and can be supported by respectful communication (see Year 2 English: Oral Language).	• Being able to see situations from others' perspective requires listening carefully to what they are saying and realising they may understand the situation differently. • Interpersonal skills, such as active listening and problem-solving, foster trust, cooperation, and respectful communication.			

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
	• Families can be similar and different in their make-up. Understanding and respecting whānau differences helps people feel safe and included. • Friendships are chosen connections and can be similar and different from whānau relationships. The ways people choose to interact in friendships can have positive or negative impacts. **Boundaries and safety** • Asking for permission to do something that involves another person or their belongings makes clear what people are comfortable to do or share. Talking about boundaries requires clear communication and the confidence to speak up (see Year 1 English: Oral Language). • A safe person is someone who respects boundaries, does not ask others to keep secrets, and believes what is shared with them. They can provide support and a sense of security when it is needed, such as when other people's behaviours feel unsafe or inappropriate.	• Some people may look, move, sound, or behave differently to others. People should be treated with understanding, respect, and kindness, regardless of their differences. • Resolving disagreements between friends requires problem-solving skills like active listening, expressing feelings clearly, and negotiation. **Boundaries and safety** • Hurtful behaviours like name-calling, teasing, exclusion, or gossip, can deeply affect a person's sense of belonging and safety. • Saying no or stop, requesting a behaviour change, or asking for help, requires knowing how to be assertive and knowing people have the right to be safe. • Using digital devices sometimes exposes children to unsafe material online. If something troubling or scary is seen, it is helpful to discuss concerns and feelings with a safe adult.	• Within te ao Māori, whanaungatanga describes relationships made through connections and belonging. • Some relationship challenges may require seeking support from safe adults to process emotions, develop coping strategies (e.g. positive self-talk, managing emotions), and access practical help (see Year 3 English: Oral Language). **Boundaries and safety** • Seeking and giving consent using clear, respectful communication ensures shared understanding and respect and reduces the risk of harm (see Year 3 English: Oral Language). • Bullying is a form of aggressive or threatening behaviour that is intentional, repeated, and involves one person exerting power over another. Working towards eliminating bullying requires actions by everyone in a community, such as using school rules and procedures to report bullying and standing up for others when safe to do so.	The practices sit across both Physical and Mental Health and Relationships reflecting the holistic and integrated nature of health and well-being. The practices for this phase are on the previous page.		

Physical Education

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
	Participation in games and activities in Phase 1 is intentionally varied to develop capability, body awareness (proprioception), spatial awareness, confidence, and group awareness through purposeful and enjoyable experiences. These experiences may take the form of creative activities (e.g. jump jam, hopping like a frog, or stomping like an elephant) and experimentation with movement and use of space (e.g. obstacle courses, experimenting with jumping on grass vs jumping on sand), before extending to modified activities and games that promote perception and awareness (e.g. relay games, tī rākau, tracking poi patterns, target games, such as beanbag toss or ring toss). They use a range of locomotor, non-locomotor, and manipulative skills. Outdoor experiences are carried out in familiar local environments, such as the school grounds, and water safety experiences use local resources (school pools, local pools, or land-based learning where appropriate).					

Movement	**The moving body**
	• The body forms, holds, and moves between a variety of shapes and positions (e.g. small, tall, wide, flat, symmetrical, asymmetrical) by adjusting posture, limb positions, and balance.
	• Breathing rate, heart rate, and body temperature are ways the body changes during physical activity.
	• Starting movement slowly warms up the muscles and increases joint mobility, helping prepare the body for more vigorous activity.
	• Regular practise helps develop coordination, balance, and control as the body and brain work together to improve movement.
	Skill acquisition
	• Skills develop through practice, repetition, and trying different ways of moving.
	• Paying attention to body position, balance, and space helps people move safely and successfully.
		The moving body
		• Muscles and joints move, bend, and stretch in different ways during different everyday actions (see Year 2 Science: Breathing, Moving, Sensing).
		• The body's responses to exercise (e.g. becoming hot or sweaty, muscles tiring) can indicate when rest and recovery are needed. Effort can be adjusted during physical experiences to maintain participation.
		• Frequent physical movement is beneficial for muscle and bone health and strength.
		Skill acquisition
		• Skills develop through practice, feedback, and adjusting actions.
		• Different techniques influence control, force, and the outcome of actions.
		• Different situations and tasks may require skills to be performed in different ways to be successful.
			The moving body
			• Bodies respond differently to activities depending on intensity and duration (e.g. changes in breathing and fatigue in running relays vs small-sided games).
			• Space, surface, rules, and equipment all influence the way people move safely and how they make and adjust movement choices (e.g. different sizes of equipment for ages, slippery surfaces require stability).
			Skill acquisition
			• Skills can be adjusted to suit different activities, equipment, spaces, and environments.
			• Observation, feedback, and practice support the development and refinement of skills.
				The moving body
				• Create, hold, and move through a variety of body shapes with control and balance, experiencing the effects of forces (including gravity).
				• Recognise physical cues of exertion (e.g. increased breathing rate, warmth, fatigue), responding when necessary.
				• Participate in physical experiences that develop body awareness and control by:
				  ○ moving across the midline of the body, exploring personal space and positioning
				  ○ tracking moving objects using vision or other senses (e.g. touch, sound)
				  ○ isolating the movement of individual body parts.
				Skill acquisition
				• Run, walk, jump, hop, skip, and change direction safely in games, relays, and activities, showing balance and awareness of people and space.
				• Throw, roll, kick, strike, and aim objects towards targets using a variety of equipment and improving control through practice (e.g. throwing a beanbag into a hoop, rolling a ball to a target, kicking a ball between cones, striking a balloon with a hand or bat).
				• Practise balancing, landing safely, and controlling body movements to move confidently in a variety of activities and spaces (e.g. balancing on one foot, landing softly after a jump, walking along a line, moving around cones, or stepping over small obstacles).
					The moving body
					• Experiment with how muscles and joints work to accomplish everyday tasks (e.g. comparing walking and jumping for key muscles, muscle action, and joint angle).
					• Recognise when different activities require different levels of effort and adjust participation accordingly (e.g. walking, running, jumping, or carrying equipment).
					• Observe the body's responses to movement, taking breaks, or adjusting effort when necessary.
					Skill acquisition
					• Balance, roll, jump, and move in different ways (e.g. balancing on different body parts, rolling then jumping, or moving along a bench with a clear start and finish).
					• Dribble, pass, catch, and shoot a ball in simple games, changing speed, direction, and force to keep control and move towards a goal (e.g. dribbling around cones, passing to a partner, or aiming at a target).
					• Run, jump, hop, skip, dodge, and change direction while playing games, using control and awareness of space (e.g. moving to catch a ball, running between bases, travelling to an open space, or changing direction to avoid others).
						The moving body
						• Plan an effort strategy before beginning a continuous activity (e.g. deciding when to shift intensity and effort within longer-distance running, planning substitutions to allow for breaks in a game).
						• Observe differences in environments and equipment and adapt patterns to suit (e.g. practise the same game on different surfaces, introduce new equipment progressively).
						Skill acquisition
						• Create and perform sequences that include travelling, jumping, turning, balancing, and holding still, using different directions, pathways, speeds, and levels (e.g. moving forwards, backwards, sideways, or in tī rākau patterns).
						• Develop hand-eye coordination and control when using equipment and performing tasks (e.g. throwing and catching, striking a ball, or performing poi patterns).
						• Throw, catch, strike, and retrieve balls in games, using control and coordination to work with others and complete game challenges (e.g. hitting a ball from a tee, catching a bouncing ball, throwing to a partner or target, or running to a safe space after striking a ball).

	Water safety • Basic rules and water safety practices are essential in and around water environments including pools, beaches, lakes, and waterways. • Danger signs, flags, and environmental alerts help keep participants safe during water activities. • Within te ao Māori, tikanga are an important part of safe engagement with water environments. • Safe entry and exit techniques vary by activity and context, such as sit-and-slide for pools. • Basic water survival skills include staying afloat and treading water. • Everyone floats differently, and floating is easier when relaxed with arms and legs out. • There are kicking and arm techniques for freestyle, including breathing basics.			**Water safety** • Identify potential hazards in and around water environments, including those identified by danger signs, flags, and environmental alerts. • Perform safe water entry and exit techniques (e.g. sit-and-slide, pool edge exits). • Float (rotating between front and back) and tread water. • Use any form of propulsion (e.g. sculling, paddling, kicking) to practise moving to safety. • Practise basic swimming skills such as push and glide (front and back), paddling, and kicking with support. • Use kicking and arm techniques for freestyle.		

	Knowledge *The facts, concepts, principles, and theories to teach*			**Practices** *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**

Active participation	**Participating with others**
	• Activity with others can be coordinated through shared signals, cues, and simple instructions (e.g. claps, chants).
	• Taking turns and following agreed signals and boundaries supports safe activities (e.g. following school playground rules, sharing equipment).
	• Anticipation and awareness support decision-making in movement (e.g. noticing and responding to outdoor environments, the number of people, wide vs narrow areas in playground games, chasing/evading in tag games with others).
	• Outdoor environments can be protected and enjoyed when people act in ways that respect the place, its living things, and others using it (e.g. local park).
		Participating with others
		• Actions can be taken to adjust to environmental conditions (e.g. using protective gear, modifying rules).
		• Working with others in physical activities requires paying attention to shared spaces, agreed signals, and the actions of others.
		• Communication supports coordinated and safe movement in shared activities (e.g. deciding on rules, organising turns).
		• Activities can be shared traditions within families, schools, and communities and can reflect cultural practices (e.g. football, dance learnt from parents or grandparents).
		• Playing environments require respect and care (e.g. uneven surfaces in natural environments, hard surfaces in school playgrounds).
		• Participating in outdoor experiences involves showing respect and care for natural environments (e.g. leaving plants and animals undisturbed, leaving places tidy, following tikanga such as rāhui (temporary prohibition)).
		• Preparing for outdoor activities involves selecting clothing and equipment that suit the planned environment and activity (e.g. jacket, drink bottle, sturdy footwear, sun protection).
			Participating with others
			• Rules and simple procedures support safe, effective participation in physical activities (e.g. road rules for biking, boundaries in outdoor activities).
			• Attitudes towards physical activity influence confidence, enjoyment, and participation.
			• Locational awareness and route planning involves:
			  ○ using signs, symbols, landmarks, and simple maps to establish current location
			  ○ identifying safe boundaries
			  ○ identifying start and end points for a route.
				Participating with others
				• Use group cues, shared signals, or simple instructions (e.g. claps, calls, chants) to organise movement.
				• Follow simple turn-taking rules in small-sided games and activities and agreed outdoor safety rules and routines while exploring.
				• Negotiate and participate in games and physical activities that suit group enjoyment, safety, and participation.
				• Participate in play and modified games to practise anticipation and awareness of others' movement and the environment.
				• Demonstrate respect for outdoor places by caring for living things, following agreed place-care practices, and considering the impact of actions on others.
					Participating with others
					• Identify hazards and risks by considering environmental variability.
					• Maintain safe spacing while moving with a group (e.g. moving in scattered formation during games, walking behind someone on a hīkoi).
					• Use verbal and non-verbal cues to communicate clearly during small-group movement tasks.
					• Participate in physical activities or traditions from different communities or cultures with appreciation for their context and meaning.
					• Demonstrate actions that protect and respect the natural environment (e.g. managing waste responsibly, staying on designated tracks).
					• Prepare for outdoor activities by selecting suitable clothing and equipment.
						Participating with others
						• Create and apply rules to maintain safety, flow, enjoyment, and fairness during play, games, and activities.
						• Coordinate group effort toward a group outcome (e.g. balancing a large ball on a shared parachute without dropping it).
						• Reflect on personal attitudes and how these influence effort and participation.
						• Promote connection in a shared physical activity (e.g. cheering for teammates, telling players when they have done a good job).
						• Use signs, symbols, landmarks, and simple maps to plan and follow simple routes, identify safe boundaries, and locate key places in familiar environments.

Phase 2 (Years 4–6) teaching sequence

Health

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
Physical and mental health	**Approaches to health** • Health extends beyond the absence of illness. It includes how well a person's body functions, how they feel, and how they relate to others. **Body care** • Hygiene practices prevent the spread of germs, which benefits the health of individuals and others. • Medicines need to be used safely and correctly and taken with adult guidance. • Healthier food and drink choices (e.g. water instead of carbonated soft drinks) are influenced by factors like advertising, cost, peer pressure, and personal taste. **Mental health** • People can experience strong emotions such as happiness, excitement, sadness, grief, and love that affect the way they behave in different situations. Navigating and expressing these emotions safely and authentically supports the well-being of oneself and others. • Groups and communities contribute to identity through shared experiences, expectations, and traditions, which can shape the choices people make about their well-being. • Stress and pressure impact physical, mental, and social well-being. Strategies (e.g. deep breathing, physical activity, positive self-talk, or seeking support) can support people to manage these. **Online safety** • Keeping personal information secure includes using privacy settings on devices and online platforms, logging out of shared devices after use, and not sharing passwords.	**Approaches to health** • The physical, mental, and social aspects of well-being and hauora are interconnected. When one aspect is affected, others are too. **Body care** • Different hygiene practices may be needed as people enter puberty, such as managing body odour. • Medicines need to be used safely and only as directed, and only by the person who needs them. • Food choices that meet nutritional needs may or may not be supported by the contexts in which they are made (e.g. peer or media pressure, what individuals like to eat, local availability, whānau or cultural traditions). **Mental health** • Changes people have no choice in (e.g. changes in the home environment, loss) can result in feeling intense emotions such as anxiety, embarrassment, grief, or being overwhelmed. Using strategies such as seeking support from a safe adult can help when people are feeling these intense emotions. • Personal and shared values build a sense of self-worth and trust with others and help to manage challenging situations. **Online safety** • Viewing extreme or disturbing content can impact mental health. Online platforms' algorithms may amplify this content. Reducing exposure to extreme content requires using safety settings, observing age restrictions, and taking personal and shared responsibility for viewing choices. • The permanence of personal content on online platforms can depend on privacy settings, platform policies, and how others choose to interact with or redistribute that content. • Not all information online is accurate or trustworthy. Analysing the reliability of online content helps make informed decisions about health and well-being.	**Approaches to health** • Within te ao Māori, hauora is the balance and interconnection of multiple aspects of well-being including tinana (the physical person), hinengaro (the mind), whānau (relationships), and wairua (inner well-being). **Body care** • Substances like alcohol, nicotine products, and other drugs affect physical and mental health. The level of harm depends on factors such as age and amount and frequency of use. Informed decision-making in situations involving substances requires resisting peer pressure, using refusal strategies, and seeking support. • As well as supporting physical health, balanced nutrition helps to stabilise mood, enhance mental performance, and support the immune system (see Year 6 Science: Circulation and Nutrient Transport in Humans). **Mental health** • Changes happen often in people's lives, and vary depending on factors like age, health status, and the sorts of relationships they have. Changes can affect mental health in positive and negative ways. Some changes require managing over time using a strategy like goal setting or problem-solving. • Aspects of a person's identity change over time as they mature and have more life experiences. People understand and express their identity in different ways and in different situations (e.g. being a member of a family or group, having particular characteristics, interests, or beliefs). **Online safety** • Online content creators use many techniques to influence viewers' engagement, such as emotional triggers, misleading incentives (e.g. rewards in games), or the portrayals of idealised appearance and lifestyles. Recognising and resisting these tactics supports safer and more informed digital choices.	The three practice statements sit across both Physical and Mental Health and Relationships, reflecting the holistic and integrated nature of health and well-being. Teaching the three practices is a requirement. The bullets illustrate the expected level, sophistication, and application of each practice.		
				Describe a health and well-being situation by, for example: • using scenarios to discuss how caring for the growing and changing body has health benefits later in life • using scenarios to identify how stressful or pressure situations impact health and well-being.	**Describe a health and well-being situation by, for example:** • using resources that show how different health (e.g. hygiene) practices may be needed during puberty • discussing the features of a safe and respectful relationship and how this supports health • discussing the way situations of change affect feelings and behaviours.	**Describe a health and well-being situation by, for example:** • using reliable information sources to investigate food choices that support mental health (e.g. mood, concentration) • identifying the techniques online content creators use to engage people with their platforms to recognise situations where people are being manipulated in ways that may harm their mental well-being or shape their beliefs and actions • using resources to identify the ways changes during puberty may affect mental health.
				Use evidence to explain influences on health and well-being by, for example: • analysing factors that contribute to people's choice of drinks to identify what helps or hinders people to drink water and limit the number of sugary drinks consumed • using scenarios to identify how upholding shared values fosters inclusion and belonging • using resources to identify factors that help people be safer online and protect their privacy.	**Use evidence to explain influences on health and well-being by, for example:** • using resources to help determine factors that would enable people to meet their nutritional needs to recognise how this can be easier or more difficult in different situations • analysing a community situation (e.g. school) to identify how differences in experiences of health and well-being could affect individuals or groups in that community (e.g. disabled students) • analysing the reliability and trustworthiness of different sources of health and well-being information • discussing ways algorithms magnify and target certain content to users to recognise situations where people are being led into viewing more material that may harm their mental well-being.	**Use evidence to explain influences on health and well-being by, for example:** • investigating the ways people may have similar and different experiences of puberty and reasons for this, to realise not everyone is the same • analysing situations to identify factors that enable or hinder people giving voluntary, assertive, informed consent.
				Select, evaluate, and justify actions to maintain or enhance health and well-being by, for example:	**Select, evaluate, and justify actions to maintain or enhance health and well-being by, for example:**	**Select, evaluate, and justify actions to maintain or enhance health and well-being by, for example:**

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
		Puberty • Puberty refers to the changes people go through as their body grows and matures to be able to reproduce. Puberty can start at different ages and includes physical and emotional changes (e.g. growing taller, growing body hair, changes to body odour, feeling new emotions).	**Puberty** • In males, puberty typically includes the start of sperm production, penis and testicular enlargement, erections and wet dreams, increased height, muscle growth, voice deepening, and the appearance of body hair. • In females, puberty typically includes breast development, appearance of body hair, increased height, broadening hips, and the start of menstruation. • The menstrual cycle is a natural process which includes the lining of the uterus breaking down and leaving the body through the vagina (menstruation). During the menstrual cycle, people have different experiences such as mood swings, stomach cramps, and skin changes.	• demonstrating how effective communication, including empathy in a relationship situation, positively impacts mental and social well-being • showing why recognising and respecting personal rights and boundaries supports safety and well-being in situations where consent needs to be given • showing how actions to challenge stereotyping in a specific situation could help to build an inclusive community.	• modelling the use of a combination of communication skills to manage a relationship change to show how such changes require more than just one type of action • modelling ways of giving consent (using phrases that respond to the specific circumstances of a situation), to show how personal rights and boundaries are respected, and safety and well-being are assured • analysing how challenging stereotypes in a specific situation could influence the well-being of a community.	• modelling how to use personal or shared values to inform a problem-solving process to manage a situation of change • modelling the use of a combination of actions to manage a challenging relationship situation to show how such challenges require more than one type of action • evaluating strategies for addressing stereotype-based bullying that a whole community (such as a school) can contribute to.
Relationships	• People's ability and opportunity to communicate effectively is influenced by the circumstances of the situation, cultural norms, and previous personal experiences. • Listening to friends helps information to be shared and received respectfully and effectively (see Year 4 English: Oral Language). • Showing empathy means to understand a situation from another person's perspective and to avoid making assumptions based on one's own views and experiences. Showing empathy supports relationships by enhancing trust and reducing conflict. **Consent** • Giving consent in situations involving one's personal belongings, personal space, or body requires knowing and respecting one's own and other people's boundaries. **Inclusive communities** • Inclusive communities create opportunities for all people to participate and feel respected, regardless of their differences. • A stereotype is a generalised belief about the members of a group. Stereotypes are frequently unfair and can harm the well-being of groups and individuals.	• Building trust requires people to listen effectively, interpret non-verbal communication, adjust language choices to show respect and understanding of the situation, and appear authentic and genuine (see Year 5 English: Oral Language). • Managing changes in friendships can be challenging given the heightened emotions and reasons for the changes. Actions can be taken to support oneself and others, including problem-solving, active listening, asking thoughtful questions, offering encouragement, and seeking support when needed. • Learning about each other helps to build trust and friendship. Within te ao Māori, whanaungatanga is an essential concept for forming, sustaining, and strengthening relationships. Whakawhanaungatanga is the process by which common ground is established on which to build a strong relationship. **Consent** • Understanding and respecting consent means accepting a person's right to give, refuse, withdraw, or change consent at any time. • Refusing permission may include saying 'no', asking someone to stop or change what they are doing, seeking help, or leaving an unsafe situation.	• Relationships change over time due to factors like life transitions, personal growth, changing priorities, or conflict. Managing relationship changes and challenges requires many different strategies including effective communication and showing empathy. • Bullying is repeated and intentional harmful behaviour that uses a difference in power to control or exclude others. It can have long-term impacts on mental health and relationships. An upstander who speaks up for the person being bullied can help address bullying situations. **Consent** • Consent requires voluntary and informed agreement, and cannot be given under pressure, by manipulation, or by silence. Giving, refusing, or withdrawing consent is communicated through assertive verbal statements and clear non-verbal signals. **Inclusive communities** • Bullying behaviours like name-calling and exclusion are often based on unfair stereotypes that shape the language people use. Actions to eliminate bullying require such stereotyping to be challenged.			

The practices sit across both Physical and Mental Health and Relationships, reflecting the holistic and integrated nature of health and well-being. The practices for this phase start on the previous page.

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
		Inclusive communities • Individuals can have different experiences of health and well-being, especially in times of growth and change. • Communities use a range of approaches (e.g. social sport and open activity groups) to promote respectful participation and belonging.		The practices sit across both Physical and Mental Health and Relationships, reflecting the holistic and integrated nature of health and well-being. The practices for this phase are on the previous pages.		

Physical Education

<table>
<tr><th></th><th colspan="3">Knowledge
The facts, concepts, principles, and theories to teach</th><th colspan="3">Practices
The skills, strategies, and applications to teach</th></tr>
<tr><th></th><th>During Year 4</th><th>During Year 5</th><th>During Year 6</th><th>During Year 4</th><th>During Year 5</th><th>During Year 6</th></tr>
<tr><td></td><td colspan="6">Participation in games, activities, and modified sport (age adapted) in Phase 2 provides opportunities to refine and extend movement confidence and capability by bringing together forms of locomotor, non-locomotor, and manipulative skills in varied ways. Students apply these in different settings with different equipment, such as modified activities and games (e.g. jumping, benchball, whano whano, relays, shot put) and modified sports (e.g. small-sided invasion games such as rippa rugby or mini football, striking and fielding games such as T-ball or kilikiti, net-and-wall games such as padder tennis) with the intention to increase complexity, perception, and decision-making. Outdoor experiences are carried out in spaces students are likely to have some familiarity with, such as local parks and community environments. Water safety experiences continue to use local settings but may draw on new and diverse water-based settings.</td></tr>
<tr><td>Movement</td><td>The moving body
Muscle tension and relaxation are how the body produces and controls movement.
Forces change how the body moves, altering speed, direction, and position. People can create forces through pushing and pulling; other forces impact movement, such as gravity and friction.
Rhythm and timing develop by repeating patterns, coordinating body parts, and combining movements into smooth, timed sequences.
Physical coordination and techniques improve through skill learning, purposeful practice, and feedback.
Skill acquisition
Skills can be refined through repeated practice and feedback.
Varied practice, feedback, and experiences support skill learning.
Different techniques suit different physical activities, challenges, and tasks (e.g. kicking with the toe to send a ball far vs kicking with the inside of the foot for a more controlled short-distance pass).</td><td>The moving body
People adjust forces while moving to maintain stability and balance in response to environmental conditions (e.g. bending joints to absorb force on landing, adjusting stance on uneven surfaces).
The intensity and duration of movement impacts effort and energy.
Regular physical activity can contribute to the development of fitness.
People adjust skills for different environments (e.g. cross-country running vs track running).
Physical states (e.g. fatigue, energy, hydration, muscle readiness, fitness) affect how well movement is controlled and performed (e.g. faster reactions when rested).
Skill acquisition
Physical skills can be transferred and adapted across a range of activities, games, sports, and environments.
Practice improves consistency, confidence, and performance.
Experience in a variety of physical activities and environments broadens the application of skills.</td><td>The moving body
In movement, different body positions combined with forces influence the outcome (e.g. to jump forwards, more force is applied horizontally; to jump up, more force is applied vertically).
There are factors that limit, enable, and influence movement behaviour:
individual factors (e.g. height, strength, attention, motivation)
task factors (e.g. goal, instructions, rules, equipment, boundaries)
environmental factors (e.g. space, weather, light).
Participation in different games, activities, or modified sports have typical physical impacts, such as fatigue and muscle soreness after prolonged effort.
Appropriate pre- and post-activity strategies (e.g. warming up, hydrating, positive self-talk, resting) support sustained participation and quality movement experiences.
Skill acquisition
Different things can affect how well we move, including ourselves, the task we are doing, and the people we are playing or moving with.
Practice, feedback, reflection, and adjustment support the ongoing refinement of skills and performance.</td><td>The moving body
Experiment with movements (e.g. jumping, hopping, rotating) to test forces and effects on the muscles (e.g. absorbing force when landing, friction between shoes and the ground).
Participate in games, activities, or modified sports that develop timing and rhythm, using combinations of bilateral (e.g. jumping, clapping, catching a large ball) and contralateral movements (e.g. walking, crawling, running).
Skill acquisition
Create and perform sequences using balances, rolls, jumps, stretches, and travelling movements, showing control and confidence (e.g. balancing, rolling, skipping, jumping, and moving over, under, or around obstacles).
Pass, catch, throw, run, and move into space in small team games, using simple attacking and defending strategies while following the rules of the game (e.g. passing to a teammate, tagging, relay).
Strike, throw, catch, and field balls in games, using correct techniques and making good decisions about where to aim, throw, or move to support their team (e.g. hitting a ball with a bat, stopping a ball, catching a ball, or throwing to a target).
Use skill learning and feedback to refine movement for improved timing or accuracy (e.g. working on a specific technique, using peer feedback, pausing big games to refine specific movements).</td><td>The moving body
Experiment with combinations of movements (e.g. twisting, pushing, pivoting) to develop responses to the environment that maintain balance and stability (e.g. parkour obstacle course, benchball).
Participate in games, activities, or modified sports at varying intensities and durations to adjust effort and technique in response to fatigue (e.g. relays with walking, hopping, or sprinting).
Participate in regular physical activity and identify how that contributes to fitness and participation.
Determine how personal movement is influenced by physical states (e.g. describing how the body feels before, during, and after physical activity, adjusting pace, or strategies when fatigued).
Skill acquisition
Pass, dribble, catch, shoot, and move into space in team games, using simple attacking and defending strategies to support teammates and create scoring opportunities (e.g. passing to keep possession, dodging an opponent, intercepting a pass, or shooting at a goal).
Serve, send, receive, and return a ball in games, using movement, positioning, and teamwork to keep the ball in play and win points (e.g. serving over a net, moving to receive a ball, or working with a partner in a rally).
Throw, chase, and retrieve objects using different techniques to improve control or coordination (e.g. throwing objects to different targets, chasing or retrieving moving objects)</td><td>The moving body
Experiment with body positions and forces in action (e.g. different take-offs, arm swings, and landings when jumping; different stances, grips, and swings in T-ball).
Recognise how individual, task, and environmental factors (e.g. reduced space or time for a small-sided game) influence how movement is organised and performed.
Determine which pre-and post-activity strategies sustain personal participation in quality experiences (e.g. identify a goal for an activity and reflect on its impact, compare performance when prepared vs not).
Skill acquisition
Create, perform, and improve sequences using balance, timing, space, and control, working with others to connect movements smoothly and respond to feedback (e.g. obstacle routines, fitness sequences, or team challenges).
Pass, catch, run, dodge, and move into space in team games, using tactics, communication, and decision-making to support teammates and create scoring opportunities (e.g. choosing when to pass, run, evade an opponent, or support the ball carrier).
Apply running, striking, jumping, throwing, and fielding skills in modified games and athletic events, trialling techniques and reflecting on information about performance (e.g. sprinting, long or short jump, cross-country running, batting, bowling, fielding),</td></tr>
<tr><td></td><td colspan="3">Water safety
Risk assessment includes recognising environmental hazards and knowing when to enter, exit, or avoid water.
Open-water conditions (e.g. currents, waves, temperature) can influence safety and movement.
Safety practices are essential during water activities, along with wearing the appropriate gear and following instructions.
Within te ao Māori, people understand how observing tohu (signs) and applying tikanga and local hapū and iwi knowledge support safe interaction with waterways and changing environmental conditions.</td><td colspan="3">Water safety
Analyse hazards in home, pool, and open-water environments to identify safe decisions, including when and where to enter or exit water.
Use flotation devices to practise performing safe reach rescues with awareness of safety risks.
Demonstrate the HELP position and huddle position for cold-water survival accurately.</td></tr>
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<tr><td></td><td colspan="3">• Safe reach rescues (e.g. using a noodle or kickboard) must be performed with awareness of potential dangers.
• The HELP (Heat Escape Lessening Posture) position (in a life jacket or with improvised flotation) and huddle position help conserve body heat in cold water.
• Swimming technique can be adapted for different strokes (e.g. freestyle, backstroke, breaststroke) and situations.
• Breathing while swimming involves coordinating multiple movements (e.g. continuing to kick while moving the arms, inhaling above water and exhaling below water for freestyle).</td><td colspan="3">• Swim increasing distances using a coordinated swimming stroke, including correct body position, leg action, arm action, and breathing.</td></tr>
<tr><td>Active participation</td><td>Participating with others
• Movement decisions and tactics (e.g. how and when to move, choice of technique) are shaped by task demands, actions of others, and the game situation.
• Observation and supportive feedback support the trialling and refinement of coordinated movement outcomes (e.g. using visual and verbal cues for timing, peer feedback after sequences, watching recordings).
• Rules, tikanga, guidelines, and structured procedures enable safe, efficient, and purposeful participation by organising and regulating movement behaviour and environmental interactions (e.g. safety protocols in outdoor activities, right-of-way and signalling rules in cycling contexts).
• Coordinated physical experiences support effective team performances and grow a shared group identity.
Social and cultural influences
• Group games and activities are organised through systems (e.g. teams, competitions, community programmes) that support belonging, values, and sport development.
Outdoor education
• Exploring unfamiliar outdoor places involves identifying environmental features and conditions and how to respond (e.g. recognising unsafe areas, noticing how the place affects feelings and behaviour, following group routines, asking for help).
• People use weather information, both forecasts and actual conditions (e.g. rain, wind, sun exposure), to choose suitable clothing and equipment and decide whether to continue, change, or stop an activity.</td><td>Participating with others
• Tactics can be used in games to control play, including attacking and defending. Effective use of tactics involves working with others, communicating, and responding to the actions of teammates and opponents.
• Strategies in games and physical activity support cooperation and competition in team activities (e.g. passing to keep possession, timing moves with others).
• Communication and role awareness (e.g. leader, navigator, recorder) support group coordination in activities, games, and modified sports.
• Basic rules, conventions, and modifications ensure gameplay flows safely and that everyone can contribute.
Social and cultural influences
• In group, community, and social sports and activities shared identity and values are expressed through aspects such as traditions, uniforms, and social tournaments.
• Participation opportunities can differ depending on access to spaces or the suitability of equipment.
Outdoor education
• Different outdoor environments require different preparation because conditions and hazards vary (e.g. wearing sturdy footwear for bush tracks, using sun protection for open spaces, checking tides near the coast).
• Experiences in outdoor environments help people learn about themselves and others such as how they feel, what they are good at, what they find challenging, how they work with others, and how they respond when things are new or difficult.</td><td>Participating with others
• Tactical awareness (e.g. reading play, maintaining possession, creating space, responding under pressure) and technical ability (e.g. accuracy, control, timing) are elements of group games and sport.
• Collective movement coordination (agreed strategies, tactics, or actions) and constructive feedback support effective team performance and collective refinement in movement activities.
• Risk, movement safety, and strategy are influenced by environmental conditions and activity demands and conditions.
Social and cultural influences
• Games, sports, and activities can develop as part of broader social or cultural contexts through media, community priorities, and traditions (e.g. Waka ama, school sport initiatives).
Outdoor education
• Responsible participation in natural environments includes minimising impact on land, water, plants, animals, and ecosystems (e.g. staying on tracks, managing waste, respecting flora and fauna).
• Wayfinding involves using simple navigation tools and directional awareness, such as recognising key features, using north, east, south, and west, following a known route, and checking location against a simple map.</td><td>Participating with others
• Select and apply actions (e.g. passing, evading, positioning, changing speed or force) in response to space, opponents, and task demands within game situations.
• Use visual and verbal cues, and supportive feedback to trial and refine techniques and to synchronise timing, and achieve a group outcome (e.g. collective skipping, movement routine, kapa haka).
• Apply rules, tikanga, and structured procedures (e.g. movement boundaries, right-of-way, equipment use protocols) to regulate movement behaviour and ensure safe, efficient participation.
Social and cultural influences
• Participate in group activities (e.g. a sports day, cultural activities, nature trail, orienteering, team tasks, social tournament) to model practices that contribute to individual or group values.
Outdoor education
• Explore unfamiliar outdoor places by observing environmental features and conditions, following group routines, and seeking support when needed.
• Use weather information and observed conditions to make preparation and participation choices.</td><td>Participating with others
• Apply movement decisions, tactics, and strategies (e.g. attacking, defending, passing, positioning, timing with others) in response to the movement and position of others to create or limit space and control play.
• Coordinate group games and physical activities through roles and communication strategies to maintain flow, ensure safe participation, and enable effective cooperation and competition.
Social and cultural influences
• Negotiate expectations of behaviours and attitudes that reflect group membership and shared identity in group sports, games, or physical activity settings.
• Review how the physical environment (e.g. school grounds) and access to equipment impact participation for others.
Outdoor education
• Match preparation choices to different outdoor environments, conditions, and hazards.
• Reflect on experiences in outdoor environments and describe connections made to environments and others.</td><td>Participating with others
• Apply tactical and technical skills in response to game pressure (e.g. creating space, maintaining possession), adjusting decisions to achieve a common goal. (e.g. introducing competition in a minor game to increase pressure and comparing tactics and technical skills to a social game).
• Use trialling and constructive feedback to refine coordinated team strategies and actions (e.g. use music cues to coordinate kapa haka actions, practise set plays to evade defenders) to improve group performance in repeated movement contexts.
• Analyse how space, equipment, participants, environmental conditions, and activity demands influence the safety of a movement task and adjust movement strategies and actions (e.g. speed, positioning, force, risk-taking) to enable safe and effective performance.
Social and cultural influences
• Explore how to modify activities from different contexts (e.g. modifying rules, roles, space, and equipment to address barriers, or enhance performance).
Outdoor education
• Use responsible outdoor practices to reduce impact on land, water, plants, animals, and ecosystems.
• Orient a simple map using cardinal directions and using mapped features to check progress along a known route.</td></tr>
</table>

Phase 3 (Years 7–8) teaching sequence

Health

<table>
<tr><th rowspan="2"></th><th colspan="2">Knowledge
The facts, concepts, principles, and theories to teach</th><th colspan="2">Practices
The skills, strategies, and applications to teach</th></tr>
<tr><th>During Year 7</th><th>During Year 8</th><th>During Year 7</th><th>During Year 8</th></tr>
<tr><td>Physical and mental health</td>
<td>Approaches to health
• Models of well-being emphasise the importance of looking at multiple aspects of health together, rather than single aspects in isolation.
Nutrition
• Nutritional needs vary based on factors such as age and activity level. The types and quantity of food people require each day for sufficient nutrients to maintain health are described in Ministry of Health guidelines.
• Food labelling provides essential information on ingredients, allergens, and nutritional guidelines to help people make healthy choices.
• Food marketing frequently targets youth by promoting fun, popularity, and fitness claims while ignoring the product's actual nutritional value.
Mental health
• Personal identity includes people's self-concept (sense of who they are), values, beliefs, and sense of how they fit in. It influences the way people define and express themselves, and how they understand and respond to different health-related situations.
• Experiences of change, loss, and grief can affect emotional and social well-being, and people may respond and cope in different ways.
• Life challenges cause physical, mental, and social stress, requiring a range of management strategies like purposeful goal setting, habit building, and support seeking.
Online safety
• Digital platforms use features and incentives including likes, comments, and rewards to trigger emotional responses and drive high user engagement. These features can also create social pressure and a fear of exclusion.
• Prolonged screen time and extended engagement with short-form video and image-based content is associated with health and well-being effects including mental fatigue, diminished attention, and poor sleep.
Puberty
• Pubertal development, the capacity for reproduction, altered sleep patterns, and heightened emotional and social awareness are biologically regulated by hormones.
• Proactive self-care (e.g. rest, gentle exercise, healthy eating), timely medical advice, and social support help manage the physical and emotional changes associated with the menstrual cycle.</td>
<td>Approaches to health
• Connections to people, places, culture, language, and whakapapa help people develop a sense of self, belonging, purpose, and responsibility, and support their hauora in different ways.
Alcohol and other drugs
• Regulated drugs like alcohol and nicotine products, and controlled substances alter short- and long-term brain function and development. Everyday products such as energy drinks and over-the-counter medicines carry risks of misuse.
• Perceptions of substance use can be influenced by peer pressure and media messages, which may affect people's attitudes towards alcohol and other drugs.
• Reducing substance use risk requires identifying dangers, setting personal boundaries, behaving assertively, and seeking support when needed.
Mental health
• A positive personal identity contributes to people's goals, aspirations, and capacity for managing a diversity of health-related situations and changes across the life span.
• Body image can be influenced by social and cultural factors and media messages about appearance, and can affect mental, physical, and social well-being.
Online safety
• Resisting online pressures requires:
o setting limits for screen time and putting boundaries around which online material can be viewed
o recognising the emotional triggers that draw people into using social media or gaming platforms, or making online purchases
o understanding how aligning online activity with personal values reduces the pressure of social comparison.
• Online child grooming occurs when someone builds a relationship with a person to sexually exploit them, including requesting nude images, initiating sexual conversations, or arranging to meet. Prevention strategies include seeking help from a safe adult or an online support agency.
Puberty
• Puberty is a unique experience for everyone. It is shaped by how individual bodies grow and develop, alongside a young person's growing awareness of how they relate to others through shared and differing values (see Year 8 Science: Reproduction and Development).
• As bodies change during puberty and adolescence, so do hygiene needs (e.g. use of period products, managing body odour and skin changes). Supportive attitudes and behaviours can help to reduce feelings of embarrassment or uncertainty some young people may feel about these changes.</td>
<td colspan="2">The three practice statements sit across both Physical and Mental Health and Relationships and Society, reflecting the holistic and integrated nature of health and well-being. Teaching the three practices is a requirement. The bullets illustrate the expected level, sophistication, and application of each practice.</td></tr>
<tr><td></td><td></td><td>Describe a health and well-being situation by, for example:
• making links between the variety of changes that occur during puberty and the effects on health and well-being
• using stories or real-life accounts to identify the ways stress affects health and well-being in different situations
• using scenarios to identify the ways bullying impacts health and well-being.</td><td>Describe a health and well-being situation by, for example:
• using resource materials to describe different experiences of pubertal change to recognise ways these changes impact health and well-being
• using scenarios to identify ways the online environment impacts health and well-being
• using scenarios to identify potential risks to health associated with substance use.</td></tr>
<tr><td></td><td></td><td>Use evidence to explain influences on health and well-being by, for example:
• analysing the way food marketing influences food choices to determine how advertising may help or hinder young people meeting the recommended nutritional guidelines
• using scenarios and real-life accounts of others to discuss ways life changes result in feelings of stress, and to identify a variety of strategies needed for managing change situations
• analysing how aligning decisions with personal values assists individuals in managing social pressure and navigating interpersonal conflict.</td><td>Use evidence to explain influences on health and well-being by, for example:
• analysing the ways media and social and cultural norms impact a person's body image
• analysing influences on substance use to determine a range of strategies needed for reducing harm in situations involving alcohol, nicotine products, or other drugs
• analysing scenarios to identify external pressures that are impacting a relationship and the variety of strategies that need to be considered for managing and maintaining the relationship.</td></tr>
<tr><td></td><td></td><td>Select, evaluate, and justify actions to maintain or enhance health and well-being by, for example:
• identifying a range of interpersonal communication skills that need to be used by people in a school (or other community) as they implement actions to eliminate bullying or harassment
• applying understanding of consent to scenarios where people may change their mind (at the time or on another similar occasion) to show how consent needs to be given clearly, explicitly, and assertively on all occasions
• evaluating strategies a community (such as a school) could take to ensure inclusion of all people in the community.</td><td>Select, evaluate, and justify actions to maintain or enhance health and well-being by, for example:
• applying understanding of consent in situations where there is a power imbalance (such as needing to give or refuse consent to a person in authority) to show how consent can be given clearly and assertively
• analysing how drawing on personal values helps resist online pressures, including the ways online platforms encourage users to keep using the platform
• proposing a combination of strategies a community (such as a school) could take to ensure inclusion of all people in the community.</td></tr>
</table>

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**

Relationships and society	• Maintaining relationships requires the use of communication skills (e.g. assertiveness, conflict resolution) to manage conflicts or challenges.
	• Te ao Māori understandings of relationships and social well-being centre on reciprocity (e.g. tuakana-teina relationships, where a more experienced individual guides a less experienced one and is guided in return).
	• Bullying is not always visible or obvious to others, and more subtle or insidious forms (e.g. social media-based bullying, rumour spreading, social manipulation) can be just as harmful to well-being.
	Consent
	• Consent must be purposeful, explicit, and revocable at any time; ignoring a change of mind or continuing to pressure someone can constitute harassment.
	• Giving consent to share digital content involves understanding how visibility, context, and trust can shift once something is online.
	Inclusive communities
	• Stereotypes and discriminatory exclusion harm well-being, while community inclusion requires shared decision-making, inclusive language, and accessible opportunities for all.
	• Harassment is unwanted behaviour that makes another person feel intimidated, unsafe, or humiliated, affecting their safety and well-being.
	• Working towards eliminating bullying and harassment (e.g. in schools) requires clear behavioural policies, respectful communication standards, and individual accountability to uphold these expectations.
		• External factors like whānau expectations or major life changes can challenge relationships. Managing these pressures is essential to maintain clear communication and healthy boundaries. In addition to effective communication skills, this may include:
		  ○ clarifying values and focusing on what is important within the relationship
		  ○ having empathy but not owning other people's problems
		  ○ respecting differences and that it is okay to disagree
		  ○ accepting that mistakes or misunderstandings happen
		  ○ being open and honest about relationship barriers such as the fear of being judged, ignored, or misunderstood.
		• Within te ao Māori, wairua (inner well-being) is supported through meaningful engagement with communities, including whānau, friends, and cultural groups. This engagement in turn contributes to the hauora of communities.
		Consent
		• Informed consent is required for organisational data management and all medical treatments. In New Zealand, a person aged 16 or over consents for themselves. A younger person who understands the treatment may also consent for themselves, and parents or caregivers' consent where a child cannot.
		• The non-consensual resharing of images, especially personal sexual images, has legal implications (see Harmful Digital Communications Act 2015).
		• A person's ability to give free and informed consent can be compromised by power imbalances and social or cultural expectations. People feeling unsure, nervous, or pressured in these situations may require support from a safe adult.
		Sexual relationships
		• In New Zealand, the legal age of consent for sexual activity is 16 years. Sexual activity with people below this age is unlawful under statutory provisions designed to protect young people from harm and exploitation.
		• There are a range of sexual activities in which consenting people experience and express their sexuality. These activities include different forms of physical contact and interaction for sexual pleasure, reproduction, or both.
		• Consensual sexual activity requires clear communication and mutual respect for boundaries to ensure safe, positive experiences.
		• Harmful sexual behaviours, like sharing unconsented intimate images or unsolicited attention, severely impact well-being and carry legal consequences. Online content like pornography may normalise these behaviours by omitting genuine intimacy, consent, mutual respect, and emotional connection.
		Inclusive communities
		• Stereotypes based on identity (e.g. expected personal dispositions and social roles) can lead to unfair treatment. Eliminating this stereotyping requires challenging discriminatory social and cultural attitudes.
			The practices sit across both Physical and Mental Health and Relationships and Society, reflecting the holistic and integrated nature of health and well-being. The practices for this phase are on the previous page.	

Physical Education

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	Participation in games, activities, and sport in Phase 3 provides opportunities to apply and adapt movement to practice and increase control, fluency, and tactical awareness across a range of physical activities and sporting contexts. Students apply these in modified games, structured games, or sports (e.g. pickleball, football, boccia, ultimate frisbee, athletics), and cooperative, challenging, or competitive environments with change and complexity (e.g. parkour, yoga, kapa haka, dance), developing disciplinary concepts such as leadership, risk analysis, collective performance, and confidence. Outdoor experiences are carried out in less familiar environments and involve navigation and planning through activities such as orienteering, day tramping, and outdoor challenges. Water safety experiences (if offered) are carried out in similar and different settings to build confidence, capability, and sound decision-making in water-based environments, including developing skills and knowledge related to self-rescue, cold-water response, and recognising and responding to open-water hazards and rescue situations.			
Movement	**The moving body** • The intensity and duration of movement influence how hard the body works, with higher intensity activities requiring quicker energy supply, and longer duration activities requiring a sustained energy supply over time. • The speed of the movement impacts accuracy, control, and consistency. • Forces change how the body moves by affecting speed, direction, and position. Rhythm and timing help coordinate and control these forces to produce smooth, controlled, and consistent movement. • Health and well-being models provide a structure for understanding how interconnected physical, social, emotional, and cultural factors influence participation in games, activities, and sport. **Skill acquisition** • Skill learning is the ongoing process in which movement technique develops through practice and feedback, as learners adapt their actions to changing environmental conditions. • In games and sports, movement and decision-making are shaped by interactions between players, tasks, and environments, requiring continuous adjustments. **Psychology of movement** • Confidence and motivation shape participation and persistence, and are developed through progressive challenge, choice, and supportive environments. • Self-belief is the perception that success or improvement within a physical activity is achievable.	**The moving body** • Regular repeated movement experiences lead to bodily changes (physiological adaptation) where the heart and lungs become more efficient at delivering oxygen to the body during activity. • Observation, feedback, and using simple data and evidence support the identification of tactical and technical strengths and areas to improve. • Collecting and using physical activity data or technologies requires permission, a clear purpose, and respect for individuals to support learning, uphold well-being, and improve movement. • There are physical (e.g. competence or injury), psychological (e.g. motivation or perceived competence), social (e.g. friendships) and emotional (e.g. sense of belonging) factors that influence personal enjoyment and participation in movement experiences. **Skill acquisition** • Coordinated timing, control of force, and continuous sequencing, produce controlled movement. • Movement performance emerges from interactions between the individual, task, and environment, shaping perception, decision-making, and movement solutions. **Psychology of movement** Physical movement, confidence, self-belief, and motivation fluctuate day to day because of personal feelings and factors, influencing participation and persistence.	**The moving body** • Participate in high-intensity games, longer duration activities, or sport to observe the different demands on the heart, lungs, and muscles (e.g. a fast sprint compared to a long walk, or a game of tag compared to orienteering). • Participate in games, activities, or sport at varying or increasing speeds to observe how increased speed reduces accuracy, control, and consistency, and how slower movement supports more precise and controlled performance (e.g. fast vs controlled passing, starting a task slowly and building speed over time). • Use, games, activities, or sport that have changing elements or complexity to experiment how rhythm and timing support smooth, controlled, and consistent movement (e.g. climbing activities, walking and bouncing balls, skipping, team passing and catching, dancing routines, running with a stride pattern). • Use models of well-being or health (e.g. Te Whare Tapa Whā, Fonofale, biopsychosocial) to analyse how multiple factors (not just the physical) impact an individual's participation in activities (e.g. reflecting on how friendships, inclusion/exclusion, or conflict could impact participation or performance). **Skill acquisition** • Make decisions in game play by scanning the environment, adjusting positions, and applying tactics to respond to changing conditions (e.g. moving to a better position to receive a pass, using a set move to respond to a predicted situation, shorter passes to maintain possession in windy conditions). **Psychology of movement** • Select and participate in a progressively challenging activities (e.g. climbing, sailing, poutoti, bike riding, learning trick shots or moves) to reflect on how confidence, motivation, and a supportive environment can influence engagement and participation. • Analyse the role of self-belief in movement capability by selecting and participating in appropriate physical activities where success or improvement is achievable.	**The moving body** • Participate in repeated games, activities, or sport using heart rate and breathing rate to explain how recovery would get faster over time (e.g. playing continuous games such as tapu ae or ultimate frisbee and comparing how quickly breathing and heart rate recover). • Participate in games, activities, or sport with changing factors that require adaptation and solving movement problems through adjustments to timing, force, positioning, sequencing, or decision-making. • Engage in methods of physical activity data gathering that support learning, uphold well-being, and could improve movement. • Participate in a range of cooperative, competitive, individual, and group-based physical activities and reflect on how physical, emotional, social, and environmental factors influence personal enjoyment and participation (e.g. responses to yoga, dance, or game play). **Skill acquisition** • Participate in games, activities, or sport to experiment with coordinated timing, control of force, and sequencing (e.g. parkour sequences such as roll to jump to balance to turn, finding rhythm with wheelchair pushing, climbing with continuous movement, passing sequences). • Participate in, games, activities, or sport with changing constraints that require adaptation and solving movement problems (e.g. repeating the same activity in a new environment, leading an activity where the timing gets faster, leading games where different roles or rules are introduced during play). **Psychology of movement** • Use physical activities over time to identify how confidence, self-belief, and motivation impact participation and persistence (e.g. keeping a movement journal that captures confidence or energy levels to observe how that varies over time).
Active participation	**Participating with others** • Interpersonal skills and dynamics (e.g. communication, negotiation, roles, leadership, problem-solving) are important to group sports, games, and activities. • Safe participation in group activities involves an assessment of and response to potential hazards (e.g. environmental variability, group capability, activities).	**Participating with others** • Physical activity leaders and coaches coordinate and adapt the actions of others in response to changing tasks and contextual demands. • Performance in cooperative and competitive group/team activities and sports are influenced by tactical awareness and inclusive leadership strategies.	**Participating with others** • Define and participate in a range of roles required for different group sports, games, and activities and compare the impact different roles had on contribution and participation (e.g. captain, attack, or defence in a small-sided invasion game, or leader, equipment manager, recorder).	**Participating with others** • Design and lead physical activities while modelling strategies to support and motivate others (e.g. become an expert in a game and teach it to a small group of peers to reflect on management strategies used, teach a simple game to younger students and reflect on adaptations to encourage participation).

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	Social and cultural influences • Participation in organised sport clubs, recreation, cultural activities, and community programmes, provides opportunities for different experiences, connection, physical activity, and competition. • Role models in sport can influence a choice of sport or activity and stories of those who have excelled in sport can provide both technical and values-based advice. **Outdoor education** • Experiences in the outdoors are influenced by the demands of both the environment and the activity. Engaging with challenging experiences can foster confidence, resilience, and courage. • Planning and preparation help people participate confidently in outdoor experiences by matching equipment, clothing, and actions to the environment and activity.	• Personal risk can be managed in new or challenging experiences by selecting appropriate and safe challenges that recognise and test personal limits (e.g. perceptions, emotions, knowledge) and abilities (e.g. physical competence, injuries, impairments). **Social and cultural influences** • Physical activity settings can be modified to support safe and inclusive participation (e.g. introducing age divisions to ensure fair and safe competition). • Sport and games can change over time, reflecting changing participation patterns and social expectations (e.g. growth of women's sport, e-sports). **Outdoor education** • Low-impact outdoor practices protect ecosystems by reducing human disturbance, such as minimising and managing waste, staying on tracks, cleaning footwear or gear, closing gates, and avoiding damage to plants and waterways. • Outdoor safety decisions are based on assessing how activity, environment, and people interact, such as weather changes, terrain, water, equipment, group experience, confidence, readiness, and supervision.	• Participate in group activities to use interpersonal skills and discuss how they affect the experience and overall outcome (e.g. land skis where the group must move together from point A to B, small groups designing a new game to play). • Identify potential hazards prior to or during activities to action safe responses (e.g. identifying unstable ground in the nature trail that could impact footing and rerouting or noticing that the field size is too small for the number of players and increasing size/reducing players). **Social and cultural influences** • Compare recreational activities and organised sport activities to investigate why people may choose organised sport or informal recreation (e.g. comparing a recreational activity like a nature walk to a table tennis competition). **Outdoor education** • Reflect on personal responses to outdoor experiences and recognise opportunities for growth or challenge. • Plan and prepare for an outdoor experience by selecting appropriate clothing, equipment, and actions.	• Apply tactics and strategies in group activities to develop team performance over time. • Select levels of challenge appropriate to personal limits in new or challenging physical contexts (e.g. pickleball, boccia, gaga ball). **Social and cultural influences** • Participate in community events (e.g. whānau sport afternoon, instructing younger students, a class walk to the local beach for a beach clean-up) and reflect on how these could be made more inclusive. • Participate in and analyse a range of practices, comparing how rules, traditions, and meanings vary across contexts over time, and how these shape participation (e.g. compare test cricket, indoor, T20, blind cricket, ODI). **Outdoor education** • Apply low-impact and tiakitanga (stewardship) practices that protect ecosystems and reduce human disturbance. • Analyse how activity, environment, and group readiness influence outdoor safety planning and decisions.

Phase 4 (Years 9–10) teaching sequence

Health

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Physical and mental health	**Approaches to health** • Health and well-being may be understood through different models (e.g. health psychology models, te ao Māori models such as Te Whare Tapa Whā and Te Wheke, Pacific models such as Fonofale). **Nutrition** • Food choices are shaped by personal health, values, and beliefs about food, habits of whānau and friends, economic factors, culture, and media advertising. • Finding and using reputable and authoritative nutrition information (e.g. nutrition information panels on food packaging, evidence-informed resources) can support making healthier food choices. **Mental health** • A strong sense of self is associated with positive mental health and is supported through self-worth, belonging, meaningful relationships, and alignment with personal values. • Identity is shaped by personal attributes and group belongings (e.g. health and (dis)ability status; sex, sexuality, and gender; ethnicity, culture, and nationality; roles in the whānau, social groups, or the workplace; hobbies and sports or cultural interests). Feeling that these attributes are accepted and respected can support mental health and well-being. • Individuals express different aspects of identity across different contexts, while maintaining continuity in their sense of self over time. • When people's expression of their identity is not respected by others (e.g. by bullying, stereotyping), this has significant negative impacts on individual and community well-being. • Bullying and exclusion cause negative feelings like fear, shame, and anxiety. Protecting well-being and a positive sense of self requires targeted personal, interpersonal, and community actions. • Stress is a natural physical and emotional response to pressure, challenges, or perceived threats, which varies uniquely by individual. Its effects can manifest physically, mentally, or socially.	**Approaches to health** • Different health models reflect different cultural and disciplinary perspectives and emphasise different aspects of health and well-being. These models can be used to understand and analyse health in different contexts. **Alcohol and other drugs** • Patterns of substance use (e.g. alcohol, nicotine products) vary across population groups (e.g. gender, age, or culture), which has implications for the health of these groups. • Alcohol and other drug use is influenced by personal factors, peer pressure, whānau and friend's habits, cultural norms, media advertising, and legislation. • Impacts of alcohol and other drug use include physical, mental, and social well-being harms that can be short and long term. • Making safe choices regarding alcohol and drugs requires authoritative health information to support informed decision-making, assertive resistance to social pressure, effective communication, and critical thinking about substance-use norms. **Mental health** • Major life changes such as relationship separation, significant injury or illness, death, and other experiences of loss can influence mental health, identity, and relationships throughout life, requiring people to draw on protective factors and coping strategies over time. • Protective factors help people manage change and cope effectively, while risk factors hinder coping and must be mitigated. Both include individual dispositions, social relationships, and community considerations. • Personal identity is shaped continuously in response to new ideas, new experiences, and changing social, cultural, and environmental contexts. Across the life span, people's personal identity can change, which influences the choices they make, how they act, and their sense of well-being. • Body image affects different population groups in unique ways. It is shaped by a variety of personal factors (e.g. the ability to think critically about appearance-related media messages), interpersonal factors (e.g. whānau and friends' attitudes and behaviours), and societal factors (e.g. advertising, media).	The three practice statements sit across both Physical and Mental Health and Relationships and Society, reflecting the holistic and integrated nature of health and well-being. Teaching the three practices is a requirement. The bullets illustrate the expected level, sophistication, and application of each practice. **Describe a health and well-being situation by, for example:** • discussing the different ways people describe their identity to show how matters dealing with identity and mental health are connected • analysing scenarios to identify the variety of ways stress impacts mental, physical, and social well-being • using resources to identify the way bullying impacts physical, mental, and social well-being • analysing the features of a local community (such as the school) to draw conclusions about how 'healthy' the community is. **Use evidence to explain influences on health and well-being by, for example:** • analysing factors that affect teenage food choices to recognise how these are interconnected • analysing factors that cause stress in a variety of situations • analysing situations involving bullying to determine the factors that have contributed to the problem • explaining how social media messages, online influencers, and online norms of behaviour contribute to harmful behaviours like cyberbullying • discussing factors that contribute to the choices people make in romantic or sexual relationships to understand the reasons for the decisions they make.	**Describe a health and well-being situation by, for example:** • using data about teenage alcohol or other substance use in New Zealand to draw conclusions about the impact of this substance use on teenage health • using scenarios depicting situations of change to identify risk and protective factors that help or hinder people managing significant life changes • analysing relationship situations in scenarios to identify instances of coercion and the impact this has on well-being • analysing the health-related advantages and disadvantages of a selection of contraceptive methods and ways to prevent STI transmission • analysing ways young people's sexual safety can be compromised online and through the use of digital devices and identifying strategies that reduce risk and support well-being. **Use evidence to explain influences on health and well-being by, for example:** • analysing factors that affect teenage substance use to recognise how these factors interconnect • analysing factors that contribute to people's body image • analysing how viewing a variety of risky or harmful material online impacts young people's mental as well as social and physical well-being • discussing the conditions for a safe and pleasurable sexual relationship, explaining how these also contribute to overall relationship health • critiquing recommendations for online safety to determine which are more achievable and why there are barriers to many people being safe online • explaining a range of actions needed to support sexual safety online, and when using digital devices, to show how challenging this can be for young people • evaluating a range of actions to reduce discrimination and promote inclusion and safety in a specific community (such as school) to show what is involved when taking collective action.

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**

	• Stressors (factors causing stress) include personal factors (e.g. poor personal organisation, poor decision-making), interpersonal factors (e.g. others' expectations), and wider community or world factors (e.g. environmental concerns, overseas conflict).
	• Effective stress management requires managing or minimising the stressors, in addition to self-care and relaxation techniques.
	Online safety
	• Cyberbullying and harmful online behaviours damage mental and social well-being. Impacts include short-term emotional distress (e.g. fear, embarrassment, anxiety, avoidance, irritability), physical symptoms (e.g. headaches, stomach upsets, sleep issues), and long-term psychological trauma or reputational damage.
	• Factors reducing online harm vulnerability include digital literacy, using privacy settings, limiting screen time, and acting immediately during incidents. Users also need to recognise risks (e.g. scams or grooming), critically evaluate influencer claims, and understand how algorithms target and magnify content.
	• In New Zealand, cyberbullying is addressed by the Harmful Digital Communications Act 2015, which makes it an offence to send or post material with the intention of causing serious emotional distress.
	Sexual health
	• Supporting sexual health requires respecting self and others, knowing your rights, and understanding how to access authoritative agencies for confidential advice and information (see Year 8 Science: Reproduction and Development for Reproductive Structures and Processes).
	• Every individual has the right to bodily autonomy and to make informed, respectful decisions about sexual activity, sexual health, and relationships, based on personal values and beliefs.
		• Strategies to build a healthy body image may be individual (e.g. avoiding platforms where images of bodies are posted and commented on), interpersonal (e.g. challenging others on harmful appearance-related comments), or societal (e.g. regulation of advertising or campaigns about media representation).
		Online safety
		• Extended screen use interferes with getting enough quality sleep and can cause eye strain and neck pain. It is also associated with anxiety, depression, and social withdrawal.
		• The internet and social media can provide sources of reliable health information, but can also present risks to well-being, including:
		  ○ health mis- and disinformation (including from AI hallucination)
		  ○ trends that promote participation in risky challenges
		  ○ online games that use emotional triggers to engage people and encourage risky gambling behaviours
		  ○ harmful content (e.g. violence, pornography, misogyny, extremist political ideologies).
		• Sharing intimate content without consent is illegal under the Harmful Digital Communications Act 2015, potentially causing shame, embarrassment, anxiety, long-term psychological distress, and reputational damage.
		• Online sexual safety requires setting viewing and sharing boundaries, blocking unwanted content, securing personal data, and reporting illegal content to authorities.
		• Preventing online grooming requires recognising fake profiles, using device and platform privacy settings, and identifying and communicating concerns about uncomfortable online interactions.
		• Online safety can be supported by developing strategies such as digital literacy, self-regulation of content, peer accountability, and use of privacy settings.
		Sexual health
		• Sexually transmissible infections (STIs) can be transmitted through sexual contact and can affect various body systems. Access to confidential sexual health services (including testing, treatment, and counselling) can help to maintain personal health and relationships.
		• Contraception or abstinence can prevent unintended pregnancies. Barrier methods (such as condoms) also reduce the risk of STIs. Every method has specific health advantages and disadvantages (see Year 9 Science: Disease and Immunity, and Year 8 Science: Reproduction and Development).
			Select, evaluate, and justify actions to maintain or enhance health and well-being by, for example:
			• selecting, with justification, strategies for making healthier food choices in different situations to show how different skills need to be applied
			• selecting, with justification, personal, interpersonal, and community actions that support people's identities and mental health, and explaining why a combination of actions are needed for all people to feel safe and experience a sense of belonging
			• selecting, with justification, actions for managing romantic or sexual relationship changes respectfully, including understanding consent and knowing where to access support
			• selecting, with justification, strategies for being safe online, and strategies people need to use to ensure the safety of others online
			• explaining actions to reduce stigma or stereotyping in response to a specific situation to show how a range of actions are needed to create and sustain a healthy community
			• investigating the role of a range of sexual health agencies and online support websites to determine what type of agency a person would access for a particular sexual health-related need.
				Select, evaluate, and justify actions to maintain or enhance health and well-being by, for example:
				• using a decision-making process to show how to make safer choices in different situations where alcohol or other drugs are being used
				• evaluating individual, interpersonal, and community actions that support people to manage and adapt to major life changes
				• evaluating personal and interpersonal skills a person needs to resist pressure to conform to social norms or expectations about idealised body appearance
				• evaluating actions that individuals and communities can take to support inclusive environments where diverse identities are respected and valued
				• evaluating strategies to use in relationships where there is coercive control to help ensure the safety and well-being of everyone involved.

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Relationships and society	• Adolescent relationships with friends and whānau often change due to moving to secondary school, meeting new people, and gaining independence from parents. • Respectful communication and connection with others during times of change helps to maintain relationships and manage change situations. • Forming and maintaining relationships requires interpersonal skills like effective listening, empathy, joint problem-solving, and assertive negotiation to resolve conflict. • Bullying is perpetuated by factors including learned behaviour from others, misuse of power, lack of empathy, lack of consequences, ineffective school policies and procedures. • Reducing bullying is complex. It requires individual effort, strong relationships, and community support. **Sexual relationships** • Whānau, social norms, culture, religion, and the media can influence people's behaviours, values, and beliefs about sexual relationships. • In New Zealand, the legal age of consent for sexual activity is 16. Sexual activity with someone under this age is unlawful. A person cannot give valid consent if alcohol or other drugs affect their ability to make and communicate an informed decision. • Understanding the role of consent, communication, and emotional readiness supports healthy and positive sexual relationships. • People experience sexual desire (a longing for sexual expression or a feeling of sexual attraction) in many ways. Thinking about sex is normal. • In sexual relationships, people have rights and responsibilities. Knowing and respecting personal boundaries supports healthy romantic or sexual relationships. This includes how far to go and where each person is prepared to touch or be touched. **Inclusive communities** • Within te ao Māori, interpersonal and community relationships are formed and strengthened through value-led actions that centre on reciprocity and support connection. • Stereotypes reduce complex identities to fixed traits, like gender, culture, or ability. This simplification can reinforce bias and affect fairness in everyday interactions. • Stigma is a mark of disapproval, shame, or discredit imposed on a person or group based on perceived negative characteristics, such as mental illness, disease, or social status. • Approaches to reducing stereotyping and stigmatisation include effective communication between groups, inclusive policies, and opportunities for people to learn about diversity.	• Healthy relationships are characterised by mutual respect, shared responsibility, open communication, and respected boundaries. • Power imbalances in relationships can stem from many factors, including emotional or financial dependence, unequal relationship investment, or social expectations (e.g. gender norms). Relationships become unsafe when those power imbalances are exploited to restrict a person's ability to make decisions or set boundaries. • Coercion is the use of threats, intimidation, psychological pressure, or physical force to restrict another person's ability to freely make decisions. It includes controlling behaviours like isolation from whānau or friends, financial restriction, stalking, denying reality, and restricting personal autonomy. • Leaving a relationship involving coercive control requires using strategies such as problem-solving, decisive action, assertiveness, or seeking help from a trusted friend or support agency. **Sexual relationships** • Thinking about sex and choosing to have consensual intimate experiences is a normal part of life. Desire, attraction, love, and pleasure differ between people and change over time. • The way the body responds to sexual stimulation involves various physiological processes (e.g. heart rate increases, blood flow to the genital area). What feels sexually pleasurable varies by person. Sexual activity is enjoyable when it is safe, consensual, and people know what feels good to them and to their partner. • Pornography often presents unrealistic, distorted, degrading, or dehumanising portrayals of sexual activity, which can be non-consensual and unsafe. Viewing pornography can negatively influence attitudes, expectations, and behaviours, and it can contribute to unhealthy sexual relationships. **Inclusive communities** • Discrimination means treating a person or group unfairly or less favourably than others in similar circumstances, based on characteristics such as age, disability, sex, race, religion, or family status. • In New Zealand, the Human Rights Act 1993 makes discrimination on prohibited grounds unlawful, and the New Zealand Bill of Rights Act 1990 affirms civil and political rights. • Identity-based exclusion harms people's social, mental, and physical well-being. Understanding how exclusion operates in everyday situations allows communities to take informed action to improve inclusion and safety. • Responses to discrimination include actions such as enforcing legal protections, changing institutional rules, questioning assumptions, and public advocacy. • Period poverty (the limited access to suitable menstrual products) and stigma surrounding menstruation can negatively affect participation, well-being, and dignity, particularly in educational and social settings.	The practices sit across both Physical and Mental Health and Relationships and Society, reflecting the holistic and integrated nature of health and well-being. The practices for this phase are on the previous pages.	

Physical Education

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	Participation in games, activities, and sport in Phase 4 provides opportunities to refine and evaluate movement in increasingly complex and dynamic environments, with growing independence, problem-solving, application, and synthesis of disciplinary knowledge in practice. Students apply concepts in a range of sport, physical activity, and recreational contexts (e.g. adapted physical education, aerobic and anaerobic activities, sport with changing variable conditions, cultural physical activities, complex striking and fielding games) or environments with increasing challenge (e.g. gymnastics, waka ama, bike riding, climbing, trick shots). The complexity requires decision-making, tactical understanding, risk analysis, leadership, and performance analysis to understand individual and team outcomes, participation, or fitness development. Outdoor experiences are carried out in unfamiliar or challenging environments and involve planning and leadership through extended outdoor activities. Water safety experiences (if offered) are carried out in similar and different settings to build confidence, capability, and sound decision-making in water-based environments, including developing skills and knowledge related to self-rescue, cold-water response, and recognising and responding to open-water hazards and rescue situations.			
Movement	**The moving body** • Major bones throughout the body provide structure, stability, and support movement, some examples are femur, pelvis, vertebrae, humerus. • Major muscle groups throughout the body work together through contraction and relaxation to produce and control movement, some examples are quadriceps, hamstrings, gluteals, deltoids. • Balance is the ability to maintain stability through the relationship between centre of gravity, base of support, and body position. Understanding how these biomechanical concepts influence stability helps explain movement performance. The centre of gravity is the point at which the body's mass acts; the base of support is the area enclosed by the parts of the body in contact with a surface. • Components of fitness are agility, balance, coordination, speed, power, and reaction time. • Physical health and well-being are interconnected with emotional and relational well-being, so body processes, emotions, feelings, and relationships influence physical activity participation and performance. **Skill acquisition** • Kinaesthetic awareness is the knowledge of the body in movement, enabling perception and regulation of position, timing, and effort, and supporting skill learning through the control, coordination, and adaptation of movement. • Internal feedback from emotions, muscles, and kinaesthetic awareness, alongside external feedback from observation, supports skill learning by informing the regulation and adaptation of movement. **Psychology of movement** • Repeated practice and learning from mistakes can help develop movement confidence and perceived capability. • Activation levels describe a person's state of physical and mental readiness for movement and influence participation, attention, and performance (e.g. feeling energised and focused when preparing to sprint). • Emotional regulation is the controlled management of emotional responses to maintain focus, decision-making, participation, and performance in movement experiences. • Individual movement choices are shaped by a sense of self, confidence, and perceived capability.	**The moving body** • The cardiovascular and respiratory systems work together to deliver oxygen and remove carbon dioxide, enabling the body to produce and sustain movement during physical activity. • Physiological indicators (e.g. heart rate and perceived exertion) can be used to regulate effort during high-intensity movement. • The capacity for quality movement is impacted by components of fitness, such as cardiovascular endurance, muscular strength, muscular endurance, and flexibility. • Movement efficiency influences energy expenditure and injury risk and can be improved through biomechanical refinement (e.g. body alignment, force production, sequence of body segments). **Skill acquisition** • Skill capability develops over time through varied practice across different environments and conditions, where learners adapt and refine movement solutions using feedback, experience, and strategic decision-making. • Environmental conditions (water or land environments) and temperature are a form of external feedback and change how the body responds and how people need to move, prepare, and participate in activities. **Psychology of movement** • Goal setting is the practice of using a strategic framework to define objectives, track progress, and work towards success when participating in or performing movement tasks. • Activation levels vary and influence concentration, decision-making, movement control, and performance (e.g. being too tired to concentrate during a game or too nervous to perform well). • Positive self-talk is the use of encouraging, compassionate, and solution-oriented internal monologue during movement. It is used with the aim of improving focus and performance. • Goal setting, positive self-talk, and managing emotions can encourage greater focus when trying to improve movement.	**The moving body** • Observe movement and identify major muscle groups and bones that create and support movement. • Use dynamic movement contexts to experiment how changes in body position, centre of gravity, and base of support influence balance and stability. • Use a suitable experience, game, activity, or sport to analyse how a component of fitness (e.g. agility, balance, coordination, speed, power, reaction time) contributes to the performance of a movement. • Use different frameworks, models, and diagrams to determine how physical health connects to body processes, emotions, feelings, and relationships to influence well-being and participation in physical activity (e.g. using an integrative health model to show how physiological and psychological factors influence participation and performance in physical activity) **Skill acquisition** • Identify and use internal feedback (kinaesthetic awareness, effort, emotions) and external feedback (observation, coaching, video analysis) to adjust performance and improve movement. **Psychology of movement** • Select a movement that requires improvement and practice in familiar environments to build confidence and perceived capability as a participant (e.g. learning to juggle scarves before moving on to small balls, improving accuracy with using a bow to shoot an arrow at a target). • Participate in group activities to identify how emotional regulation, focus, and energy levels influence participation and performance of self and others in movement.	**The moving body** • Use suitable games, physical activities, or sport contexts to experience, observe, and discuss basic physiological responses to exercise. • Participate in different games, activities, or sport to observe physiological changes in heart rate and perceived exertion. • Trial how muscular strength, muscular endurance, or flexibility contribute to the performance of movement. • Trial how body alignment, force production, and sequencing of body parts contribute to efficient movement and reduce energy use and injury risk. **Skill acquisition** • Participate in experiences, games, activities, or sport over time to identify, evaluate, and adjust movement solutions in response to changing conditions (e.g. learning to kick a football into the top corner of the goal, trialling this in wet and dry conditions or from different distances, modifying the body position, force and decision-making required to achieve the desired outcome), performance feedback, and tactical demands. • Move in hot and cold temperatures to experience how the conditions impact the body and the actions people need to take to prepare or adapt (e.g. cold temperatures impact temperature and movement control, and hot temperatures impact body stress, fluid replacement, and energy levels. In response, people may need to wear more clothing, take breaks, hydrate, pace, warm up slower). **Psychology of movement** • Experiment with goal setting, positive self-talk, and managing emotions when participating in challenging movement contexts (e.g. a personal fitness or physical challenge, mud run event, gymnastics skill, a high-pressure team game that requires cooperative learning to win).
Active participation	**Participating with others** • Tactical decisions influence performance. Feedback, reflection, and evaluation help people improve tactical decisions over time.	**Participating with others**	**Participating with others**	**Participating with others** • Lead experiences to practice strategies that facilitate supportive and inclusive environments.

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	• Safe participation in physical activity requires identifying factors such as size of team, space, and the needs of players. **Social and cultural influences** • Sport, physical activity participation, and competition are influenced by social and cultural factors such as media, organisations, and national and global events (e.g. Paralympics, World Cup tournaments, Olympics, Commonwealth Games). • Participation in physical activity or sport can contribute to personal, community, and national identity through involvement, achievement, and cultural expression (e.g. identifying as a swimmer, belonging to a tramping club, or New Zealand being recognised for particular sports). **Outdoor education** • Strategies can be used to manage adversity outdoors (e.g. positive self-talk, peer support, being prepared, personal first aid awareness, asking for help). • Outdoor experiences often involve changing conditions, requiring thoughtful planning, preparation, and flexibility to support participation (e.g. contingency plans, clear group expectations). • Responsible care for outdoor places can emerge from understanding the ecology, culture, and values of those places (e.g. local species, ecosystems, seasonal patterns, local hapū and iwi knowledge, pūrākau, mana whenua expectations, appropriate ways to act)	• Leadership strategies (e.g. communication, organising roles, modelling, manaakitanga, tuakana–teina) are necessary to design supportive and inclusive environments. • Group/team outcomes (e.g. achieving a common goal or winning) are impacted by the actions of individuals within the group (e.g. roles, teams, spacing, timing, communication, and self-management) and the level of competition. • Organising and coordinating activities that meet the needs of a group requires planning and the management of space, resources, and people. **Social and cultural influences** • People have different needs and there are physical, mental, intellectual, or sensory impairments that can require different types of support, opportunities, and resources to support equitable participation in physical activity and sport (e.g. assistive technologies). **Outdoor education** • Safety management in outdoor activities involves identifying significant hazards and selecting controls such as route choice, supervision, equipment, communication, emergency plans, and decision points. • Effective outdoor groups use roles and responsibilities to achieve shared goals, such as navigator, leader, equipment checker, communicator, encourager, environmental kaitiaki, group gear carrier, tail-end Charlie, and person responsible for checking group well-being. • Reciprocity describes a two-way relationship between people and the environment, where people benefit from outdoor places, and give back through actions that demonstrate tiakitanga (stewardship) (e.g. protecting habitats, reducing impact of activities, planting native species, clearing tracks, pest management, advocacy, removing rubbish).	• Participate in modified contexts (e.g. small-sided games) that require tactical decisions (e.g. moving into space, jumping up to defend a pass, running at the right time to catch a ball), to give feedback on those decisions. • Identify the possible factors that could impact a game, activity, or sport in an unfamiliar context (e.g. a new narrow bike path, a kayaking experience in a windy location, or a dodging game on an uneven surface). **Social and cultural influences** • Examine media (social media, news items, influencers) representations of physical activity to identify how the media influences participation (e.g. sporting stars and role models, world cup coverage). • Explain how participation in different sport contexts contributes to personal, group, and national identity (e.g. triathlon). **Outdoor education** • Apply strategies to support self and others in outdoor settings. • Use pre-trip checks to organise route information, clothing, equipment, food, water, first aid materials, communication, and contingency options. • Investigate ecological and cultural knowledge of place to understand appropriate ways to care for outdoor environments.	• Participate in physical activities with increasing levels of competition to critique how individual actions contribute toward a collective outcome. • Plan and organise group activities to manage space, resources, and people to enable safe and effective participation of all participants. **Social and cultural influences** • Modify a physical activity by using adapted physical education strategies, assistive technologies, or modified equipment to respond to diverse needs (e.g. practicing inclusive language, testing rule modification for seated volleyball, modifying lighting in movement facilities, playing games using beeping or tactile balls, using New Zealand Sign Language for tactics). **Outdoor education** • Apply safety management processes to identify significant hazards and select controls for outdoor activities. • Use roles, responsibilities, communication, and shared decision-making to support group safety and achieve outdoor group goals. • Investigate and apply a range of actions that show tiakitanga (stewardship) by protecting, restoring, or enhancing outdoor places.

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Health and Physical Education will be developed in 2027. In the meantime, schools should continue using their existing practices.

Schedule 2
The New Zealand Curriculum

7 Technology (Years 0-10)

Purpose statement

Tukuna a whakaaro auaha kia rere kia whakaumutia ai te ao.
Through creativity and innovation, we intervene to transform the world.

Technology is the study of how people use knowledge, resources, systems, and processes to respond to needs, opportunities, and challenges. Students learn how technological outcomes are designed, developed, evaluated, and improved, and how they shape, and are shaped by, society and the environment.

Technology fosters curiosity about how things work, how they are made, and how they can be improved. It develops creativity, innovation, precision, and judgement in the design and development of technological outcomes. It empowers students to apply knowledge, experiment with ideas, evaluate evidence, and see themselves as capable contributors to the future.

Technology equips students with the knowledge, practices, and dispositions needed to understand and influence their designed world as emerging technologists and innovators. As students progress through Technology, they deepen their understanding of how innovation and technological outcomes are enhanced through interactions between people and cultures. Students learn how people identify opportunities, respond to challenges, and create technological outcomes that influence the lives of individuals, communities, and society.

The Technology learning area prepares students with the knowledge and practices to access related curriculum subjects for Years 11–13.

Learning area structure

Strands

In Years 0–6, the teaching sequence is organised as one strand.

- **Design, Make, and Innovate:** Introduces foundational knowledge about design, materials, ingredients, and technological outcomes. Students learn how ideas are explored, tested, and refined to meet needs, and how design choices affect people, places, and environments.

  In Years 7–10, the teaching sequence is organised into six strands. This includes Design, Make, and Innovate as an underpinning strand and five discipline-specific strands.
- **Design, Make, and Innovate:** Provides the common body of technological knowledge and practice that underpins all other strands. Students develop knowledge of the relationship between people, place, and technology, understanding how technological interventions both shape – and are shaped by – their contexts. They consider ethical and responsible decision-making by asking, 'We can do this, but should we?' The strand develops understanding of how ideas are generated, modelled, tested, evaluated, and refined using specifications, constraints, evidence, and stakeholder input to produce fit-for-purpose outcomes.
- **Materials Technology (Resistant and Textiles):** Focuses on the safe and purposeful selection, processing, and use of materials in designing and developing outcomes. It develops understanding of material properties, construction, and joining techniques, tools, and processes, and how these influence the function, appearance, durability, quality, and sustainability of outcomes.
- **Food and Processing Technology:** Focuses on designing and developing processed food outcomes through responsible and sustainable practices. It develops understanding of ingredients, techniques, and controlled conditions to meet functional and sensory requirements.
- **Systems and Control:** Focuses on how mechanical, electronic, and digital systems operate as interacting subsystems through inputs, processes, outputs, control, and feedback. It develops understanding of forces, movement, circuits, and system behaviour, applied through building, testing, and refining purposeful systems that are safe and reliable.
- **Digital Technology:** Focuses on designing and developing digital outcomes using digital media, digital systems, data, algorithms, and programming. It develops understanding of how data is represented and processed, and how digital components work together to solve problems. Students develop knowledge of computational thinking, algorithms, data representation, testing, and evaluation, and apply this knowledge through responsible digital practices.
- **Spatial and Product Design (Year 9–10 only):** Focuses on form, function, and aesthetics in representing and refining design ideas. It develops understanding of drawing and modelling to communicate and develop outcomes in response to user needs and contexts.

  Each student in both Years 9 and 10 must be taught the **Design, Make, and Innovate** strand through at least two of the discipline-specific strands as set out in this learning area. The discipline-specific strands can be different in Year 9 and Year 10.

Organisation of the teaching sequence

The teaching sequence is organised by two components – knowledge and practices.

Knowledge sets out the scope of content to be taught. These statements are more expansive than in past curricula, because they are specific about how deep to go at each year level. The practices set out the disciplinary skills and applications to be taught. Neither the knowledge, nor the practices, are written as achievement objectives. They should be read as teaching requirements.

The knowledge and practices relate to each other but are not an exact match. Sometimes a practice will connect to more than one knowledge statement. Other times there will be knowledge statements that do not have an aligned practice. This is because much of the knowledge will be developed and consolidated through explicit teaching or the general learning activities related to this teaching. The practices underpin the ways of working used by technologists and innovators in related disciplinary fields. They reflect how technological professionals investigate opportunities, generate ideas, develop solutions, test outcomes, evaluate impacts, and refine innovations over time.

The direction of the relationship between knowledge and practices is not fixed. Sometimes a teacher will begin by teaching the knowledge then use the practices to consolidate it. Other times the teacher will start by teaching a practice and making explicit the knowledge. It is the teacher's decision-making that establishes the direction of travel between knowledge and practice, makes knowledge explicit, and brings the teaching sequence to life.

The importance of community context

Teachers enrich the teaching sequence and give it meaning by connecting it to directly relevant and visible examples from the local context: people and place, te ao Māori, and experiences in the lives of students and their communities.

It is important to note that while the teaching sequence includes prescribed knowledge and practices, examples and contexts that include an 'e.g.' are illustrative. These examples are intended to provide guidance but not to mandate what is to be taught. Provided the intended knowledge and practices are taught, teachers may substitute alternative examples that better reflect local environments, community, hapū and iwi connections, student interests, teacher expertise, or emerging issues relating to the discipline.

Glossary

To support consistency in understanding disciplinary terminology, please refer to the supplemental glossary provided.

Technologists

Technology explores how people use knowledge, resources, systems, materials, and processes to develop technological outcomes that meet needs, create opportunities, and address challenges. Technologists and innovators draw on disciplinary knowledge, creativity, evidence, and systems thinking to design, develop, evaluate, and refine outcomes that shape, and are shaped by, people, places, and environments.

Across Phases 1–4, students develop knowledge of how technologists and innovators respond to needs, opportunities, and challenges. They learn how technological outcomes are designed, developed, evaluated, and refined, and how these outcomes affect people, places, and environments. As their understanding grows, students increasingly apply this knowledge through technological practices such as generating and evaluating ideas, using evidence to inform decisions, collaborating with others, and developing technological outcomes.

Note on digital devices

The Technology learning area has been developed so as not to require the use of digital devices in Years 0–5. Teaching in Computational Thinking does provide foundational knowledge and practices for later study in Digital Technology but has been written to be taught with or without student access to digital devices. From Year 6 onwards, digital devices will be required to access teaching and learning in certain strands.

Overview of each phase of teaching

In Phase 1 (Years 0–3), teachers support students to: notice how everyday objects are designed, made, and used, and to understand why they matter. Through guided designing and making experiences, students develop knowledge of materials, tools, simple processes, and the purposes technological outcomes serve. Through observation, experimentation, and purposeful making, they begin to understand how ideas can be turned into technological outcomes for real purposes. Students start to see themselves as creators and problem-solvers who can make decisions about what, how, and why things are made.

In Phase 2 (Years 4–6), teachers support students to: move from curiosity to increasingly purposeful creation. Students develop knowledge of audiences, contexts, constraints, consequences, and technological impacts when responding to identified needs and opportunities. They increasingly act like young technologists, considering trade-offs and judging and evaluating how design decisions affect people and environments. Students test, adapt, and refine designs over time, deepening their understanding of how technological outcomes are shaped by purpose, impact, and the needs of others.

In Phase 3 (Years 7–8), teachers support students to: engage in intentional technological practice. Students develop knowledge of design briefs, specifications, constraints, and frameworks, and use these to generate, model, test, and refine outcomes. They strengthen their identity as emerging technologists and innovators by evaluating impacts and responding to authentic challenges. Students engage with different perspectives and contexts, consider consequences, and explore the question, ‘We can do this, but should we?’ Through this, they learn to balance function, aesthetics, and impacts when making informed design decisions.

In Phase 4 (Years 9–10), teachers support students to: apply technological knowledge and practices in increasingly complex authentic contexts. Drawing on New Zealand contexts, including te ao Māori and Māori innovation, students develop deeper understanding of how cultural perspectives, technological systems, and emerging technologies shape design and expand human possibilities. They investigate ideas through research, modelling, testing, and refinement. Students evaluate the impacts of technological change and weigh trade-offs between ethical, sustainable, functional, cultural, and user-centred considerations. They increasingly recognise the roles of technologists, innovators, designers, and makers in shaping the future. Through this, they take greater ownership of design decisions and develop fit-for-purpose outcomes that are responsive to people, place, and context.

Capabilities across the phases

Across the four phases, Technology provides rich opportunities for students to strengthen the capabilities that support understanding, innovation, and informed action in a changing world. Through designing, developing, evaluating, and critiquing technological outcomes and systems, students develop **communication** as they justify ideas and decisions, **collaboration** as they work with others to address challenges, **self-management** as they plan, test, and refine solutions, **problem-solving** as they respond to authentic technological needs and constraints, and **creativity** as they generate, improve, and apply ideas. Together, these capabilities enable students to contribute confidently to technological innovation and society.

Phase 1 (Years 0–3) teaching sequence

Design, Make, and Innovate

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
	Design • Technology is created by people to meet needs or solve everyday problems as seen in everyday school and community solutions such as shelters designed to protect from rain or playground equipment designed to be safe. • All made objects begin with a design thought, idea, or experience. • Designs are made through a series of steps that are done in a particular order (a design process). • Following steps helps plan, draw, and make a design. **Materials and ingredients** • Products are made of different materials or ingredients for different purposes (e.g. a shoe, a bag, a muesli bar). • Materials are used for different purposes (e.g. durable materials to not break, bendy and stretchy materials for flexibility) (see Year 1 Science: Objects). • Ingredients can be combined in different ways for different products (e.g. carrots in a soup or carrots in a cake).	**Design** • Designs are influenced by the needs of users and the situation, as seen in toys and games that were developed using materials available at the time and designed for play, learning, and social interaction (e.g. bone – knucklebones, wood – tī rākau (stick game), fabric – kites) (see Year 2 Social Sciences: New Zealand Histories). • Products can be described by how they look and how they work. • Different drawings can show different aspects of a design (e.g. how it looks or how it works). • A design brief explains what is being made, who and where it is for, when it is being made, and why. **Materials and ingredients** • Products work best when a specific combination of materials or ingredients is chosen. • Food outcomes are made of different ingredients for different purposes (e.g. spices are added to change the flavour of a product). • Materials or ingredients can be changed using different techniques and processes to make something new (e.g. cutting a piece of cardboard, mixing flour, eggs, and milk). • Different cultures may have different protocols around the cultivation, gathering, and use of materials and ingredients. Within te ao Māori, this is seen in tikanga, such as harvesting only the external fronds of harakeke.	**Design** • Technological outcomes are designed solutions created for a purpose, as seen in early Māori innovation in food-gathering technology (e.g. hīnaki (woven eel trap), matau (fishhook), toki (adze), kupenga (fishing net)), which used local materials (e.g. mussel shell, muka (processed flax fibre)) and responded to natural environments (e.g. shapes of rivers) (see Year 3 Social Sciences: New Zealand Histories). • Technological outcomes may be products, systems, environments, services, or combinations of these. • Technology can have positive and negative impacts on people and the environment. • Design ideas are often shown visually using drawings, models, or photographs to explain what is being made. • Whether something is well made and fit for purpose can be determined by how it looks (aesthetics) and how well it works (function). **Materials and ingredients** • Materials have different performance properties (e.g. strength, flexibility, conductivity) which affect how they are used in material outcomes (see Year 3 Science: Material Properties). • Ingredients have different performance properties (e.g. texture, flavour, moisture) which affect how they are used in food outcomes. • Some changes to materials or ingredients can be undone (e.g. melting chocolate), but others cannot (e.g. cutting a piece of paper). **Computational thinking** • Clear, step-by-step instructions are used to complete tasks consistently. • When instructions do not work as expected, bugs can be found and corrected (debugged).	**Design** • Talk about what a product is used for and who it helps. • Use prompting questions (e.g. 'the five Ws': what, where, why, when, who) to consider how design ideas solve everyday problems. • Create ideas through drawing, playing, tinkering, modelling, and role playing to explore opportunities and communicate ideas. • Draw ideas to help plan what to make. • Follow steps to plan, make, and improve a design. • Describe a completed product and what it does. **Materials, ingredients, and making** • Investigate a range of materials through sorting, shaping, and testing. • Safely make a simple product based on an idea.	**Design** • Identify who a product is for and explain how it helps them in a given context. • Explore everyday products to identify who and what they are for and how they work (e.g. school bag, scissors). • Draw a picture (design) of a product that shows how it might look and work. • Follow the steps of a design brief to make a product. • Describe a completed outcome, who benefits from it, and identify any challenges when using it. **Materials, ingredients, and making** • Investigate how materials can be cut, shaped, or joined when making a product. • Investigate how ingredients change when they are mixed or heated (e.g. flour, milk, eggs). • Safely make a product using a combination of either materials or ingredients. • Explore appropriate ways to use materials and ingredients, including observing tikanga where appropriate.	**Design** • Identify how a proposed outcome might help people and any problems it could cause. • Investigate a range of outcomes for their impact on people and the environment (e.g. considering lunchbox rubbish from pre-packaged foods vs ease of preparing lunch). • Compare outcomes with the same function from different time periods to see how they have changed and who uses them. • Communicate design ideas by drawing, building models, or making simple plans that show different aspects of a design. • Identify what worked or did not in a completed outcome and explain how it could be improved. **Materials, ingredients, and making** • Select materials or ingredients for making a specific outcome based on their performance properties. • Observe and explain how ingredients change when mixed or heated and whether they can change back or not. • Safely make a fit-for-purpose outcome, using either materials or ingredients. **Computational thinking** • Break a simple task into ordered steps, giving clear instructions, and checking and correcting them as they are followed. • Identify where there is a bug and follow logical steps to remove it.

Phase 2 (Years 4–6) teaching sequence

Design, Make, and Innovate

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	Design • Technological design decisions affect people, places, and environments, as seen in reusable or recyclable packaging products designed to reduce single-use packaging waste in schools and communities. • Technologists and innovators continually develop new technologies (e.g. prosthetic devices, text-to-speech technologies) in response to changing needs and opportunities. • Purposeful design balances user needs with impacts on people, places, and the environment. • A design brief can be used to test ideas and get feedback from others before making the final outcome. • Sketches and models can be used to show different design ideas and explore possibilities. **Materials and ingredients** • Materials and ingredients are used for different purposes depending on their performance properties (e.g. strength, flexibility, conductivity). • Raw materials and ingredients come from different origins (e.g. wool comes from animals such as sheep, flour is made from grains such as wheat). **Systems thinking** • Simple systems (e.g. a toaster) are made of interacting parts that work predictably and consistently to produce an output. **Computational thinking** • Computational thinking problems can be solved using instructions (algorithms) that include ordered steps (sequence). • Complex problems can be broken down into smaller, more manageable parts (decomposition).	**Design** • Technology develops over time as ideas are modified to better meet user needs and contexts, as seen in the ongoing improvement of transport, farming, and outdoor recreation technologies. • People create outcomes for a range of reasons (e.g. to help solve problems, to bring original design ideas to life). • A design can begin with lots of ideas (divergent thinking) and then testing and improving them (refinement). • Sketches, labelled diagrams, simple plans, and models communicate different ideas about a design. • Timelines and flowcharts can be used to plan, communicate, and review design and making processes. **Materials and ingredients** • Different materials and ingredients are processed or manufactured in different ways (e.g. muka is extracted from harakeke, tofu produced from soybeans), which changes their properties and affects how they perform in an outcome. • Processing methods and conditions (e.g. time, temperature) influence how ingredients change and perform in an outcome. **Systems thinking** • A simple system has controls that vary how it works (e.g. dial on a toaster). • Structural systems use parts like beams and columns to stay strong and hold weight (e.g. a bridge is made up of different structures and shapes that create the strength and flexibility). **Computational thinking** • Challenging computational thinking problems can be solved using instructions (algorithms) that include ordered steps (sequence), repeated actions (loops), and decisions (selection). • Challenging computational thinking problems are decomposed to solve them more effectively.	**Design** • Technological outcomes reflect values and priorities, involving trade-offs between factors like performance, cost, community well-being, and sustainability, as seen in different approaches to food production (e.g. hua parakore (kaupapa Māori organic farming), hydroponic horticulture, pastoral farming, glasshouse production). • A design brief can be used to evaluate what worked well and what could be done better next time. • Designs can be evaluated against identified attributes, including aesthetics, function, and fitness for purpose, which can be developed into specifications. • Different types of visual design representations (e.g. models, sketches, diagrams) are used to communicate information about a design at different stages of development. **Materials and ingredients** • Materials and ingredients are selected based on their performance, production methods, and impacts on people and the environment. • Materials can fail or wear over time depending on how they are used, joined, maintained, repaired, or reused. **Systems thinking** • Some components operate as a 'black box', a hidden system where inputs and outputs are known, but the internal functions are not (e.g. a remote control). • Mechanical and electronic systems use components to transfer energy, control movement, and produce outputs. **Computational thinking** • Digital systems and programs use sequence, loops, and selection to process information, make decisions and perform tasks. • Computational thinking includes using abstraction to focus on the important information needed to solve a problem. **Digital technology** • Digital systems use software and applications to process data, perform tasks, and meet user needs. • All digital media is affected by copyright laws. In New Zealand, copyright protects original work as soon as it is recorded, without registration.	**Design** • Analyse how a design choice may have positive and negative impacts. • Collect feedback on a design idea and use that feedback to improve the design. • Write a design brief for a need or opportunity, with description of physical and functional attributes. • Use sketches or models to test a design idea and give reasons for choosing which to develop. **Materials, ingredients, and making** • Test materials and ingredients for particular performance properties. • Make an outcome using materials or ingredients that draws on feedback from others. **Systems thinking** • Investigate the inputs, controls, and outputs of a system (e.g. door handle, simple light circuit), explaining how they work together. **Computational thinking** • Recognise repeating patterns in familiar visual designs (e.g. tukutuku panels, tapa cloth, sashiko stitching) and describe how they may be drawn through ordered steps. • Develop algorithms that use sequence to solve computational thinking problems. • Decompose complex problems to better understand how to approach them.	**Design** • Compare how an outcome has changed over time and explain why those changes were made and whether they improved fitness for purpose. • Write broad design criteria (attributes) to guide and refine a design idea. • Use a timeline or flowchart to guide, record, and review design decisions throughout a project. • Sketch and discuss ideas to make changes to a design for a reason. • Use drawings and models in different ways to explore ideas about possible design, identify problems, and suggest changes. **Materials, ingredients, and making** • Test materials to compare physical properties (e.g. strength, flexibility, durability) and use findings to justify material selection for an identified purpose. • Compare different materials or ingredients to explore their impacts on environment (e.g. whether they are reusable or compostable). • Compare how different processing methods or conditions affect the outcome of a product. **Systems thinking** • Identify the component features of a simple system and predict how they impact the way the system works. • Draw and label diagrams to show components and connections within a simple system. • Design and test a simple structural system (e.g. a tower or a bridge to hold a weight). **Computational thinking** • Develop algorithms that use sequence, loops, and selection to solve complex computational thinking problems. • Decompose challenging computational thinking problems to understand how to approach them effectively.	**Design** • Justify design decisions using feedback and considering user needs, impacts, and trade-offs. • Analyse the wider implications of using new technologies (e.g. social, environmental, ethical). • Develop a design brief to explain what is being made, who it is for, when and where it is to be used, and why it meets user needs. • Use a range of visual design representations and simple models to communicate different aspects of a design idea. • Evaluate an outcome against its identified aesthetics and function and judge whether it is fit for purpose. **Materials, ingredients, and making** • Select and justify materials, considering performance requirements and impacts on people and environment (e.g. recycled materials). • Explain how processing methods and conditions influenced the attributes of an outcome and suggest improvements. • Make and evaluate an outcome against its intended attributes, judging whether selected materials were fit for purpose. **Systems thinking** • Make a simple outcome with moving parts. • Construct and test a simple electronic system using a kit, identifying its inputs, outputs, and controls. **Computational thinking** • Apply debugging techniques to find and correct errors and improve how an algorithm performs. • Use abstraction to simplify a computational thinking problem. **Digital technology** • Consider who created a digital media text or tool, evaluating whether it can be used for a specific purpose. • Justify the selection of digital tools used for a digital media outcome, in relation to intended audience and purpose. • Select and use digital information from appropriate sources, recording where it came from, and why it can be trusted.

Phase 3 (Years 7–8) teaching sequence

Design, Make, and Innovate

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	The Design, Make, and Innovate strand underpins, and should be taught in conjunction with, all other strands in Technology. It provides a body of knowledge and practice that is common to all disciplines. The content in this strand is intended to be applied through authentic technological practice including designing, making, and developing authentic outcomes within the disciplinary strands of Systems and Control, Materials Technology, Food and Processing Technology, and Digital Technology. Technological outcomes may be products, systems, or a combination of both, developed for a purpose within authentic contexts. Safe and purposeful technological practice is embedded across all strands, requiring learners to identify and manage risks while using materials, tools, equipment, and workspaces appropriately throughout the design and development process. Alongside safe and purposeful practice, learners are also expected to consider ethical, cultural, and social responsibilities in technology development (e.g. concepts such as mana raraunga (Māori data sovereignty), which recognises raraunga Māori (Māori data) as taonga and seeks to affirm Māori rights to govern and protect that data).			
	Innovation in technology • Technological innovation creates outcomes that have intended and unintended impacts on people, places, and environments, as seen in social media platforms designed to connect people, which have also led to unintended effects (e.g. compulsive use, distraction, and other impacts on well-being). • Technological interventions affect people, places, and environments differently. The impacts can be positive or negative and intended or unintended. • Professional bodies set codes requiring technologists to identify and reduce foreseeable harm. Technologists vary in how closely they follow those codes, and some harms are not foreseen. • Innovation happens both in teams and alone. Teams can bring more diverse knowledge and perspectives to a problem and can take longer to settle on a solution. • Artificial intelligence (AI) functionality is embedded in everyday digital tools and devices and responds to data and user inputs. **Designing and developing fit-for-purpose outcomes** • Design principles and design frameworks provide a structured process for developing fit-for-purpose outcomes. • Different drawing types carry different information, such as sketches showing form and proportion, dimensioned drawings carry measurements, and nets communicating how 2D shapes transform into 3D forms. • Fitness for purpose is judged against broad attributes that describe how well an outcome meets user needs and purpose (e.g. reliability, efficiency, usability, safety, cost-effectiveness, sustainability). • Measurable specifications build on identified attributes by providing valid criteria for judging how outcomes are fit for purpose.	**Innovation in technology** • People–place–technology relationships describe how users, cultural perspectives, histories, contexts, and environments shape design decisions, influence priorities, and influence what makes an outcome fit for purpose. This is seen in projects that use virtual reality technologies to create digital representations of physical spaces (e.g. digital museums allowing digital tourism, digital marae enabling people to connect to their whakapapa). • The priorities, values, impacts, opportunities, and constraints relevant to a design depend on its purpose and context and may change as the design develops. Designers make and justify decisions about how these considerations should shape their work. • AI technologies can produce different outputs depending on the data and instructions they are given and may create benefits, risks, and unintended consequences. **Designing and developing fit-for-purpose outcomes** • Design frameworks and design principles consider purpose, needs and opportunities, feedback, and constraints. • Specifications are specific and measurable criteria (e.g. red or blue, weighs 1.2kg, over 75 degrees, 120mm length, travels 30mm) that enable reliable testing and evaluation. • Visual modes (e.g. sketches, drawings, diagrams, simple models) are used to generate, explore, represent, and communicate 3D design ideas from different viewpoints. • Ergonomics and usability principles (i.e. are used to evaluate comfort, safety, ease of use, and accessibility). Anthropometric and usability data can provide evidence for decisions about fitness for purpose. • Functional modelling supports testing, exploration, refinement, and informed decision-making (e.g. accuracy, efficiency, ergonomics, building layout, and waste reduction) before resources are committed to final production.	**Innovation in technology** • Evaluate an existing technological outcome to identify its impacts and judge its fitness for purpose. • Evaluate an existing outcome to identify positive and negative, intended and unintended impacts and explain how different users may experience those impacts (e.g. how a plastic container might be used in different cultures). • Investigate how AI is embedded in everyday technologies and describe how it may affect users. **Designing and developing fit-for-purpose outcomes** • Use design frameworks with guidance to analyse existing solutions, considering context and culture, and to guide iterative development with potential users (e.g. graphic organisers for construction plan, food order, flow chart, Positive Minus Interesting). • Generate and explore design ideas using quick sketches and drawings in response to a design context. • Refine or adapt a brief in response to user needs and context. • Develop simple specifications from identified attributes. • Evaluate outcomes against broad attributes, justifying material and technique choices.	**Innovation in technology** • Engage with user needs, cultural perspectives, histories, contexts, and environments to compare priorities and inform innovative design decisions. • Identify and weigh the considerations relevant to their evolving design, justify the priorities and trade-offs they make, and revise their decisions as new possibilities, evidence, and perspectives emerge. • Consider how AI tools may affect people, communities, and environments when deciding how and when to use them. **Designing and developing fit-for-purpose outcomes** • Use a design framework and design principles to make and justify decisions about function, aesthetics, feasibility, sustainability, impact, and user needs. • Apply visual modes to represent designs more accurately and communicate the form and function. • Use specifications to guide the development of a fit-for-purpose outcome (e.g. aesthetic, functional, ergonomic, safety requirements). • Use functional modelling (e.g. cardboard or play dough models, sketching) to test design intent, accuracy, and material efficiency before final production. • Test and evaluate against the specifications to identify the potential feasibility of the outcome (e.g. misalignments or unintended consequences, improving accuracy, fairness, reliability).

Materials Technology (Resistant and Textiles)

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	The content within this strand is underpinned by the common body of knowledge and practice in the Design, Make, and Innovate strand. These foundational design and development processes are to be applied here in the context of creating authentic and fit-for-purpose Materials outcomes. Safe and purposeful practice includes identifying and managing risks, and applying best-practice use of materials, tools, equipment, and workspaces throughout the designing, developing, constructing, and evaluating of outcomes.			
	• Performance properties of materials (e.g. strength, flexibility, absorbency, conductivity, heat stability) affect how well an outcome works and is able to be maintained. • Designers consider user needs, user values (e.g. quality), and environmental impacts when selecting materials (e.g. lifecycle, durability, waste, repair, reuse, disposal). • Sustainable material choice weighs fitness for purpose against environmental impact across a material's whole life. Recycled, recyclable, biodegradable and renewable options often reduce impact but not always, and lifecycle evidence is needed to tell which. • Different construction and joining techniques (e.g. stitching, gluing, folding, interlocking) are used for different materials and purposes, influencing how parts of an outcome are assembled and held together. • Material properties and construction techniques work together to influence the function, appearance, durability, and quality of an outcome (see Year 7 Science: Material Properties and Thermal Energy).	• The composition, structure, and chemical treatment of materials determine their performance properties. • Material properties and attributes influence the form, function, quality, and sustainability of a designed outcome, including how suitable it is for its intended user and environment. • Functional modelling is used to determine the techniques and processes required to meet specifications (e.g. accurate measuring, cutting, shaping, joining, forming, finishing, quality checking). • Selection of different materials and construction techniques is informed by aesthetic and functional requirements of the outcome (e.g. performance requirements, user needs, environmental impact, lifecycle, recycled or recyclable materials). • Testing and analysis of material or outcome failure informs decisions (e.g. refine, redesign, modify, adapt) by identifying weaknesses (e.g. in materials, construction, joining methods, safety, hygiene, fitness for purpose).	• Design and make an authentic, fit-for-purpose Materials Technology outcome. • Use knowledge of different materials (e.g. composition, structure, properties) to choose suitable joining, construction, shaping, or forming methods. • Investigate how form and function can be defined by the properties of different materials. • Balance user values and environmental impacts with functionality when making design decisions. • Explore sustainable material choices (e.g. recycled, recyclable, biodegradable, renewable, low-waste materials) to determine fitness for purpose. • Investigate how different construction and joining techniques influence the form, function, and durability of an outcome.	• Design and make an authentic, fit-for-purpose Materials Technology outcome. • Test the performance properties of materials with similarities and differences in composition, structure, and chemical treatments. • Select and justify material and construction choices by explaining how properties and attributes influence form, function, quality, longevity, and user suitability. • Use functional modelling and construction techniques and processes under guidance to accurately create a fit-for-purpose resistant or textiles materials outcome to meet specifications. • Investigate sustainable material options to consider their use in an outcome and context. • Test materials, joints, construction methods, and outcomes to identify weaknesses, explain failure, and inform redesign for improved safety, usability, durability, or fitness for purpose.

Food and Processing Technology

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	The content within this strand is underpinned by the common body of knowledge and practice in the Design, Make, and Innovate strand. These foundational design and development processes are to be applied here in the context of creating authentic and fit-for-purpose Food and Processing Technology outcomes. Safe, purposeful and hygienic practices (e.g. handwashing, hairnet use, knife safety) support the production of processed food outcomes that are safe to consume, including the appropriate use of ingredients, equipment, processing techniques, and food-handling procedures.			
	• Sensory requirements of an outcome (e.g. flavour, aroma, appearance) are important attributes that can be met through careful ingredient selection. • The attributes of existing food outcomes can help to inform decisions when selecting ingredients to produce a fit-for-purpose outcome (e.g. crackers are savoury, Granny Smith apples are tart, lavender is fragrant). • Different ingredients contribute specific performance properties that influence flavour, texture, appearance, and overall success of a processed food outcome. • Processing techniques contribute to the attributes of processed food outcomes and the overall success of the outcome, such as blended to be smooth, grilled to be golden, cultured through fermentation to produce yoghurt, or cooked using hāngī or ‘umu to develop distinctive flavour, texture, and moisture. • Food waste is one of the costs that designers of processed food outcomes weigh and can be minimised when designing new processed food outcomes.	• Sensory and objective measures (e.g. size, weight, temperature) can be used to generate specifications and compare processed food outcomes. • Production processes can be controlled by managing conditions (e.g. time for yeast to ferment, temperature for yoghurt culture, exact temperature to bake carrot cake, or controlling heat retention and cooking time in hāngī or ‘umu) to achieve predictable results. • Ingredients have performance properties that can be tested and compared against specifications to determine fitness for purpose. • Functional modelling trials processing techniques and tests ingredients against broad specifications to determine fitness for purpose before production. • Responsible designers of food outcomes consider user and environmental impacts when selecting ingredients and processing methods, including cultural food technologies.	• Design and make an authentic, fit-for-purpose Food and Processing Technology outcome. • Use sensory analysis of existing food outcomes to identify and describe attributes (e.g. chewy, crunchy, golden brown). • Select ingredients and simple processing methods based on the required attributes for an intended outcome (e.g. grated carrot in a cake for added sweetness). • Compare the performance properties of ingredients in existing food outcomes to inform ingredient selection for an intended outcome. • Investigate processing techniques to determine suitability for the intended outcome to meet the required attributes (e.g. chopping, grating, fermenting, baking, hāngī, or ‘umu cooking methods). • Review ingredient and material choices in existing solutions to suggest responsible improvements (e.g. recyclable, biodegradable, or low-waste ingredients and packaging) while maintaining fitness for purpose.	• Design and make an authentic, fit-for-purpose Food and Processing Technology outcome. • Compare processed food outcomes in relation to required attributes and specifications to determine fitness for purpose and identify possible improvements (e.g. comparing commercial carrot muffins to class-made carrot muffins to determine improvements). • Test and evaluate ingredients against identified specifications to support decisions about refinement and fitness for purpose. • Control processing conditions (e.g. time and temperature, method) to achieve consistent and predicted outcomes. • Use functional modelling to test ingredients and processing techniques against specifications, informing refinements to improve fitness for purpose (e.g. bread fermentation trials, yoghurt cultures, baking trials). • Select ingredients and materials with consideration of the impacts on people and the environment.

Systems and Control

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	The content within this strand is underpinned by the common body of knowledge and practice in the Design, Make, and Innovate strand. These foundational design and development processes are to be applied here in the context of creating authentic and fit-for-purpose Systems and Control outcomes. Safe and purposeful practice includes identifying and managing risks with support, following relevant health and safety procedures when using tools, equipment, batteries, lasers, electrical systems, testing devices, and powered components throughout the design, development, construction, and evaluation of outcomes. Knowledge and practices related to programmed components can be taught alongside Digital Technologies, which covers programming. This content can also be taught independently using pre-programmed components.			
	Systems thinking • Systems can be mechanical, electronic, and digital and consist of smaller systems (subsystems) that each perform a specific function and work together to achieve an overall purpose. • Systems and subsystems respond to inputs. A control loop compares a system's output with a target value and adjusts the input to reduce the difference. • Standard symbols represent components and connections at a basic level (see Year 6 Science: Simple Circuits). **Physical systems** • Mechanical motion types (e.g. linear, rotary, reciprocating, oscillating) describe how physical systems move, while structural forces (e.g. compression, tension, shear, torsion) explain how they support and resist loads. (see Year 6 Science: Representing Forces). • Electrical outcomes use electrical energy to perform straightforward functions, while electronic outcomes process and control information through circuits that combine inputs and outputs.	**Systems thinking** • System diagrams explain input–process–output relationships, subsystems, feedback, and control loops. • Digital hardware, software, and networks interoperate to process and share information. • Iterative improvement uses user feedback and performance data to identify possible faults and enhance reliability and usability. **Physical systems** • Component values, colour codes, voltage, current, and resistance support accurate component selection and explain behaviour in electronic systems. • Integrated systems combine mechanisms, structures, circuits, controls, and simple programmable components to transfer energy, create movement, process signals, and respond to inputs.	• Design and make an authentic, fit-for-purpose Systems and Control outcome. **Systems thinking** • Build and test simple systems that incorporate feedback, control, and basic accessibility features. • Represent system functions and connections with standard symbols. • Deconstruct an everyday system to identify interactions between electrical, electronic, mechanical, and structural components. **Physical systems** • Compare how structures support loads, use movement, and resist forces. • Investigate simple machines and mechanisms to show how movement or force changes.	• Design and make an authentic, fit-for-purpose Systems and Control outcome. **Systems thinking** • Produce annotated system diagrams that explain subsystems, reliability risks, and input–output transformations. • Test and refine a system using user feedback or performance data to improve reliability and usability. • Build and test controlled circuits using manual or simple programmable controls. **Physical systems** • Select components using data sheets and colour codes. • Integrate systems (e.g. motor-driven mechanisms) and document mechanisms, movement, forces, control methods, and connections using appropriate conventions.

Digital Technology

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
	The content within this strand is underpinned by the common body of knowledge and practice in the Design, Make, and Innovate strand. These foundational design and development processes are to be applied here in the context of creating authentic and fit-for-purpose Digital Technology outcomes. Safe and purposeful practice includes protecting personal information, managing digital files and data appropriately, using digital systems and online environments responsibly, and following agreed expectations when creating, sharing, testing, and evaluating digital outcomes.			
	• Algorithms can be represented, followed, and tested using plain language, diagrams, block-based or text-based programming languages. • Pattern recognition identifies repeated elements that can be used to simplify problems and develop algorithms. • Digital systems use inputs, processes, outputs, and data to complete tasks and solve problems for users in different contexts. • Digital media outcomes are purposely designed to communicate with specified audiences. • Digital media outcomes follow established design conventions to support user understanding (e.g. layout, readability, usability).	• Different algorithms can solve the same problem. Efficiency is judged by how the number of steps required changes as the size of the input increases. • Digital systems represent and use data in different forms, including text, numbers, images, and Boolean (true-or-false) values. • Simple programs use variables, input, output, sequence, selection, and iteration to respond to user input or changing conditions. • Unit testing checks that each part of a program behaves correctly on its own. Functional testing checks that the program as a whole meets its requirements. • Improvements to a digital media outcome are made following audience experience testing and evaluation against design conventions.	• Design and make an authentic, fit-for-purpose Digital Technology outcome. • Represent and test simple algorithms using clear sequences, plain language, diagrams, block-based or text-based programming languages. • Identify the patterns found in existing computational thinking activities and evaluate what impact these patterns have on the overall activity. • Examine how the inputs, processes, outputs, and data work together in familiar digital systems. • Create simple digital media outcomes, considering purpose, usability, and accessibility for a specified audience. • Apply design conventions to simple digital media outcomes, considering how files are organised and named, selection of fonts and colour, and basic layout of the elements.	• Design and make an authentic, fit-for-purpose Digital Technology outcome. • Compare algorithms that solve the same problem by counting the steps each takes on inputs of increasing size. Analyse how data is used or represented in a program, digital system, or digital media outcome. • Build and debug simple programs that use variables, user input, output, selection, and iteration to respond to changing conditions. • Test programs by checking that each part of the program and the overall functionality of the program work as intended. • Refine a simple digital media outcome using audience experience feedback and evaluating against design conventions.

Phase 4 (Years 9–10) teaching sequence

Design, Make, and Innovate

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	The Design, Make, and Innovate strand underpins, and should be taught in conjunction with, all other strands in Technology. It provides a body of knowledge and practice that is common to all disciplines. The content in this strand is intended to be applied through the design, making, and innovation of authentic outcomes within the disciplinary strands of Systems and Control, Spatial and Product Design, Materials Technology, Food and Processing Technology, and Digital Technology. Safe and purposeful practice is embedded across all strands, requiring learners to identify and manage risks while using materials, tools, equipment, and workspaces appropriately throughout the design and development process. Alongside safe and purposeful practice, learners are also expected to consider ethical, cultural, and social responsibilities in technology development (e.g. concepts such as mana raraunga (Māori data sovereignty), which recognises raraunga Māori (Māori data) as taonga and seeks to affirm Māori rights to govern and protect that data).			
	Innovation in technology • Technological innovation extends human capability, and creates opportunities, risks, and unintended consequences for people, places, and environments. This is seen in the growing use of AI systems across education, business, health, and public service. • Technological change and evolution reshape society by influencing how people live, work, communicate, and interact with the environment. • Emerging technologies develop through design choices, materials, information, data, and processes that affect their performance and impact. • Technological outcomes can be influenced by the quality of information, evidence, testing, and design decisions used during development. • Digital systems, including AI, generate outputs from data, algorithms, models, and user inputs. The quality, accuracy, and reliability of those outputs are influenced by the quality of those inputs. **Designing and developing fit-for-purpose outcomes** • Effective design integrates human and environmental considerations using design frameworks, stakeholder feedback, and evidence to justify decisions. • Designers use design drawings, mock-ups, sketches and modelling to explore, communicate, and refine design possibilities. • Responsible development of fit-for-purpose technological outcomes requires identifying the risks of an outcome, disclosing known limitations, and testing before release.	**Innovation in technology** • Technological systems and innovations are complex, requiring trade-offs between interdisciplinary knowledge, ethical considerations, and long-term societal and environmental consequences, as seen in engineers designing renewable energy systems in New Zealand. • Information quality influences technological decision-making and can affect how technological innovations are developed, adopted, and evaluated. • The adoption of emerging technologies requires evaluation of sustainability, cost, accessibility, ethics, and long-term impacts. • Intellectual property rights influence how technological outcomes are created, shared, used, and protected. • Digital systems, including AI, can create benefits, and risks, including biases and unintended consequences depending on how they are designed, trained, deployed, and used. **Designing and developing fit-for-purpose outcomes** • Design frameworks integrate cultural perspectives, stakeholder feedback, and ethical thinking, to guide evidence-informed design decisions for people and environments. • Designers use relevant 2D and 3D representations (e.g. close-up or viewpoint drawings, models) to communicate, test, justify, and refine design ideas, considering aesthetics, functionality, and intended user experience. • The development of fit-for-purpose technological outcomes requires balancing ethical, legal, environmental, and stakeholder considerations, together with the consequences of malfunction and failure, when making design decisions. • Evaluation of fitness for purpose relies on user information, stakeholder feedback, testing evidence, and relevant data (e.g. anthropometric data (human body measurements) for physical outcomes, user experience (UX) data for digital outcomes).	**Innovation in technology** • Analyse technological innovation to identify intended and unintended impacts on people, places, and environments. • Investigate how design decisions, materials, information, and processes influence the performance and impacts of technological outcomes. • Evaluate the quality of information, evidence, and testing used to support technological development. • Make evidence-informed judgements about opportunities and risks associated with emerging technologies. • Test how data quality, evidence, and user inputs influence the accuracy, reliability, and usefulness of AI-generated outputs. **Designing and developing fit-for-purpose outcomes** • Develop innovative, user-centred outcomes that respond to real-world challenges through collaboration, stakeholder engagement, and iterative improvement. • Apply design thinking, modelling, and structured processes to test, refine, and communicate ideas that meet specifications, and address stakeholder needs. • Use a range of creative modes to generate a variety of design ideas and explore possibilities in response to a design context. • Develop fit-for-purpose outcomes by selecting and integrating tools, materials, ergonomic principles, techniques, and processes.	**Innovation in technology** • Evaluate technological innovations using ethical, cultural, environmental, and stakeholder perspectives to justify design decisions. • Critique the quality and credibility of information used to support technological decisions and evaluations. • Evaluate emerging technologies using criteria such as sustainability, accessibility, ethics, and long-term impacts to justify informed decisions about adoption and use. • Investigate how intellectual property rights influence the development, sharing, and use of technological outcomes. • Evaluate the benefits, risks, biases, and limitations of AI applications to justify informed, ethical, and responsible decisions about their use. **Designing and developing fit-for-purpose outcomes** • Use ethical frameworks and lifecycle analysis to evaluate environmental, social, and cultural impacts and justify design trade-offs. • Use design frameworks and relevant data (e.g. engineering principles, anthropometric data, biotech principles) to justify design decisions and develop fit-for-purpose outcomes that meet specifications. • Apply visual modes to accurately communicate, refine, and justify design ideas considering aesthetics, functionality, and user experience (e.g. scale, materiality, textures, components, colours). • Use testing, malfunction and failure analysis, stakeholder critique, and performance data to justify refinements and evaluate fitness for purpose, demonstrating increasing independence. • Use disciplinary knowledge, stakeholder perspectives, and collaboration with others to inform and justify design decisions.

Spatial and Product Design

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	The content within this strand is underpinned by the common body of knowledge and practice in the Design, Make, and Innovate strand. These foundational design and development processes are to be applied here in the context of creating authentic and fit-for-purpose Spatial and Product Design outcomes. Responsible practice includes considering user experience, accessibility, sustainability, cultural perspectives, and the impacts of design decisions when communicating, testing, refining, and evaluating design ideas and outcomes.			
	Spatial and product design • Designers use creative strategies (e.g. forced association, form experimentation) to produce imaginative ideas that differ from earlier solutions reached. • Crating uses simple shapes to establish size and perspective to create well-proportioned 2D and 3D drawings or sketches. Different line weights are used to differentiate construction lines and outlines. • Perspective drawings represent 3D design ideas as seen by the viewer. • Paraline drawings represent 3D design ideas using linear measurements along parallel axes. • Rendered drawings are used to represent the effects of a light source on 3D design ideas. • Existing spatial and product designs demonstrate qualities of form and function that may influence future design decisions.	**Spatial and product design** • Formative divergent thinking involves creative play that is open-ended, to generate new and unique possibilities for potential design ideas beyond first thoughts. • Convergent thinking involves selecting and refining design ideas using design principles relevant to a spatial or product design context. • Orthographic drawings are abstracted representations of 3D design ideas as a set of projected 2D views that are typically arranged in third-angle projection. • 2D and 3D instrumental drawings have fundamental conventions associated with line types and scaling. • Foundational spatial design thinking encompasses the physical attributes of spaces (e.g. circulation, dimensions) and the user's spatial experience (e.g. atmosphere, scale). • Foundational product design thinking encompasses the considerations around the physical attributes of objects and the user's interactions with them. • Designers often make recurring choices of form, function, material, and proportion that create recognisable characteristics across their work.	• Design and make an authentic, fit-for-purpose Spatial and Product Design outcome. **Spatial and product design** • Express and explore creative possibilities through design drawings, mock-ups, or sketches in response to a spatial or product design context. • Generate imaginative ideas using creative strategies (e.g. form experimentation, mixed-media, overlays, visual manipulations). • Use crating and line weights to construct a well-proportioned visual representation of spatial or product design ideas. • Use perspective drawing techniques to represent spatial or product design ideas as seen by the viewer. • Use paraline drawing techniques to represent spatial or product design ideas. • Apply rendering principles to a 3D drawing to convey the effects of a light source on the surface and form of a spatial or product design idea. • Analyse qualities of existing spatial or product designs to inform the generation, evaluation, and refinement of design ideas.	• Design and make an authentic, fit-for-purpose Spatial and Product Design outcome. **Spatial and product design** • Generate new and unique possibilities for potential design ideas using creative play and open-ended exploration. • Select and develop design ideas in relation to the relevant design considerations for a spatial or product design context using design decision-making. • Convey spatial or product design ideas and thinking through sets of relevant 2D and 3D drawings that show visual information through different views and depth of views (e.g. close-ups). • Use orthographic drawing techniques to convey the main outline and dimensions of a 3D design idea. • Evaluate and refine spatial or product design ideas through iterative drawing, modelling, and visual testing. • Apply the techniques of different media to illustrate the visual qualities of a spatial or product design idea. • Analyse the work of an influential spatial or product designer in terms of its characteristic qualities of form and function.

Materials Technology (Resistant and Textiles)

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	The content within this strand is underpinned by the common body of knowledge and practice in the Design, Make, and Innovate strand. These foundational design and development processes are to be applied here in the context of creating authentic and fit-for-purpose Materials Technology outcomes. Safe and purposeful practice includes identifying, assessing, and managing risks, and applying responsible and ethical decisions when selecting, processing, constructing, testing, and evaluating materials outcomes, considering impacts on users, communities, and environments.			
	Materials technology • Health and safety codes of practice set out how identified risks are to be controlled. They support industry practice and manage risk assessments. • Material characteristics (e.g. appearance, performance, function) affect user experience and user interaction with an outcome. • Unconventional materials are materials used in new, unusual, or unexpected ways to meet a design need or create an innovative outcome. These can be used alongside more conventional materials in an outcome. • Tools and joining methods are selected against materials and the loads the joins must carry. Different joins (e.g. mechanical fixings, adhesives, thermal joins) each fail in different ways. • Embedded technologies in wearable and non-wearable outcomes influence how data are gathered, stored, used, and shared in different contexts (e.g. smart clothing collecting biometric data, and smart products such as door locks or appliances recording usage information). Designers integrate wider values and considerations (e.g. situation, intended user, environment) in the development of material outcomes. • Section shape, join placement, and the distribution of material determine how a material outcome carries load and where it is likely to fail first.	**Materials technology** • Purposeful testing of materials, tools, and techniques builds practical knowledge and helps evaluate feasibility and quality. • Designers make fit-for-purpose choices by understanding material performance properties, codes of practice, and how context can affect how materials perform. • Material selection and lifecycle planning decisions impact longevity, safety, and long-term performance. • Material testing can be used to predict performance, identify failure risks, and justify refinements prior to final production. • Construction methods must align with design intent, material properties, and user needs to ensure quality and durability. • Material choices carry consequences for users, makers, and the environment. Designers weigh these against performance requirements when selecting conventional and unconventional materials.	• Design and make an authentic, fit-for-purpose Materials Technology outcome. **Materials engineering** • Compare material characteristics to identify suitable materials for an outcome and make material selections that will meet specifications (aesthetic and functional). • Choose tools and joining techniques that suit the materials and loads the join must carry and test their effectiveness during construction. • Investigate how materials with embedded technologies gather and use data and respond in different environments and contexts of data collection. • Test materials, tools and joining methods to determine their suitability for an intended outcome. • Measure and mark accurately, select materials based on their characteristics and performance properties, and consider environmental impacts. • Justify material selections by considering performance requirements, user needs, and environmental impacts.	• Design and make an authentic, fit-for-purpose Materials Technology outcome. **Materials engineering** • Use feedback to refine designs, assess how fit for purpose an outcome is, and make responsible decisions about materials and processes. • Select construction techniques and processes to enable an outcome to function as intended, using age-appropriate tools and equipment to construct outcomes with increasing accuracy. • Use functional modelling (including sketching), testing (materials), and trialling (construction techniques and processes) to develop and iteratively refine an outcome's design. • Combine knowledge of material performance properties, sustainability considerations, and techniques and processes to create reliable, fit-for-purpose outcomes. • Analyse material testing and construction evidence to refine outcomes and evaluate fitness for purpose. • Evaluate and apply construction techniques, tools, and methods to refine and optimise outcomes that meet design briefs. • Investigate conventional and unconventional materials to evaluate their suitability for ethical use in a fit-for-purpose outcome.

Food and Processing Technology

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	The content within this strand is underpinned by the common body of knowledge and practice in the Design, Make, and Innovate strand. These foundational design and development processes are to be applied here in the context of creating authentic and fit-for-purpose Food and Processing Technology outcomes. Safe, purposeful, and hygienic practices support the production of processed food outcomes that are safe to consume. Responsible practice includes considering cultural, environmental, ethical, and sustainability factors when designing, producing, packaging, storing, and evaluating food outcomes.			
	Codes of practice • Codes of practice guide the safe and appropriate use of equipment to ensure food safety, quality, and reliability. **Ingredients and techniques** • Sensory profiling of existing solutions in relation to required attributes of a food outcome informs ingredient selection (e.g. carrot for muffins, sugar for cookies) for fit-for-purpose outcomes. • Ingredients are manipulated, transformed, or formed by a range of processing techniques (e.g. fermentation, dehydration, emulsification) in the development of a fit-for-purpose outcome. • Ingredients have key performance properties that work together in the development of processed outcomes (e.g. brown sugar for sweet, chewy cookies with a caramel colour). **Responsible design** • Food outcome design decisions influence product quality, resource use, waste, and overall fitness for purpose. • Principles guiding the development of food outcomes (e.g. cultural responsibilities such as tikanga, food safety concerns such as allergens, religious observances such as halal) affect all stages of development, including processing, packaging, storage, and transportation.	**Codes of practice** • Processing involves important safety principles and must meet regulatory and consumer standards. • Food processing has benefits (e.g. improved food safety) and risks (e.g. contamination, biological risks, environmental impact) that need careful management. **Ingredients and techniques** • Processing techniques (e.g. fermentation, dehydration, emulsification) alter ingredient properties to achieve specific outcomes. • Ingredient performance properties and processing techniques connect in the production of fit-for-purpose processed food outcomes. • Processing technologies are adopted for reasons that include yield, consistency, shelf life, labour cost, and energy use. These technologies may have other impacts to food outcomes, requiring observation and management. • Relevant feedback from stakeholders and users is combined with functional modelling results to determine refinements and evaluate overall fitness for purpose. **Responsible design** • Sustainable design of food outcomes must balance fitness for purpose with societal (e.g. user needs, cultural factors) and environmental (e.g. sustainable practices) considerations, and ethics to make decisions about processed food designs.	• Design and make an authentic, fit-for-purpose Food and Processing Technology outcome. **Codes of practice** • Model safe working practices to manage health risks associated with food processing (e.g. cross-contamination, safe storage and processing of food, knowledge of the danger zone). • Follow codes of practice to safely use processing equipment to produce fit-for-purpose outcomes. **Ingredients and techniques** • Analyse existing solutions to inform ingredient selection, considering the specifications and constraints of a given brief. • Experiment with ingredients to discover their performance properties suitable for fit-for-purpose outcomes. • Select and use ingredients based on how performance properties work together to achieve desired attributes and specifications through processing methods. • Conduct functional modelling trials to compare how processing technique and ingredient options contribute to desired outcomes. **Responsible design** • Record observations about responsible commercial decisions and suggest simple improvements to reduce waste or environmental impact.	• Design and make an authentic, fit-for-purpose Food and Processing Technology outcome. **Codes of practice** • Follow school policies and procedures to ensure safe production of fit-for-purpose outcomes. • Identify and manage food processing risks by using equipment and managing ingredients safely and appropriately, minimising risks to people and property. **Ingredients and techniques** • Trial how processing techniques alter ingredient performance properties in relation to specifications when developing fit-for-purpose outcomes. • Analyse functional modelling results comparing ingredients and techniques trialled in the development of fit-for-purpose food outcomes. • Implement processing technologies and analyse the effect on efficiency, quality, and sustainability when producing a fit-for-purpose outcome. • Analyse feedback and results from functional modelling to make informed decisions for refinement and make a judgement of overall fitness for purpose. **Responsible design** • Justify food outcome design decisions using user needs, stakeholder feedback, functional modelling evidence, and processing knowledge.

Systems and Control

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	The content within this strand is underpinned by the common body of knowledge and practice in the Design, Make, and Innovate strand. These foundational design and development processes are to be applied here in the context of creating authentic and fit-for-purpose Systems and Control outcomes. Safe and purposeful practice includes identifying, assessing, and managing risks, and applying relevant health and safety procedures when designing, constructing, testing, troubleshooting, and evaluating mechanical, electronic, and mechatronic systems. Knowledge and practices related to programmed components can be taught alongside Digital Technologies, which covers programming. This content can also be taught independently using pre-programmed components.			
	Systems thinking • Systems are designed to transform inputs into outputs that meet an identified purpose (e.g. automated gate, irrigation system, security system). • Mechanical, structural, electronic, and digital subsystems, including programmable control elements, can be integrated into mechatronic systems that perform coordinated tasks. • Feedback from within and outside of the system provides information about performance and supports monitoring, maintenance, adjustment, and improvement. • System representations (e.g. system diagrams, circuit diagrams, annotated sketches) communicate relationships between components, subsystems, and flows of energy or information (see Year 9 Science: Electric Charge and Energy Transfer in Circuits). **Physical systems** • Electrical and electronic systems require suitable power sources, components, and connections to operate safely and reliably. • Mechanical performance is influenced by forces, movement, friction, stability, alignment, and material selection. • Testing identifies faults and performance issues that can be used to improve system function and reliability (e.g. misalignment, loose connections, excessive friction, incorrect wiring).	**Systems thinking** • Integrated mechatronic systems combine mechanical, structural, electronic, and digital components that work together to achieve a purpose. • Feedback loops enable systems to respond to changing conditions and influence reliability, safety, efficiency, maintenance, and user experience. • Microcontrollers and embedded control systems use programmed instructions to receive input from sensors, process information, make decisions, and control outputs. • System performance can be evaluated using testing, user feedback, and performance data. **Physical systems** • Sensors (e.g. light, temperature, distance, moisture, and motion sensors) detect environmental or user inputs that can be used to control system behaviour. • Actuators convert electrical energy into mechanical movement. Other devices convert it into outputs (e.g. light). • Malfunctions and failures may occur within mechanical, structural, electrical, electronic, or control subsystems and affect overall system performance and reliability.	• Design and make an authentic, fit-for-purpose Systems and Control outcome. **Systems thinking** • Analyse an existing system to explain how components and subsystems interact to achieve a purpose. • Use system diagrams, circuit diagrams, annotated sketches, and sequenced instructions to communicate how a system operates. • Evaluate system performance against identified functional, user, safety, and environmental requirements. • Record and interpret testing evidence to explain system behaviour and inform improvements. **Physical systems** • Select appropriate components, mechanisms, structures, and materials for an intended system outcome. • Identify, diagnose, and correct faults in simple electrical, mechanical, or structural systems. • Refine system performance by addressing issues relating to reliability, stability, friction, alignment, movement, or component connections.	• Design and make an authentic, fit-for-purpose Systems and Control outcome. **Systems thinking** • Design and communicate integrated mechatronic systems using system diagrams, annotated sketches, models, digital representations, or computer-aided design (CAD). • Develop systems that use sensors and feedback to respond to changing conditions. • Collect, interpret, and use testing evidence or simple performance data to evaluate how effectively a system responds to changing conditions. • Refine and justify system improvements using evidence from testing and stakeholder feedback. **Physical systems** • Use programmed microcontrollers or embedded control systems to control outputs. • Integrate sensors, actuators, and programmed control components into a functioning mechatronic system that responds to changing conditions (e.g. automated lighting, environmental monitoring, automated access systems). • Troubleshoot malfunction and failures in mechanical, electrical, electronic, structural, or control subsystems.

Digital Technology

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	The content within this strand is underpinned by the common body of knowledge and practice in the Design, Make, and Innovate strand. These foundational design and development processes are to be applied here in the context of creating authentic and fit-for-purpose Digital Technology outcomes. Responsible practice includes considering accessibility, privacy, consent, ownership, attribution, cultural perspectives, appropriate use of AI and emerging technologies, and the potential impacts of digital outcomes on individuals, communities, and society.			
	Computer science • Computational thinking uses decomposition, abstraction, pattern recognition, algorithms, and evaluation to analyse problems for digital solutions. • Digital systems represent data using types and formats, and these choices affect how information is stored, processed, displayed, and used. **Programming** • Programs use sequence, selection, iteration, variables, input/output, and reusable structures to solve problems for a purpose, user, and context. • Program quality is identified by clear structure, readable naming, comments, testing, and debugging. **Digital media** • Digital media outcomes are shaped by purpose, audience, context, platform, conventions, design principles, and responsible practice. • Digital media development uses tools, assets, file formats, organised workflows, versions, exports, and evidence to support quality and continuity. **Responsible practice** • Digital outcomes can affect individuals, communities, and cultures in different ways depending on their design, purpose, and use.	**Computer science** • Algorithms and programs can be represented, traced, and compared for correctness, clarity, efficiency, and suitability for a specific problem. • Digital systems represent information using data, including binary, decimal, hexadecimal, text encoding, image or colour values. **Programming** • Programs are designed to be understandable, adaptable and maintainable through structure, functions, modularity, naming, comments, testing, and debugging. • Testing uses expected, boundary, and invalid inputs to check whether a program behaves as intended. **Digital media** • Digital media outcomes may be interactive, information-based, or time-based, and each type uses different conventions, design principles, and technical requirements. • A manageable digital project has a brief, purpose, user or audience, context, platform, requirements, scope, constraints, timeline, and responsible practice considerations. **Responsible practice** • AI and emerging technologies use data, models, prompts or automation, and raise questions about accuracy, bias, privacy, authorship, cultural representation, and who may benefit or be harmed.	• Design and make an authentic, fit-for-purpose Digital Technology outcome. **Computer science** • Explain simple problems by identifying purpose, users, inputs, outputs, constraints, context, and key steps. • Interpret and use simple data representations, such as text, numbers, Boolean values, images and colour values. **Programming** • Design, develop, test, and debug programs using sequence, selection, iteration, variables, input/output, and reusable structures. • Design, test, debug, and refine algorithms using flowcharts, pseudocode, and trace tables for tasks such as calculating totals or averages, validating user input, checking conditions, finding values in a list, or controlling a simple digital process. • Apply programming practices, including clear structure, meaningful naming, comments, testing evidence, and debugging. **Digital media** • Investigate existing digital media outcomes and apply relevant conventions, design principles, and technical skills to design and develop outcomes. • Create, manage, and refine digital assets and files using appropriate tools, formats, naming, versions, exports, backups, and evidence. **Responsible practice** • Apply appropriate processes when creating, sourcing, modifying, using, or sharing digital content, code, and data throughout the development of digital outcomes.	• Design and make an authentic, fit-for-purpose Digital Technology outcome. **Computer science** • Represent, trace, and compare algorithms using plain language, pseudocode, flowcharts, or code. • Convert, interpret, and explain selected data representations, and choose suitable data types for a programming or data-handling purpose. **Programming** • Develop programs using variables, selection, iteration, functions, input/output, data types, and simple modularity. • Test programs using expected, boundary, and invalid inputs, then use evidence to troubleshoot, refine, and explain changes to program logic or behaviour. **Digital media** • Investigate existing interactive, information-based, or time-based digital media outcomes, and apply relevant conventions, design principles, and technical skills to a selected context. • Design, develop, test, and refine a manageable digital outcome using a brief, requirements, scope, design representations, technical trialling, user or audience feedback, organised workflow, and evidence. **Responsible practice** • Evaluate digital, AI, or emerging technology outputs using trusted sources, human judgement, declared use, and responsible decision-making, including consideration of accuracy, bias, privacy, authorship, cultural representation, and potential benefits and harms.

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Technology will be developed in 2027. In the meantime, schools should continue using their existing practices.

Schedule 2
The New Zealand Curriculum

8 The Arts (Years 0-10)

Purpose statement

Te toi whakairo, ka ihiihi, ka wehiwehi, ka aweawe te ao katoa.
Artistic excellence makes the world sit up in wonder.

The Arts is a broad field of study and practice focused on human creativity, self-expression, and cultural communication. Its purpose can be to entertain, educate, tell stories, reflect society, and provoke thought. Included in the Arts are the disciplines of Dance, Drama, Music, and the Visual Arts.

The Arts fosters students' creativity and confidence, helping them express ideas, emotions, and experiences in meaningful ways.

The Arts engages students with toi Māori and artistic practices from New Zealand, the Pacific, and the wider world. By exploring how the arts communicate ideas and reflect cultures, students become informed, creative citizens who contribute to cultural understanding, community connection, and a shared sense of identity.

The Arts learning area prepares students with the knowledge and practices to access related curriculum subjects in Years 11–13.

Learning area structure

Strands

In Years 0–10, the teaching sequence is organised into four strands:

- **Dance:** Focuses on teaching students to explore, create, and respond to dance movement. It develops students' understanding of dance elements, compositional structures, choreographic choices, and technologies. Students develop skills in conveying and interpreting artistic ideas, performing dances that have a range of purposes, and understanding the cultural and historical influences on dance styles**.**
- **Drama:** Focuses on teaching students to explore, create, and refine dramatic works. Students develop understanding of how drama techniques, elements, conventions, technologies, and theatre forms shape meaning and audience response. Through improvisation, devising, scriptwriting, rehearsal, and performance, they collaboratively communicate ideas, perspectives, and experiences while analysing and evaluating dramatic works.
- **Music:** Focuses on teaching students to understand and express meaning through sound. It develops students' understanding of musical techniques and the role of music in shaping a sense of belonging and community. Students learn through written notation, improvisation, composition, and engagement with music from diverse cultures. Music technologies are used to compose and perform.
- **Visual Arts:** Focuses on teaching students to explore and communicate meaning through visual forms. It develops students' understanding of creative processes, visual conventions, and how ideas can be expressed with intention. Students refine their work through cycles of experimentation and revision and respond to the artistic choices of others.

In Years 0–8, students are taught all four strands. In Years 9–10, students must be taught at least one of the four strands each year. The strand can be different in Year 9 and Year 10. For schools offering Music at Years 9 or 10, the Music Technology element is optional, but highly recommended to support the other elements within the strand.

Organisation of the teaching sequence

The teaching sequence is organised by two components: knowledge and practices.

Knowledge sets out the scope of content to be taught. These statements are more expansive than in past curricula because they are specific about how deep to go at each year level. The practices set out the disciplinary skills and applications to be taught. Neither the knowledge nor the practices are written as achievement objectives. They should be read as teaching requirements.

The knowledge and practices are related but are not an exact match. Sometimes a practice will connect to more than one knowledge statement. Other times there will be knowledge statements that do not have an aligned practice. This is because much of the knowledge will be developed and consolidated through explicit teaching or the general learning activities related to this teaching. The practices underpin the ways of working in related disciplinary fields. They are specific, therefore, to the practices of artists and performers, not to general practices of teaching and learning.

The direction of the relationship between knowledge and practices is not fixed. Sometimes a teacher will begin by teaching the knowledge, then use the practices to consolidate it. Other times the teacher will start by teaching a practice and make explicit links to the knowledge. It is teacher decision-making that establishes the direction of travel between knowledge and practices, makes the knowledge explicit, and brings the teaching sequence alive.

Framing of the knowledge

The Arts teaching sequence includes knowledge and practice statements in ‘Exploring and creating’ and ‘Observing, responding, and performing’ in Dance, ‘Making and creating’ and ‘Observing and responding’ in Drama and Visual Arts, and ‘Listening and responding’, ‘Performing’, ‘Improvising and composing’ and ‘Elements of music’ in Music.

The sub-strands are designed to be taught together, not in one particular order. This means teachers weave these sub-strands into a single learning process. Students move fluidly between noticing how meaning is created in the arts and applying those insights as they shape their own performances or artworks. This integrated approach reflects how artists work and ensures students build understanding and skill at the same time.

Framing of the practices

Across Dance, Drama, and the Visual Arts, the knowledge of both sub-strands is enacted in the practices. In Music, the knowledge of the four sub-strands is drawn together into shared practices within a year level.

Above each Arts strand, phase-level context statements suggest to teachers a variety of artistic experiences that students may encounter through Dance, Drama, Music, and Visual Arts. These relevant examples support the expectation that, across each phase, students engage with artistic practices, works, and traditions from different time periods and places.

The importance of community context

Teachers enrich the teaching sequence and give it meaning by connecting it to directly relevant and visible examples from the local context: people and place, te ao Māori, and experiences in the lives of students and their communities.

It is important to note that while the teaching sequence includes prescribed knowledge and practices, examples and contexts that include an ‘e.g.’ are illustrative. These examples are intended to provide guidance but not to mandate what is to be taught. Provided the intended knowledge and practices are taught, teachers may substitute alternative examples that better reflect local environments, community, hapū and iwi connections, student interests, teacher expertise, or emerging issues relating to the discipline.

Glossary

To support consistency in understanding disciplinary terminology, please refer to the supplemental glossary provided.

Overview of each phase of teaching

In Phase 1 (Years 0–3), teachers support students to learn subject-specific terminology and explore how foundational concepts such as line, colour, rhythm, movement, and voice are used to express ideas and construct meaning. Teachers expose students to works from New Zealand, including Māori and Pacific traditions, alongside relevant contemporary and historical global examples. Through guided experiences, students begin to respond and create using basic techniques, developing an early understanding of how artistic elements and forms communicate meaning.

In Phase 2 (Years 4–6), teachers support students to make deliberate artistic choices and apply foundational techniques with increasing control. Teachers help students apply knowledge of dramatic conventions, choreography, musical structures, and design principles to create and present performances, musical pieces, and visual compositions. They introduce works such as narrative theatre, street dance, pentatonic music, and pattern-based practices from New Zealand, the Pacific, and a range of global artistic traditions, helping students understand how artistic forms are shaped by cultural and historical contexts. Across these years, teachers advance students' practice in the arts to represent and express ideas, preparing them to create more complex work.

In Phase 3 (Years 7–8), teachers support students to refine their creative practice through exploration, rehearsal, iteration, and reflection. They support students to develop performances focusing on character, mood, sequences, and thematic intent; compose music using harmony and layering; and create artworks using symbolism and composition. Teaching includes contemporary works from New Zealand, the Pacific, and global contexts and encourages students to create artworks that represent aspects of their lives and identities. Teachers help students understand how artistic choices convey meaning and reflect disciplinary conventions.

In Phase 4 (Years 9–10), teachers support students to create layered, intentional works that respond to cultural, historical, and social contexts. Depending on the choice of strands students make (Dance, Drama, Music, Visual Arts), teachers guide students to analyse artworks using discipline-specific terminology and make creative decisions using tools, techniques, and technologies. Students develop choreography, compose music, devise drama, and produce visual artworks that reflect complex ideas and stylistic influences. Teaching connects students with artistic practices from New Zealand, the Pacific, and the wider world, preparing them for advanced disciplinary learning and interpretation.

Capabilities across the phases

The Arts provides rich opportunities for students to strengthen the capabilities that support artistic expression, cultural understanding, and engagement with artistic traditions and practices. Through creating, performing, responding to, and interpreting works in Dance, Drama, Music, and Visual Arts, students develop **communication** as they express ideas, emotions, and meaning; **collaboration** as they create and perform with others; **self-management** as they practise, refine, and reflect on their work; **problem-solving** as they make artistic decisions and respond to challenges; and **creativity** as they generate, develop, and communicate original ideas. Together these capabilities enable students to participate confidently in creative and community life.

Phase 1 (Years 0–3) teaching sequence

Dance

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
Dance Contexts	Students must participate in dance experiences from different time periods and places. These may include folk dance (e.g. Farandole and Jibidi), kapa haka, and movements inspired by elements of the natural world. They observe performances such as kapa haka and recordings of dance performances.					

Exploring and Creating	• The elements of dance provide words to describe movements:
	  ○ locomotor movements (e.g. walk, run, crawl, hop) cause the mover to travel from one place to another
	  ○ non-locomotor movements (e.g. bend, stretch, shake, twist) are movements done in one place
	  ○ movements can be performed at different speeds (e.g. fast, slow), different sizes (e.g. big, small) and different levels (e.g. high, low)
	  ○ body parts can be used alone or together to make a variety of shapes (e.g. straight, rounded, stretched, narrow)
	  ○ pathways are the trails created as the body moves through space and can be straight or curved.
	• Elements can be combined (e.g. locomotor and non-locomotor movements, still body shapes).
	• People dance for different purposes, including celebration, storytelling, and enjoyment.
	• People from different cultures and communities dance for different reasons.
	• Waiata is often accompanied by specific actions and gestures.
	• Actions and gestures can mimic elements of the natural world.
	• Dance is the way people communicate ideas, feelings, and stories through movement.
	(See Year 1 Health and Physical Education: The moving body)
		• The elements of dance are the building blocks of composition.
		• Locomotor movements have different forms of travel (e.g. skipping, sliding, galloping, leaping).
		• Non-locomotor movements have different forms (e.g. marching on the spot, swinging, reaching).
		• Body shapes (e.g. curved, round, straight, angular, twisted) can be formed with one or more body parts or the whole body.
		• Pathways are the trails created as the body moves through space and can also be described as direct or indirect according to how the body travels along them.
		• Dance sequences can be created by combining elements together (e.g. locomotor and non-locomotor movements, still body shapes).
		• Dance can be used to enhance understanding of the world around us.
		• Different dances reflect the people, places, and communities where they are created.
		• Dance communicates ideas, feelings, and experiences in different ways.
			• Respond to prompts to:
			  ○ use locomotor movements
			  ○ use non-locomotor movements.
			• Use locomotor and non-locomotor movements, exploring:
			  ○ fast and slow speeds
			  ○ high and low levels
			  ○ big and small sizes.
			• Form still shapes (e.g. rounded and straight shapes) with a variety of body parts.
			• Combine movement from two dance elements into a sequence of movement (e.g. a shaking movement on a high level, a slow locomotor movement, a big round shape on a medium level).
			• Respond to prompts by creating movement to:
			  ○ express feelings (e.g. using a non-locomotor movement to show happiness)
			  ○ communicate an idea (e.g. using locomotor movement to show a favourite game)
			  ○ tell a story (e.g. making and remembering movement to illustrate a simple poem)
			  ○ express connection to the natural world (e.g. the stance and movements of types of birds).
			• Respond appropriately to the beats, rhythm, and actions of a waiata.
			• Explore different ways of combining movements to represent familiar ideas, characters, and experiences.
				• Participate in exercises that use dance elements in a variety of ways. Examples include:
				  ○ engage in a variety of non-locomotor movements to form still body shapes individually and in pairs
				  ○ follow a pathway using specified locomotor movements
				  ○ use a variety of pathways in follow-the-leader activities.
				• Connect some examples of locomotor movements, non-locomotor movements, and still body shapes to create short sequences of movement.
				• Develop a dance based on a theme (e.g. the night sky showing phases of the Moon and stars) using shapes, locomotor movements, and non-locomotor movements.
				• Select and combine movements to communicate an idea, feeling, or story.
				• Create and share a short dance that communicates an idea to others. Use movement to express meaning and cultural narratives in a way that aligns with the intent of the performance.

Observing, Responding, and Performing	• Important protocols are used in a dance class (e.g. the ability to start, stop, freeze on command, maintain safe working distances).
	• Acquisition of a range of movements comes from observation and imitation in response to the movements of others.
	• Body percussion can be used to respond to a beat (repeated pulse).
	• Body control and balance are developed through practice.
	• Music can be used as a stimulus for dance.
	• Dancers use their bodies to tell stories, explore ideas, and express feelings.
	• People create and perform dances to celebrate, remember, or share important experiences.
	• Almost all cultures from around the world have a form of dance. Kapa haka is group performance of Māori traditional dance and song. Hawaiian Hula and Irish step dance are other global examples.
		• Observation, matching, and mirroring can extend the range of locomotor and non-locomotor movements.
		• Shape, locomotor movements, non-locomotor movements, pathways, and beat can be combined to extend the range of movements.
		• A beat can be observed through visual and sound cues in both locomotor and non-locomotor movements.
		• Dance can express the ideas and experiences of individuals and communities.
		• Many cultures have folk dances (sometimes known as world dances). These dances are traditional, communal dances that are passed down through generations. People often learn them through participation.
		• Combining song and movement can help us learn about culture, language,
			• Freeze and maintain stillness safely in response to commands.
			• Choose positions that are safe (e.g. individual working space; not near another person, a wall, furniture).
			• Copy shapes and non-locomotor movements made by peers.
			• Use follow-the-leader in pairs or small groups to try out a range of locomotor movements.
			• Participate in movement (e.g. claps, pats, slaps, taps) to the beat of music, chants, or songs.
			• Respond to music or sounds by improvising movement.
			• Perform simple dances from other countries (e.g. a Farandole or Jibidi from France, a Scottish highland dance), and share what is noticed about the dance.
			• Observe a dance performance (e.g. recorded or live) and describe how movements:
			  ○ help tell a story
			  ○ communicate an idea
			  ○ make us think and feel.
				• Combine a range of movements (e.g. moving on a curvy pathway, running and jumping, spinning on a low level).
				• Move to the beat using locomotor movements (e.g. walking on the beat, running on the beat, hopping) and non-locomotor movements (e.g. nodding, shaking, swinging, stamping).
				• Match movements with a partner and engage in face-to-face mirroring, taking turns to lead and follow.
				• Work together to make movements to tell sections of a pūrākau or story (e.g. How the Kiwi Lost its Wings, The Pied Piper of Hamelin) and perform the dance.
				• Share respectful responses about own and others' dances.
				• Perform a folk dance (e.g. Seven Jumps from Alsace, Scary Hole from Northern Europe, square dancing from

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
			and stories (e.g. Siva in Samoa, dances from West Africa). • Kapa haka is a traditional Māori art form that combines song, movement, and storytelling, helping us learn about New Zealand's culture, language, and stories. • People may interpret the meaning of dance in different ways. • Choreographers of dance movements are influenced by the world around them.			the United States of America) that involves a variety of movement skills. • Describe how specific movements communicate ideas or feelings in a dance.

Drama

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
Drama Contexts	Students must participate in drama experiences from different time periods and places. These may include physical expression, puppetry, small world play, collective storytelling, teacher-in-role, choral speaking, and plays (e.g. published in the New Zealand School Journal).					

Making and Creating	• Imaginative play and collective storytelling enable the collaborative exploration of ideas, stories, emotions, and experiences.
	• Drama can be created for an audience to watch or be explored by being in role within an imagined world, with no audience.
	• Voice and body, movement through space, and moments of stillness are the tools drama-makers use to build meaning and relate to others in a shared dramatic world.
	• Taking on a simple role inside a shared imagined context provides opportunities to explore a situation or work through a problem together.
	• Stories and pūrākau can inspire drama that teach customs, tikanga, and traditions.
	• Care, trust, and respect, alongside working together, expressed in te ao Māori as manaakitanga and mahi tahi, means we can feel safe and happy trying things out.
		• Stories explored through drama use the same building blocks as stories that are read and written (e.g. characters, events, problems) and can be set in different times and places.
		• Drama conventions (e.g. freeze frame, thought-tracking) are established practices used to explore feelings and viewpoints, deepen understanding of a situation, and represent important moments in a story.
		• How drama techniques are used changes the way an audience understands a character, emotion, or event (see Years 1–3 English: Presenting to others).
		• Participation in role involves thinking and responding as an imagined character within a dramatic context.
		• Scripts are written differently from stories, as they show what characters say and do.
		• Care, trust, and respect, alongside working together, expressed in te ao Māori as manaakitanga and mahi tahi, help participants contribute ideas and create drama with others.
			• Participate in dramatic play within shared imagined worlds (e.g. parallel play).
			• Take part in simple role-based situations (e.g. helping, fixing, finding, caring).
			• Respond to a shared purpose or problem within an imagined world.
			• Explore through teacher-supported drama, including:
			  ○ freeze frame
			  ○ teacher-in-role
			  ○ collective storytelling
			  ○ narration
			  ○ puppetry
			  ○ choral speaking and repeated phrases
			  ○ simple role-play within a story
			  ○ small world play
			  ○ leading and following.
			• Use voice, movement, and space to express ideas and emotions verbally and non-verbally (e.g. showing sleepiness through slow movement, lowered eyelids, soft voice).
			• Collaborate to develop moments in a story, explore questions and problems together, and build on one another's ideas.
				• Participate in drama to explore stimuli (e.g. texts, images, situations).
				• Take on roles as part of a group to respond to a shared situation or problem.
				• Ask and respond to questions in role to deepen understanding.
				• Use drama techniques to show different characters, express emotions, and represent events and relationships.
				• Use drama conventions to:
				  ○ explore how characters feel (e.g. narration, thought-tracking)
				  ○ understand why characters make choices (e.g. narration)
				  ○ pause and reflect on key moments (e.g. freeze frame).
				• Use short plays or stories (e.g. those published in the New Zealand School Journal) by:
				  ○ reading them aloud
				  ○ exploring characters using drama techniques
				  ○ adapting or changing parts to explore alternative ideas (e.g. If Māui had only asked for five of Mahuika's fingernails, if Cinderella hadn't lost her slipper, what might have happened?).
				• Work with others to develop short dramatic moments.

Observing and Responding	• Playwrights and actors share a common toolkit that uses voice, body, movement, and use of space to communicate meaning in drama.
	• Different dramatic choices communicate different emotions, ideas, relationships, or characters through physical expression (e.g. stomping feet to show anger, skipping to show happiness).
	• Retelling what happened through talk, movement, drawing, and revisiting a moment in role are ways of responding to drama, making sense of an experience and building emotional understanding.
	(See Year 1 English: Audience, purpose, and language choice)
		• Playwrights and actors use techniques and conventions (e.g. a character speaking their thoughts aloud, changes in pace, projection of voice) to shape an audience's understanding of drama.
		• Viewing drama builds understanding of character, emotion, and relationships by letting an audience see the world through another perspective.
		• Exploration of alternative outcomes opens up new ways of thinking about familiar stories and experiences.
			• Respond to drama by:
			  ○ using simple structured language (e.g. 'I noticed …', 'I think the character felt …', 'This part showed …')
			  ○ sharing what happened, what was interesting, and what was noticed or felt
			  ○ identifying the main idea or purpose of the drama.
			• Revisit moments in role and adjust dramatic choices.
				• Respond to a drama by:
				  ○ identifying techniques used to show feelings, actions, and relationships
				  ○ sharing what was noticed and explaining how a moment created meaning.
				• Describe how a drama based on a well-known story represents the characters and plot.

Music

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
Music Contexts	Students must participate in music experiences from different time periods and places. These may include children's songs, waiata Māori, and Pacific music (e.g. Tongan mā'ulu'ulu, Cook Island ura, Fijian meke). They also experience school and community performances, community celebrations, kapa haka, and performances from visitors.					

Listening and Responding	• The elements of music are words and phrases to describe what we hear when listening to music.
	• People choose to listen to music for a range of reasons (e.g. to remember, to feel part of a group, to change mood, to be entertained, to mark an occasion).
	• Performance traditions (e.g. Samoan sāsā, Tongan hiva kakala, Fijian meke, Samoan pese lotu, and community celebration music) have distinct cultural conventions that shape appropriate responses to the music.
	• People have a range of responses when hearing music (e.g. remembering, feeling part of a group, changing their mood, being entertained).
	• When listening to performances, people show respect with responses that are appropriate to the context and performance traditions (e.g. clapping at the end of a performance, clapping along to a performance, sitting quietly, calling out, joining in, dancing).
				Listening and responding
				• Listen to a piece of music and describe the tempo as fast/slow and the dynamics as loud/soft.
				• Change movements in response to changes in the music (e.g. move faster to match faster tempo, tip toe, stomping to show dynamics).
				• Aurally compare notes as higher, lower, or the same.
				• Aurally identify whether a performance has one voice or instrument, or more than one voice or instrument.
				• Listen and identify sounds from natural and human-made sources (e.g. instrument sounds, environmental sounds).
				• Describe different musical textures (e.g. unison voices with a guitar or piano).
				Performing
				• Sing songs in unison.
				• Keep a steady beat by clapping and moving to known songs.
				• Clap syllables in names and words.
				• Follow object, word, or image prompts to speak or play simple rhythms (e.g. apple, pear, orange, plum).
				• Explore different ways to use the voice (e.g. whispering, calling, singing, speaking).
				• Demonstrate contrasting sounds using voice and percussion (e.g. sound/silence, loud/soft, fast/slow).
				Improvising and composing
				• Improvise new actions for songs.
				• Improvise new words in known children's songs.
				• Explore imitation by echo singing.
					Listening and responding
					• Move in response to the mood or story in listening examples.
					• Use language from the elements of music to describe comparisons between listening examples (e.g. fast and slow, loud and soft, long and short).
					• Compare listening examples, describing the texture as thick or thin. Play singing games and guess who is singing.
					• Group instruments aurally and physically into families and describe what characteristic(s) they share.
					• Aurally identify when rhythm patterns are the same or different.
					Performing
					• Sing unison songs from a range of musical traditions, working toward accurate pitch.
					• Use aural memory to recall songs and music.
					• Perform in time to the beat by playing on a percussion instrument.
					• Perform beat and rhythm for known songs (e.g. class performs the beat, and the teacher performs the rhythm, or half class against half class).
					• Perform short movement sequences (e.g. action songs, jump jam routines, waiata-ā-ringa, tī rākau, Samoan sāsā, Tongan mā'ulu'ulu, Cook Island ura, Fijian meke).
					Improvising and composing
					• Use body percussion to copy and create short rhythmic patterns.
					• Select and organise sound effects to accompany a story.
					• Respond musically to contours in nature and artworks (e.g. mountain ranges, water, kōwhaiwhai (painted scroll ornamentation)).
					• Discuss own and peers' compositions with others with the use of known musical vocabulary.
						Listening and responding
						• Identify pitched and unpitched percussion instruments aurally from a selection of known instruments.
						• Aurally identify when phrases are the same, similar or different.
						• Discuss the characteristics of music using terms related to pitch, dynamics, and tempo.
						Performing
						• Sing simple two-part songs (e.g. songs with melodic *ostinato*, simple canons).
						• In time to a beat:
						  ○ walk in a group circle
						  ○ perform the beat and rhythm of known songs (e.g. tap foot to beat while clapping the rhythm).
						• Pass an object in time with a partner, a group, and to music (e.g. in passing games, tītī tōrea (stick games)).
						• Combine singing and movement together in games and dances, drawing on a range of materials and traditions (e.g. action songs, waiata-ā-ringa (Māori action songs)).
						Improvising and composing
						• Create a soundscape to perform for others.
						• Discuss and reflect on own and others' compositions with the use of known musical vocabulary.

Performing	• When people make music, they are performing. Not all performances are formal. • People sing and play music for many reasons (e.g. to celebrate; share and express emotions; tell stories; share and preserve language, culture, and traditions; entertain; have fun; feel part of a group; welcome others into a group) (see Year 1 Social Science: Belonging to groups). • Musical traditions have specific ways to sing, play, and move. Following these traditions shows respect (e.g. be still before starting, follow leader's cues, join in with actions). • Specific performances are used in different Māori settings (e.g. haukāinga (local people of a marae) perform while manuhiri (guests) eat, waiata tautoko following whaikōrero (formal speech), pūtātara (conch shell trumpet) at the start of a pōwhiri, hui, or gathering). • Ensembles use different ways to keep everyone in time (e.g. accompanying instruments like drums or guitars or shared rhythmic movements such as takahia (footwork) in kapa haka).					
Improvising and Composing	• A composer is someone who creates or writes music. • Composition is making up new musical ideas and capturing them (through repetition, notation, recording) for performance, reflection, and refinement over time. • Contemporary music and waiata Māori are often composed using known tunes. • Improvisation is making up new musical ideas at the time of a performance (e.g. changing the words, making up new actions, creating rhythmic or melodic patterns).					
Elements of Music	**Beat and rhythm** • A beat is a steady pulse, like a heartbeat, that helps keep music in time. **Pitch** • The pitch is how high or low the music sounds. • A singing voice uses a lighter vocal tone, more sustained breath, and intentional pitch than a speaking voice. **Expressive elements (dynamics, tempo, articulation)** • Music can be fast or slow (tempo) and loud or soft (dynamics). **Tone colour** • Sound can have natural and human-made sources. • Different types of voices and instruments make different sounds. • Unpitched percussion instruments are instruments that do not play a specific	**Beat and rhythm** • Beats can be grouped in different ways (metre). • Identifying strong beats helps us hear how beats are grouped. **Pitch** • Pitch is represented visually in different ways (graphic notation). **Expressive elements (dynamics, tempo, articulation)** • Tempo is the speed of the beat. • Changes in tempo, dynamics, and articulation create different effects. **Tone colour** • Instruments and voices have different identifiable sounds. • Instruments are grouped into families. • The material an instrument is made from influences how it sounds. **Texture**	**Beat and rhythm** • Some rhythms can be repeated, forming a rhythmic pattern (*ostinato).* • Two-metre beats are grouped in twos in a pattern of strong-weak. **Pitch** • Pitch creates melody by moving in steps or leaps or staying the same. **Expressive elements (dynamics, tempo, articulation)** • Tempo, dynamics, and articulation play a key role in creating musical mood. **Tone colour** • Pitched percussion instruments play a specific identifiable pitch (e.g. Xylophones, marimbas, glockenspiels). **Texture** • Music can feature a main melody supported by other voices or instruments.			

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
	identifiable pitch. They are played by scraping, striking, or shaking (e.g. stones, sticks, drum, triangle, guiro, shaker). **Texture** • Music can have one sound or many sounds that happen at the same time. • Unison means everyone plays or sings the same thing at the same time. **Form/structure** • Many songs have a verse and chorus structure.	• Texture can be thick if there are many parts, or thin if there are few. **Form/structure** • Phrases can be the same or different.	**Form/structure** • Phrases can be the same, similar, or different. • Call-and-response form is like a two-way musical conversation. A call phrase is answered by a response phrase, often of similar length (e.g. in gospel or marching songs).			

Visual Arts

	Knowledge *The facts, concepts, principles, and theories to teach*			**Practices** *The skills, strategies, and applications to teach*		
	During Year 1	**During Year 2**	**During Year 3**	**During Year 1**	**During Year 2**	**During Year 3**
Visual Arts Contexts	Students must participate in visual arts experiences from different time periods and places. These may include murals, picture books, kōwhaiwhai (painted scroll ornamentation), tapa, and works by local artists. They create artworks inspired by stories, nature, family, and culture.					
Making and Creating	• The visual arts create pictures using elements such as: ○ line: defines shapes, suggests movement, or expresses emotion (e.g. long, short, curved, broken) ○ shape: organises space, represents form, and can be geometric (e.g. circles, squares, triangles) or organic (free-form, natural shapes) ○ colour: expresses mood or meaning. Primary colours are red (whero), yellow (kōwhai), and blue (kikorangi). Colours vary in shade (light/dark), and intensity (brightness). ○ texture: describes how something feels or looks like it feels. Texture connects with sensory experiences and can be actual (tactile, such as rough or smooth) or visual (suggested through marks or patterns) ○ mark-making: the process of creating lines, dots, patterns, or textures using tools and materials (e.g. scribbles, dabs, smudges, strokes). • Foundation drawing involves the use of marks, materials, observation, imagination, and design to represent people, places, objects, and create meaning in visual forms. • Foundation drawing approaches include: ○ observational drawing by drawing what you see in front of you ○ illustrating a narrative or telling a story from memory or imagination, often as a sequence ○ exploring materials and tools to create textures ○ repeating shapes, lines, and designs to create patterns ○ using expressive mark-making or colour to show mood. • Artworks can be created using a variety of materials (e.g. paints, pastels, recycled resources), tools (e.g. brushes, scissors, sticks), and ways of working and processes (e.g. collage, rubbing, printmaking, 3D sculpture, weaving, carving).	• Meaning is conveyed through principles such as: ○ composition: how visual elements are arranged within an artwork ○ scale: changes in size to show importance and represent proximity ○ colour theory: how colours are mixed to create new colours. • Secondary colours are made by mixing equal amounts of two primary colours (e.g. red (whero) + yellow (kōwhai) = orange (karaka), red (whero) + blue (kikorangi) = purple (waiporoporo)). • Complementary colours sit opposite each other on the colour wheel (e.g. yellow (kōwhai) and purple (waiporoporo), green (kakariki) and red (whero)).	• Make artworks to represent subject matter and ideas about the world in realistic, imaginative, or expressive ways through hands-on exploration. For example: ○ use lines to define shapes, suggest movement, or express emotion ○ create geometric and organic shapes to represent different forms and subject matter (e.g. inspired by nature or patterns) ○ experiment with colour, including layering colours, to create textural effects, and explore how changes in colour, tone, and opacity can express mood or meaning ○ observe and experiment with materials to explore how texture connects to sensory experiences (e.g. using natural surfaces and resist techniques or frottage rubbings, creating textures) ○ explore mark-making using lines, dots, patterns, or textures with different tools (e.g. brushes, sponges, fingers) and wet and dry materials (e.g. paint, crayon, sponges) ○ build foundational drawing skills by observing, imagining, and experimenting with marks, lines, and shapes to create pictures that represent people, places, and objects. • Experiment with a variety of materials, tools, and ways of working to create drawings, paintings, and simple sculptures.	• Create artworks that use visual principles to arrange elements to clearly show an idea, feeling, or story in the following ways: ○ using composition and changes in scale to arrange elements (e.g. making something big and in the middle or putting it at the front) ○ mixing primary colours to create new colours, including secondary colours ○ making and talking about choices in colour, shape, and layout to create impact (e.g. using repetition, symmetry, structure, and simple patterns).
Observing and Responding	• Audiences can view, appreciate, and respond to artworks in different ways. • Artworks can express feelings, ideas, and stories, and can reflect the artist's values, relationships, community, and the time in which they are made. • Images, symbols, motifs, and patterns in artworks reflect people, places, and stories. In Celtic art, knots and key patterns symbolise stories. In toi Māori, visual elements can express whakapapa and connections to kōrero tuku iho (historical narratives), whānau, culture, identity, ancestry, and relationships. • Simple descriptive words can be used to talk about one's own and others' artworks (e.g. bright, big, smooth).	• Details in artworks can be observed and discussed to help understand the meaning. • Reflecting on artworks and thinking about what can be changed is an important part of the creative process.	• Observe artworks in different locations such as classrooms, homes, and communities to share and celebrate the process of making art (e.g. create a classroom gallery, visit a local gallery or marae, meet local artists). • Notice simple pictures, patterns, repetition, symbols, and motifs (e.g. murals, picture books, kōwhaiwhai (painted scroll ornamentation), tapa), and create simple imagery to show people, places, or things that have personal meaning and importance (e.g. home, marae, nature). • Respond to artworks using simple words to describe feelings, thoughts, or observations (e.g. colours, shapes, textures).	• Communicate and reflect on artmaking choices and how one's work has changed over time (e.g. talk about colour, symmetry, materials, patterns used or adapted).

Phase 2 (Years 4–6) teaching sequence

Dance

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
Dance Contexts	Students must participate in dance experiences from different time periods and places. These may include Samoan Sāsā, poi, circle dance (e.g. Rakes of Mallow), processional dance (e.g. Carnavalito), folk dance, Scottish Cèilidh, twentieth-century dance (e.g. Charleston), and emerging styles such as Hip Hop. They develop understanding of dance traditions through viewing performances such as Matariki for Tamariki by the New Zealand Dance Company.					
Exploring and Creating	• Dance uses movement and body shapes performed on different levels (high, medium, low) to create variety. • A range of pathways (e.g. straight, curved, zig zag) can be used to create movement sequences. • Movement sequences can be modified through changes in size and speed of movement. • The creation of dance sequences may begin from stimuli (e.g. images, poems, pūrākau (story), challenges). • Dances have specific movements that help identify their style (e.g. arm movement in Tutting or rock and roll, foot swivelling in the Charleston). • Movement choices help communicate ideas, stories, and feelings. • Dance traditions reflect the cultures, identities, and experiences of people and communities.	• Dance uses variations of basic locomotor and non-locomotor movements to add interest and diversity to a sequence. • Repetition in dance helps to make movement ideas clearer and more memorable. • Dance elements can be combined and manipulated to communicate ideas and meaning. • Sequences of movement can be created by combining a range of elements of dance. • Choreographers make movement choices and combine elements to communicate ideas for a purpose and an audience. • Choreographers can be inspired by traditional dances when creating their own dances. • Dance can reflect the traditions, values, and experiences of different cultures and communities.		• Perform locomotor and non-locomotor movements at high, medium, and low levels. • Use a variety of straight and curved pathways to create sequences with a partner (e.g. change every eight steps). • Modify the size and speed of movements to vary a sequence. • Use a range of stimuli to create dance sequences (e.g. a poem, butterfly life cycle, Tāne separating Ranginui and Papatūānuku). • Explore dance styles by practising and combining movements into a dance sequence. • Use movement to communicate ideas inspired by people, places, stories, and experiences.	• Vary the locomotor movements of walking, leaping, and sliding (e.g. leap from two feet to one foot and from one foot to two feet; walk using a mix of low and high steps; slide with one foot stepping and the other sliding). • Create variations of non-locomotor movements (e.g. bending, stretching, shaking, twisting, turning) using a variety of body parts and levels. • Use dance elements to create different effects and communicate an intended meaning. • Use repetition of individual movements or short parts of a sequence to reinforce the ideas in a dance. • Combine elements (e.g. a series of three still shapes, two different locomotor movements, two non-locomotor movements) into a sequence that has a beginning, a middle, and an end. Discuss ideas that your movements suggest. • Select, organise, and refine movement ideas to communicate a clear purpose or message.

Observing, Responding, and Performing	• A change in levels requires control of body movements.
	• Beat is an underlying pulse that is steady and constant.
	• Beat patterns can be emphasised using the body or props to enhance a movement sequence.
	• People dance for many reasons (e.g. celebration, enjoyment, entertainment, preservation of culture).
	• Dance can express the traditions and experiences of different communities (e.g. circle dances: Rakes of Mallow, Irish Stew, or processional dances: Carnavalito).
	• Some dances (e.g. Samoan Sāsā and other folk dances) use movements from everyday life.
	• Dance can be used to communicate ideas, beliefs, moods, and feelings.
	• Different dance styles have recognisable characteristics.
		• Dance movements can be performed using a variety of weights or force to provide contrast.
		• Unison involves doing the same moves at the same time as other dancers.
		• Control of the body (e.g. control of balance, isolation of body parts, ability to accurately time movements, jumping with quiet and safe landings) develops through ongoing practice.
		• The elements of dance provide the language to respond to dance works (e.g. weight, speed, size, level, pathway, locomotor or non-locomotor movement, shape, curved, straight).
		• Many dance styles require dancers to memorise the movements and repeat them the same way each time they perform.
		• Performance quality helps communicate ideas clearly to an audience.
		• Dance styles have characteristics that reflect their cultural, historical, and social contexts.
		• People dance for many different reasons, such as enjoyment, being part of a community, improving their health, showing off their skills, and learning about their culture (e.g. participating in a Scottish Cèilidh, competitive ballroom dancing).
		• Kapa haka can be performed for a variety of reasons and situations, including competitions.
		• Dance can communicate different meanings to different audiences.
				• Change from high to medium to low levels smoothly.
				• Use props (e.g. sticks, poi, fans) or body percussion to perform beat patterns in a dance sequence.
				• Describe what movements were selected and how they communicated specific ideas in dance.
				• Learn dances from specific cultures and communities:
				  ○ identify characteristics of these dances
				  ○ consider why people participate in these dances.
				• Respond to a dance appropriate for children by discussing the ideas and reproducing some of the movements (e.g. Matariki for Tamariki by the New Zealand Dance Company, a community performance).
				• Respond to a dance illustrating everyday life (e.g. Samoan Sāsā) by:
				  ○ making movements (e.g. gardening, cooking, sweeping)
				  ○ adding a beat by clapping, slapping, and tapping
				  ○ collaborating with peers to create a short sequence.
					• Practice the reproduction of movement from and with a partner so that it can be performed in unison.
					• Develop the ability to control the body (e.g. balance on one foot or other body parts; stop and start from a still shape with accurate timing; isolate body parts such as rotating an arm while keeping the rest of the body still).
					• Use repeated practice to remember and reproduce a dance sequence (e.g. using counts, names of movements, words, rhythms) to aid memory of the movements and their order.
					• Contrast light movements (e.g. floating, tiptoeing, skipping), and heavy movements (e.g. stamping, percussive moves, powerful kicks).
					• Discuss with other people their reasons for doing particular dances.
					• Watch a dance and note moments of unison in the piece.
					• View kapa haka competitive performances, considering use of movement and props.
					• Connect specific viewed dance styles (e.g. folk, ballroom, Hip Hop) to the reasons people participate in these dances.
					• Identify how dance elements and performance choices contribute to the overall meaning of a dance.
					• Give feedback about the choice of movements and the use of repetition in a dance sequence choreographed and performed by other students in the class.

Drama

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
Drama Contexts	Students must participate in drama experiences from different time periods and places. These may include process drama, mantle of the expert, narrative drama, inquiry drama, thought-tracking, hot-seating, and scripted plays (e.g. those published in the New Zealand School Journal).					

Making and Creating	• Playwrights and performers plan, shape, and revise their work by testing ideas and refining them until meaning is clear to an audience.
	• Drama builds from moments into scenes, and scenes into a sequence, in the same way chapters in a book build into a story.
	• Drama conventions (e.g. hot-seating, thought-tracking) let actors pause the action to explore what a character thinks and feels, focus attention on an important moment, or clarify an idea for an audience.
	• Scripts and devised drama can both be used to explore meaning, ideas, and viewpoints.
	• Scripts use dialogue, which is what characters say, and stage directions, which are instructions for movement, tone, or setting, usually printed in italics or brackets.
	• A script's dialogue or stage directions can change how an audience understands a character, situation, or story.
	• Being in role means thinking and responding as an imagined character within the dramatic world. Stepping out of role returns a performer to being themselves, outside that world.
	• Care, trust, and respect, alongside working together as one, expressed in te ao Māori as manaakitanga and mahi ngātahi, enables stories to be made up and acted out in pairs or groups.
		• Ideas, issues, and viewpoints, including situations involving tension and decision-making, can be explored through drama (e.g. process drama, mantle of the expert, inquiry drama).
		• Devising drama collaboratively means shaping and reshaping scenes as a group until the meaning is communicated clearly.
		• The ordering of scenes, a drama's structure, and the development of tension shapes how an audience understands its meaning.
		• Drama practice can take many forms (e.g. writing in role, reports, letters, statements, reflections).
		• Drama in New Zealand has a distinctive character, reflecting relationships to people, place, tikanga, and collective responsibility.
		• Drama is created with an intention. It communicates an idea, message, or meaning about people, situations, or the world.
		• Characters in drama are shaped through key features, including:
		  ○ objective (what the character wants or is trying to achieve)
		  ○ relationships (how the character relates to others in the situation)
		  ○ status (the character's relative power, authority, or position)
		  ○ context (when and where the situation takes place)
		  ○ actions and reactions.
		• Scripts (e.g. those published in the New Zealand School Journal) are structured with dialogue, character names, and stage directions, and may be organised into scenes or sections to structure the action.
		• Drama enables individuals and communities to explore, understand, and communicate human experiences, perspectives, and narratives.
		• Care, trust, and respect, alongside working together as one, expressed in te ao Māori as manaakitanga and mahi ngātahi, enable participants to share responsibility, build on each other's ideas, and develop drama together.
		(See Years 4–5 English: Text form, structure, style, and features)
			• Create drama collaboratively by shaping ideas into connected moments or scenes.
			• Work in role to explore situations or problems.
			• Contribute to shared ideas and develop work collaboratively.
			• Apply conventions to explore a viewpoint or develop a key moment.
			• Use techniques (e.g. voice, body, movement, space) to show relationships and changes in emotion.
			• Examine a character's motivations from a script and modify scenes or dialogue to create new work.
			• Communicate ideas through in-role talk and short written forms.
				• Work in role to investigate situations, issues, and perspectives.
				• Devise drama collaboratively from ideas or questions.
				• Consider how dramatic choices may be understood by others (e.g. the audience) when scenes are shaped.
				• Use drama conventions to:
				  ○ explore contrasting perspectives (e.g. split stage)
				  ○ develop tension (e.g. slow motion)
				  ○ reveal character motivations (e.g. direct address) and relationships.
				• Construct characters by:
				  ○ identifying objectives (e.g. what my character wants)
				  ○ establishing relationships and status
				  ○ reacting to other characters.
				• Use drama techniques to perform characters and communicate relationships, status, and change.
				• Make and justify decisions in role using evidence or reasoning (e.g. my character would not stand next to her because she does not like her).
				• Write in and out of role to develop and communicate ideas.
				• Refine drama through discussion, testing, and revision.

Observing and Responding	• When responding to drama, the focus is on observing, interpreting, and making meaning from the work, not just deciding whether it was 'good' or 'bad'.
	• Discussion of a drama fosters a shared understanding of its key ideas, viewpoints, and creative decisions.
		• Values, principles, and traditions are explored in narrative plays. Māori plays (e.g. Māui and the Sun) embed tikanga and Māori values. Other traditional stories, adapted for the stage, also explore values (e.g. Aesop's fables, Chinese folk tales, Native American stories).
		• Ethical and social questions (e.g. fairness, responsibility, justice, consequence) are common topics explored by drama.
		• Reflection allows creators of drama to have deeper understanding of meaning, the creative process, and working collaboratively.
				• Use drama vocabulary (e.g. role, character, moment) to describe and discuss drama.
				• Reflect on drama by discussing what is effective, trying alternatives, and improving clarity and meaning.
					• Describe different viewpoints and how they influence actions.
					• Use drama terminology (e.g. character, status, tension, role) to explain ideas and decisions.
					• Reflect on:
					  ○ ideas explored (e.g. fairness, consequences)
					  ○ group decision-making
					  ○ how understanding has changed.
					• Respond thoughtfully to others' contributions.	

Music

<table>
<tr><th></th><th colspan="3">Knowledge
The facts, concepts, principles, and theories to teach</th><th colspan="3">Practices
The skills, strategies, and applications to teach</th></tr>
<tr><th></th><th>During Year 4</th><th>During Year 5</th><th>During Year 6</th><th>During Year 4</th><th>During Year 5</th><th>During Year 6</th></tr>
<tr><td>Music Contexts</td><td colspan="6">Students must participate in music experiences from different time periods and places. These may include choral music, cultural, and folk traditions, waiata, pese, national anthems, taonga puoro (Māori instruments), and music associated with special occasions.</td></tr>
<tr><td>Listening and Responding</td><td colspan="3">• Music from different cultures, places, and genres can be identified through distinct aural features (e.g. popular, electronic, screen, game, community, cultural, and traditional music).
• Traditional instruments and musical styles can be culturally distinctive.
• Music is selected for specific purposes based on characteristics such as mood, tone colour, tempo, dynamics, and text in songs.
• The size of an instrument and the material it is made from affect the pitch and tone.
• The way sound is produced on an instrument affect the tone colour.
• Graphic notation can represent sound.</td><td rowspan="3">Listening and responding
• Listen and describe how expressive elements (dynamics, tempo, articulation) have been used in music.
• Listen and respond to how the eight notes in an octave move up in regular steps on a pitched instrument.
• Listen and respond to the pentatonic five-note scale and echo musical phrases from commonly heard music (e.g. nursery rhymes, popular music, traditional folk melodies).
• Identify how sound is produced using a range of instruments (e.g. hitting, plucking, bowing, blowing).
• Experiment with pitch changes (e.g. using rubber bands, blowing across a bottle, changing string tension or air volume).
• Identify sound (aural) components in listening examples (e.g. types and numbers of voices (solo or group), types and numbers of instruments (solo or group)).
• Identify the instruments in performances using taonga puoro.
• Identify woodwind instruments in visual and listening examples.
• Listen to and respond to music from a range of cultural groups.
• Listen to and identify verse and chorus form in a piece of music.
Performing
• Sing songs in unison and two parts, including partner songs.
• Combine singing and movement in two-, three-, and four-metre games and dances, drawing on a range of materials and musical traditions (e.g. folk dancing, waiata-ā-ringa (Māori action songs), tītī tōrea (stick games)).
• Identify verses and chorus where appropriate when performing songs.
Improvising and composing
• Create a soundscape to perform for others (e.g. rainstorm).
• Gather and create taonga puoro (Māori instruments) and use them to improvise and compose.</td><td rowspan="3">Listening and responding
• Listen and respond to performances that highlight beat and rhythm sequences (e.g. drum, Japanese taiko drumming, poi, Samoan sāsā, pātē, Tongan lakalaka, Niuean takalo, drum solos in rock and jazz examples, tap dancing).
• Group instruments according to how sound is produced (e.g. percussive, string movement, blowing).
• Investigate how tightening a string or placement of fingers on a wind instrument changes the pitch.
• Identify instruments from the string family visually and aurally.
• Discuss occasions where various cultural groups come together to perform traditional music (e.g. Matariki, Diwali, Chinese New Year, St Patrick's Day).
• Identify traditional instruments and distinctive sound from pictures and recordings (e.g. pūrerehua (bullroarer), didgeridoo, bagpipes, yang qin (dulcimer), sitar).
Performing
• Sing songs in unison and simple two-part harmony.
• Use expressive elements (e.g. faster, slower, louder, softer) to shape how music is performed.
Improvising and composing
• Invent symbols to graphically record changes in a piece of recorded music. Explain the symbols to others.</td><td rowspan="3">Listening and responding
• Investigate and describe how the size and material of an instrument affect its tone and pitch.
• Identify brass instruments in visual and aural examples.
• Evaluate how choice of instruments changes the feeling or character of music.
• Listen and discuss how harmony is created between the parts in a piece of music.
• Distinguish music from a variety of cultures by identifying characteristic instruments and other musical features.
• Identify traditional music styles with their culture and predominant instrument (e.g. Tokelauan fatele, Fijian meke, Indian raga, Chinese folk tune, Celtic reel, African drumming).
Performing
• Sing songs in unison, three-part canon, and two-part harmony.
• Use expressive elements (faster, slower, louder, softer, very loud, very soft) to shape how music is performed.
Improvising and composing
• Create and graphically represent a soundscape to perform for others (e.g. a river's journey, a sporting event).
• Use dot or stick notation to create patterns to share with others.</td></tr>
<tr><td>Performing</td><td colspan="3">• Performance refers to the act of making music through playing, singing, or curating (e.g. DJing, Stomp, choral music).
• In formal performance situations, repertoire choices are made with care according to the occasion (e.g. when waiata are selected and sung with care to support or respond to an experience, during national anthems).
• Music is an integral part of all cultures and an important way to celebrate and share language, practices, and history. Māori music observes the practices of kawa and tikanga, while Samoan music traditions such as pese and Western traditions such as folk songs reflect and preserve the values and stories of their communities.
• Singing requires efficient breath control and good posture to manage longer phrases and support sound production.
• Learning to play an instrument requires using specific techniques for playing (e.g. tonguing or tapping on the recorder, hand positions for drumsticks and mallets, mouth shape for kōauau (flute)).
• Music can be written down so others can perform it.</td></tr>
<tr><td>Improvising and Composing</td><td colspan="3">• Musicians use the elements of music to improvise and compose music for specific purposes, contexts, and audiences.
• Musicians draw inspiration from varied sources (e.g. nature, life events and experiences, emotions, personal culture, social and political environments) when improvising and composing.</td></tr>
<tr><td>Elements of Music</td><td>Beat and rhythm
• Beats in three-metre rhythms are grouped in threes in a pattern of strong-weak-weak.
• Beats in four-metre rhythms are grouped in fours in a pattern of strong-weak-medium-weak.
Pitch
• Sound is created by vibrations; on many instruments pitch can be altered to create high and low sounds.
• An octave is the interval between a note and the next note of the same name. The seven letters A to G name the notes within it, and the eighth note repeats the first note of the scale.
• A pentatonic scale uses only five notes and no half steps. It can be heard in nursery rhymes, the folk music of many cultures, and in many genres including rock, pop, and jazz.
Expressive elements (dynamics, tempo, articulation)
• Music can range in volume from quiet to loud.</td><td>Beat and rhythm
• Rhythms can be even or uneven.
Pitch
• Pitch is altered by tightening and loosening tension on stringed instruments and changing the air flow in wind instruments.
• Using fingers to shorten the length of a string raises its pitch (e.g. on a ukulele or guitar).
• Pitch and dynamics can be recorded visually (e.g. graphic, dot, stick notation).
• Every note has an equivalent one octave higher or lower.
Expressive elements (dynamics, tempo, articulation)
• Music can range in tempo from very fast to very slow.
Texture
• Types of textures include unison and multiple parts.
Tone colour</td><td>Beat and rhythm
Pitch
• The size of an instrument and the material it is made from affects the pitch and tone.
• Pitch, melody, and dynamics can be recorded visually for others to follow.
Expressive elements (dynamics, tempo, articulation)
• Volume can change gradually or suddenly.
Texture
• Texture can change across a piece of music to create interest and excitement.
Tone colour
• Instrument choices can be used to create different atmospheres.
Form/structure
• The structure of music can include multiple sections that provide repetition and contrast.
Harmony
• Harmony can be used to form an accompaniment to a melody.</td></tr>
</table>

	Knowledge *The facts, concepts, principles, and theories to teach*			Practices *The skills, strategies, and applications to teach*		
	During Year 4	**During Year 5**	**During Year 6**	**During Year 4**	**During Year 5**	**During Year 6**
	Texture • A song sung in a round creates texture. **Tone colour** • Many cultures have traditional instruments (e.g. Indian Sitar, Peruvian pan flute, Māori taonga puoro). • Instruments are grouped into families based on how they produce sound (e.g. wind, strings, brass, percussion, keyboard). **Form/structure** • Verse and chorus form is a common structure in songs. The chorus is repeated after each verse. • Phrases are musical sentences. **Harmony** • Harmony is formed when two or more pitches are played together.	• Wind instruments are traditionally made from wood or bone and are played by blowing (e.g. recorder, flute, clarinet). • Instruments in the string family have strings (e.g. violin, cello, double bass, harp, guitar, ukulele). They are played by plucking, strumming, or using a bow. • Brass instruments are made of metal, have long coiled tubes, a flared bell, and are played by buzzing lips on a mouthpiece (e.g. trumpet, trombone, tuba). • Keyboard instruments have keys. They are played by pressing keys (e.g. piano, keyboard, organ). • Percussion instruments are played by striking, shaking, scraping, or tapping (e.g. drum, xylophone, tambourine, triangle). **Form/structure** • Music can tell a story. **Harmony** • A chord is formed when notes are played simultaneously. Chords make a richer sound.	• Chords can be played on different instruments (e.g. guitar, ukulele, marimba, keyboard).			

Visual Arts

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<tr><td>Visual Arts Contexts</td><td colspan="6">Students must participate in visual arts experiences from different time periods and places. These may include New Zealand portraits and landscapes, contemporary Māori art, Cubism, Fauvism, Impressionism, and Pop Art.</td></tr>
<tr><td>Making and Creating</td><td>• Visual arts elements of line, shape, colour, space, and scale are combined intentionally to express ideas, feelings, or stories, using principles that include:
○ repetition: the repeated use of visual elements to create rhythm, unity, or emphasis
○ contrast: the use of opposing elements (e.g. light/dark, rough/smooth) to create interest or draw attention
○ pattern: repeated shapes or motifs (e.g. tapa, Celtic knots, whakairo (carving)) carry specific meaning
○ composition: used to emphasise meaning, mood, or focus
○ symmetry and asymmetry.
• Materials and tools have unique qualities, effects, and intentions (e.g. wet or dry, soft or hard).
• Artmaking is a process that involves conceptualising, planning, making, adapting, and completing.</td><td>• Advanced visual elements and principles can be combined to communicate objects, ideas, stories, values, connections, identities, and culture, including:
○ tone (shade): the lightness or darkness of a colour, creating depth, contrast, and mood
○ form: a 3D shape with height, width, and depth; it can be real, like in sculpture, or represented in drawings with shading or perspective
○ colour theory: how colours work together (e.g. warm and cool, complementary colours) to create mood or harmony
○ balance: the arrangement of visual elements to create a sense of stability (symmetrical or asymmetrical)
○ space: use of positive space (area occupied by the subject) and negative space (empty or background area around/between subjects) to define forms and create depth.
• A range of media can be used to create artworks, including:
○ dry media drawing materials (e.g. pencil, charcoal, pastel)
○ wet media painting materials (e.g. paint, dye, earth pigments)
○ collage materials (e.g. magazines, fabric, natural materials)
○ printmaking tools and materials (e.g. foam sheets, carving tools, leaves, cardboard)
○ sculpture materials (e.g. air-dry clay, wood, harakeke, recycled objects)
○ digital tools and media (e.g. drawing apps, poster makers)
○ photographic tools (e.g. cameras, cyanotypes).
• Materials can be layered, mixed, or transformed to create different effects, intent, and purpose (e.g. layering marbled ink for texture, mixing fabric and wire, layering photographs in collage).
• Artworks are created through a process of planning, exploring, problem-solving, and adapting.
• Artworks can be created through cultural practices, including practices students bring from their own families and communities, reflecting identity, values, and belonging.</td><td>• Create artworks that use visual elements (e.g. line, shape, colour) and principles (e.g. repetition, contrast, pattern) to convey meaning, mood, or focus.
• Experiment with tools, materials, and processes to create different effects and strengthen fine motor skills (e.g. use varied techniques and media to explore texture, layering, construction).
• Follow a visual arts process that includes planning, creating, reflecting, and making intentional choices (e.g. planning ideas, experimenting with materials, reflecting on artmaking choices).</td><td colspan="2">• Combine more advanced elements and principles (e.g. colour, pattern, symbolism) to express ideas, identity, and culture.
• Use specialised materials and techniques to create different effects in expressive artworks (e.g. layering, blending, varying application techniques).
• Work across various mediums, including simple 3D and sculptural forms (e.g. using techniques that involve construction, layering, or repeated imagery, such as papier-mâché, whakairo (carving), raranga (weaving), printmaking).
• Experiment with materials (e.g. layering wet and dry media, mixing textures), using unconventional tools (e.g. sponges, sticks, marker pens) to explore new effects.
• Refine ideas and artworks by planning, experimenting with techniques, and using feedback to make creative decisions (e.g. revisiting sketches, adjusting composition, trying new materials).
• Create artworks that express identity, connection, and community (e.g. producing a drawing of a place of significance or working together on a mural about shared traditions or celebrations), using inspiration from practices shared by a knowledge holder, or the work of artists from the past (e.g. New Zealand portraits and landscapes, contemporary Māori art).</td></tr>
<tr><td>Observing and Responding</td><td colspan="3">• Artworks can be shared formally or informally and interpreted using visual arts terminology. They reflect the artist's intent and context and can evoke varied responses from different audiences.
• People and cultures use symbols, patterns, materials, and motifs to express specific meanings, and to convey narratives about people, places, and beliefs. There are particular protocols about how they should be used and cared for.</td><td>• Observe, describe, and share own and others' artworks, either finished or in progress, in settings such as schools, public spaces, and marae, using visual art terminology (e.g. bright swirls) to explore mood, personality, and context with peers, whānau, and communities.
• Incorporate symbols or patterns (e.g. mandala, kōwhaiwhai (painted scroll ornamentation), tatau, tartan) into a design (e.g. family crest, quilt or fabric pattern, pop art) that reflects personal identity.
• Follow protocols when using cultural patterns, images, and materials, seeking guidance where required.</td><td colspan="2">• Use visual arts language to describe art works, noticing the choices made in own or others' artmaking practices.
• View artists' works and identify how the context influenced their creative decisions (e.g. Cubism, Fauvism, Impressionism).
• Incorporate cultural motifs into personalised designs and communicate their meaning.</td></tr>
</table>

Phase 3 (Years 7–8) teaching sequence

Dance

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
Dance Contexts	Students must participate in dance experiences from different time periods and places. These may include styles such as Hip Hop, folk dance, poi, rock and roll, kapa haka, and contemporary dance. They observe and explore dance genres from around the world.			
Exploring and Creating	• Locomotor movements can be combined to create new forms of travel. • Positive space is the area occupied by a dancer's body (solid shapes), while negative space is the empty, surrounding area that is shaped by the dancer's body. • Dance can be performed using a variety of relationships between dancers (e.g. time, movement, space). • Common formations (e.g. circles, squares, lines, V shapes, scattered, clumps) can change throughout a dance. • Still, individual, or group shapes can be used at the beginning or end of dances to connect with, or suggest the idea, mood, or theme of the whole piece. • Dance styles have conventions that influence how ideas and stories are communicated. • Choreographers make movement choices to communicate purpose and meaning to an audience. (See Year 8 Health and Physical Education: Human Movement)		• Combine different forms of locomotor movement into new forms of travel. • Make individual, pair, and group shapes to experiment with positive and negative space. • Use shadowing (one behind the other), copying (side by side), and echoing (one after the other) to form relationships between dancers. • Compose short dance sequences that move between common formations. • Explore different group shapes for the beginning and end of a sequence based on an idea (e.g. ocean waves, storms, sports, weaving). • Select and organise movement using the dance elements to communicate a clear idea or intention. • Organise and refine movement to communicate a clear purpose for an audience. • Refine movement ideas in response to feedback to improve the clarity and effectiveness of dance ideas.	

Observing, Responding, and Performing	• Turns can be performed in a variety of ways (e.g. using steps, a jump, a roll, a pivot).
	• Movement can be initiated from a variety of different body parts.
	• Dance movements can be performed using a variety of different dynamic qualities (e.g. swing, vibrate/shake, percussion).
	• Dancers use counts to accurately time movements with music or to coordinate with other dancers.
	• Dances can use a variety of different formations for specific purposes (e.g. it is customary; it allows all dancers to be seen; it looks powerful; it involves everyone equally).
	• Dance movement can be used to communicate many different ideas, moods, and feelings. Choice of posture, tempo, weight, and size of movements contribute to the communication.
	• Dance genres use different movements and styles.
	• Kapa haka and other cultural performances and competitions are opportunities to show sophisticated choreography that integrates traditional movement with contemporary dance.
	• Dance communicates ideas in different ways depending on the style, purpose, and audience.
	• Audience, purpose, and context influence how dance is created and interpreted.
	• Dance performances can be interpreted differently by different audiences.
			• Perform a variety of turns (e.g. three-step, quarter, half turns, full turns) in a variety of ways and on high, medium, and low levels.
			• Make changes to the direction of travel for a specified number of counts (e.g. walk 2, 4, 8, 16 counts).
			• Perform movements that are initiated from specific body parts (e.g. shoulder, hip, foot, fingertips).
			• Analyse different dynamic qualities and how they change dance movements.
			• Identify a variety of formations in a range of dance styles (e.g. Hip Hop, folk dance, poi, rock and roll).
			• Perform a dance with square, circular, line, or changing formations. Explain the purpose of the formation choice.
			• Evaluate how changing space, time, body, and energy can communicate different ideas.
			• Identify specific dance elements and the meaning these choices communicate to an audience.
			• Use appropriate dance vocabulary to discuss, reflect on, and respond to dance.
			• Perform short dance sequences:
			  ○ repeat the performance, changing posture, tempo, weight, and size to communicate different feelings (e.g. happiness, sadness, friendliness, fear, excitement)
			  ○ discuss the changes in the body and actions (e.g. lightness and heaviness, faster or slower movements, bigger or smaller movements) used to communicate different feelings.	

Drama

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
Drama Contexts	Students must participate in drama experiences from different time periods and places. These may include improvisation, script-based drama, melodrama, mime, and theatre from New Zealand, the Pacific, and around the world.			
Making and Creating	• Techniques (e.g. voice, body, movement, space), conventions (e.g. narration, flashback, split stage, tableau), and technologies (e.g. costume, props, lighting) are the three components used to construct drama. They are selected to shape meaning and influence how ideas, situations, and relationships are understood. • Drama components are selected and combined to shape meaning and influence how ideas, situations, and relationships are understood. • Improvisation (making things up on the spot without prior planning) is a tool actors use to generate ideas, explore characters and situations, test possibilities, and respond quickly during performance. Accepting others' ideas and building on their offers is essential to sustaining improvisation. • As ideas are refined and expanded, improvisation can develop into devised drama, generating original work through collaboration, experimentation, discussion, and shared decision-making. • Script conventions (e.g. character lists, dialogue, stage directions, scene, and act divisions) are used to support actors to: ○ explore character, situation, meaning, and different interpretations ○ structure the action and guide performance. • Playwrights make decisions regarding the objective, relationships, status, and context of the characters in a drama. • Sequencing, tension, and pacing are tools used to shape work with intention to communicate ideas to an audience. • Technologies (e.g. props, costume, sound, lighting) support character, place, and mood. • Drama enriches societies around the world by providing opportunities to examine relationships, culture, identity, and social issues through performance and storytelling. • Care, trust, and respect, alongside working together with a shared purpose, expressed in te ao Māori as manaakitanga and mahi ngātahi, enable participants to negotiate ideas, make collective decisions, and sustain collaborative creative processes.		• Improvise to generate, explore, and test ideas, characters, and situations. • Select and apply drama techniques, conventions, and technologies deliberately to shape meaning. • Construct characters with clear objectives, relationships, and status. • Use drama techniques to: ○ show character relationships (e.g. cooperation, authority, conflict) ○ communicate objectives ○ represent changes in status, mood, or situation. • Devise original drama by: ○ shaping improvisations into structured scenes or sequences ○ organising ideas to communicate clearly ○ refining through discussion, repetition, adjustment, and feedback. • Interpret scripted material and basic script formatting (e.g. dialogue and stage directions in italics). • Use simple drama technologies to support meaning (e.g. props or costumes to suggest character, music to create mood). • Shape drama considering audience interpretation. • Develop and refine work by collaborating as an ensemble.	
Observing and Responding	• Techniques, conventions, and technologies can be combined to communicate meaning in drama. • Dramatic choices shape how an audience understands ideas, characters, relationships, and situations (e.g. use of melodrama to explore relationships, mime to convey emotions). • Context, perspective, and audience all shape how the same piece of drama can be interpreted differently by different people. • Observing and responding to drama builds understanding of its intention (what is being communicated), process (how it was created), and meaning (what it represents). • Drama can reflect and explore personal experiences, community concerns, and societal contexts. • The time and place in which a playwright lives shapes the work they create (e.g. Shakespeare, Bruce Mason, Samuel Beckett). (See Years 7 and 8 English: Critical Analysis)		• Analyse how the combination of specific techniques and conventions are used in conveying meaning to an audience. • Analyse how technologies (e.g. props, costume) contribute to character, setting, or atmosphere. • Evaluate how ideas are developed, how collaboration influences outcomes, and how meaning is communicated. • Respond thoughtfully and constructively to others' work.	

Music

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<tr><td>Music Contexts</td><td colspan="4">Students must participate in music experiences from different time periods and places. These may include pop, blues, jazz, classical, musical theatre, and Māori and Pacific musical traditions. They view performances from festivals such as Polyfest, the National Jazz Festival, and Te Matatini. They listen to and appreciate music styles from different times and around the world.</td></tr>
<tr><td>Listening and Responding</td><td colspan="2">• Music can express both personal and cultural perspectives (e.g. connection to whakapapa, place, language, migration, ceremony, celebration, spirituality, protest, identity, community).
• Music technologies are embedded in contemporary composition and performance.
• Contemporary instruments, technologies, and production techniques can be stylistically distinctive.
• Music is shaped by cultural and historical influences and can reflect social change.</td><td rowspan="2">Listening and responding
• Distinguish between a steady beat and moving rhythm patterns in a piece of music.
• Identify unique sounds of different instruments (e.g. wood, gourd, shell, guitar) including, taonga puoro (Māori instruments).
• Recognise question-and-answer form in listening examples.
• Identify motifs in listening examples and respond by playing or singing them.
• Analyse how dynamics and tempo are used to create specific moods or emotions in a selected piece of music.
• Compare music from different time periods, cultures, and places.
Performing
• Adapt vocal performance (e.g. tempo, dynamics) to create contrast.
• Play rhythmic patterns using rhythmic elements while keeping a steady underlying beat.
• Read and perform simple melodies using stave notation.
Improvising and composing
• Compose a two- or four-bar musical phrase that ends on the tonic.
• Create and repeat a motif to anchor a composition.
• Improvise short melodic answers to a given two-bar question, finishing on the tonic.
• Create an improvised rhythmic or melodic ostinato.
• Create simple rhythmic patterns using quarter notes and rests.</td><td rowspan="2">Listening and responding
• Identify and differentiate between two, three, or four beats per bar (duple, triple, quadruple metres) in various musical excerpts.
• Distinguish between major and minor tonality by ear, describing the character of each.
• Analyse the structure of popular songs, identifying the functional roles of the intro, verse, chorus, and outro.
• Distinguish between acoustic and electronic sound production and identify how materials (e.g. metal, wood, skin) affect tone colour.
• Identify similarities, differences, and influences on music from different time periods, cultures, and places.
Performing
• Sing songs in both major and minor keys.
• Demonstrate vocal control by performing gradual changes in volume (crescendo and decrescendo).
• Build and play basic triads by stacking consecutive thirds.
Improvising and composing
• Compose melodies within specific time signatures (2/4, 3/4, or 4/4) and ensure rhythmic groupings are correct.
• Create variations on a musical idea, changing it slightly (e.g. by changing pitch or rhythm) while keeping the original motif recognisable.</td></tr>
<tr><td>Performing</td><td colspan="2">• Effective performance is a dynamic interaction between performer, audience, and the performance context (e.g. performances from Polyfest, the National Jazz Festival, and Te Matatini).
• Expression and phrasing enhance performance.</td></tr>
<tr><td>Improvising and Composing</td><td colspan="2">• Composers are often associated with specific musical styles or traditions (e.g. classical, pop, musical theatre).
• In some musical traditions, the performer is also the composer (e.g. jazz, blues, taonga puoro (Māori instruments), folk music).
• Composers use stylistic features to create different effects.
• Instrumentation and form reflect a composer’s context and intent.
• Western stave notation is a system of written symbols that communicates pitch, rhythm, and other musical information to performers.</td></tr>
<tr><td>Elements of Music</td><td>Beat and rhythm
• A whole note lasts for four beats in 4/4 time.
• A half note lasts for two beats in 4/4 time.
• A quarter note lasts for one beat in 4/4 time.
• An eighth note lasts for half a beat in 4/4 time.
• Two eighth notes last for the same duration as one quarter note.
• A whole rest often represents an entire bar of silence.
• Time signatures indicate how beats are organised into bars. In commonly used simple time signatures such as 4/4, the upper number indicates the number of beats in a bar.
• The bottom number of a time signature shows which note value represents one beat.
• Common time is written as a C symbol and is equivalent to 4/4.
• Cultural music, including Māori and Pacific, often use layered rhythmic patterns, body percussion, call-and-response, repeated rhythmic cells, and close connections between music and movement.
Pitch
• The five-line staff/stave and clefs work together to fix the exact position of written notes.
• The treble clef is used for higher-pitched notes.
• The bass clef is used for lower-pitched notes.
• A sharp raises a note by one semitone.
• A flat lowers a note by one semitone.
• A natural cancels a previous sharp or flat.
• A semitone is the smallest interval used in Western music.
• A tone is equal to two semitones.
• The C major scale contains no sharps or flats.</td><td>Beat and rhythm
• Notes within a bar must add up to the value required by the time signature.
• Rhythms can be grouped in different ways depending on the metre.
Pitch
• Degrees of the scale number the notes of the scale from 1 to 7, with the 1st degree being the tonic. The note an octave above the tonic is numbered 8 when the octave is being counted.
• A unison contains no difference in pitch between two notes.
• Intervals are the distances between any two notes, defined by number and quality.
• Microtones are intervals smaller than a semitone. Pitch inflection, sliding, vocal nuance, and flexible tuning can be heard in aspects of traditional music (e.g. Māori waiata, taonga puoro (Māori instruments), Middle Eastern music, Indian music).
Expressive elements (dynamics, tempo, articulation)
• Performance symbols on a score provide visual indicators for expressive choices (e.g. symbols for crescendo and decrescendo).
• Tempo stability demands maintaining a consistent underlying beat or executing sudden, intentional interruptions (e.g. sudden stop or held pause).
• Crescendo means becoming gradually louder.
• Decrescendo means becoming gradually softer.
Tone colour
• Different playing techniques alter the tone colour.
• Acoustic sounds are produced by the vibration of a physical body, and electronic sounds are synthesised or electronically altered.</td></tr>
</table>

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**

	Expressive elements (dynamics, tempo, articulation)
	• Dynamics help to distinguish sections and create contrast within the overall structure of the piece.
	• *Piano* (*p*) means soft.
	• *Forte* (*f*) means loud.
	• *Mezzo piano* (*mp*) means moderately soft.
	• *Mezzo forte* (*mf*) means moderately loud.
	• Tempo establishes the expressive framework of a piece by regulating the speed of the steady beat.
	• *Andante* indicates a walking pace tempo.
	• *Allegro* indicates a fast tempo.
	• *Moderato* indicates a moderate tempo.
	• Changes in dynamics and tempo work together to alter the tension, mood, and emotional character of the music.
	Tone colour
	• Instruments can be classified in different ways around the world. For example, the Chinese Bayin system groups instruments according to the material used to make them (e.g. silk, stone, bamboo, wood, metal, clay, gourd, hide).
	• Māori instruments (taonga puoro) are grouped into melodic and rhythmic instruments.
	• Melodic instruments are:
	  ○ flutes/wind instruments (e.g. Pūtōrino, Kōauau)
	  ○ gourds (e.g. Hue Puruhau, Poi Awhiowhio)
	  ○ shells/trumpets (e.g. Pūtātara, Pūtangitangi, Pūkāea).
	• Rhythmic instruments are:
	  ○ rhythm/percussion (e.g. Pūrerehua, Porotiti, Tumutumu).
	Texture
	• Texture describes the layers of sound in a piece of music and how they interact with one another.
	Form/structure
	• Musical phrases are structured in regular two-bar or four-bar lengths to create balanced musical sentences. A motif is a short, distinct melodic or rhythmic musical idea that is repeated throughout a piece of music.
	• In question-and-answer form, a musical phrase (question) is immediately followed by a resolving phrase (answer).
	• An *ostinato* is a short rhythmic or melodic pattern that repeats continuously throughout a section of music to create a supportive background layer.
	Harmony
	• A chord is two or more pitches sounded together. A triad is a chord of three notes built by stacking thirds.
	• The first note of a scale is called the tonic.
	• The tonic chord is built on the first note of the scale.
		• The materials and construction of instruments influence their tone colour.
		• Ensembles are different instrument combinations that can change the overall colour of a piece (e.g. a jazz band vs a string quartet).
		Texture
		• Different parts (lines of music) work together to create thick or thin sound layers.
		• Group singing in many traditions may include unison, call-and-response, drone-like support, layered vocal parts, clapping, stamping, and percussion.
		Form/structure
		• Repetition versus contrast is the difference between a section that stays the same and one that changes to something completely new.
		• Intro, verse, chorus, and outro are common structures in contemporary song composition.
		Harmony
		• Three-note chords are built by stacking consecutive thirds, (e.g. the C major chord contains the notes C, E, G).		

Visual Arts

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 7	**During Year 8**	**During Year 7**	**During Year 8**
Visual Arts Contexts	Students must participate in visual arts experiences from different time periods and places. These may include art from New Zealand, Pacific, Aboriginal Australian, Mexican, Dutch, and Flemish contexts. They observe, appreciate, and are inspired by art from different times and global artistic traditions.			

Making and Creating	• Visual arts elements, principles, and conventions are used in artworks to communicate ideas and express personal stories, values, and worldviews. These may include symbolic forms and patterns that carry significance, responsibilities, and protocols.
	• Visual art conventions are characteristics and constraints specific to different fields of art (e.g. design, painting, sculpture, photography, digital image-making and editing, printmaking, toi Māori practices such as raranga (weaving) and whakairo (carving)).
	• Artists use conventions to communicate ideas and draw on cultural traditions for inspiration.
	• Composition principles are applied to arrange visual elements in ways that communicate ideas and guide the viewer's response:
	  ○ visual hierarchy: the organisation of elements to show importance or guide viewer attention
	  ○ emphasis: the creation of a focal point in the artwork to highlight the most important area or idea.
	• Artists use observational drawing to accurately represent objects and forms.
	• Artmaking is a developmental and reflective process that involves generating, exploring, developing, and resolving ideas. Artists select conventions and make purposeful decisions to develop work and shape meaning.
	• Artworks are shaped by cultural and community knowledge, including Indigenous knowledge passed intergenerationally. They embody values, belonging, and connection, and carry responsibilities and meanings.
	• Compositions are created for specific purposes. (e.g. in toi Māori whakapapa is communicated through whakairo (carvings) on the wharenui, Mexican murals represent historic events, Dutch and Flemish portraits honour notable people).
	• Artists purposefully select materials, tools, and techniques (e.g. blending, carving, digital methods) to shape meaning and expression and to create effects.
	• Artmaking materials, tools, and techniques (e.g. chisels, craft knives, scribes) require safe practice.
			• Combine visual arts elements, principles, and conventions to express identities, stories, and worldviews by purposefully selecting processes, materials, and techniques (e.g. blending, carving, digital methods) to communicate meaning.
			• Extend composition by applying principles such as visual hierarchy, emphasis, and balance to organise space and guide viewer attention (e.g. arranging found images around a focal point, varying scale and form, as in a mural).
			• Produce observational drawings.
			• Create artworks that express personal stories, identities, or another relevant idea using materials, techniques, and processes from varied sources (e.g. relief print using appropriate tools) informed by cultural practices.
			• Select and manipulate tools, surfaces, and media to shape visual impact, noticing how combinations affect meaning.
			• Communicate ideas or express feelings across 2D and 3D formats.
			• Plan ideas before and while artmaking with the use of tools (e.g. sketches, notes, mock-ups).
			• Plan and construct small sculptural works exploring form, balance, and surface treatment.
			• Revisit and develop artworks in response to feedback (e.g. in pairs, in groups, informal critiques), using visual planning tools to document and evaluate artistic decisions (e.g. visual diaries, thumbnail sketches, storyboards).
			• Use materials, tools, and techniques safely (e.g. cutting away from the body or gently repeating a line rather than using force/pressure).
				• Use visual elements, principles, and conventions with clear intention to express personal and cultural meaning (e.g. self-portraits, textile design, digital image-making, editing).
				• Apply placement, scale, contrast, balance, and emphasis to organise visual elements and communicate ideas effectively (e.g. figurative painting, mixed media, digital illustration).
				• Create artwork using symbolic forms and culturally significant materials to express an idea, drawing on toi Māori and other cultural art conventions.
				• Explore and refine artistic ideas using tools (e.g. visual diaries, maquettes, digital concept boards) informed by selected conventions.
				Note: Opportunities to engage with these practices should be supported with guidance in appropriate cultural practices and approaches to ensure informed and meaningful engagement.

Observing and Responding	• Artworks are created, shared, and experienced in different ways and settings (e.g. galleries, community spaces). • Artworks can be interpreted using art terminology, including language, symbols, and text, to describe meaning, intent, and context. • Symbols, patterns, and practices in art express values and worldviews. Observation and responding to artworks deepen understanding of their significance. • Exploration of art history helps us recognise artists, movements, and influences. Artworks from different times and places show the ideas, materials, and styles of their era.	• Art expresses and explores perspectives shaped by identity, time, place, and community. It helps us question, preserve, and communicate ideas and can respond to social, community, or environmental issues. • Within some traditions (e.g. New Zealand, Pacific, Aboriginal Australian), protocols govern the use of forms, motifs, and materials, and are grounded in intergenerational knowledge and beliefs about the whakapapa of the work and its materials.	• Describe and interpret ideas and intentions in artworks using visual arts terminology (e.g. how composition or symbolism reflects meaning). • Connect artworks to an artist's ideas and context (e.g. identity, time, place, cultural themes). • Use visual conventions with consideration of their cultural and symbolic significance (e.g. how artworks reflect beliefs or traditions). • Identify features of artworks from different times and places and make connections to artists, styles, and historical or cultural influences.	• Use reflective language to explain artistic intentions, including how and why choices are made in own and others' artworks, applying visual conventions with awareness of cultural, historical, or social perspectives. • Consider how forms, motifs, and materials carry meaning and responsibility, especially in relation to taonga, sacred imagery, and customary practices (e.g. the practices that might apply when making or viewing a particular kind of image).

Phase 4 (Years 9–10) teaching sequence

Dance

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Dance Contexts	Students must participate in dance experiences from different time periods and places. These may include Hip Hop, contemporary dance, haka, Bollywood dance, country dance (e.g. Strip the Willow), Samoan Sāsā, poi, and courtly dance (e.g. Pavane). They experience choreography by New Zealand dance companies and global creators. Students consider the influence of historical and cultural contexts on dance.			
Exploring and Creating	• Time is used in a range of ways to add interest in a dance (e.g. slow motion to add contrast). • Symmetrical and asymmetrical shapes and formations are used in dance compositions. • A transition is a connection between movements or phrases in a dance that helps them flow together into a sequence. • Rhythm is a repeated pattern of movement and stillness that relates to a beat. • Patterns in space can be created using prepositions (e.g. over, under, through, around). • The size of movement is an important aspect of its accuracy. • Dance is a collaborative art form that uses the elements of dance to explore and communicate ideas, moods, and feelings. • Dance is influenced by cultural, historical, and contemporary contexts. • Dance styles have characteristics and conventions that influence how movement is created and performed. • Choreographers make intentional movement choices to communicate ideas for different purposes and audiences. • Feedback on choreography can help ensure that communication is clear. (See Year 10 Health and Physical Education: The moving body)	• Dance can be performed in three planes: vertical, sagittal, and horizontal. • A canon is a movement or phrase of movement that is repeated at different times by two or more dancers. • In a simple canon, a dancer performs a movement or series of movements and then remains still while another dancer repeats the same movements. For an overlapping canon a second dancer can begin several counts behind the first dancer. • Changes of tempo can be used to create variation in a dance. • In exact unison movement, dancers perform the same movements at the same time. Unison movement can suggest strength, unity, and harmony. • Unison movement contrasted with non-unison movement creates visual interest. • Body shapes and formations can be symmetrical or asymmetrical. Symmetry creates balance and harmony. Asymmetry creates an unbalanced and contrasting look. • Straight air pathways can suggest ideas of strength, seriousness, dignity, and purposefulness. Curved air pathways can suggest playfulness, beauty, gentleness, and uncertainty. • Body bases are how the weight of bodies is supported (e.g. standing, sitting, lying, kneeling). Some dance forms use combinations of body parts as body bases (e.g. one knee, one hand, one foot). • Inventiveness is an important aspect of many dance styles (e.g. Hip Hop, contemporary, haka, rock and roll). • Choreographers organise and refine movement to communicate purpose, meaning, and intention. • Dance is shaped by cultural, historical, and contemporary contexts, which influence how it is created and understood (e.g. Capoeira, Lindy Hop, Modern dance).	• Work collaboratively using shapes, locomotor movements, non-locomotor movements, levels, and pathways to make sequences using a variety of ideas (e.g. movements from sports, everyday gestures, haiku poems, tukutuku patterns). • Make choreographic decisions such as repetition, contrast, and unison when creating dance. • Experiment with time by performing sections of a dance sequence at different speeds. • Use symmetry and asymmetry to create individual, paired, and group shapes. Link these in a composition using interesting transitions. • Use beat and rhythm to make sequences of body percussion movement. Combine with others to extend the sequence. • Compose dances that use a variety of prepositions, group shapes, formations, and relationships based on a pattern (e.g. kōwhaiwhai (painted scroll ornamentation), tapa cloth, weaving, shell, geometric patterns). • Experiment with adding interesting transitions to a dance sequence (e.g. change of direction, jump or a turn, moment of stillness, change of levels, swing) to make the dance flow. • Present dance sequences to others. • Use the language of the elements of dance to give feedback on others' compositions. • Refine dance work through rehearsal, feedback, and reflection.	• Apply variations of dance elements to change movements and create a new sequence of movement. • Experiment with ways to rise and fall (e.g. collapse, melt, suspend, rise, sink, drop, stand up, push up, scramble, fall). • Use different body parts as bases (e.g. one hand and two feet; two hands and one knee; one back, one foot, and one elbow) when creating shapes with a partner. • Experiment with tempo, long and short movements, and sudden and sustained movement. • Compose dance sequences with purposeful repetition, evaluating how it emphasises meaning. • Create sequences of movements that can be performed in unison to communicate an idea (e.g. power or strength), considering other dance elements that could strengthen the idea (e.g. straight or angular shapes). • Use symmetry and asymmetry to create individual, paired, and group shapes. Evaluate the effects of symmetrical and asymmetrical shapes and formations in dance. • Compose group dance sequences using air pathways to convey meaning. • Create, organise, and refine choreography to communicate a clear purpose and intention. • Use rehearsal, feedback, and reflection to improve choreography and performance quality.

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**

Observing, Responding, and Performing	• Different dance styles have different purposes (e.g. artistic expression, storytelling, social connection, entertainment).
	• The elements of dance and structural elements such as beginnings and endings are used to contribute to the communication of ideas.
	• New Zealand choreographers have produced many significant dances.
	• Choreographers can fuse different dance styles together to create a new style.
	• Dance communicates meaning through movement, performance, style, and context.
	• Audience, purpose, and context influence how dance is created and interpreted.
		• Alignment and posture can be important for many dance styles (e.g. for safety, clarity of communication, respect for the dance style).
		• Dance with other dancers uses ensemble skills (e.g. timing with others, entrances and exits, spacing, consistent focus, communication).
		• Dance has been used to build community and celebration by diverse cultures throughout history.
		• Kapa haka can be used as a platform for iwi-specific priorities.
		• Folk and courtly dances differ in their origin and social purpose:
		  ○ Folk dances are informal, community-based expressions of daily life that are learned informally through participation. They are performed for enjoyment.
		  ○ Courtly dances are very formal and are designed for those who attend royal courts. They were created to display wealth, power, and status.
		• Artistic dance is created to perform for an audience. The titles of artistic dance convey ideas about the dance.
		• Artistic dance performed in a theatre uses theatre technologies to enhance visual interest and add to the communication of meaning.
		• Dance communicates meaning through choreographic choices, performance quality, and context.
		• Audience, purpose, and context influence how dance is interpreted and valued.
			• Perform a cultural dance (e.g. Bollywood dance, Māori poi dance, Scottish country dance) and discuss the purpose of the dance style.
			• Rehearse movements at the appropriate size and with the body used to its fullest extent.
			• Give feedback on a dance choreographed by others on the use of beginning and ending, shapes, repetition, variations, and changes in formations to communicate an idea.
			• Discuss the ways New Zealand choreographers communicate ideas.
			• Combine movements from different dance styles (e.g. Hip Hop and contemporary) into short movement sequences.
			• Identify specific choreographic choices used to communicate ideas and meaning.
			• Use dance terminology when discussing and reflecting on dance works.
			• Evaluate how feedback can strengthen choreography and performance.
				• Improve posture and body positioning (e.g. knees over toes, parallel feet, hip bones facing front, shoulders back and down).
				• Maintain focus throughout a performance to guide audience attention.
				• Dance with others to develop correct timing, spacing, group focus, and support for the communication of ideas in the dance.
				• Research dances performed in your community to celebrate and build a sense of belonging (e.g. Samoan Sāsā, Indian Bollywood). Learn moves from one of the dances.
				• Learn a folk dance (e.g. Strip the Willow, Scotland) and a courtly dance (e.g. Pavane, originally from France and England that was popular in Elizabethan times). Compare the two dances.
				• Invent your own version of a folk or courtly dance and as a group perform it for the class.
				• Analyse artistic dances:
				  ○ discuss the ways that the title is represented in the dance
				  ○ observe how sound, lighting, and costumes communicate ideas, moods, and feelings
				  ○ evaluate how choreography and performance communicate ideas to an audience.
				• Use appropriate dance terminology when discussing, reflecting on, and evaluating dance works.
				• Create, rehearse, and perform a dance for a specific audience.

Drama

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Drama Contexts	Students must participate in drama experiences from different time periods and places. These may include melodrama, physical theatre, mime, Greek theatre, children's theatre, clowning, puppetry, and New Zealand theatre. Students explore historical, contemporary, and cultural theatre traditions.			

Making and Creating	• As a collaborative art form, drama explores and communicates ideas, situations, and viewpoints.
	• Different forms of drama have emerged from different places and periods of time.
	• Drama is constructed through the integration of drama components, which can be selected and combined to shape meaning for an audience:
	  ○ techniques (voice, body, movement, use of space)
	  ○ elements (situation, action, time, place, symbol, mood, tension, role, contrast)
	  ○ conventions (tableau, split stage, narration, direct address, flashback, flashforward, chorus of movement/voice, canon)
	  ○ technologies (lighting, sound, costume, props).
	• The distinctive features of theatre forms (e.g. melodrama, physical theatre, children's theatre) shape how drama is structured and communicated:
	  ○ melodrama through exaggerated character and moral contrast
	  ○ physical theatre through movement-focused storytelling.
	• Generating ideas, exploring characters and situations, and testing possibilities within a dramatic context are all functions of improvisation.
	• Writing, including drafting and structuring scripts, is one way drama is developed and shaped.
	• Features support character construction and are expressed through characters' actions and reactions:
	  ○ objective (what they want)
	  ○ relationships
	  ○ status (relative power or authority)
	  ○ context (time, place, situation).
	• Drama structure (e.g. the sequence of scenes, development of tension, relationships between moments) shapes meaning and influences how ideas are understood.
	• Drama technologies (e.g. props, costume, sound, lighting) support character, situation, mood, time, and place.
	• Actors annotate scripts to record performance ideas (e.g. character intention, emotion, movement, vocal choices, cues, entrances, exits) to support rehearsal and performance.
	• Care, trust, and respect, alongside working together with a shared intention, expressed in te ao Māori as manaakitanga and mahi ngātahi, enable participants to manage collaborative processes, refine ideas collectively, and respond constructively to feedback.
		• Drama is a collaborative art form used to communicate ideas, messages, and viewpoints.
		• Shaping improvised material into devised drama moves a piece from exploration to a structured work.
		• Theatre forms influence a work's style, structure, and how an audience interprets it.
		• Adaptation and crafting of a script, changing dialogue, structure, or action shapes how an audience understands drama.
		• Subtext is what a character is really thinking or feeling beneath what they say and is communicated through techniques and shaped by a character's objective.
		• Performance choices reveal subtext. A different selection can change how a moment is understood by an audience.
		• Structure (e.g. pacing, contrast, transitions) shapes meaning and audience response.
		• Drama technologies (e.g. props, costume, sound, lighting) can be selected and used to support character, situation, mood, time, and place.
		• Drama scripts may incorporate specific languages. In New Zealand, te reo Māori and Pacific languages are often used.
		• Actors annotate scripts to record performance decisions (e.g. character intention, use of voice and movement, cues, interactions), to shape meaning, and support effective rehearsal and performance.
		• Drama explores and communicates perspectives shaped by time, place, identity, and community. It enables people to examine, question, and share human experiences and can respond to social, cultural, and environmental issues through performance and storytelling (e.g. retelling of Elizabethan and Greek plays).
		• Care, trust, and respect, alongside working together with a shared creative intention, expressed in te ao Māori as manaakitanga and mahi ngātahi, are essential to successful drama-making, enabling participants to co-create, solve artistic challenges, and realise shared creative purpose.
			• Rehearse and perform drama for an audience.
			• Devise and refine drama collaboratively through discussion, repetition, and experimentation.
			• Use improvisation to generate and explore ideas, characters, and situations.
			• Apply drama techniques, elements, conventions, and technologies to shape meaning.
			• Construct and represent characters with clear objectives and relationships.
			• Explore and apply features of theatre forms (e.g. puppetry, mime, clowning) to develop character and style.
			• Interpret and adapt scripted material to explore meaning.
			• Draft simple scripts or scenes using dialogue and stage directions to develop and organise ideas.
			• Consider how drama may be understood by others when shaping work.
			• Annotate scripts with simple performance cues (e.g. voice, movement, emotion, cues) to help develop character and communicate meaning.
				• Rehearse and perform drama for an audience, using dramatic choices to communicate intention.
				• Devise and refine drama with clear intention and purpose.
				• Use improvisation to extend, test, and refine ideas.
				• Select and integrate drama components to shape meaning and audience response. Make and justify creative decisions using appropriate terminology.
				• Construct and sustain characters using drama techniques to communicate clear subtext.
				• Apply appropriate theatre form features to communicate ideas effectively.
				• Interpret scripted material by analysing character, situation, and context.
				• Plan, develop, and refine written scripts, scenes, and dramatic structure.
				• Collaborate effectively to produce coherent and purposeful work.
				• Annotate scripts with purposeful performance choices (e.g. vocal tone, physicality, use of space, subtext, key cues) and use these annotations to develop character and communicate meaning clearly to an audience.

Observing and Responding	• The drama components (e.g. techniques, elements, conventions, technologies) combine to communicate meaning (e.g. technologies can support character, setting, atmosphere). • Audience perspective and context shape how meaning can be interpreted. (See Year 9 and 10 English: Textual and Critical Analysis)	• The selection and combination of drama components can change how meaning is communicated to an audience. • Drama creators make decisions to influence how an audience will interpret the meaning of a piece of drama.	• Describe how drama components are used to create meaning using evidence from works and appropriate drama terminology. • Explain how structure influences audience understanding. • Analyse how ideas are developed and communicated. • Respond thoughtfully and constructively to others' work.	• Explain how drama components create meaning, discuss the intended meaning of drama works, and evaluate how effectively that meaning is communicated to an audience. • Explain how structure and theatre form influence meaning and audience response.

	Knowledge *The facts, concepts, principles, and theories to teach*		**Practices** *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
		• How a theatre form is applied shapes both how meaning is communicated and how an audience interprets the resulting work.	• Explain how ideas are communicated and interpreted in viewed performances.	• Evaluate how effectively ideas and intentions are communicated in others' work.

Music

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<tr><th></th><th colspan="2">Knowledge
The facts, concepts, principles, and theories to teach</th><th colspan="2">Practices
The skills, strategies, and applications to teach</th></tr>
<tr><th></th><th>During Year 9</th><th>During Year 10</th><th>During Year 9</th><th>During Year 10</th></tr>
<tr><td>Music Contexts</td><td colspan="4">Students must participate in music experiences from different time periods and places. These may include singer-songwriter traditions, Hip Hop, Pacific fusion genres, orchestras, bands, musical theatre, gospel, Medieval, Renaissance, Baroque, Romantic, Modern, electronic music, and film and game music. They may experience performance competitions such as Polyfest, Te Matatini, and The Big Sing. Students consider the influence of historical, cultural, and geographical contexts on music.</td></tr>
<tr><td>Listening and Responding</td><td colspan="2">• Music from different historical eras, styles, and genres has unique features and stylistic conventions (e.g. Medieval: chant, Renaissance: harmony, Baroque: ornamentation, Classical: balance, Romantic: expression, Modern: innovation, singer-songwriter: storytelling, musical theatre: narrative, Pacific music: rhythm, fusion genres: blending).
• Music shows how traditions and innovations interact across cultures and time (e.g. taonga puoro (Māori instruments) in film, Polynesian, Hip Hop, digital, traditional sound sources).
• Musical innovation includes changes over time related to form, expression, instruments, and technologies (e.g. contemporary styles such as electronic music, film and game music).
• Musical traditions and purposes have a reciprocal relationship, they each shape, and are shaped by the other.</td><td rowspan="3">Listening and responding
• Identify and name notes on a stave using both treble and bass clef.
• Distinguish between C, F, and G major chords.
• Describe how taonga puoro (Māori instruments) are used to mimic the human voice to tell pūrākau (stories).
• Listen to a melody and determine when to change between Chord I and Chord V in an accompaniment.
• Identify specific features in a range of different styles of music.
Performing
• Sing or play a major scale and a one-octave arpeggio.
• Apply precise articulations to singing or playing, including staccato and legato phrasing.
• Respond to dynamics markings from pianissimo (pp) to fortissimo (ff) within a piece of music.
• Perform pieces with accurate note values, including dotted minims and quavers beamed in twos, fours, or sixes.
• Read and play accidentals (sharps, flats, naturals) accurately on a chosen instrument.
• Demonstrate time signatures (2/4, 3/4, 4/4) by correctly emphasising the downbeat while playing.
• Perform simple intervals (unison, 2nd, 3rd, 4th, 5th, and octave) above a given tonic of C, F, or G.
• Change between tonic and dominant chords as necessary according to the requirements of the melody.
• Maintain pitch stability when the tempo changes suddenly or during a pause (fermata).
• Perform pieces from specific key signatures.
• Use I, IV, and V chords to accompany simple melodies.
• Perform simple harmonic progressions using I, IV, and V chords.
Improvising and composing
• Improvise short melodic answers to a given two-bar question, ensuring landing on the tonic to create a sense of resolution.
• Use the notes of the C, F, and G major scales to improvise a melody over a steady accompaniment.
• Explore tonic triads by improvising broken chord patterns (arpeggios) over a simple I–IV–V progression.
• Use repeat marks to structure a composition efficiently.
• Write and label tonic triads in root position using both chord symbols (e.g. C) and Roman numerals (e.g. I) in compositions.
• Create an ostinato (repeating pattern) to provide a rhythmic or melodic foundation for a piece.</td><td rowspan="3">Listening and responding
• Distinguish between natural and harmonic minor scales by ear.
• Describe the timbre of a variety of ensembles (e.g. an orchestra, a string quartet, a choir, a rock band, drumming group).
• Explain how sound manipulation (reverb, EQ, distortion) alters the mood of a recording compared to its natural sound.
• Identify the specific roles and sounds of the rhythm section (e.g. drum kit, bass, guitar) in modern ensemble music.
• Identify and distinguish between a monophonic texture and a homophonic texture by ear.
• Classify own voice and others into basic high or low categories.
• Recognise and compare how the historical, cultural, social, and geographical contexts shape the features and stylistic conventions of music.
Performing
• Sing and play the natural and harmonic minor scales.
• Sing and play within own specific vocal range (e.g. soprano, alto, tenor, bass).
• Sing and play with expression as appropriate.
Improvising and composing
• Compose a melody in C, F, or G major, applying knowledge of the Circle of Fifths and key signatures.
• Use the natural minor scale to improvise over a minor-key vamp or backing track.
• Create an accompaniment using broken chord patterns (one octave) in A, D, or E minor.
• Create an improvised ostinato (rhythmic or melodic) that complements a peer’s performance.</td></tr>
<tr><td>Performing</td><td colspan="2">• Control of balance, blend, tuning, and expressive devices such as dynamics and articulation are essential for confident performances.
• Performers (e.g. as seen in Polyfest, Te Matatini, and The Big Sing) use a variety of techniques in ensembles to support balance, blend and cohesion, including non-verbal communication (e.g. shared breath, eye contact), placement of performers, and levels of amplification.
• Interpretation involves stylistic awareness and personal expression.
• Performance practices and protocols differ across genres and cultures (e.g. rock performance, gospel, orchestra, tikanga and kawa in Māori contexts).</td></tr>
<tr><td>Improvising and Composing</td><td colspan="2">• Composers and performers contribute to musical traditions through stylistic and technical innovations.
• Composers can innovate within musical traditions or break away from them.
• Influential composers and artists throughout history and around the world have made lasting contributions to music (e.g. Bach, Dolly Parton, The Beatles).
• Music notation and literacy include multiple systems and practices used to create, communicate, learn, and share music across styles, cultures, and contexts.
• Musicians select and apply forms of music notation and literacy appropriate to the style, context, and purpose of the music, using systems such as oral/aural transmission, notation, chord charts, lead sheets, tablature (TAB), DAW-based notation, graphic notation, looping, recording, and collaborative songwriting to shape, refine, and communicate musical ideas.</td></tr>
<tr><td>Elements of Music</td><td>Beat and rhythm
• Dotted notes (e.g. dotted whole notes, dotted half notes, dotted quarter notes) extend a note’s duration by adding half its original value.
• Rests (e.g. whole note, half note, quarter note) dictate measured periods of silence in a musical score that correspond precisely to note durations.
• The whole note rest serves a dual purpose as both a four-beat value and the universal indicator for a complete bar of silence regardless of the time signature.
• In simple time (2/4, 3/4, 4/4) quavers and semiquavers are beamed together to clearly define individual, divisible beats (e.g. beamed in 2s and 4s).
• A tie joins two notes of the same pitch to create a longer duration.
Pitch
• Relative scales are when two scales share the same notes in order but have a different starting note (e.g. C major and A minor).
• The pattern of a major scale is tone-tone-semitone-tone-tone-tone-semitone.</td><td>Beat and rhythm
• Rhythmic notation and grouping are dictated by the time signature to ensure the underlying pulse is clear.
• In compound time (e.g. 6/8), notes are grouped and beamed in threes or sixes to reflect a primary beat that is divided into three equal parts.
• Dotted rests extend a period of silence by adding half of its original value.
• Simple and compound time signatures organise beats differently. In compound metres, each main beat divides into three. For example, 6/8 has six quaver subdivisions organised as two dotted quarter note beats.
Pitch
• Natural minor scales share the same key signature as their relative major scales (e.g. A minor and C major).
• The Circle of Fifths shows the relationship between keys based on intervals of a fifth (e.g. C major serves as a central reference point, G major is a fifth above C, and F major is a fifth below C).
• Neighbouring keys on the Circle of Fifths differ by one sharp or one flat.</td></tr>
</table>

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**

	• The pattern of a natural minor scale is tone-semitone-tone-tone-semitone-tone-tone.
	• The treble clef assigns specific pitches to lines (EGBDF) and spaces (FACE) on the stave.
	• The bass clef assigns specific pitches to lines (GBDFA) and spaces (ACEG) on the stave.
	• On the bass stave, one ledger line above the stave is middle C and one ledger line below is E.
	• On the bass stave, two ledger lines above the stave is E and two ledger lines below is C.
	• A key signature indicates the set of sharps or flats used throughout a piece of music to define its key:
	  ○ C major: no sharps or flats
	  ○ F major: one flat (B♭)
	  ○ G major: one sharp (F♯).
	Expressive elements (dynamics, tempo, articulation)
	• Articulation refers to the way individual notes are started, sustained, connected, and ended:
	  ○ *legato* means notes are performed smoothly
	  ○ *staccato* means notes are performed detached.
	• Tempo terms describe the speed of the music:
	  ○ *adagio* is a slow tempo
	  ○ *andante* is a relaxed walking pace
	  ○ *moderato* is a moderate pace
	  ○ *allegro* is a fast pace
	  ○ *presto* is a very fast pace.
	Tone colour (timbre)
	• Different ensembles create different timbres (e.g. choir, rock band, Cook Island drumming, orchestra).
	• Taonga puoro (Māori instruments) often feature as solo instruments, using their unique sounds to mimic the human voice and share traditional stories (pūrākau).
	• The way sound is produced, recorded, amplified, or digitally altered affects tone colour.
	Texture
	• Texture can change throughout a piece of music or can remain constant.
	Form/structure
	• A motif is a short, distinct melodic or rhythmic musical idea that is repeated, transformed, and developed throughout a piece of music to drive the structure and thematic narrative.
	Harmony
	• Chords can be represented by a range of symbols. Two of the main symbols are Roman numeral and chord symbols.
	• Major chords consist of a root, major third, and perfect fifth:
	  ○ C major: C-E-G
	  ○ F major: F-A-C
	  ○ G major: G-B-D.
	• A minor chord consists of a root, minor third, and perfect fifth:
	  ○ A minor: A-C-E
	  ○ D minor: D-F-A
		• The harmonic minor scale raises the seventh degree of the scale.
		Expressive elements (dynamics, tempo, articulation)
		• Articulation refers to how notes are played or connected in music.
		• Accents indicate a note should be emphasised.
		• Phrase marks indicate a group of notes to be played smoothly as a musical idea.
		• Expression marks indicate the style or character in which the music should be performed:
		  ○ *espressivo* means expressively, with feeling
		  ○ *grazioso* means gracefully and elegantly
		  ○ *molto* means very or much (used to modify another term)
		  ○ *poco* means a little (used to modify another term).
		• A metronome marking indicates a specific tempo or BPM (beats per minute).
		• A *fermata* (𝄐) (pause) is a symbol that tells the performer to temporarily hold a note or rest longer than its written value, interrupting the steady beat.
		• Tempo terms:
		  ○ *accelerando* (*accel.)* means gradually getting faster
		  ○ *ritardando* (*rit.)* means gradually getting slower.
		Tone colour (timbre)
		• Instrumental ensemble textures are specific combinations of instruments (e.g. a woodwind quintet, string quartet, rock band, choir) that create a collective tone.
		• Sound manipulation is how technology (reverb, EQ, distortion) is used with purpose to alter a natural timbre in a studio setting.
		• Vocal classifications are the basic distinctions between high and low voices:
		  ○ *soprano* is the highest common vocal range for female or unbroken voice
		  ○ *alto* is the vocal range below soprano for female or unbroken voice
		  ○ *tenor* is the highest common male vocal range
		  ○ *bass* is the lowest common male vocal range.
		• The drum kit, bass, and guitar typically function as the rhythm section in a band or ensemble.
		Texture
		• Accompaniment style describes how supporting notes or chords are played beneath a melody.
		• Block chords are when all the notes of a chord are played simultaneously.
		• Broken chords are when the notes are played separately in sequence within one octave rather than all at once.
		• Monophonic texture is a single unaccompanied melodic line, whether performed by one voice or by several in unison or at the octave.
		• Homophonic texture features a clear, primary melody supported by an underlying chordal accompaniment.		

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
	○ E minor: E-G-B. • A lowercase Roman numeral indicates a minor chord. • It is important to consider the key signature of the scale when building chords and triads. • The tonic chord (Chord I) is a triad built on the tonic (1st note of the scale) (I in major, i in minor). • The dominant chord (Chord V) is a triad built on the dominant (5th note of the scale) (V in major, v in minor). • The dominant chord typically resolves to the tonic chord to create a finished sound. • The subdominant chord (Chord IV) is a triad built on the fourth (4th note of the scale) (IV in major, iv in minor). • The bass line is the series of the lowest notes in a composition. It outlines the harmony of a section.	**Form/structure** • Repeat marks (double dots 𝄆 𝄇), are structural signs that instruct a performer to loop back to an earlier section of the music. **Harmony** • Chord symbols are labels placed above the music to indicate the harmony (e.g. Am).		
Music Technology	• A digital audio workstation (DAW) is a linear, time-based environment for recording, sequencing, arranging, and producing sound. It uses a timeline to organise audio and MIDI data, with track headers and transport controls (e.g. play, record, loop) enabling navigation, playback, recording, and arrangement. • The digital grid of a DAW is organised according to musical time (e.g. time signatures such as 4/4). MIDI data can be edited in piano-roll views and used to control virtual instruments (VSTs), while audio data represents recorded sound. • Digital signal flow follows a basic signal path from microphone or instrument → audio interface → DAW → monitors/headphones. • Notation software is a document-based environment for music literacy, composition, and publication. It represents musical ideas using standard notation (e.g. staff/stave, notes, rests) intended for performance by musicians.	• MIDI can be transferred between some DAWs and notation software, allowing musical information to be edited, played back, and represented in different formats. • DAWs are tools for producing and shaping sound, including controls for timbre, volume, mixing, equalisation (EQ), and effects (e.g. reverb, delay, distortion). • Notation software prioritises performance communication through notation, articulations, dynamics, octave signs (8va), coda markings, and other score conventions that support readability and interpretation by performers. • Notation software is designed for music reading, composition, and publishing. It represents musical ideas using notation systems such as staff notation, tablature (TAB), notes, rests, chord symbols, and other performance markings so that musicians can accurately perform the music.	**Listening and responding** • Distinguish the difference between recorded audio sounds (e.g. vocals, guitar) and electronically generated sounds (e.g. synthesisers, MIDI instruments) in a track. • Identify which notes, symbols, or regions in a notation score or DAW timeline correspond to the sounds being heard. **Improvising and composing** • Input notes into notation software or a DAW piano roll, ensuring they are grouped correctly according to the time signature (e.g. beaming quavers in 2s or 4s). • Build a digital arrangement by layering at least three distinct tracks (e.g. a drumbeat, a bass line, a melody) while maintaining a steady tempo. • Use software tools to digitally draw in crescendos or diminuendos (volume automation) to add expression to a MIDI performance. • Demonstrate the full workflow by bouncing or exporting projects into a shareable audio format (MP3/WAV).	**Listening and responding** • Identify the use of equalisation/EQ (e.g. identifying a thin sound with high-pass filtering) or dynamic processing (e.g. identifying intentional distortion) in a recording. • Describe the virtual space (spatial acoustics) of a track by identifying the type and amount of reverb or delay used. • Identify when a sound parameter (e.g. volume, panning) is moving or changing over time and explain how this adds interest to the structure. **Improvising and composing** • Use reverb to create a sense of depth in a multi-track project. • Use basic EQ or preset effects to change the tone colour or clarity of sounds in a multi-track project. • Create a digital composition that creatively combines recorded sound/samples with electronically manipulated audio. • Use simple automation, such as volume changes or fade-ins/fade-outs, to shape expression or structure. • Adjust volume levels so that tracks are balanced and the final export is clear and not distorted. • Organise a multi-track project using clear track naming, colour-coding, grouping, and file management practices so that the project can be reopened and developed over time.

Visual Arts

	Knowledge *The facts, concepts, principles, and theories to teach*		Practices *The skills, strategies, and applications to teach*	
	During Year 9	**During Year 10**	**During Year 9**	**During Year 10**
Visual Arts Contexts	Students must participate in visual arts experiences from different time periods and places. These may include a broad range of artistic disciplines, movements, and cultural traditions. Students may explore New Zealand Modernist landscapes, Māori and Pacific artforms, street art, Impressionism, Constructivism, and contemporary art.			

Making and Creating	• Visual arts processes (e.g. planning, developing, refining), materials (e.g. paint, clay, ink), techniques (e.g. blending, carving, layering, digital printing), elements (e.g. line, colour, texture, space, form, tone), and principles shape creative intention.
	• Visual arts principles, built on from previous knowledge, include:
	  ○ perspective: creating depth to show how objects appear smaller when farther away
	  ○ rule of thirds and alignment: arranging elements so they line up visually and feel balanced
	  ○ extended colour theory (e.g. harmonious, complementary, tertiary colours).
	• There are specific conventions associated with different artforms and practices. These include:
	  ○ design: layout, typography, visual hierarchy, balance, contrast
	  ○ painting: brushwork, layering, colour blending, composition, perspective
	  ○ photography: framing, depth of field, lighting, focus, viewpoint
	  ○ printmaking: repetition, pattern, carving, positive/negative space, texture, mark-making
	  ○ sculpture**:** form, balance, space, material, surface treatment.
	• Visual arts processes, materials, and techniques have differences and commonalities across different cultures and practices.
	• Elements of artforms often carry symbolic meaning and use specific practices. Indigenous artforms are grounded in cultural practices (e.g. intergenerational knowledge transmission, maintaining connections, observing cultural and ceremonial protocols, and using customary processes and materials).
	• Planning, reflection, and development of ideas are a part of the creative process.
	• Materials have physical properties, and within some traditions they also carry ancestral meaning and ritual significance, with protocols governing their use (e.g. avoiding appropriation, treatment of significant objects, application of tikanga).
		• Visual arts conventions shape creative intention. For example:
		  ○ they are culturally embedded, reflecting values, beliefs, and ways of seeing (e.g. using koru symbolism in painting, documentary photography to capture social change, repeating motifs in Pacific printmaking, carved pou (post) in sculpture to represent ancestors)
		  ○ they can evolve over time, adapting to contemporary contexts, materials, technologies, and audiences.
		• Indigenous art practices are often described as living knowledge systems that hold symbolic, spiritual, and relational meaning, connecting artists to land, language, and community.
		• Experimentation, adjustment, and refinement drive the development of ideas within the creative process.
		• Creative decisions are shaped by technical choices and guided by intention, materials, and context (e.g. street art, contemporary art).
		• Artists draw inspiration from personal experience and the work of others, including Indigenous artforms that reflect ritual, storytelling, and connection to place.
			• Design artworks that apply visual art processes, techniques, elements, and principles (e.g. perspective, alignment, extended colour theory).
			• Create artworks using symbolic forms, texture, and materials, referencing conventions specific to the discipline they are following (e.g. design, painting, photography, printmaking, sculpture).
			• Use symbolic motifs and culturally significant elements to express personal and collective identity, recognising connections to whakapapa and community knowledge.
			• Use purposeful experimentation, planning tools (e.g. process journals, compositional studies), and feedback (e.g. in pairs, groups, informal and formal critiques) to support the ongoing development, reflection, and refinement of ideas as part of the creative process.
			• Resolve design, painting, photography, printmaking, or sculptural outcomes by considering the properties of materials. When making sculptures also consider construction and display.
			• Select and combine materials, recognising their potential to express meaning, carry ancestral or symbolic significance, and require specific protocols for respectful use.
				• Use visual art conventions (including design, painting, photography, printmaking, sculpture) in cultural artmaking to explore themes such as identity, belonging, kōrero tuku iho (historical narratives), and personal connection to place.
				• Analyse how connections to land, languages, and community are reflected in art practices.
				• Refine and adjust artmaking through experimentation and reflection, responding to materials, conventions, and cultural influences, and evaluate the impact and effectiveness.
				• Advance ideas through exploration of experience, cultural context, and artist models, using visual planning tools to shape meaning and resolve outcomes.
				• Explore and apply materials, techniques, and compositional strategies to support creative intention and engage viewers (e.g. recycled objects, digital collage, deconstruction, use of negative space).
				• Develop media control through intentional processes and practice-based routines to support technical and expressive decisions.

Observing and Responding	• Artworks communicate intention using visual arts terminology, including materials, techniques, symbols, text, and presentation methods that shape meaning. • Analysis of art history examines how artists and stylistic movements (e.g. Impressionism, Constructivism, Modernism) use materials, techniques, and symbols to express ideas shaped by their cultural, geographical, and historical contexts, including Indigenous, local, and global traditions.	• Artworks respond to and are shaped by protocols (e.g. customary practices for creating, harvesting, displaying artworks), social conventions (e.g. shared expectations or traditions within a community), and historical contexts (e.g. time, place, events influencing art) and may be grounded in intergenerational knowledge including whakapapa, spiritual beliefs, and environmental and cultural values. • Symbolic forms such as motifs, icons, patterns, and significant imagery carry meaning beyond decoration, referencing beliefs, people, places, and encoded knowledge. • Māori and Pacific artforms are created using specific methods, symbolism, and protocols.	• Interpret artworks using visual arts terminology and visual evidence, and consider how materials, symbols, and presentation communicate meaning and intention. • Analyse how historical, cultural, geographical, and stylistic features appear in artworks, and consider how these features connect to the artist's intention, time period, and wider art movements. • Express personal or collective identity through artmaking, drawing on symbolic references and cultural contexts.	• Analyse how artworks are shaped by the artist's exploration of narratives, shared experiences, cultural practices, and worldviews. • Create artworks that respond to significant social, cultural, or historical contexts, using symbolism, form, and composition to communicate meaning.

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to The Arts will be developed in 2027. In the meantime, schools should continue using their existing practices.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(1) Learning Languages Overview

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.

Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.
- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.

Communication skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (signing, watching, and interacting in NZSL; listening, speaking, reading, writing, and interacting in all other languages) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

Language introductions

Te Reo Māori

Te reo Māori is the indigenous language and one of the official languages of New Zealand. Learning te reo Māori during the Novice sequences supports students to connect with identity and culture, while deepening their understanding of tikanga and te ao Māori. Te reo Māori plays an integral role in strengthening connections within and between whānau, communities, and tangata whenua. For Māori, learning can be a deeply empowering experience, connecting students to their heritage, culture, and language. For non-Māori, it offers a pathway to shared cultural understanding and respect, thereby strengthening New Zealand as a whole.

Teachers are encouraged to consider incorporating local dialects and mātauranga ā-iwi/ā-hapū to strengthen students' understanding of the language, culture, and identity of the rohe and bring the teaching sequences to life. This supports students to build connections with the people, places, histories, and stories of their local area.

New Zealand Sign Language

Learning New Zealand Sign Language (NZSL) during the three Novice sequences supports students to communicate visually, connect with Deaf culture, and contribute to a more inclusive society. As an official language and valued taonga of New Zealand, NZSL affirms the identity of Deaf, Hard of Hearing, and Māori Turi communities and fosters respectful engagement amongst diverse learners.

Pacific Languages

Learning Te Reo Māori Kuki ʻĀirani, Gagana Tokelau, Vagahau Niue, Lea Faka-Tonga, and Gagana Sāmoa during the three Novice sequences supports students to connect with identity, culture, and community. These languages are central to the wellbeing of Pacific peoples and help preserve New Zealand's linguistic diversity, with teaching grounded in cultural values and respectful communication.

Asian Languages

Learning Chinese (Mandarin), Japanese, and Korean during the three Novice sequences immerses students in rich linguistic and cultural exploration. Students build cognitive flexibility and visual literacy as they engage with languages that use character-based or syllabic writing systems and develop intercultural understanding through respectful communication and cultural practices.

European Languages

Learning French, German, and Spanish during the three Novice sequences immerses students in rich linguistic and cultural exploration and global connection. These languages use alphabetic writing systems and share linguistic similarities with English, making them more accessible and often quicker to acquire for English-speaking learners.

Overview of the phases

In Novice 1 and 2, teachers establish strong foundations for language learning by creating culturally responsive, authentic learning environments in which students develop the knowledge, skills, and confidence to communicate in familiar contexts. Teaching focuses on everyday interactions, including greetings, introductions, personal information, family, school, and immediate needs, while building understanding of key language features and communication conventions. Students learn to use language across multiple modes, with increasing independence in listening, speaking or signing, reading, writing, and interacting, supported by explicit teaching of foundational structures, patterns, and strategies. Cultural knowledge is embedded throughout learning, helping students understand how language reflects identity, relationships, respect, and community, including the diverse cultural contexts and values associated with different languages and language communities. Teachers foster safe, respectful environments where students begin to recognise the connections between language, culture, and communication, developing awareness of sociolinguistic norms, cultural practices, and the ways language is shaped by the people who use it.

In Novice 3, teachers support students to expand their language knowledge and communicative confidence by moving beyond formulaic language to create connected spoken, signed, written, and multimodal texts across a wider range of familiar contexts. Students learn to describe people, places, routines, and events; express opinions, needs, obligations, and preferences; and participate in increasingly sustained interactions, including planning, transactions, presentations, and group discussions. Teachers guide students to develop a broader vocabulary, more complex language structures, and greater independence in interpreting and creating texts across past, present, and future time frames. Cultural understanding remains central, with students deepening their awareness of how language reflects identity, values, relationships, and community, including cultural knowledge, protocols, perspectives, and regional variations. Through authentic communication and engagement with diverse cultural contexts, students develop sociolinguistic awareness, respect for different viewpoints, and a growing ability to use language appropriately and meaningfully in a range of real-world situations.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(2) Te Reo Māori Novice Stages

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.

Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences – Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.
- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.

Communication Skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (listening, speaking, reading, writing, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in all other learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

Te Reo Māori introduction

Te reo Māori is the indigenous language and one of the official languages of New Zealand. Learning te reo Māori during the Novice sequences supports students to connect with identity and culture, while deepening their understanding of tikanga and te ao Māori. Te reo Māori plays an integral role in strengthening connections within and between whānau, communities, and tangata whenua. For Māori, learning can be a deeply empowering experience, connecting students to their heritage, culture, and language. For non-Māori, it offers a pathway to shared cultural understanding and respect, thereby strengthening New Zealand as a whole.

Teachers are encouraged to consider incorporating local dialects and mātauranga ā-iwi/ā-hapū to strengthen students' understanding of the language, culture, and identity of the rohe and bring the teaching sequences to life. This supports students to build connections with the people, places, histories, and stories of their local area.

In Novice 1 and 2, teachers play a central role in supporting students to build a strong connection between te reo Māori and the cultural values carried within the language. Teachers guide students to notice how language varies across hapū, iwi, and rohe and how values like manaakitanga and whanaungatanga shape behaviour and relationships. By weaving cultural knowledge into everyday learning, teachers help students see te reo Māori as a living expression of identity, community, and connection. While all five modes (speaking, listening, reading, writing, and interacting) are taught, oral language is the foundation for communication in the Novice teaching sequence.

In Novice 3, teachers guide students to use introductory mihi to express identity and share whakapapa and connections to whenua. Teachers show students how metaphorical language enriches and enhances meaning, and that communication reflects collective values and respect for others' perspectives. Students learn how to use kīwaha to reflect cultural values, emotion, and social norms, and to enrich everyday conversations. Teachers engage with the maramataka and mātauranga Māori to create meaningful experiences for students and help deepen their understanding of Māori worldview knowledge.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

Te Reo Māori Novice

Communication
The skills across each communication mode below support effective communication during the Novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers design their teaching programmes by selecting and teaching the communication skills, knowledge, and practices that best meet the needs of their students.

		During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Ko te reo torohū **Receptive skills**	**Whakarongo** **Listening**	• identify the sounds of letters of the Māori alphabet (arapū), letter combinations, intonation, and stress patterns • recognise and understand simple, familiar spoken words, phrases, and sentences • recognise and understand simple classroom language.	• recognise and understand familiar spoken words even in some unfamiliar contexts • begin to understand slightly more complex or less familiar reo Māori phrases and sentences • understand and respond to simple classroom instructions and respectful expressions.	• understand specific detail and overall meaning in familiar contexts and in some unfamiliar contexts • begin to understand short oral texts that contain some unfamiliar language.
	Pānui **Reading**	• identify letters of the Māori alphabet (te arapū Māori) • recognise and understand simple, familiar written words, phrases, and sentences.	• understand short written texts consisting of familiar reo Māori words, phrases, and sentences • begin to understand slightly more complex or less familiar reo Māori phrases and sentences.	• understand specific detail and overall meaning in a range of short written texts consisting mainly of familiar language • begin to understand short written texts that contain some unfamiliar language.
Ko te reo whakaputa **Productive skills**	**Kōrero ā-waha** **Speaking**	• imitate the pronunciation, intonation, stress, and rhythm of Māori words, phrases, and sentences • respond appropriately to simple, familiar instructions and simple questions.	• begin to use pronunciation, intonation, stress, and rhythm for emphasis and to clarify meaning • produce simple phrases and simple sentences relating to familiar contexts.	• describe familiar events, people, and things • present about matters of immediate personal relevance and importance.
	Kōrero ā-tuhi **Writing**	• write vowels with macrons where appropriate • write simple, familiar words, phrases, and sentences using the conventions of written language, such as appropriate spelling and punctuation.	• reproduce letter combinations and punctuation for reo Māori words, phrases, and sentences in familiar contexts • write a series of simple sentences in te reo Māori describing the appearance or characteristics of something.	• prepare and write short texts on familiar topics • use reference tools ethically and responsibly (e.g. dictionaries, artificial intelligence (AI), glossaries) to support learning and extend their vocabulary.
	Pāhekoheko **Interacting**	• initiate spoken encounters in te reo Māori, using simple greetings, questions, and statements • exchange information in highly practised contexts related to themselves and their immediate environment • use strategies when communicating, such as relying on a practised format, using facial expressions and gestures, asking others to repeat themselves, and utilising supporting visuals and prompts • begin to interact and communicate in te reo Māori in a culturally appropriate way.		• communicate information on the spot in contexts relevant to themselves, others, and their immediate environment • use strategies to sustain a conversation such as self-correcting, relying on known language to compensate for missing vocabulary, and utilising reference resources (as appropriate) • use a range of formulaic language to support meaningful interactions • begin to interact/communicate confidently in culturally appropriate ways.

Te Reo Māori Novice 1
Teaching sequence

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Cultural and Sociolinguistic Knowledge	• Different greetings and farewells are used depending on context and the number of people being addressed.
	• 'Kia ora' is commonly used to say hello, express thanks, and show agreement. The literal meaning of the phrase expresses the hope of wellness for someone.
	• There are unique dialects evident across iwi and regions with differences in pronunciation and vocabulary. Not every speaker of te reo Māori who has whakapapa to a particular iwi or lives in a region will observe dialectical differences. Some examples of dialectal differences are:
	  ○ Ngāi Tahu – k' replaces 'ng'
	  ○ Tūhoe – 'ng' becomes 'n'
	  ○ Taranaki – 'h' is often dropped (e.g. Whanganui is pronounced 'Wanganui')
	  ○ Ngāpuhi – 'w' is often dropped (e.g. 'whakarongo' is pronounced 'hakarongo').
	• Hongi and harirū are gestures that are often a part of formal and informal greetings, where:
	  ○ hongi involves the pressing of noses and symbolises the sharing of hā (the breath)
	  ○ harirū is a handshake and is a loan word formed from the phrase 'how do you do'. Harirū can be used alongside or instead of hongi in both formal and informal settings.
	• The greeting 'ata mārie' is a modern phrase created as a translation of the English phrase 'good morning'. Other ways to greet someone in the morning would be 'ngā mihi o te ata' or 'mōrena'.
	• The farewell 'pō mārie' is a modern phrase created as a translation of the English phrase 'good night'; it cannot be used as a greeting in the evening. A way to farewell someone in the evening would be 'ngā mihi o te pō'.
	• Although referring to someone using a term of address (e.g. boy, elderly woman) may be considered rude in other cultures, this is not the case in te reo Māori.
	• Referring to someone as your friend in te reo may not necessarily mean that they are a friend; it is a widely used term in te ao Māori.
	• Waiata are an integral part of te ao Māori and can be used to enhance mihi (greetings or introductions) in a variety of contexts.
		• Use greetings and farewells appropriately for a range of different contexts.
		• Apply knowledge of pronunciation.
			Greetings and farewells
			• Kia ora.
			• Tēnā koe.
			• Mōrena.
			• Ata mārie.
			• Ka kite.
			• Kia pai te rā.
			• E noho rā/haere rā.
			• Pō mārie.
			Sign-offs
			• Ngā mihi.
			• Ngā mihi maioha.
			• Nāku noa, nā Bob.
			Challenging syllable sounds
			• ra, re, ri, ro, ru
			• ta, te, ti, to, tu
			• nga, nge, ngi, ngo, ngu
			• wha, whe, whi, who, whu

Linguistic Knowledge	• Te arapū Māori (the Māori alphabet) contains vowels, consonants, digraphs, and macrons.
	• Te reo Māori has five vowels (a, e, i, o, u), each with a short and long form.
	• Every Māori word ends in a vowel.
	• A tohutō (macron) marks a long vowel sound and can change the meaning of a word (e.g. wahine means woman, and wāhine meaning women, 'kēkē' means armpit, 'keke' means cake).
	• Some syllable sounds in te reo Māori can be challenging for learners and may require extra practise. These include syllables that begin with ng, r, t, and wh.
	  ○ The digraph 'ng' is pronounced as it is in the words 'singer', 'bringing', and 'Singapore'.
	  ○ The letter 'r' in te reo Māori is tapped, not rolled. The tongue taps the roof of the mouth to produce the sound.
	  ○ The letter 't' is pronounced two different ways – this is determined by the vowel that follows it. When paired with 'a', 'e', and 'o', the 't' is said softly, and when paired with 'i' and 'u', it is aspirated.
	  ○ The digraph 'wh' is usually pronounced like an English 'f'.		

	• ‘Ka kite’ does not literally mean ‘see you’ – it is a shortened version of a longer phrase ‘ka kite au i a koe’ and is widely accepted as a colloquial farewell. Second person pronouns can’t be added directly after the phrase when used as a farewell due to the structure of the longer grammatically correct phrase.		
Cultural and Sociolinguistic Knowledge	• Introductions and greetings are a way to establish whanaungatanga and link to broader core values such as whānau, aroha, and manaakitanga. • In te ao Māori, introducing your whānau is important because it helps people understand who you are and where you come from, and builds respectful connections. • Pronouns are not gendered, meaning the pronoun ‘ia’ can mean he, she, or they (one person). • In English, it is usually considered rude to ask someone ‘Who are you?’ as it may imply challenge rather than genuine interest. In te ao Māori, it is not considered rude to ask someone ‘Ko wai koe?’ • Asking how someone is can be shortened to phrases such as ‘Kei te pēhea?’ or ‘E pēhea ana?’. In some hapū/iwi, the phrase ‘Kei te aha?’ is used to ask how someone is feeling. • There are singular, dual, and plural pronouns and different words for "we" and "us" that allow speakers to clearly identify exactly who is being referred to.	• Introduce self and others and respond to introductions appropriately. • Ask how others are and respond appropriately. • Communicate about parents/caregivers.	**Introducing self and others** • Ko wai tō ingoa? Ko Cruz taku ingoa. • Ko wai koe? Ko Ava au. • Ko wai ia? Ko Poppy ia. • Ko wai tana ingoa? Ko Jamie tana ingoa. **Communicating feelings** • Kei te pēhea koe? Kei te pai ahau. • E pēhea ana koe? E pai ana ahau. **Parents and caregivers** • Ko wai tō māmā? Ko Atawhai taku māmā. • Ko wai ō mātua? Ko Hēnare rāua ko Marama aku mātua. Note: To minimise complexity at this level, the neutral form of the relational particles is used (e.g. taku as opposed to tāku/tōku).
Linguistic Knowledge	• ‘Ko’ can be used before a personal name when introducing oneself or someone else. • The pronouns ‘au’ and ‘ahau’ both mean I/me. • Replying to the question ‘Ko wai tō ingoa?’ requires some simple word replacements: o the interrogative word ‘wai’ (who) is replaced with the name of the person o the relational particle ‘tō’ (your) becomes ‘taku’ (my). • Communicating about whānau members can use the same sentence pattern as how to say your name. • The words ‘rāua ko’ is used to link two people’s names when talking about them. • The letter ‘t’ is removed from most singular relational particles to make them plural (e.g. ‘taku hoa’ is used for my friend, while ‘aku hoa’ is used for my friends). • Relational particles are connected to personal pronouns (e.g. ‘taku’ goes with ‘au’/’ahau’ (I), ‘tō’ goes with ‘koe’ (you), ‘tōna’ goes with ‘ia’ (he/she/they)). Understanding these connections enables accurate use of relational particles when describing people and their relationship with something or someone else. • The phrase to ask how people are is made up of the verbal particles ‘kei te’ or ‘e ___ ana’, the word ‘pēhea’ which means ‘how’, and the relevant pronoun. • In response to questions about how one is feeling, the word ‘pēhea’ is replaced with a relevant answer.		
Cultural and Sociolinguistic Knowledge	• When communicating about the number of people, both the ‘e hia’ and the ‘tokohia’ structures can be used. The ‘tokohia’ structure can only be used when counting people. • There are similarities between words in te reo Māori and other Polynesian languages as they share origins. For example: o ‘rua’ – te reo Māori o Aotearoa and te reo Māori Kūki `Āirani o ‘lua’ – gagana Sāmoa o ‘ua’ – lea Faka-Tonga/vagahau Niue o ‘‘elua’ – ‘ōlelo Hawai`i.	• Communicate about number and age.	**0–19** • kore • (ko)tahi • e whā • tekau mā rua • tekau mā whitu **Multiples of 10 (20, 30 …)** • e rua tekau • e ono tekau **21–99** • e rua tekau mā toru • e toru tekau mā tahi **Counting Objects** • E hia ngā pene? Kotahi te pene. • E hia ngā tūru? E whā ngā tūru. • E hia ngā tēpu? E rua tekau mā ono ngā tēpu. **Age** • E hia ō tau? E rua tekau aku tau. • E hia ana tau? Tekau mā rua ana tau.
Linguistic Knowledge	• Cardinal numbers follow a consistent structure made up of number bases, place value, and patterns. • Base numbers (1–10) are used to build larger numbers using patterns and place value knowledge. • In response to questions about number, ‘E hia’ is replaced with a relevant answer. • When counting in te reo Māori: o the word ‘kotahi’ paired with the determiner ‘te’ (or similar marker) is used for one item o the particle ‘e’ comes before the numbers 2-9 and is not required when a number starts with a 1 (e.g. 1, 10, 100). ‘E’ is also never used after the word mā. • The determiner ‘ngā’ (or similar plural marker) is used for plural objects.		

			• E hia ngā tau o Marama? E toru tekau ngā tau o Marama. Note: To minimise complexity at this level, the neutral form of the relational particles is used (e.g. taku as opposed to tāku/tōku).
Cultural and Sociolinguistic Knowledge	• In te ao Māori, introducing yourself may include talking about your connections to people, places, and whakapapa. • The concept of home is subjective and may reflect where a person feels they belong, not necessarily where they reside.	• Communicate about significant places.	**Current residence** • Kei hea tō kāinga? Kei Ōtepoti taku kāinga. • Kei Kāpiti tana kāinga. • Kei Te Waipounamu te kāinga o Mere. **Communicating where one's home is** • Ko Aotearoa taku kāinga. • Ko Ōtautahi tana kāinga. • Ko Hāmoa te kāinga o Fred.
Linguistic Knowledge	• 'Kei' is used to indicate present location, such as current place of residence. • The particle 'ko' can be used before place names to indicate where one's home is. • In response to questions, the interrogative words (e.g. 'hea', 'wai') are often replaced with the relevant answer.		
Cultural and Sociolinguistic Knowledge	• Te reo Māori has many loan/borrowed words that are adopted from the English language. Loan words are adapted to fit the reo Māori phonetic system (e.g. pen becomes pene). • Loan words are created to describe new concepts, like days of the week or different technology. Note: The word transliteration is often used interchangeably with the term 'loan word'. These are two different concepts; a transliteration is when a word is written from one script or alphabet into another (e.g. 寿司 becomes sushi).	• Communicate about days of the week and months.	**Loan words** • Mane. • Hānuere. **Days** • Ko te aha tēnei rā? Ko (te) Tūrei tēnei rā. **Months** • Ko te aha tēnei marama? Ko (te) Mei tēnei marama.
Linguistic Knowledge	• The use of the word 'te' after the word 'ko' before a day of the week or a month is optional.		
Linguistic Knowledge	• Definite articles differ depending on whether something is singular or plural: ○ 'te' can be used for one item (singular), such as 'te whare', and 'ngā' can be used for more than one item (plural), such as 'ngā whare' ○ 'he' can be used for plural or singular, such as 'He pene tēnei'/'He pene ēnei' ○ 'kei' is used to say where something currently is and connects to locative indicators, such as 'konei' (here) and 'konā' (there, by you) ○ 'tēnei', 'tēnā', and 'tērā' (and their plural forms 'ēnei', 'ēnā', and 'ērā') are used to show where things are in relation to the speaker and the listener. • The particle 'i' is written as a lowercase letter in the middle of a sentence, unlike in English, where 'I' is always capitalised as a pronoun.	• Communicate about where things are located.	**Present location** • Kei hea te pene? Kei te tēpu te pene. • Kei runga i te tēpu. **Locative indicator** • konei, konā, korā • Kei hea te kī? Kei konei te kī. **Locative noun** • runga, raro, roto, waho, mua, muri waenganui, te taha mauī, te taha matau **Demonstratives** • tēnei, tēnā, tērā, ēnei, ēnā, ērā • He kī ēnā? Āe, he kī ēnei.
Linguistic Knowledge	• When talking about actions we state the verbal particle/s, then the verb, and then the performer of the action. • The verbal particles 'kei te' can indicate the present tense. • The question word 'aha' means 'what' and is used when inquiring about actions.	• Communicate about activities in the present.	**Present tense** • Kei te aha koe? Kei te tuhi ahau. • Kei te aha rāua? Kei te kōrero rāua.
Linguistic Knowledge	• Using simple classroom language in te reo Māori supports the consistent use and fosters confidence and familiarity over time. • In nominal sentences, the adjective often follows the noun to describe the object.	• Understand and use simple classroom language.	**Asking about things** • He aha tēnei? He pene tēnei. • He pene kahurangi tēnei? Āe, he pene kahurangi tēnā. • Homai te pukapuka nui. **Thanking** • Kia ora. **Apologising** • Nōku te hē. • Mō taku hē. **Special occasions**

			• Ngā mihi o te wā. • Hari huritau. **Complimenting people** • Ka pai! • Ka rawe!
Cultural and Sociolinguistic Knowledge	• There are different karakia for different purposes, such as beginning and ending a gathering, supporting learning, offering protection, promoting well-being, or acknowledging environment. • Karakia can be heard at marae, schools, and in other social settings. • Karakia predate the arrival of Christianity to New Zealand. • Many karakia are meditative rather than religious. • Religious prayers can be referred to as inoi to differentiate them from karakia and should only be utilised in appropriate settings.	• Participate respectfully in karakia for different purposes.	**Set phrases for leading karakia** • Tēnā koutou katoa, ka tīmata ki te karakia. • Kia karakia tātou. • Me karakia/inoi tātou. • Ko ____ te karakia/inoi. • Tākina te karakia/inoi.
Linguistic Knowledge	• Learning and reciting simple karakia supports confidence and helps to develop vocabulary and correct pronunciation. • Learning karakia takes time and requires regular practice so that the words and meanings become familiar and understood. • It is important that karakia (or inoi) are appropriate to the context.		

Te Reo Māori Novice 2

Teaching sequence

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• The way to address someone reflects the relationship with the person and the context. • Interactions should be guided by whanaungatanga, manaakitanga, and tikanga.	• Use names and terms of address with greetings and farewells. • Apply knowledge of pronunciation.	**Names** • Kia ora, Kōmai. • Tēnā koe, e Mere. • Hei āpōpō, Sio. • Ata mārie, Rangimārie. **Pronouns** • Kia ora, koe. • Pō mārie, kōrua. • Haere rā, koutou. **Terms of address** • Kia ora, e hoa. • Mōrena, e tama mā. • Tēnā koutou, ākonga mā. • Kia pai te rā, e hine mā. **Direct address using titles** • Kia ora, e te whānau. • E te tumuaki, tēnā koe. • Tēnā koutou, e ngā manuhiri.
Linguistic Knowledge	• When addressing people using their names, ‘e’ precedes names when the name is a Māori name with fewer than three vowels. • When addressing people using a term of address, ‘e’ precedes terms of address with fewer than three vowels. • When addressing people using a term of address, the word ‘mā’ follows terms of address to make them plural. • In direct address, titles and collective nouns are proceeded by words such as ‘e te’ or ‘e ngā’. • Short vowels are often incorrectly lengthened despite not being marked with macrons (e.g. kia, ata, mihi); long vowels are often incorrectly shortened despite being marked with macrons (e.g. āpōpō, mōrena, tēnā).		

Cultural and Sociolinguistic Knowledge	• The tuakana-teina relationship is a traditional way of understanding roles and responsibilities between older and younger siblings or relatives and is deeply connected to whakapapa.
	• Some words to express siblings are unique as they refer to gender and age:
	  ○ ‘tuakana’ – older sibling of the same gender
	  ○ ‘teina’ – younger sibling of the same gender
	  ○ ‘tungāne’ – brother of a female
	  ○ ‘tuahine’ – sister of a male.
	• Kaumātua (elders) and whānau whānui (extended family) can have important roles in guiding, supporting, and maintaining the well-being of the whānau.
	• Kaumātua can share wisdom and uphold tikanga, while whānau whānui work together to nurture identity, belonging, and collective responsibility.
		• Communicate about whānau relationships.	**Whānau relationships**
			• Ko Rose te tamāhine a Bob.
			• Ko Sally rāua ko Ana ngā mātua o Ed.
			• Ko Tim rātou ko Pita, ko Sam āna tama.
			Number of people
			• Tokohia ōu tuākana?
			• Kotahi tōku tungāne.
			• Tokorima āku tuāhine.
			• Tokohia āna mokopuna?
			• Tokotoru āna tamariki.

Linguistic Knowledge	• The words ‘rātou ko’ are used to link three or more people’s names when talking about who someone is related to. • A ‘tohutō’ is also added to pluralise some nouns that reference people (e.g. ‘teina’ (single) becomes ‘tēina’ (plural)). • Some words have a macron whether they are plural or not (e.g. ‘tāne’, ‘tungāne’). • ‘Tokohia’ is used when asking about the number of people, never objects or other things. • The prefix ‘toko’ is used before numbers 2-9. • There is no neutral category of the word ‘of’ – it is only ‘a’ or ‘o’. • The word ‘a’ to mean ‘of’ is used for relationships where one typically looks after the person, such as in generations below the person and in spousal relationships (e.g. ‘tamāhine’, ‘tama’, ‘tamariki’, ‘mokopuna’, ‘irāmutu’, ‘tāne’, ‘whaiāipo’). • The word ‘o’ to mean ‘of’ is used for relationships where one is typically looked after by the person, such as in the same generation or in the generations above		

	the person (e.g. ‘tuakana’, ‘teina’, ‘tungāne’, kaihana’, ‘māmā’, ‘whaea kēkē’, ‘mātua’, ‘tipuna’).		
Linguistic Knowledge	• Sentences beginning with ‘he’ can be used to describe physical characteristics and personality traits. • Intensifiers/adverbs (e.g. ‘tino’, ‘rawa’) can be added to emphasise the adjective in a sentence.	• Use simple descriptive language to describe people and things.	**Physical characteristics** • He whero te pene. • He nui te whare. • He pēhea tōna āhua? He tāroaroa. • He parauri ōna makawe. • He tino poto a Mere. **Personality** • He tāne pai ia. • He tangata whakamā ahau. • He tangata ngāwari tōku māmā.
Cultural and Sociolinguistic Knowledge	• The phrase 'rā whānau' references birth date (e.g. the day someone was born) as opposed to 'huritau' which means birthday.	• Communicate about dates and birthdates.	**Dates** • Ko (te) Paraire te 7 o Noema 2025. **Birthdates** • Ko te 23 o Ākuhata taku huritau. **Other examples** • Ko (te) Mane te rā tuatahi o te wiki. • Ko te rā tuarua o te marama, ko te Hanarei.
Linguistic Knowledge	• Ordinal numbers are formed by adding the prefix ‘tua’ to base numbers 1-9 (e.g. ‘tuatahi’, ‘tuarua’, ‘tuaiwa’). • In dates, numbers are written as numerals. • After ‘tuaiwa’, the prefix ‘tua’ is no longer required (e.g. ‘tekau’, ‘tekau mā tahi’). • The use of the word ‘te’ before a day of the week is optional.		
Cultural and Sociolinguistic Knowledge	• People can have connections to multiple hapū, iwi, and whenua through different members of their whānau. • ‘Nō’ refers to whakapapa or genealogical connections to a place and is a useful structure to use when describing ethnic or cultural background. This structure can be used to reference iwi and hapū, as well as places.	• Communicate about place of origin and relationships between people.	**Place of family origin** • Nō hea koe? Nō Tapuika ahau. • Nō Taranaki ia. • Nō Airangi a Siobhan. **Relationships between people** • Ko Beth taku kaiako. • Ko Kōrini rāua ko Melieli ngā hoa o Charli. • Ko Finley rātou ko Poppy, ko Arahia ōna kaihana.
Linguistic Knowledge	• The question word ‘hea’ means ‘where’ and is used when inquiring about place. • The particle ‘a’ is used before a person’s name when talking about them.		
Cultural and Sociolinguistic Knowledge	• Standardised time expressions follow analogue clock conventions.	• Communicate about time.	**Time** • Ko te aha te wā? Ko te toru karaka i te ahiahi te wā. • E rima meneti ki te iwa karaka i te ata te wā. • Ko te haurua i te rua karaka i te ahiahi te wā. • Ko te hauwhā i te whā karaka te wā.
Linguistic Knowledge	• 'He aha te wā?' translates to 'What is time?' as opposed to 'What is the time?'. • The particle ‘i’ indicates minutes past the hour. • The particle ‘ki’ indicates minutes to the hour. • There are two common words used for the word time, namely ‘wā’ and the loan word ‘tāima’. • The words ‘i te’ can be used to mark the time of the day (e.g. i te ahiahi).		
Cultural and Sociolinguistic Knowledge	• Communication can be supported with set expressions for clarification, checking for understanding, asking for repetition, and asking for vocabulary translations.	• Understanding and using a wider variety of classroom language and formulaic expressions.	**Language to support interactions** • Āe. Kāo. E aua. Kāore anō. • Kōrero mai anō. • He pātai tāu? He pātai tāku. • Kua mārama koe? Āe, kua mārama au. • Ko te aha te kupu Māori mō ___? Ko te ____. • Āta haere. • Kei te tika.

Te Reo Māori Novice 3

Teaching sequence

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Cultural and Sociolinguistic Knowledge	• A mihi is a greeting, acknowledgement, or introduction that includes acknowledging places, people, and space in both formal and informal contexts.
	• Mihi are a way of upholding the values of manaakitanga and whanaungatanga.
	• Mihimihi is the process of multiple people sharing mihi to create connections.
	• Mihimihi is a time when non-Māori can share their ancestral connections to where they come from, while acknowledging and paying tribute to the whenua they now stand upon in New Zealand.
	• Māori may choose to include pepeha elements in mihi as a way of introducing oneself through sharing whakapapa, connections to whenua, ancestral waka, and significant landmarks such as mountains and rivers.
	• The words 'te/taku' and 'ngā/aku' are often used interchangeably when referencing pepeha elements such as maunga. These words do not denote possession but instead indicate relationship.
	• From a Māori worldview, pepeha are a treasure handed down by tīpuna (ancestors).
	• As an alternative to pepeha, non-Māori can include kōrero tuakiri (statements of identity).
	• There are dialectical differences that may impact structure, words, or sounds in mihi:
	  ○ ahau/au/awau
	  ○ tīpuna/tūpuna
	  ○ kāinga/kāika.
	• Whakataukī are proverbs of which the origin is unknown; whakatauākī are sayings in which the original speaker/author is known.
	• Whakataukī and whakatauākī can be used to express cultural values, place, whakapapa, knowledge, historical events, and learnings.
		• Communicate about connection to place in formal contexts.	**Pepeha elements**
			• Ko Tūhua taku/te maunga.
			• Ko Arahura taku/te awa.
			• Ko Uruao taku/te waka.
			• Ko Arahura taku/te marae.
			• Ko Poutini Ngāi Tahu te iwi.
			• Ko Ngāti Waewae taku/te hapū.
			Listing multiple elements
			• Ko Tūhua, ko Aoraki ngā maunga.
			• Ko Ngāi Tahu, ko Ngāti Porou, ko Ngāi Tūhoe ngā/aku iwi.
			Mihi
			• Tēnā koutou katoa.
			• Ko Sione taku ingoa.
			• Kei Rotorua ahau e noho ana.
			• Nō reira, tēnā koutou, tēnā koutou, tēnā koutou katoa.
			Statements of Identity
			• I whānau mai au i China.
			• I tipu ake ahau i Timaru.
			• Nō Tonga aku tīpuna.
			• Ko Sāmoa taku kāinga.
			Whakataukī/whakatauākī
			• Ehara taku toa i te toa takitahi, engari he toa takitini.
			• Nāu te rourou, nāku te rourou, ka ora te iwi.
			• Whāia te iti kahurangi, ki te tuohu koe, me he maunga teitei.
			• Ko te reo te mauri o te mana Māori – Tā Hēmi Hēnare.

Cultural and sociolinguistic knowledge	• Relational particles are categorised into 'a' and 'o' relationships. For example, 'tāku' and 'tōku' both mean 'my'. The word used is determined by the relationship between the relational particle and the noun that follows it.
	• To determine which word is used, the nature of the relationship between the two things must be determined. For example, 'my horse' would be 'tāku hōiho' if the horse is being referenced as a pet that one cares for (nurturance = 'a' relationship). In contrast, 'tōku hōiho' is used if the horse is being referenced as a means of transport (transport = 'o' relationship).
	• There are no tribal variations to 'a' and 'o' relationships. Tuhinga, waiata, and other kōrero tuku iho show this.
		• Communicate about relationships using relational particles.	**Possession**
			• He ngeru tāu?
			  He ngeru tāku.
			• He pōtae ōu?
			  He pōtae ōku.
			• He ngeru tā Flora.

Linguistic knowledge	• There are different forms of relational particles based on whether the relational particle is singular or plural. For example:
	  ○ 'o' relationship: 'tōku kuia' (my grandmother) 'ōku kuia' (my grandmothers),
	  ○ 'a' relationship: 'taku tamāhine' (my daughter), 'aku tamāhine' (my daughters).		

Linguistic Knowledge	• The verbal particles ‘e ___ ana’ and ‘kei te’ can both be used to speak about an action in the present tense. The verb sits between the verbal particles ‘e’ and ‘ana’. • The verbal particle ‘i’ denotes the simple past tense, indicating that an action occurred in the past. • The verbal particle ‘ka’ can be used to communicate in the future tense. • ‘Ka’ is pronounced as a long vowel sound when it is followed by a word with two vowels (e.g. ka kite). • The question word ‘aha’ means ‘what’ and is used when inquiring about actions.	Communicate about past, present, and future events and experiences.	**Active sentences – present tense** • Kei te aha ia? / E aha ana ia? Kei te haka ia. / E haka ana ia • Kei te hīkoi a Bob. E hīkoi ana a Bob. **Active sentences – simple past tense** • I haere a Pare. • I noho te whānau. • I kai ahau. **Active sentences – future tense** • Ka oma ia. • Ka hīkoi tōku māmā. • Ka haere ahau ki te kura.
Cultural and Sociolinguistic Knowledge	• Loan words are used for modern forms of transportation (e.g. ‘pahi’, ‘tereina’, ‘paihikara’). • While the word ‘waka’ is the word for traditional voyaging vessels, it is used widely in reference to cars and vehicles in general.	• Communicate about travel to and from locations.	**Communicating about travel** • Kei te haere koe ki hea? Kei te haere ahau ki te wharepaku. • I hīkoi māua i Ōamaru. • Ka taraiwa mai a Freddie. **Communicating about means of travel** • Kei te haere au mā runga paihikara. • Kei te haere ngā tamariki mā raro. • Kei te hoki atu te whānau mā runga waka rererangi.
Linguistic Knowledge	• The particle ‘mā’ indicates the method or means of travel, in the phrase ‘mā runga’, it is followed by a type of vehicle to specify the mode of transport being used. • The phrase ‘mā raro’ is a fixed expression meaning travelling ‘by foot’. • The word 'hea' means where and is used to enquire about location. • When referencing location, the particle 'ki' means 'to'.		
Cultural and Sociolinguistic Knowledge	• Communicating likes and dislikes within a Māori context involves understanding and respecting the perspectives of others, acknowledging collective values, and upholding tikanga. This is essential for nurturing whanaungatanga.	• Communicate about likes and dislikes and justify where appropriate.	**Communicating likes** • He pai ki a koe te oma? • He pai ki a Bob ngā maika? • He pai ki ahau te kauhoe. **Communicating dislikes** • Kāore i te pai ki a au te moe. • Kāore i te pai ki a ia ngā huawhenua. • Kāore i te pai ki taku māmā ngā āporo whero me ngā āporo kākāriki. **Justification statements** • He pai ki ahau te hākinakina nā te mea he whakataetae. • Kāore i te pai ki ahau ngā rēmana nā te mea he kawa.
Linguistic Knowledge	• The phrase ‘he pai ki’ can be used to communicate about likes. When using a pronoun in this structure, all pronouns apart from ‘ahau’ are preceded by the word ‘a’. Proper nouns are also preceded by ‘a’. • Statements of preference can be posed as questions by simply adding a question mark. There is no change to the structure. • The word ‘me’ is used to join common nouns. • ‘Kāore’ is used to show negation when something isn’t liked. • ‘Nā te mea’ is used to justify and helps connect ideas.		
Cultural and Sociolinguistic Knowledge	• While monetary value can be directly stated, Māori culture often places greater emphasis on reciprocity, meaning that what has been given should be met with equal respect or contribution. • Koha is the concept of giving from the heart without fixed value where cost is relative to relationship and context.	• Communicate about quality, quantity, and cost.	**Quality** • Kei te reka ēnei āporo. • Kei te pai te hui. **Quantity** • E hia ngā āporo? E whā ngā āporo. / Kotahi te āporo. **Required quantity** • Kia hia ngā tūru? Kia whā tekau ngā tūru. • Kia kotahi te tūru.
Linguistic Knowledge	• Adjectives are used to describe the quality or characteristics of things, such as ‘maoa’ (cooked), ‘reka’ (sweet/delicious), and ‘pirau’ (rotten).		
Cultural and Sociolinguistic Knowledge	• The maramataka is a traditional Māori calendar that tracks the moon, sun, and stars. Seasonal changes guide activities like planting, fishing, and harvesting. • Weather and seasons are connected to maramataka.	• Communicate about the weather and seasons.	**Weather** • Kei te pēhea te huarere? Kei te heke te ua. / Kei te whiti te rā. / Kei te wera tēnei ra. **Seasons** • Ko te aha tēnei wāhanga o te tau? Ko te ngahuru.
Linguistic Knowledge	• The question word ‘pēhea’ means ‘how’ and is used when inquiring about current weather conditions. • Describing weather usually requires a verb (e.g. ‘the rain is falling’ not ‘it is raining’). • ‘Ko’ is a particle that is used when talking about something specific, such as the current season.		

Cultural and Sociolinguistic Knowledge	• In te reo Māori, politeness is expressed through manner, delivery, and tone. • There is no direct translation for the word 'please' in te reo Māori.	• Give and follow basic instructions.	**Imperatives** • E noho! • Titiro! • E tū, tamariki mā. • Karanga mai. • Haere atu. • Me whakarongo, kōrua. **Requesting object/s** • Homai te pene. • Homai ngā pukapuka. • Homai tō pōtae. • Homai aku kī. **Negative Imperatives** • Kaua e amuamu. • Kaua e patu. • Kāti te kanga. • Kāti te oma.
Linguistic Knowledge	• The word 'e' is added before verbs with one long vowel or two short vowels to form a command. For commands with more than two short vowels, the 'e' is omitted. • The word 'me' is added before verbs to indicate that something should happen. • The directional particles 'mai', 'atu', 'iho' and 'ake' can be added after verbs to add direction to commands. • The word 'homai' is used when requesting for someone to give you something. • 'Kaua e ___' is used to instruct someone not to do an action. • 'Kāti te ___' is used to instruct someone to stop doing an action.		
Cultural and Sociolinguistic Knowledge	• In traditional Māori culture, narratives were primarily communicated orally and are passed down through generations to preserve knowledge, values, and identity. • Knowledge from the past is shared through oral forms such as whaikōrero, mōteatea, waiata, karanga, haka, and pūrākau. • Complex narratives, whakapapa, and mātauranga ā-iwi/ ā-hapū can be conveyed through visual story art forms such as whakairo, raranga, and tukutuku.	• Use simple narratives in the past tense.	**Past continuous tense** • I te karanga mai ia ki a mātou i tēnei ata. • I te kōrero au ki a Bob inanahi. • I te/a Mane, i te waiata tōku māmā ki ngā kaumātua. **Past tense (have/has)** • Kua kai te kurī. • Kua wehe atu rāua ki te mākete.
Linguistic Knowledge	• The verbal particle 'i te' denotes the past continuous tense and indicates that an action was occurring in the past. • The verbal particle 'kua' can be used to describe past, present, and future tense; when used in the past tense, it is similar to the English words 'have' and 'has'. • Time adverbs can be used to add more specificity about when an action occurred.		
Cultural and Sociolinguistic Knowledge	• Kīwaha are colloquial expressions or phases that reflect cultural values, humour, emotion, and social norms. They add richness and authenticity to everyday conversations. • Kīwaha add nuance and depth to communication, strengthening social bonds and conveying meaning efficiently.	• Use kīwaha to enhance everyday communication.	**Kīwaha – Colloquialisms** • Ā tōna wā. • Engari mō tēnā. • Karawhiua. • Tau kē. • Ka wani kē.
Linguistic Knowledge	• The meaning of kīwaha is most often figurative, not literal.		

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(3) New Zealand Sign Language Novice Stages

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.
Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how signed language is used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.
- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.

Communication skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (signing, watching, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

New Zealand Sign Language introduction

Learning New Zealand Sign Language (NZSL) during the three Novice sequences supports students to communicate visually, connect with Deaf culture, and contribute to a more inclusive society. As an official language and valued taonga of New Zealand, NZSL affirms the identity of Deaf, Hard of Hearing, and Māori Turi communities and fosters respectful engagement amongst diverse learners.

In Novice 1 and 2, teachers introduce essential knowledge to establish etiquette for NZSL classrooms, where students use their face, hands, and body to convey meaning rather than voice. Teachers support students to use the four foundational parameters and non-manual signals to correctly form each sign, including te ao Māori signs for Māori Turi. These parameters underpin signed greetings, basic introductions, politeness conventions appropriate to Deaf culture, and one-to-one signed conversations. Teachers create a safe and respectful learning environment where students begin to understand NZSL as a visual language shaped by culture and community.

In Novice 3, teachers focus on enhancing student understanding of Deaf culture as signed interactions develop from one-to-one and small group conversations to larger group presentations. This allows them students to develop confidence and fluency in their use of more complex NZSL signs and te ao Māori signs across a wider range of contexts. Students develop further understanding of politeness conventions, such as turn-taking and pacing. Students also become more aware of sign variations that exist across regions.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

New Zealand Sign Language Novice

Communication

The skills across each communication mode below support effective communication during the novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers design their teaching programmes by selecting and teaching the communication skills, knowledge, and practices that best meet the needs of their students.

	During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Watching	• recognise the four foundational parameters and non-manual signals used to form all NZSL and te ao Māori signs. • recognise and understand simple, familiar NZSL vocabulary, te ao Māori signs, and everyday phrases.	• recognise and understand familiar NZSL vocabulary and te ao Māori signs even in some unfamiliar contexts • identify more complex or less familiar NZSL signed phrases and sentences.	• understand familiar sign language structures and vocabulary in new contexts • make meaningful connections when new vocabulary occurs in familiar language contexts • use assistive technology tools ethically and responsibly (e.g. NZSL dictionary, NZSL Share, videos, captions).
Signing	• imitate the four foundational parameters that make up every NZSL and Māori concept sign, as well as non-manual signals where needed • imitate NZSL vocabulary, te ao Māori signs, phrases, and sentences • respond appropriately to simple, familiar instructions and simple questions • ask simple questions and give simple information • initiate signed conversation in NZSL, using simple greetings, questions, and statements.	• imitate fingerspelling of NZSL and te ao Māori signs with developing accuracy and fluency • use stress patterns for emphasis and to clarify meaning • use and respond to polite conventions, directions, and instructions • communicate by watching and responding to signed information and making use of visual prompts • initiate more complex conversations in NZSL.	• apply knowledge of vocabulary and structures to produce and respond to questions, instructions, and directions • initiate and maintain conversations in sign.
Interacting	• observe greetings and introduction in different contexts and taking turns to role-play • role-play simple social exchanges (e.g. meeting someone) and demonstrate that they can understand, respond, and act appropriately • use strategies when communicating, such as relying on a practised format, using facial expressions and signs, asking others to repeat themselves, and utilising supporting visuals and prompts.		• observe conversations in different contexts and take turns to role play • role play dialogues that are used every day and demonstrate understanding with appropriate responses and appropriate actions • use Deaf cultural strategies when communicating, such as gaining the person's attention and asking others to repeat themselves.

New Zealand Sign Language Novice 1

Teaching sequence

	During Novice 1			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*

Cultural and Sociolinguistic Knowledge	• Interactions in NZSL classrooms are guided by Deaf cultural norms and values, including tikanga for Māori Turi. This includes:
	  ○ setting up the chairs and desks to face each other, or in a semi-circle, to create an environment that reflects and enables Deaf culture and etiquette
	  ○ in online classes, setting the view to Gallery View enables all participants to clearly see one another, supporting visual access and effective communication between signers
	  ○ having good lighting that clearly illuminates the signer's face, hands, and upper body to maximise visibility.
	• Whenever possible, the practice of 'voice off' (e.g. leaving your voice at the door) should be used when initiating signed conversations.
	• Before communicating, appropriate strategies such as waving or tapping gently should be used to gain the other person's attention.
	• Within te ao Māori, there are individuals who identify as Māori Turi and others who consider themselves Turi Māori:
	  ○ Turi Māori: generically refers to Deaf Māori
	  ○ Māori Turi: specifically refers to those who identify as Māori first and Deaf second.
		• Set up and follow practices specific to NZSL classrooms.		

Linguistic Knowledge	• NZSL uses signs to communicate and has no standard written form of expression. Instead, glossing is used as a written representation of signs to support teaching, learning, discussion, and analysis of the language.
	• NZSL is a distinct language, and, unlike spoken languages, NZSL is a visual-gestural language that uses the face, hands, and body to convey meaning rather than the voice, and is received visually rather than verbally. For example:
	  ○ eye-gaze is used consistently
	  ○ mouthing should be matched appropriately to hand signs
	  ○ the dominant hand (the writing hand) is recognised when signing
	  ○ asymmetrical signing is when the dominant hand moves more than the base hand (the less active hand)
	  ○ symmetrical signing is when both hands do an equal amount of work in shaping a sign.
		• Use signs (including te ao Māori signs) to communicate one-to-one, in a visual-gestural way, in a single context (such as an NZSL classroom).		

	During Novice 1			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*

	• Taking turns in conversations is done to evaluate compatibility between patterns in signed interactions and spoken or written languages.
	• Participants should be comfortable to self-correct signs and ask for clarity.
	• Some signs in NZSL have variants across regions across New Zealand, reflecting influence from other sign languages, language change over time, and different ways of visually representing meaning. Some examples include:
	  ○ pizza (e.g. some regions use fingerspelling P-I-Z-Z-A, while others use a sign representing shape or eating action)
	  ○ milk (e.g. some use a squeezing motion to mimic milking, while others use a tapping or different handshape version)
	  ○ tikanga (e.g. the sign used depends on whether the intended meaning is around the customary practices as a whole, or the protocols).			

Cultural and Sociolinguistic Knowledge	• NZSL is one of the two official languages of New Zealand, alongside te reo Māori. Te ao Māori signs are developed by the Māori Turi community and includes addressing and updating historical inaccuracies in traditional NZSL signs for kupu Māori and Māori concepts. • There are specific te ao Māori signs for expressing concepts unique to Māori (e.g. marae, hāngī, aroha, kaumātua). • Majority of signs are the same for NZSL and Māori Turi. However, when pointing in sign, a single finger is appropriate in NZSL, whereas a flat and open palm is appropriate for Māori Turi.			

Linguistic Knowledge	• There are four formational parameters that make up each sign. These parameters can be combined in different ways to make meaning. These are:
	  ○ handshape: the shape of the hand at the start of a sign.
	  ○ orientation: the direction the palms face at the start of a sign.
	  ○ location: the specific place on the body or in the signing space where the sign occurs.
	  ○ movement: the action — including direction, speed, and repetition — that conveys meaning.
	• Non-manual signals (NMS) may also be used with the four parameters to support grammatical meaning. These are conveyed through facial expressions, head movements, and body posture, although NMS are not always specific or obligatory to a single sign.
	• By using space, signers can show multiple ideas simultaneously. For example, one hand can be used to show a person approaching someone while the other hand shows the other person sitting down.
		• Understand and use the four formational parameters that make up each sign in a range of contexts.		

Linguistic Knowledge	• There are different greetings and farewells depending on context (e.g. formal, informal, time of day).	• Use basic greetings and farewells in different contexts.	**Standard formulaic utterances for greetings** • Kia ora	KIA ORA (Kia ora)

	During Novice 1			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
Cultural and Sociolinguistic Knowledge	• In sign language, specific practices are used to gain a person's attention such as flutter waves, shoulder taps, table taps, stomping, and flashing lights. • There are unique ways to demonstrate social awareness, such as maintaining eye contact and showing understanding during greetings and farewells.		• Tēnā koe • Hi / Hello • Welcome / Haere mai • How are you? • Standard formulaic utterances for farewells • Ka kite • Kia pai te rā • Goodbye • See you later	TĒNĀ KOE (Tēna koē) HI / HELLO (Hi) / (Hello) WELCOME / HAERE MAI Welcome / Haere Mai HOW-ARE-YOU How are you? KA KITE (Ka kite) KIA PAI TE RĀ (Kia pai te rā) GOODBYE (Goodbye) SEE YOU LATER (See you later)
Linguistic Knowledge	• There are English sentence structures (imperatives and negative imperatives) that, when coupled with unique non-manual signals (NMS), communicate a range of simple classroom and instructional language in NZSL.	• Understand and use a range of simple classroom language.	**Imperatives** • Various instructions and commands • Requests **Negation (head shake)** • Telling someone not to do something **Appropriate non-manual signals** • Don't know	STAND, WATCH, BOOK, PLEASE HELP, PUT-away (Stand up. Look. Book. Please help. Put (it) away.) _____neg DON'T-DO-THAT (Don't do that.) _____neg DON'T-TOUCH (Don't touch that.) _____nms DON'T-KNOW (I don't know.)
Linguistic Knowledge	• Greetings and introductions use consistent, formulaic sentence structures. • There are unique sentence structures for communicating politely. • Directions and instructions in NZSL make use of prompts to set the scene and ensure instructions are understood as intended.	• Use and respond to politeness conventions, directions, and instructions.	**Standard formulaic utterances for:** • Thanking o thank you o ngā mihi. • Excusing oneself o excuse me o sorry o that was my fault. • Directions o to go to the toilet. • Instructions o everyone pick up rubbish o kohia te rāpihi.	THANK-YOU (Thank you.) NGĀ-MIHI (Ngā mihi.) EXCUSE-ME (Excuse me.) SORRY (Sorry.) my-FAULT (It's my fault.) _____t TOILET, GO-to HALLWAY, TWO DOOR LEFT (The toilet is down the hallway, second door on the left.) IX-loc PLAYGROUND, RUBBISH, YOU-all PLEASE PICK-UP (In the playground over there, everyone please pick up the rubbish.)

	During Novice 1			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
Linguistic Knowledge	• NZSL uses the two-handed fingerspelling system to represent the English alphabet by applying handshapes and stress patterns. • Fingerspelling is typically used for proper nouns, to describe unknown signs, or for subjects and objects that may not have a sign. • Introductions of self and others involves the signs for personal pronouns (e.g. he, she, me, koe, koutou) and possessive pronouns (e.g. my, your, his, her, our, their). • The signs for personal pronouns are done with a pointed finger or open palm, while the signs for possessive pronouns use a closed fist.	• Fingerspell names to introduce self and others. • Identify the signs of each letter of the NZSL alphabet, using correct handshapes, stress patterns, and macron signs.	**Introductions** I am Kelly, I am Deaf. Ko Hine ahau, he tangata Turi ahau. Fingerspelling Fingerspelling fs **Personal pronoun signs (pointing signs)** • Personal pronouns replace nouns, such as: ○ me, you, she, he, they, koe, koutou **Use of possessive pronouns** • Possessive pronouns show ownership and tell us who something belongs to, such as: ○ my, your, his, her, our, their	NAME IX-me fs-KELLY, ME DEAF IX-me (My name is Kelly. I am Deaf.) NAME IX-me fs-HINE, ME MĀORI TURI IX-me (My name is Hine. I am Māori Deaf.) NAME IX-me fs-RUA (My name is Rua.) HELLO MY NAME fs-RAPHAEL (Hello, my name is Raphael.) HIS NAME fs-MUHAMMAD IX (name sign) _____ (His name is Muhammad, and his sign name is _____.) IX-he MAN NAME fs-SEMISI IX-he (That man's name is Semisi.) HIS BOOK RED (His book is red.)
Cultural and Sociolinguistic Knowledge	• Whenever a pronoun is signed, Māori Turi display an open palm as opposed to a pointing finger.			
Linguistic Knowledge	• Non-manual Signals (NMS) — including facial expressions, head movements, and body posture — are essential for communicating emotions and indicating when a question is being asked. • Plain verbs have a fixed location on the body or in open space. They do not change in movement or to show who is doing what. • Simple statements and questions come with some verb inflection and an emphasis on non-manual signals.	• Communicate about feelings and emotions, including asking others how they are and responding appropriately when asked.	**'Wh' questions** • Questions that are open-ended and seek information usually include an interrogative sign or phrase (e.g. what, who, where, why, how, which, what for, how many, how much, what's wrong) along with the appropriate non-manual signals. **Yes/no questions** • In questions that seek a yes/no answer, the sign order is the same as a statement, but the non-manual signals are different: ○ direct gaze ○ eyebrows raised ○ chin/head slightly forward ○ the last sign in a question being held momentarily.	HOW-ARE-YOU? (How are you?) GOOD, ALRIGHT, BUSY, TIRED, HOT, COLD (I'm good / alright / busy / tired / hot / cold.) MY MOTHER EXCITED, SHE JUMP +++ (jump-for-joy) (My mother is excited — she's jumping for joy.) HER AUNTY SAD, CRY +++ (Her aunty is sad — she's crying a lot.) _____whq HE GRUMPY, WHY? (Why is he grumpy?) _____y/n q YOU WANT WATER? (Do you want water?) NEED DRINK WATER, ME THIRSTY. (I need to drink water — I'm thirsty.)
Linguistic Knowledge	• Numbers, as with other signs, are consistently structured using hand signs that follow four formational parameters (handshape, location, orientation, movement) and non-manual signals where needed. • Base numbers 1-9 are learned as standard forms, similar to counting on fingers. 10 is often a fist or a distinct movement. • 11-19 are often formed by a movement or flick of the hand, or by combining a base number with a repeated motion. • 21-99 are made by combining tens and units, with smooth movement so the number is seen as one unit. • Counting by tens (e.g. 20, 30, 40) is usually formed by a repeated or modified movement of the base handshape. • Size is usually shown using the distance between hands, movement size, or intensity of facial expressions.	• Communicate about basic concepts of number, age, size, shape, and colour.	**Cardinal numbers** • 1–99 **Hundreds** • 100, 200, 300 … **Thousands** • 1000, 2000, 3000 … **Age** • Denoting ages of people • Giving one's age and asking how old someone is **Size** • Height, weight, length **Shape** • Basic shapes **Colour** • Basic colours	1, 2, 3 … 99 100, 200, 300 … 1000, 2000, 3000 … ME 12-AGE, MY SISTER, SHE 10-AGE (I am 12 years old, and my sister is 10.) _____whq HOW-OLD IX-you (How old are you?) BIG, SMALL, TALL, SHORT (It is big/small/tall/short. fs-TOM TALL, fs-ROBERT SHORT

	During Novice 1			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
	• Shape is signed using handshapes or tracing outlines in the air. • Fixed signs are used to signify colours, and they are typically made at specific locations (e.g. near lips, chin).			(Tom is tall, and Robert is short.) HEAVY, LIGHT (It is heavy/light.) CIRCLE, SQUARE, RECTANGLE, TRIANGLE … (It is a circle/square/rectangle/triangle.) RED, BLUE, YELLOW, WHITE, BLACK, GREEN … (Red, blue, yellow, white, black, green…)
Linguistic Knowledge	• Days of the week are communicated in NZSL using specific signs. • Weekdays are signed using the first letter(s) of the English name, except for Thursday, which blends the T and H signs. • Saturday and Sunday signs are unique, using a two-handed movement to represent the activities on the day rather than a letter-based sign (e.g. WASHING, CHURCH).	• Communicate about the time of day and days of the week	**Days** • Time of day • Days of the week	MORNING ME GO SCHOOL. (In the morning, I go to school.) TODAY MONDAY (Today is Monday).
Cultural and Sociolinguistic Knowledge	• NZSL is part of Deaf culture; language and culture are interdependent and are critical to communicating with the local Deaf community, including Māori Turi. • Communicating about self, identity, hometown, place of origin, and belonging includes specific signs that are representative of cultural and social connection to people, places, and whakapapa. • There are some iwi and hapū names that do not have signs and are instead fingerspelled. • There are some iwi signs that do not include the 'Ngāti' or 'Ngai' prefix (e.g. Ngai Tūhoe is simply signed 'Tūhoe').	• Communicate about significant places.	**Interactions about identity and belonging** • Where are you from? • Deaf or hearing? • Ko wai au? • Nō hea / whea koe? • I am from Auckland. • My iwi is Ngāpuhi.	FROM WHERE YOU (Where are you from?) DEAF, HEARING, HARD-OF-HEARING, HALF-DEAF, CODA (I am Deaf/hearing/hard of hearing/partially deaf/a child of deaf adults.) WHO (Who?) AUCKLAND, WELLINGTON, CHRISTCHURCH (Auckland/Wellington/Christchurch.) NGĀPUHI, TŪHOE, NGĀTI AWA (Ngāpuhi/Ngāi Tūhoe/Ngāti Awa) NEW-ZEALAND, SĀMOA, CHINA (New Zealand, Sāmoa, China)
Linguistic Knowledge	• Tense in NZSL is shown through time indicators (such as past, present, future) and is often established at the beginning of a sentence, with the rest of the sentence understood in relation to that timeframe. • NZSL ordinal numbers indicate position or order in a sequence (for example 1st, 2nd, 3rd) and can be expressed using specific signs in NZSL that differ from cardinal numbers.	• Use simple narratives in the correct tense.	**Establishing time markers** • Tense • Clock times • Ordinal numbers	NOW, LATER, NEXT WEEK, LAST YEAR (Now/later / next week / last year) ONE-O'CLOCK, TWO-O'CLOCK, THREE-O'CLOCK (One o'clock/two o'clock/three o'clock) 1ST, 2ND, 3RD (First/second/third)

New Zealand Sign Language Novice 2

Teaching sequence

	During Novice 2			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
Linguistic Knowledge	• There are regional variations in NZSL similar to iwi dialects in te ao Māori that impact the way signers articulate or produce signs, such as grammatical choices and vocabulary usage. For example: ○ nine (e.g. Northern and Southern signers may differ in hand orientation or how the thumb and little finger are in contact) ○ hospital (e.g. variants may be on location, as it can be signed on the upper arm, shoulder, or chest area).	• Use signs to communicate one-on-one, with a wider group of people within a school/home or marae environment, including the use of te ao Māori signs.	**Regional variations** • NINE is signed differently between Northern and Southern signers • HOSPITAL is signed differently depending on age group and region • TRAIN is also signed differently depending on age and, in some cases, region	NINE HOSPITAL TRAIN
Cultural and Sociolinguistic Knowledge	• Deaf cultural norms require multiple interactions with a range of audiences, so that a growing repertoire of gesture and expressive body movements emerge, forming the basis for conversations. • There are some signing students who may not feel comfortable pointing. It is acceptable to point with a flat and extended hand to refer to the relationship of people and things.			
Linguistic Knowledge	• There are different types of name signs which are typically given by the Deaf community and may be: ○ descriptive ○ word-based ○ generic ○ fingerspelled initials. • Accurate, fast fingerspelling is vital for clear communication and literacy development.	• Fingerspell smoothly and with increasing fluency.	**Fingerspelling speed fluency**	MY FRIEND NAME fs-GRACE (My friend's name is Grace.) YOUR FATHER NAME fs-YOSEF (Your father's name is Yosef.)
Linguistic Knowledge	• Simple NZSL gloss can be used to represent signs, short phrases, and basic grammatical structures. Gloss supports students to recognise features such as topic–comment structures, questions, negation, and non-manual signals (NMS). • The four formational parameters (handshape, orientation, location, movement) and non-manual signals are used in combination to accurately produce and distinguish signs in communication. • A change in one of the formational parameters may result in a slight change in the meaning of the sign, even if the overarching concept remains the same.	• Use signs that demonstrate the four formational parameters confidently and competently.		

	During Novice 2			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
Linguistic Knowledge	• In NZSL, physical and personality traits are described using a topic–comment structure, where the person is identified first, followed by descriptive information supported by appropriate non-manual signals (NMS). • Simple classifiers to visually represent the appearance, size, shape, and characteristics of people and objects are used to add greater detail and meaning to descriptions. • Descriptive classifiers (DCLs) are used to describe the visual features of people, objects, and places, including their size, shape, and appearance. • Intensifiers/adverbs emphasise a sentence and are often expressed through non-manual signals or changing the movement of a verb sign. • The pronoun 'it-IX' (PRO) is a high-frequency word in NZSL and conveys meaning for: o contrasting objects and people relationships o numbering referents o referencing locations.	• Explore ways to describe people and everyday objects.	**Adjectives** • Signs used to provide details about people (e.g. personality, height) or objects (e.g. colour, shape). **Plural pronouns** • Signs that refer to more than one person or thing (e.g. 'we,' 'you all,' 'they'). **Topic–comment** • The standard word order in NZSL where you state the subject first (the Topic) and then say something about it (the Comment).	_____t BOY HE, BLUE PŌTAE, NAUGHTY IX-he (That boy wearing a blue pōtae is naughty.) HIS GRANDMOTHER, (2h) ICL: hold a spade 'gardening', WORK-hard, SHE TIRED IX-she (His grandmother is gardening. She works hard and gets tired.) _____t IX-it CHAIR, (2h) DCL 'chair with one leg broken' (That chair has one broken leg.) WE, MĀUA, THEY, RĀTOU, YOU-ALL, IT-ALL (We, māua, they, rātou, all of you, all of it) _____t IX-loc CITY, WHARE, nms-TALL (In the city, the buildings are tall.)
Linguistic Knowledge	• Instructions may incorporate the use of listing to represent items or steps typically between one and five. • Listing is a grammatical structure used to organise and track multiple referents in a signed conversation. • Listing is created by using the fingertips to act as placeholders for nouns that have been or are about to be named. The nouns 'anchor' items in a list. Then, once the fingertip is associated with a noun, it can be pointed to as a pronoun for future reference. • Whole entity classifiers are used to represent people, animals, vehicles, and objects, enabling signers to describe movement, location, and spatial relationships in a visual way. • Negation in NZSL is expressed through a combination of non-manual signals and negative signs.	• Recognise and respond to classroom expressions and simple instructions.	**Imperatives** • Various instructions and commands • Requests **Negation (headshake)** • Telling someone not to do something **List buoys** • To get ready for mathematics, please take out your: o sign for 'book' o sign for 'pen' o sign for 'ruler' o gesture of removing items from a bag or desk.	STAND, SIT, WATCH, LINE-UP (Stand, sit, look, line up) BOOK, PLEASE HELP, PUT-away (Please help put the books away.) _____neg DON'T-DO-THAT (Don't do that.) _____neg DON'T-TOUCH (Don't touch.) READY START LEARN MATHS (Ready, let's start learning maths.) PLEASE TAKE-OUT IX-index finger BOOK IX-middle finger PEN IX-third finger RULER (Please take out your book, pen, and ruler.)
Linguistic Knowledge	• NZSL uses a topic–comment structure to establish context before providing details, while employing non-manual Signals (NMS) — such as eyebrow movement and head tilts — as essential grammatical tools for seeking clarification and asking questions. • Specific classifiers are used to indicate how many people are being talked about.	• Communicate about the relationship between people and objects, including using questions and statements for requesting, accepting, refusing, and declining.	**Classifiers for people** • Singular (e.g. one finger, to show one person doing an action). • Plural (e.g. 5 handshape to show a group of people doing an action). **Plain verbs in the form of questions to make requests** • Formulaic ways of accepting (e.g. a head nod for 'Yes, I want that, thank you.). • Formulaic ways of declining, such as: o a headshake to say 'No' or 'No, that's not right' o a headshake with a hand wave to say 'Not at all' o the sign for NOT WANT and a headshake to say 'I don't want it'.	MY FRIEND, SCL: 1 person 'approach-me' (My friend comes over to me.) ASSEMBLY FINISH, NOW (2h) PCL: 5 'line-up' (Assembly finishes, and now everyone lines up.) _____y/n q BROTHER, HAVE IX-you (Do you have a brother?) _____wh q PEN, WHERE (Where is the pen?) _____y/n q
Cultural and Sociolinguistic Knowledge	• Communicating in NZSL about connection to people, places, and whakapapa enables Deaf individuals to make sense of their unique world. It provides a visual language that is essential for communication, identity, and cultural connection, which facilitates access to information, education, and social participation.			

	During Novice 2			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
				ME PLAY, CAN IX-me (Can I play?) _____y/n q BOOK, HAVE IX-you (Do you have a book?) headnod-YES, WANT, THANK-YOU (Yes, I would like it, thank you.) headshake-YES, NO (Yes./No.) _____neg wave-hand-NO (No.) _____neg NOT-WANT (I don't want it.)
Linguistic Knowledge	• NZSL uses spatial referencing (signing in different locations in space) to show the relationship between family/whānau members. • Introducing family/whānau may include using specific markers and facial grammar to build authentic connection in signed conversations. • Non-manual signals provide essential context, showing details such as age, personal closeness, or affection. • Pronouns in NZSL are generally gender-neutral. However, handshapes, movements, or placements near the face are used to explicitly mark whether a person is male or female. These may be omitted if a person's gender is not known.	• Communicate about family/whānau members with appropriate facial grammar.	**Spatial referencing to establish family relationships.** **Non-manual signals add meaning and emotional connection.** **Spatial placement helps maintain reference throughout interaction.**	MY FATHER NAME fs-TAMA (My father's name is Tama.) HER MOTHER NAME fs-PAULA (Her mother's name is Paula.) YOU SISTER, HER NAME fs-ANAHERA (Your sister's name is Anahera.) THEIR FAMILY, ALL DEAF (Their family is all Deaf.) OUR WHĀNAU, FROM (place name) _____ (Our whānau is from _____.)
Linguistic Knowledge	• Personal information such as wants, needs, likes, and dislikes can be expressed through simple topic–comment structures and verb inflection, where the speed or tension of a movement conveys the intensity of the feeling. • Non-manual signals are essential for adding grammatical clarity and emotional emphasis when discussing personal details, what someone owns, or what they need. • Questions in NZSL are formed through the use of interrogative signs and non-manual signals (NMS), which work together to indicate the type and purpose of the question. Different question types, including WH-questions and alternative questions, use specific grammatical features to seek information, clarification, or a choice between options.	• Communicate about personal information, ownership, and needs.	**Questions** • 'wh' (content) questions • 'which' (alternative) questions	_____whq MY APPLE, WHERE (Where is my apple?) YOUR SHOES RED, GREEN, ___whq WHICH (Which are your shoes, red or green?) ____whq ME WANT GO-to SHOPPING. you-XI NEED WHAT? (I want to go shopping. What do you need?) ME LIKE ICECREAM, SANDWICH, BANANA (I like ice cream sandwiches, and banana.) TOMORROW MORNING, WE WALK-to SCHOOL (Tomorrow morning, we will walk to school.)
Linguistic Knowledge	• Concepts of time and date are expressed using specific formulaic structures where the time marker (day, month, year) is always established at the beginning of the sentence to set the context for the event.	• Communicate about calendar dates and events.	**Dates** • Calendar times and dates: ○ months of the year ○ birthdates	JANUARY, FEBRUARY, MARCH (January, February, March) 2nd JULY, 8th DECEMBER 2018 (2nd July, 8th December 2018)

	During Novice 2			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
	• The typical sequence to communicate about the date is day + month + year. • NZSL uses numbers 0–31 for days, 1–12 for months, and multi-digit numbers for years. • Events are communicated with the date sequence followed by the sign about the event.		○ November 1954 ○ 14th August 2025. • Interrogative for date • Seasons • Events	MY GRANDFATHER BORN NOVEMBER 1954 (My grandfather was born in November 1954.) TODAY 14 AUGUST 2025 (Today is the 14th of August, 2025.) _____whq TODAY, DATE WHAT (What is the date today?) SPRING, SUMMER, AUTUMN, WINTER (spring, summer, autumn, winter) 23 JULY, BIRTHDAY ME (My birthday is on July 23.) 25 DECEMBER — CHRISTMAS WITH WHĀNAU (On December 25, we celebrate Christmas with whānau.) KINGS BIRTHDAY WEEKEND, JUNE EVERY YEAR (King's Birthday weekend is in June every year.) CELEBRATE MATARIKI MĀORI NEW YEAR JUNE JULY EVERY YEAR (We celebrate Matariki, the Māori New Year, in June or July every year.)
Linguistic Knowledge	• In NZSL, the main sentence structure used to communicate time is the Time–Topic–Comment structure. • In NZSL, time is expressed by signing the HOUR first using number signs, followed by the MINUTES, with additional context such as morning, afternoon, or night added if needed. • Hands and pointing can be used to indicate time conceptually on an imaginary clock.	• Communicate about time and plans for the immediate future.	**Time** • Digital time • Analogue time • Break time • Interrogative for time • More complex time: ○ clock signs ○ past, present, future. • Questions and statements using future time.	ONE 'point' FORTY FIVE) (1:45) QUARTER PAST ONE (1:15) QUARTER-to THREE (2:45) TWENTY PAST SEVEN (7:20) ONE-O'CLOCK, HALF-past SEVEN (One o'clock, half-past seven) LUNCH, PLAY TIME, BELL (It's lunchtime, playtime, then the bell rings.) _____whq AFTER LUNCH, DO WHAT (What do you do after lunch?) TODAY LIBRARY OPEN, QUARTER-to TEN (Today the library opens at 9:45.) NOW, NEXT WEEK, LAST WEEK (now, next week, last week) _____t_____whq THIS SATURDAY, IX-you GOING WHERE? (This Saturday, where are you going?) TOMORROW MY BIRTHDAY (Tomorrow is my birthday.) CHRISTMAS HOLIDAY, _____y/n q

	During Novice 2			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
				GO-away CAN IX-you (During the Christmas holidays, can you go away?)
Linguistic Knowledge	• Sentence structures are more flexible in NZSL than they are in written languages. Background information (e.g. simple details about an event) can be given first, followed by more specific information, which may include negation signs. • The most common non-manual signal when negating a statement is a headshake.	• Communicate simple narratives using negation signs.	**Negation signs for negative quantity:** • NONE, NOTHING, NO **Negation signs for non-existence or non-possession of something:** • NOT, NEVER, DON'T	neg FRIDGE NOTHING FOOD SO ME BUY MORE (There is no food in the fridge, so I need to buy more.) neg DRINK NOTHING ME (I have nothing to drink.) neg COMPUTER NOT WORK, IX OLD (The computer doesn't work — it's old.) t neg CHAIR-IX, NOT COMFORTABLE (That chair is not comfortable.) neg BRING WARM CLOTHES, DON'T WANT YOU WET COLD (Bring warm clothes — I don't want you to get wet and cold.) neg HIS COUSIN NEVER LIVE HERE, cousin-IX LIVE WELLINGTON IX (His cousin never lived here — he lives in Wellington.)

New Zealand Sign Language Novice 3

Teaching sequence

	During Novice 3			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
Linguistic Knowledge	• Before beginning a signed conversation, a signer needs to use appropriate attention-getting strategies such as shoulder taps, stomping on the floor, banging on the table, switching lights on and off, and gently throwing something into their line of sight.	• Understand culturally appropriate ways of communicating with Deaf people in a signed conversation.	**Ways that Deaf people get attention** • Maintaining eye contact. • Tapping on the shoulder or upper arm. • Signing at a distance. **Gaining attention and interaction** A: Hey! B: Hello. A: Did you enjoy today's class? B: Yes, I did. A: The game was fun. I learned many new signs. B: What is your favourite sign?	**Gaining attention and interaction** A: HEY! (small wave, wait for eye contact) A: HELLO. (Hello.) B: HELLO. (Hello.) A: TODAY CLASS ENJOY YOU? (Did you enjoy today's class?) B: ME YES. (Yes, I did.) A: GAME FUN. NEW SIGNS LEARN MANY. (The game was fun. I learned many new signs.) B: YOU FAVOURITE SIGN WHAT? (What is your favourite sign?)
Cultural and Sociolinguistic Knowledge	• NZSL and te ao Māori signs are the primary means to communicate in one-to-one signed conversations. • Principles such as recognising and producing basic signs, maintaining visual attention, using appropriate facial expressions and body language, and applying culturally respectful practices are fundamental to engaging well in a sustained signed conversation. • Maintaining constant eye contact is fundamental in a signed conversation. The breaking of eye contact by hearing people is considered rude to Deaf people. • Touching on the shoulder or upper arm is the most appropriate place to touch a Deaf person. • There is no need to over-enunciate mouthing as it looks like shouting to Deaf people. • In NZSL classrooms where hearing people engage with a member of the Deaf community, it is recommended to prepare questions in advance and include structured interactions, games, and activities so Deaf learners can actively participate in classroom communication.			

Cultural and Sociolinguistic Knowledge	• Sign language is a moving language, not fixed like written languages, so capturing the language is signalled through video or visual means.
	• Reviewing and self-reflection can be supported through digital or assistive technologies, allowing learners to monitor their progress by viewing or recording their own work.
	• It is important that users of digital or assistive technologies do so ethically. This includes:
	  ○ maintaining confidentiality and privacy
	  ○ using qualified professional interpreters to avoid misuse of sensitive information and incorrect relaying
	  ○ checking for and respecting a Deaf person's right to choose a preferred interpreter
	  ○ ensuring communication accuracy by being patient and allowing time for interpreters to translate the message accurately
		• Understand the ethics of using tools to capture signed communication.		

	During Novice 3			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
	○ understanding potential difficulties with overlapping communication in video relay devices ○ asking permission before recording.			
Linguistic Knowledge	• Time is expressed through time markers such as yesterday, now, and tomorrow at the beginning of clauses. These markers are used alongside spatial referencing and non-manual signals. • Present time is often unmarked, so meaning is interpreted through context. • NZSL gloss can be used to represent increasingly complex signed language structures, including topic–comment constructions, classifiers, spatial referencing, role shift, verb types, and non-manual signals (NMS). • Understanding how the four formational parameters and NMS work together supports the accurate production, interpretation, and analysis of signed communication.	• Identify and use simple signs to indicate past and present tenses and different parts of the country in a sustained signed conversation.	• Using PAST • Using NOW	PAST, MY MUM GO SCHOOL-for-the-DEAF KELSTON (My mum went to the School for the Deaf in Kelston.) NOW, I GO DEAF AND HEARING SCHOOL (Now, I go to a deaf and hearing school.)
Cultural and Sociolinguistic Knowledge	• Sign variation may occur across various factors, including age and region. These reflect the unique history and evolving culture of the Deaf community and its responsiveness to new and changing concepts.			
Linguistic knowledge	• In NZSL, formulaic expressions in greetings and introductions follow the expected structure of a formal interaction, namely: ○ greeting before speaking ○ introducing yourself before contributing ○ acknowledging others appropriately. • The formal greeting at formal contexts, such as a pōwhiri, involves a more formal register, slower signing pace, appropriate facial grammar, and eye-gaze across the audience. • Te ao Māori signs are integrated naturally into greetings and introductions. • A pepeha and mihimihi follow a repetition pattern and formal sequencing.	• Use greetings and introductions to acknowledge relationships in formal situations.		
Cultural and Sociolinguistic Knowledge	• Specific signs and non-manual signals are used to acknowledge relationships and demonstrate respect within formal or ceremonial context. • In formal settings, Māori Turi may require a two-step interpreting process (te reo Māori to English, then English to NZSL). This will sometimes involve two interpreters due to limited availability of trilingual interpreters. • Similar to correct pronunciation of kupu Māori, correct signing of place names when communicating mihi and pepeha is fundamental in formal situations such as pōwhiri.			
Linguistic Knowledge	• Although meaning is strongly shaped by non-manual signals, NZSL uses recognisable sentence structures and common sign patterns to communicate requests and offers. • Agreement verbs, such as ‘help’, ‘want’, and ‘need’, change their movement from the doer to the receiver of the action. • When asking a question to a third person, a combination of SHOULDER TAP + you is used.	• Request, offer, accept, and decline things, invitations, advice, and suggestions.	**Agreement verbs** • To show who is doing the action and who is receiving it. • me-ASK-you to ask a question. • SHOULDER-TAP-you to ask a question (of a third person).	YOU CAN HELP? (Can you help me?) ME GIVE IX-you BOOK (I give you a book.)_____ y/n q me-ASK-you PLAY OUTSIDE, WANT IX-you (Do you want to play outside?)

	During Novice 3			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
	• Affirmative statements are accompanied by a head nod.			me-SHOULDER-TAP-you, y/n q RULER, HAVE IX-you (Do you have a ruler?) y/n q TONIGHT, COME, CAN IX-you (Can you come tonight?) neg ME NOT-SURE, MAYBE ME HAVE ARRANGEMENT go-OUT (I'm not sure. Maybe I already have plans to go out.) CLEAN BEDROOM YOURSELF (Clean your bedroom yourself.) DO-YOU-MIND CLEAN BEDROOM YOURSELF (FORMAL) (Do you mind cleaning your bedroom yourself?)
Cultural and Sociolinguistic Knowledge	• The type of relationship between the people interacting determines the appropriate level of formality when signing. • In NZSL, meaning and level of formality in requests and offers are conveyed through a combination of specific signs, movement features, and non-manual signals such as facial expressions, body language, and use of space and direction.			

Linguistic Knowledge	• Classifiers are combinations of handshapes and movements that are used to represent the appearance, movement, and spatial arrangement of everyday things.
	• Classifiers enable the provision of detailed visual descriptions of physical objects, spatial arrangements, and complex actions that may not be captured by standard signs. Examples of classifiers include:
	  ○ handling classifier, which signifies how an object is grasped or used
	  ○ object classifier, which signifies what the object looks like in terms of shape, size, or category.
		• Understand and use simple classifiers in sign language that describe and represent things in an everyday context.	**Classifiers**
			• handling classifiers
			• object classifiers
				HCL press-button, CAR LOCK.
				(Press the button to lock the car.)
				CAR CL:3 move-forward
				(The car moves forward.)

Linguistic Knowledge	• There is a structured system of handshapes and movements, hand/finger orientation, facial expression, and lip patterns to enable tracking and interpreting multi-step instructions presented visually and sequentially in signing space.
	• Sequence markers, such as then, next, and after are used to show the sequence of events and instructions.
	• Additional classifiers may be beneficial to better understand more complex instructions and directions, such as:
	  ○ size and shape classifiers, which show how big something is and what shape it has
	  ○ location classifiers, which show an object's position or location relative to other things.
	• Noun–verb pairs are signs that look similar but change slightly in movement to show the difference between a thing and an action.
		• Recognise and respond to more complex classroom instructions and directions, involving several steps.	**Additional classifiers**
			• size and shape classifiers
			• location classifiers
			• Time sequence (FIRST + THEN + NEXT + FINISH)
			• Directions involving several steps in te reo Māori
			• Noun–verb pairs
				WATER, DCL bottle
				(The bottle has water.)
				PIZZA, DCL slice
				(A slice of pizza.)
				t
				SHELF, BOX ICL: 'put on the shelf'
				(Put the box on the shelf.)
				HĪKOI, turn-MAUI, TŌTIKA
				(Hīkoi, ka huri ki maui, kātahi ka haere tōtika.)
				WHARE PUKAPUKA IX-loc
				(Kei reira te whare pukapuka.)
				PAPER, to-FOLD
				(Fold the paper.)
				SCISSORS, to-CUT
				(Cut with scissors.)

Linguistic Knowledge	• In NZSL, body language plays a key grammatical role by conveying meaning through features such as role shift and referential shift to better understand the connections between people, events, and ideas.	• Use context and familiar language to work out meaning and the relationships between things, events, and ideas.	Spatial referencing is used to refer to preferences	rs-left BASKETBALL, ME LIKE FAST GAME (I like basketball because it's a fast game.) rs-right CRICKET, BORING, SLOW (Cricket is boring and slow.)

	During Novice 3			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
Linguistic Knowledge	• In NZSL, signers use a range of language features and strategies to express and justify their requests, showing awareness of context and audience when communicating and explaining needs and preferences in detail.	• Communicate about likes, dislikes, emotions, needs, and preferences in some detail, justifying where possible.	Rhetorical questions are asked by the signer and answered right away.	ME LIKE NZSL WHY? INTERESTING (I like NZSL. Why? It's interesting.) ME LIKE APPLE, BUT NOT-LIKE ORANGE (I like apples, but I don't like oranges.) MY FRIEND EXCITED, HER FATHER VISITING, BUT NEED CLEAN HOUSE IX-she, DON'T-LIKE CLEANING IX-she (My friend is excited because her father is visiting, but she needs to clean the house. She doesn't like cleaning.) ME LIKE EVERY SATURDAY, ____rhq WHY, nms-SLEEP-IN, RELAX IX-me (I like Saturdays. Why? Because I can sleep in and relax.)
Linguistic Knowledge	• NZSL communicates events in the chronological order they occur, ensuring the visual narrative matches the real-life sequence of actions. • While English sentences usually follow a Subject-Verb-Object order, NZSL uses a topic–comment structure, where the main subject is established first, followed by the related information.	• Communicate about events and experiences using time-related connectives.	Fingerspell proper nouns More complicated referential shift (rs) Use NMS (non-manual signals) to show causation Topic–comment structure with appropriate NMS	_____rhq FAMOUS RUGBY PLAY, IX-he WHO, fs-TANA UMAGA (Which famous rugby player is he? Tana Umaga.) HIS FAMILY LIVE fs-LYTTELTON (His family lives in Lyttelton.) Referential shift (rs) ME SIT, SISTER SCL: 1 person 'approach-me' (I am sitting, and my sister comes over to me.) Interactions _____t_____y/n q rs-sister SHOPPING WANT Ix-you (Do you want to go shopping with me?) rs-me LOVE GO (I'd love to go.) rs-sister OK, PICK-UP WILL IX-me (Okay, I'll pick you up.) rs-me___whq WHERE GO (Where are we going?) rs-sister GO fs-RICCARTON MALL (We're going to Riccarton Mall.) rs-me PERFECT (Perfect.) _____t RUGBY LAST NIGHT, ME GO WATCH STADIUM, WAIKATO LOST (Last night, I went to the stadium to watch rugby, and Waikato lost.)
Linguistic Knowledge	• There are signs to represent specific weather conditions (e.g. sun, rain, wind, snow) and seasonal changes. • Spatial relationships and movement enable more detailed communication about weather and	• Communicate about the weather and seasons.	Spatial referencing to talk about changes in weather.	WINTER TIME, SNOW++. NOT-SAFE DRIVE (In winter, there is a lot of snow, so it's not safe to drive.) NEXT SUMMER, MY FAMILY GO HOLIDAY AUSTRALIA IX-there. SUN-blazing, CAN RELAX BOOK READ

	During Novice 3			
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples** *English text*	**Language examples** *English text with NZSL glossing*
	seasons by visually showing how conditions appear, change, and interact over time.			(Next summer, my family is going on holiday to Australia. It will be sunny, and we can relax and read books.)
Linguistic Knowledge	• In NZSL, signers can 'set up' people, objects, or locations in the signing space around them. Once these people, objects, or places are established in a specific spot, the signer can point back to those spots to show relationships, movements, or comparisons between them. • Signers distinguish members of a group or items in a sequence by creating a visual list on their non-dominant hand. They use their fingertips as 'anchor points' to emphasise and provide specific details for each item.	• Communicate about the hometown of multiple family members. • Communicate about the place of sign language origin learning.	More complicated referencing points to refer: • groups • items • locations • relationships.	MY UNCLE XI MĀORI, MY AUNTY ix FROM TONGA 'at the top of New Zealand' (My uncle is Māori, and my aunty is from Tonga, up at the top of New Zealand.) IX-left, BALL CHEAP, IX-right, BALL EXPENSIVE (This ball is cheap, and that one is expensive.) ME LEARN NZSL FROM XI-SCHOOL XI-CHRISTCHURCH (I learned NZSL at a school in Christchurch.) MY BROTHER BORN AUCKLAND IX-there BUT GREW-UP TARANAKI IX-there (My brother was born in Auckland, but he grew up in Taranaki.) MY FATHER IX-he ONLY DEAF PERSON IN FAMILY IX-it, BUT GROW-UP LEARN NZSL IX-at SCHOOL. (My father is the only Deaf person in his family, but he grew up learning NZSL at school.)
Cultural and Sociolinguistic Knowledge	• It is important for NZSL signs for Māori place names be represented accurately and in a culturally appropriate way. For example, traditionally, the sign for Manukau was man + cow. Through correction and validation from Māori Turi the updated sign is maunga + water (expressing relationship to Manukau Harbour).			
Linguistic Knowledge	• There are three types of verbs for describing actions: plain, agreement, and spatial. • Agreement and spatial verb signs are inflected depending on the location of the grammatical subject and the object in the signing space.	• Communicate about travel, including comparing and contrasting how people travel.	Verbs for describing actions: plain, agreement, and spatial	ME BUS TO WORK (I go to work by bus.) MY WIFE CATCH TRAIN SEE AUNTY CITY IX-there (My wife takes the train to see her aunty in the city.) MY SON GO SCHOOL, IX-he WALK IX-he (My son walks to school.)

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(4) Gagana Sāmoa (Samoan) Novice Stages

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.

Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.
- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.

Communication skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (listening, speaking, reading, writing, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

Pacific Languages introduction

Learning Te Reo Māori Kuki ‘Āirani, Gagana Tokelau, Vagahau Niue, Lea Faka-Tonga, and Gagana Sāmoa during the three Novice sequences supports students to connect with identity, culture, and community. These languages are central to the wellbeing of Pacific peoples and help preserve New Zealand’s linguistic diversity, with teaching grounded in cultural values and respectful communication.

In Novice 1 and 2, teachers introduce students to foundational language patterns such as greetings, introductions, and simple sentences that reflect core cultural values such as respect, family, and identity. Students establish a culturally grounded communicative base, learning respectful conventions and sociolinguistic norms in familiar contexts such as family, school, and celebrations. As students progress, teachers guide them to deepen their understanding of sentence structure, pronouns, and possessives, while developing strategies for effective communication. This ensures that language learning is meaningful, authentic, and connected to lived experience from the beginning.

In Novice 3, teachers support students to expand from formulaic expressions to connected sentences that describe opinions and past events. Students begin to sustain conversations and contribute meaningfully to group activities. Teachers guide students to use respectful language in a range of settings important to Pacific communities and to experiment with more complex sentence structures and broader vocabulary. Students develop sociolinguistic awareness of bilingual contexts and are encouraged to engage with cultural perspectives and intergenerational knowledge.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

Gagana Sāmoa Novice

Communication

The skills across each communication mode below support effective communication during the novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers design their teaching programmes by selecting and teaching the communication skills, knowledge, and practices that best meet the needs of their students.

		During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Receptive skills	**Listening**	• identify the sounds of the alphabet, letter combinations, intonation, and stress patterns • recognise and understand simple classroom language and polite expressions • recognise and understand simple, familiar spoken words, phrases, and sentences.	• recognise and understand familiar spoken words even in some unfamiliar contexts • understand simple classroom instructions and respectful expressions • begin to understand slightly more complex or less familiar phrases and sentences • listen for polite and respectful language substitutions.	• recognise and respond to simple classroom language • understand specific detail and overall meaning in familiar contexts and in some unfamiliar contexts • begin to understand short oral texts that contain some new terms.
	Reading	• identify letters of the alphabet, letter combinations, basic written language conventions, and simple punctuation • recognise and understand simple, familiar written words, phrases, and sentences.	• identify letters of the alphabet, letter combinations, and simple punctuation • understand short written texts, including cultural texts, that use familiar words, phrases, and simple sentences • begin to understand slightly more complex or less familiar phrases and sentences.	• understand specific detail and overall meaning in a range of short written texts consisting mainly of familiar language • begin to understand short written texts that contain some unfamiliar language.
Productive skills	**Speaking**	• imitate the pronunciation, intonation, stress, and rhythm of Gagana Sāmoa words, phrases, and sentences • produce simple, phrases and sentences about themselves, their families, and their immediate surroundings.	• begin to use pronunciation, intonation, stress, and rhythm for emphasis and to clarify meaning • produce simple phrases and simple sentences relating to familiar contexts.	• describe familiar events, people, and things • present about matters of immediate personal relevance and importance.
	Writing	• write vowels with macrons and glottal stops • write simple, familiar words, phrases, and sentences using the conventions of written language, such as appropriate spelling and punctuation.	• reproduce letter combinations and punctuation for words, phrases, and sentences in familiar contexts • write a series of simple sentences describing the appearance or characteristics of a specific object or thing.	• prepare and write short texts on familiar topics • use resources appropriately (e.g. artificial intelligence, dictionaries, and glossaries) to experiment with some new language in writing and to check spelling.
	Interacting	• exchange information in highly practised contexts related to themselves and their immediate environment • use formulaic language and simple phrases to exchange information about themselves, their families, and their immediate surroundings • use strategies when communicating, such as relying on a practised format, using facial expressions and gestures, asking others to repeat themselves, and utilising supporting visuals and prompts • begin to interact and communicate in culturally appropriate ways.		• communicate information on the spot in contexts relevant to themselves, others, and their immediate environment • use a range of formulaic language to support meaningful interactions • use strategies to sustain a conversation, such as self-correcting, relying on known language to compensate for missing vocabulary, and utilising reference resources (as appropriate) • begin to interact/communicate confidently in culturally appropriate ways.

Gagana Sāmoa Novice 1
Teaching sequence

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Gagana Sāmoa is spoken in the Pacific Islands, New Zealand, Australia, and the USA. • Gagana Sāmoa uses different greetings and farewells depending on age, status, relationship, context, time, and place. Sāmoan greetings and farewells are cultural expressions that communicate respect. • Traditional Sāmoan oral practices, where knowledge is transmitted through fa‘alogo ma toe fai (listening and repeating), encourages the use of songs, rhymes, and repetition to learn Gagana Sāmoa. Forms such as pese (songs) and solo (chants) are culturally established ways of preserving accurate pronunciation, vocabulary, and sentence structures.	• Use basic greetings and farewells for a range of different contexts. • Use appropriate intonations to communicate ideas. • Pronounce Sāmoan words correctly by applying knowledge of vowel sounds and diacritics.	**Greetings** • Tālofa. • Mālō. • Manuia le aso. • Mālō le usu. **Farewells** • Tōfā. • Fā. **Politeness conventions** • Fa‘afetai. • Fa‘amolemole. • Tulou.
Linguistic Knowledge	• Greetings and introductions in Gagana Sāmoa use fixed sentence patterns built around particles like ‘o’ and possessive markers. • Intonation patterns directly affect whether an utterance is understood as a statement, greeting, or question. A rising intonation may signal a question, while a falling tone in greetings may convey respect and friendliness. • The Pi Faitau is the Sāmoan alphabet and consists of consonants (f, g, l, m, n, p, s, t, v) and vowels (a, e, i, o, and u). • Gagana Sāmoa is a phonetic language where every letter is pronounced. There are no silent letters, consonant clusters, or blends, and every vowel in a word is sounded out. Consonants are always followed by a vowel. • Vowels and consonants have distinct sounds that are important for correct pronunciation (e.g. tā-lo-fa = ‘tālofa’). • Vowels have short and long versions, with the long vowel sound indicated by a macron over the vowel (e.g. ‘ā’). • Macrons and glottal stops are essential in conveying correct meanings in writing, reading, and speaking. If used incorrectly or omitted, they can change the meaning of words. • The letters ‘h’, ‘k’, and ‘r’ are considered borrowed and are used primarily in loanwords. • The glottal stop (represented by a reverse apostrophe punctuation sign) is an indicator of a brief pause in speech.		
Cultural and Sociolinguistic Knowledge	• In Sāmoan culture, introductions show respect and help build connections by sharing family or village links. • Family names are closely linked to identity, status, and relationships. A surname or chief title can indicate family connections, village affiliations, and genealogy.	• Introduce self and others and respond to introductions appropriately. • Ask others how they are and respond appropriately when asked. • Communicate about the names of parents or caregivers.	**Introduction** • Tālofa lava. O lo‘u igoa o Lina. Ou te nofo i Ueligitone. O ai lou igoa? Tālofa Lina. O lo‘u igoa o Sione. O lo‘u tamā o Tomasi. O lo‘u tinā o Siniva. O lo‘u uso o Sina. **Interactions** • O lea e faitau la‘u tusi. • O ai lou igoa? O lo‘u igoa o loka. • O ā mai oe? O lea ou te manuia fa‘afetai. O ā au mea o fai?

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Linguistic Knowledge	• Communicating about names and relationships follows a set pattern (e.g. ‘O loʻu tinā o Sina’).
	• Gagana Sāmoa follows a verb–subject–object (VSO) word order.
	• The prefix ‘o’ is used to mark possession.
	• Possessive pronouns depend on the type of possession, for example:
	  ○ ‘loʻu’ and ‘lou’ are used for things closely connected to a person, such as family members (e.g. ‘O loʻu tamā’ is ‘my father’, ‘O lou tinā’ is ‘your mother’)
	  ○ ‘laʻu’ and ‘lau’ are used for things someone owns or uses, such as objects (e.g. ‘O laʻu api’ is ‘my book’, ‘O lau api’ is ‘your book’)
	• Simple diphthongs (e.g. ai, ao, ua) create blended vowels, are part of everyday speech, and influence word sounds.
			• O lea ou te manuia faʻafetai. O ā au mea o fai?

Cultural and Sociolinguistic Knowledge	• Birthdays are often celebrated with family gatherings, prayer, and food, reflecting the importance of ‘āiga’ (family) and community in Sāmoan culture.	• Communicate about age of self and others. • Count to 20 and to 100 in tens.	**Age** • E fia ou tausaga? E sefulu lua oʻu tausaga. **Base numbers** • tasi, lua, tolu, fā, lima, ono, fitu, valu, iva, sefulu **11–19** • sefulu ma le tasi, sefulu ma le lua … **Multiples of ten** • sefulu, luasefulu, tolusefulu … **Hundreds and thousands** • selau (100), afe (1,000) **Ordinal numbers** • muamua (first), lona lua (second) …
Linguistic Knowledge	• Numbers follow a consistent structure made up of number bases, place value, and patterns. • The word ‘tausaga’ is used to express age and is paired with numbers (e.g. ‘E sefulu ma le lua oʻu tausaga’). • The connector ‘ma le’ (and) is used to join numbers when expressing values from 11 to 19 (e.g. ‘sefulu ma le tasi’). • Numbers by tens are built by combining base numbers with ‘sefulu’ (e.g. ‘lua sefulu’ is 20, ‘tolu sefulu’ is 30).		
Linguistic Knowledge	• Communicating where things are located is an important part of everyday conversation, often using the particle ‘O’ followed by the ‘[subject] + ‘I’ + [location]’ pattern. • Locative expressions often combine locative particles (e.g. ‘i’) with locative nouns to show exactly where something is.	• Communicate about where things are located.	**Present location** • O lea ou te i le fale. • O la e i le umukuka. • O le api o la e i luga o le laulau. **Locative indicators** • O le penitala la e i luga o le laulau. **Locative nouns** • O ia e i le fale. • O le tamaitiiti o loʻo i le āʻoga. • O le vaʻa o loʻo i le sami. • O le taʻavale o loʻo i totonu o le lotoā. **Singular demonstratives** • O lenei tusi. • O lenā fale. **Plural demonstratives** • O tusi nei. • O tagata ia.

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Communicating about significant places, including their own or others' village and places of family origin, establishes connections between people through family history, cultural background, and social relationships. It also strengthens relationships and respect by acknowledging heritage. • Common questions such as 'O fea lou nu'u?' help identify family ties and village affiliations.	• Communicate about significant places.	**Village or place of family origin** • O fea e te sau mai ai? Ou te sau mai Ōpōtiki i Bay of Plenty. • O fea le tou nu'u i Sāmoa? O le lo'u nu'u i Sāmoa o Sapapali'i i Savai'i. **Current home** • O fea e te nofo ai? Ou te nofo i Porirua.
Linguistic Knowledge	• Questions about place start with 'O fea' (where) and are followed by a verb like 'sau' (come) or 'nofo' (live), depending on what is being asked. For example: ○ questions about place of belonging begin with 'O fea e te' (Where do you), and answers follow the formulaic expression 'Ou te + [verb] + [place]', using verbs like 'sau' or 'nofo', with 'mai' or 'i' to show location ○ 'O fea lou nu'u?' is used to ask where someone's village is. The response 'O lo'u nu'u o [village]' shows the use of the possessive pronoun 'lo'u' (my).		
Cultural and Sociolinguistic Knowledge	• Days and months in Sāmoa carry importance for specific events. For example, White Sunday or Lotu Tamaiti (Children's Sunday) in Sāmoa is celebrated annually on the second Sunday of October, followed by a national holiday on the Monday. It is a day dedicated to honouring children and their role in the family, church, and community.	• Communicate about the days of the week, months, and seasons.	**Days** • O le aso Sa i le masina o Oketopa, o le aso sa mo tamaiti. • O le aso Faraile o lo'u aso fanau. **Months** • O le aso muamua o Setema o le aso muamua o le tau to'ulu. • O le aso muamua o Iulai o le aso muamua o le tau malulu. **Days and time** • O le aso lenei na faia e le Atua. • E limasefulu lua vaiaso o le tausaga. • Ia manuia fuafuaga o le asō. • Taeao manuia ia te outou uma. • O a ou mea na fai ananafi? • O le a le aso nei? • Tatou feiloa'i nānei. • O le kālena e iai aso ma masina.
Linguistic Knowledge	• Time is expressed using phrases such as 'le aso lenei' (today) and 'taeao' (tomorrow). When added to a sentence, these phrases clarify when the action happened. • Months of the year in Gagana Sāmoa are loanwords from English, adapted to Sāmoan phonology.		
Cultural and Sociolinguistic Knowledge	• There are ways to show respect to others using body language, positioning, and tone of voice. For example: ○ lowering one's body slightly or bowing one's head when passing elders ○ using a gentle tone of voice when speaking.	• Understand and use a range of basic classroom instructional language.	**Classroom greetings** • Tālofa vasega. • Tālofa faiā'oga Mr Ioane. **Classroom phrases and commands** • Va'ai mai fa'amolemole. • Aua le pisa. • Si'i lima 'i luga. • E mafai 'ona 'ou alu 'i le fale'ese, faamolemole? • E iai sau peni? • Tuu i luga lou nofoa / toso i totonu lou nofoa.
Linguistic Knowledge	• Classroom language includes commands that follow formulaic structures such as: ○ [verb] + [article] + [object] (e.g. 'Faitau le tusi.') ○ [verb] + [object] + [locative phrase] + [noun] (e.g. 'Tu'u le ipu i luga o le laulau.'). • Negative commands are given using 'aua le + [verb]', where 'aua le' marks the negation. • Polite expressions like 'fa'amolemole' and 'fa'afetai' are used to soften commands.		

Gagana Sāmoa Novice 2
Teaching sequence

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Cultural and Sociolinguistic Knowledge	• ‘Fa‘asāmoa’, the Sāmoan way of life, is deeply rooted in the values of respect, community, and cultural identity. It encompasses gagana Sāmoa (Sāmoan language), customs, and ‘aganu‘u’ (traditions), which are expressed through everyday interactions, greetings, farewells, and respectful behaviours.
	• It is important to use polite and formal words and phrases that show respect, consideration for others, and an awareness of what is socially appropriate.
	• Speakers often distinguish between polite forms used for others and more casual or everyday forms used for themselves, reflecting social awareness and respect. For example, T- and K-register is a variation in pronunciation where using the ‘t’ sound in words is used in formal contexts and signals respect to others, while replacing the ‘t’ with a ‘k’ sound is typically used among friends, family, or when speaking about oneself.
	• Respectful behaviours are deeply rooted in Sāmoan values of ‘fa‘aaloalo’ (respect) and ‘vā fealoa‘l’ (respectful relational space). Some examples are:
	  ○ saying ‘tulou’ when walking in front of or passing people and when passing objects to one another
	  ○ sitting down when speaking to people who are seated
	  ○ crouching down when speaking to elders who are seated.
		• Use a range of polite language to greet people appropriately in different social contexts.
		• Use different greetings and farewells depending on context (e.g. formal, informal, time of day).
			Formal greetings
			• Tālofa lava.
			• Mālō le soifua.
			• Mālō lava le soifua.
			Farewells
			• Tōfā soifua.
			• Manuia le aso/aoauli/afiafi/po.
			Politeness conventions
			• Fa‘afetai tele lava.
			• Fa‘amolemole lava.

Linguistic Knowledge	• Everyday terms are substituted with respectful language to show politeness and cultural respect (e.g. ‘ola’ for ‘soifua’). • Delivery and tone in greetings and farewells are essential as they convey respect, warmth, and cultural awareness, reflecting relationships, protocol, and intent. • Adding ‘lava’ to the greeting increases warmth, respect, and sincerity, and is often accompanied by a slightly higher pitch and elongated vowels.		
Cultural and Sociolinguistic Knowledge	• In Gagana Sāmoa, polite and respectful language is used when speaking to or about others, but not when referring to oneself. • Polite language like ‘suafa’ (name) and ‘tausami’ (to eat) are used to express the level of politeness within relationships and to show cultural understanding. • The use of polite language varies depending on the social relationship between speakers. For example, ‘ai’ would be used to speak to a friend but its more formal equivalent, ‘tausami’, would be used with an elder or guest.	• Communicate about the relationship between people, including grandparents and siblings.	**Family introductions** • O lo‘u tamā o Peniamina. • O le tamā o lo‘u tinā o Tomasi. • O o‘u uso matutua o Sione ma Simi. • O lo‘u tuafafine la‘ititi o Sina. • E to‘atele lā matou usoga. • O o‘u mātua o Sina ma Toma.

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Linguistic Knowledge	• Gagana Sāmoa uses ‘lou’ and ‘lo‘u’ to introduce own family members and the family members of others.
	• Singular and plural forms are used when the noun changes to more than one. For example:
	  ○ ‘o lo‘u taūsoga’ (my cousin)
	  ○ ‘o o‘u taūsoga’ (my cousins).
	• Formulaic expressions such as ‘O a‘u o le tama/teine a …’ and ‘O o‘u mātua o …’ are used to communicate about one’s relationship to parents.
			• O lo‘u Olomātutua ua toeā‘i‘ina.
			Formulaic expressions
			• O ai lou suafa?
			  O lo‘u igoa o Sione.
			• E te fia tausami pai?
			• Fa‘afetai, fai mea tatau ai.
			• O a‘u o le tama a Pai.
			• O ia o le alo o Pai.

Cultural and Sociolinguistic Knowledge	• Polite and respectful language is used to address people in formal and cultural contexts, such as:
	  ○ ‘tua‘ā’ is used in reference to another person’s parent (e.g. ‘O ā mai lou tua‘ā?’)
	  ○ ‘tama’ becomes ‘ali‘i’ or ‘manaia’ if used in a cultural context
	  ○ ‘teine’ becomes ‘tamaita‘i’ or ‘tausala’ if used in a cultural context.
		• Use simple descriptive language to describe people.	**Adjectives and intensifiers**
			• O le teine aulelei.
			• O le ta‘avale mumu.
			• O se tagata fa‘amāoni.
			• E le teine ‘aulelei tele.
			Body parts using the *O* possessive pronoun
			• O lo‘u lauulu e umi.
			• O lo‘u mata e lanu enaena.
			• O lo‘u taliga e lelei.

Linguistic Knowledge	• Adjectives (e.g. ‘aulelei’, or beautiful) typically follow the noun and can describe a person’s appearance, personality, or qualities. • Intensifiers (e.g. ‘tele’) can be added to adjectives to emphasise meaning. • Most of the words related to family and body belong to the ‘O’ possessive pronoun.		
Cultural and Sociolinguistic Knowledge	• ‘Aso fa‘apitoa’ (important dates) are significant to celebrate different events. • There are special cultural and historical events or celebrations such as Vaiaso o le Gagana Sāmoa (Sāmoa Language Week) and Tu To‘atasi (Sāmoan Independence Day) which celebrate the richness of Sāmoan identity, language, and history.	• Know months of the year and days of the week. • Communicate about dates and birthdates. • Count to 100 and to 10,000 in tens.	**Time-related vocabulary** • E tasi le aso. • E umi le masina. • O Ianuari le masina muamua. • O lo‘u aso fanau o le Aso 10 o Mati 2014. **Time-related questions** • O le ā lou aso fānau Timo? • O ā fea lou aso fānau? • O anafea? • O ana fea le masina na fa‘amanatu ai lou aso fanau? • E fa‘amanatu lou aso fanau?
Linguistic Knowledge	• Time-related phrases and vocabulary such as ‘aso’ (days), ‘masina’ (months), and numbers are used when talking about dates and birthdates. • The term ‘aso fanau’ (birthdate) is used in statements and common questions.		
Linguistic Knowledge	• Expressions of ownership using ‘a’ and ‘o’ nouns (e.g. ‘la‘u ato’, ‘lo‘u fale’) are based on the nature of the relationship between the possessor and the item. • The ‘a’ form (e.g. ‘la‘u tusi’) is used when the owner has responsibility or control over the item. • The ‘o’ form (e.g. ‘lo‘u fale’) is used when the item is received or beyond the owner’s control.	• Communicate about ownership.	**Singular possessive pronouns** • O lo‘u fale e tele. • O la‘u vai e mālū. • O lau tusi e fou. • O lau mea‘ai e manaia. • O lana pāsika e fou. **Plural possessive pronouns** • O lā tatou aulotu e malosi. • O lō matou āiga e to‘atele. • O lō latou fale e matagofie.

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• In Samoa, there are specific ways to describe the villages or places of origin of multiple family members. These descriptions often include references to districts and villages, which are closely tied to genealogical lines and chiefly titles. • Acknowledging both maternal and paternal origins honours lineage and deepens connections to land, community, and cultural identity.	• Communicate about the village or place of origin of multiple family members.	**Family locations** • O Tala e nofo i Aukilani. A‘o ona mātua e nonofo i le taulaga o Apia i Sāmoa. • E nofo le isi uso o Tala i Porirua i Ueligitone, a‘o lona tuafafine e nofo i Kalaisetete. **Expressing Origin** • E sau mai Niu Sila./E sau o ia mai Safotu. • O lo‘u uo e sau mai Niu Sila. **Stating where someone lives** • E nofo i Aukilani./E nofo i Apia. • E nofo lo‘u uso matua i Amerika Sāmoa.
Linguistic Knowledge	• Proper nouns such as ‘nu‘u’, ‘taulaga’, and ‘atunu‘u’ are used for describing places people live. • When expressing origin, the structure ‘E sau mai’ + [proper noun] is used. • When stating where someone lives, the structure ‘E nofo I’ + [proper noun] is used.		
Cultural and Sociolinguistic Knowledge	• Weather and seasonal patterns in Sāmoa are closely tied to cultural practices and traditional knowledge. For example, the rising of the palolo (marine worm) in Sāmoa is deeply rooted in tradition. Locals gather before dawn with nets and buckets to collect the palolo, often by canoe or on foot. The worms are considered a delicacy, often eaten fresh or cooked. • The Sāmoan language is ever evolving, with more speakers, especially younger generations, using urban slang (e.g. ‘e ova’, instead of traditional expressions like ‘e ese atu’). While this reflects natural language change, it is important to remember that traditional expressions are still the correct and culturally appropriate way to communicate.	• Communicate about and compare the weather and seasons.	**Weather** • O ā mai le tau i lenei aso? E malūlū le tau i lenei aso. • E mālūū le savili. • E vevela le la / susulu o le la. • E a‘asa le la. • E puaoa le aso. • E sili atu le malulu o Kalaisitete nai lo‘o Aukilani. • E tutusa lava le tau i Aukilani ma Whangarei. • E ese le māfanafana o le tau i Rotorua, e tutusa lava ma le tau i Aukilani. **Descriptions with adjectives** • Agi malosi • Matagi malolosi • Timu mamafa • Timu māmā • Mauluulu • Lagi lelei • Lagi manino • Vevela
Linguistic Knowledge	• Specific words (e.g. ‘matagi’) and phrases (e.g. ‘ua timu le aso’) are used to describe weather conditions in everyday conversation. • The words ‘tutusa’ and ‘ese atu’ are used to show similarities and differences in weather and are used with distinct connectors to show what they are being compared against (e.g. ‘tutusa’ is used with ‘ma’, and ‘ese atu’ is used with ‘i le’).		
Linguistic Knowledge	• There are different language structures when asking for the time, understanding time, and communicating time, such as: ○ [tense marker] + ‘ta’ + ‘le fia’ when asking for the time ○ [tense marker] + ‘ta le’ + number when giving the time.	• Communicate about time.	**Different versions of telling time** • Ua tāa se fia? • Ua tā le tasi. • Ua afa le tasi. • Ua te‘a le tasi. Ua kuata i le tasi. **Time expressions** • Sa e iai i le lotu ananei? • Sa ou alu atu e va‘ai si o‘u tinā analelā. • Sa tuai lo‘u moe anapō. • Sa ou alu i le ā‘oga ananafi.

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Linguistic Knowledge	• ‘I loʻu manatu’ + [opinion] is a polite way to express one’s opinion. • Discussing likes may begin with ‘Ou te’ followed by ‘fiafia’ or ‘manaʻo’. To express a dislike, ‘le’ is placed after ‘Ou te’. • The pattern ‘O le ā lou/sou...’ is used for asking about someone else’s preferences.	• Communicate about likes and dislikes, justifying where appropriate.	**Conversation** • O le ā le mataupu e te fiafia iai [subject]? • Ou te fiafia ou te tiʻetiʻe taʻavale. • O le ā le … e te fiafia i ai? • O le ā le … e te lē fiafia i ai?

Cultural and Sociolinguistic Knowledge	• Communication can be supported with set expressions for clarification, checking for understanding, asking for repetition, and asking for vocabulary translations.
	• Apart from spoken language, body language also plays a major role in conveying politeness in classroom settings. Some examples include:
	  ○ standing when being addressed
	  ○ raising a hand when wanting to ask a question.
		• Understand and use of a range of polite classroom language and conventions.	**Classroom greetings**
			• Tālofa vasega.
			• Tālofa lau susuga le faiāʻoga Mr Ioane.
			Classroom phrases and commands
			• Vaʻai mai faʻamolemole.
			• Aua le pisa faʻamolemole.
			• Siʻi lou lima i luga faʻamolemole.
			• E mafai ona ou alu i le fale ese, faʻamolemole?
			• E iai sau peni faʻamolemole?

Linguistic Knowledge	• Respectful language is often used in classroom instruction or when communicating with others. An example of this would be saying ‘tulou’ (excuse me) when wanting to be excused.		

Gagana Sāmoa Novice 3

Teaching sequence

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Cultural and Sociolinguistic Knowledge	• Vocabulary and phrases can demonstrate an awareness of social positioning and respect in communication by acknowledging roles, relationships, and cultural expectations.
	• There are appropriate formal titles which can be attached to greetings and farewells based on relationships:
	  ○ ‘Afioga’ refers to high chiefs
	  ○ ‘Tōfā’ or ‘Fetalaiga’ refers to orators
	  ○ ‘Susuga’ refers to ‘faifeau’ or elders. ‘Susuga’ can also be used when you are not sure of position/status.
		• Use appropriate terms of address to convey respect and reflect the relationship between people.
		• Link events and months using basic structures.
			Formal greetings
			• Mālō le soifua maua ma le lagi e mama.
			• Mālō le soifua i lau susuga le faiaoga.
			• Tālofa lava i le tatou vasega.
			• Mālō le lagi e mamā i lau susuga le faiāʻoga.
			Farewells
			• Tōfā soifua.
			• Soifua ia.
			• Soifua ma ia manuia.
			• Ia manuia.
			Months in relation to events
			• O le masina o Aperila e faʻamanatu ai le Aso maliu.
			• O le masina o Oketopa o le Lotu Tamaiti.

Linguistic Knowledge	• When communicating about when an event usually happens, the sentence begins with the month it happens in (e.g. ‘le masina o Aperila’) followed by the event (e.g. ‘le Aso Maliu’). • The month and event can be connected by ‘o’, which functions as ‘is’, or ‘e … ai’ which functions as ‘when’.		
Cultural and Sociolinguistic Knowledge	• Language communicates ancestry, belonging, family connections, and cultural identity. When discussing connection to place it often involves discussing ‘āiga’ (family) and identity. • Cultural protocols guide the choice of respectful language for specific events like ‘faʻalavelave’.	• Communicate about connection to place in formal contexts. • Explore language resources and tools under guided use to support language learning processes.	**Connection to place** • Na ou fanau i Niu Sila, ma ola aʻe i Magele. • Na ou āʻoga i le āʻoga tulagalua a Magele. • O loʻu tamā e sau mai le nuʻu o Sapapāliʻi. • E lolotu lo matou āiga i le EFKS i Magele. • Sa ou ola ane i Sāmoa i le nuʻu o Moataʻa, ae sa matou o mai i Niu Sila o oʻu laʻititi lava ma matou nonofo ai i le laumua o Niu Sila, o Ueligitone.

Linguistic Knowledge	• Possessive pronouns are used to show connection to a hometown, village, or country. The pronoun used depends on how many people are being talked about and who is included in the conversation. For example:
	  ○ ‘loʻu’, ‘lou’, and ‘lona’ are used when talking about one person (e.g. my, your, and his/her, respectively)
	  ○ ‘lo outou’ and ‘lo latou’ are used for when talking about more than one person (e.g. your and their, respectively)
	  ○ ‘lo tatou’ is used to mean ‘our’ when it includes the listener
	  ○ ‘lo outou’ is used to mean ‘our’ when it excludes the listener.
	• The sentence structure ‘O’ + [place name] + [possessive pronoun] + [common noun] is used to talk about one’s hometown, village, or country (e.g. ‘O Safotu loʻu nuʻu.’).
	• Different types of language resources and tools can be utilised for productive, receptive, and interactive skills (e.g. spellcheck, chatbots, online dictionaries).		

Linguistic Knowledge	• The following markers represent the tenses and enable clarification about when an event happened:
	  ○ ‘e’ is used to mark actions in the present
	  ○ ‘na’ is used to mark actions in the past
		• Communicate about events and experiences in time.	**Communicating an event**
			• E fai le Po Fiafia mo le au faʻafiafia a Sāmoa.
			• O le faʻamoemoe ia suʻe se tupe mo tōgiga ma le aso e faʻauma lelei ai a latou mafutaga.
			• E fai i le Hall a le tatou Āʻoga ma e amata i le sefulu i le taeao.

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	○ ‘o le a’ is used to mark actions in the future.		**Questions about the event** • Na manaia le Aso Fa‘apitoa a le ā‘oga? • Oka se tumu! Tele mea‘ai ma toe manaia fa‘afiafiaga. • E fia se tupe na maua? Na maua la matou sefulu afe.
Cultural and Sociolinguistic Knowledge	• Modes of travel have changed over time in Samoa. Traditional travel consisted of ‘va‘a’ (canoes) and navigation methods but now, locals use ‘pasi’ (public bus), taxis, and inter-island ferries. • Communication about travel requires awareness of purpose, so people often explain where and why they travelled.	• Communicate about travel, including comparing and contrasting how people travel.	**Different modes of travel** • Sa matou malaga i Ueligitone i le Aso Toanai, Aso 10 Aperila 2025. • Na malaga le au matutua i le va‘alele ae o atu lo matou āiga i le ta‘avale. • A‘o isi vaega laiti, na malaga atu i le pasi. • Sa ou lele i le va‘alele ae alu atu lo‘u uso i le ta‘avale i Aukilani, ae pu‘e atu le pasi e le isi. • Sa matou felelei i le va‘alele ae o atu o‘u uso i ta‘avale i Aukilani, ae pu‘e atu le pasi e isi.
Linguistic Knowledge	• Discussing travel involves identifying the mode of transport (e.g. ‘ta‘avale’, ‘pasi’, ‘va‘alele’) in simple sentence patterns, such as: ○ [Verb] + ‘i le’ + [mode of transport] (e.g. ‘Sa matou malaga i le va‘alele.’) ○ [Pronoun] + [verb] + ‘i le’ + [mode of transport] (e.g. ‘Ou te alu pasi.’).		
Cultural and Sociolinguistic Knowledge	• When agreeing or disagreeing with someone’s opinion, it is important to be guided by the cultural values of respect, humility, and relationships. • Common starters when expressing a basic opinion acknowledges the opportunity to speak (e.g. ‘fa‘afetai mo le avanoa’) or requests pardon for speaking out of turn (e.g. ‘tulou la‘u tautala’).	• Express a basic opinion.	**Opinions** • O lo‘u manatu e fa‘apea … • O le a lou manatu? • Ou te iloa … • Ou te lagolagoina le manatu o Pai. • Ou te faaluaina le manatu o le sui lea ‘ona e: … • Ou te lē ‘auai i le finagalo ‘ua fa‘aalia. • Se fa‘amolemole lava o si o‘u manatu lea e tau fai atu. • O le a sou lagona i le matā‘upu? • Afai e lē maua se tonu nei, ona toe talanoa lea taeao.
Linguistic Knowledge	• Expressing opinions using simple structured sentences can use starters like ‘Ou te manatu …’ and ‘Ou te iloa …’. • There is a range of vocabulary used to state or argue a point of view (e.g. ‘manatu’, ‘ailoga’, ‘iloa’, ‘aemaise’, ‘se‘i’, ‘vagana’, ‘vaivai’, ‘fa‘apea’, ‘lagolago’, ‘‘auai’, ‘moni’, ‘sa‘o’, ‘fa‘aalia’, ‘fa‘apea’, ‘finagalo’).		
Cultural and Sociolinguistic Knowledge	• Considering the value of an item is determined by cultural status (e.g. a fine mat is considered a valuable item). • Concepts of quality, quantity, and cost are influenced by cultural values, family, church, and community (e.g. ‘tautua’ (service) can hold higher value than monetary value). • The worth of an item or service may be influenced by its connection to tradition, its role in community life, or the relationships involved in its exchange.	• Communicate about the quality, quantity, and cost of things.	**Quality, quantity, and cost** • E taugōfie tau o oloa i le faleoloa a Sina. • E lē o lava pusa pisupo o le Palm i le faleoloa. • E tulaga maoa‘e le tauoloa o oloa a le faleoloa.
Linguistic Knowledge	• Communicating about the quality of things involves using adjectives before the noun phrase. • ‘E to‘a fia’ + [noun] is used to inquire about how many of the noun there are. • Asking about the cost or value of an item begins with ‘E fia le tau’ followed by the item being asked about.		
Cultural and Sociolinguistic Knowledge	• A strong cultural value in Samoa is helping others, and this is reflected through values such as ‘agalelei’ (kindness), ‘tautua’ (service) and ‘alofa’ (love, care for others).	• Give and follow simple directions.	**Giving directions** • Alu sa‘o. • Liliu i le itu tau agavale.

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Linguistic Knowledge	• Directions include different sentence structures that include location words such as:
	  ○ ‘i luga atu’ (above)
	  ○ ‘i tala atu’ (further down)
	  ○ ‘i lalo atu’ (below)
	  ○ ‘i fafo’ (outside)
	  ○ ‘i totonu’ (inside).
	• ‘i’ is the preposition used when giving directions and it is used before the location word.
			• Liliu i le itu taumatau.
			• Tu i le ogātotonu.
			• Savali i le isi auala.
			• Kolosi le auala.
			Following directions (responses)
			• Ua ou alu sa‘o.
			• Ua ou liliu i le itu agavale.
			• Ua ou liliu i le itu taumatau.
			• Ua ou taunuu i le ogātotonu.
			• Ua ou savali i le isi auala.
			• Ua ou kolosi le auala.

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(5) Gagana Tokelau (Tokelauan) Novice Stages

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.

Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.
- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.

Communication skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (listening, speaking, reading, writing, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

Pacific Languages introduction

Learning Te Reo Māori Kuki ‘Āirani, Gagana Tokelau, Vagahau Niue, Lea Faka-Tonga, and Gagana Sāmoa during the three Novice sequences supports students to connect with identity, culture, and community. These languages are central to the wellbeing of Pacific peoples and help preserve New Zealand’s linguistic diversity, with teaching grounded in cultural values and respectful communication.

In Novice 1 and 2, teachers introduce students to foundational language patterns such as greetings, introductions, and simple sentences that reflect core cultural values such as respect, family, and identity. Students establish a culturally grounded communicative base, learning respectful conventions and sociolinguistic norms in familiar contexts such as family, school, and celebrations. As students progress, teachers guide them to deepen their understanding of sentence structure, pronouns, and possessives, while developing strategies for effective communication. This ensures that language learning is meaningful, authentic, and connected to lived experience from the beginning.

In Novice 3, teachers support students to expand from formulaic expressions to connected sentences that describe opinions and past events. Students begin to sustain conversations and contribute meaningfully to group activities. Teachers guide students to use respectful language in a range of settings important to Pacific communities and to experiment with more complex sentence structures and broader vocabulary. Students develop sociolinguistic awareness of bilingual contexts and are encouraged to engage with cultural perspectives and intergenerational knowledge.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

Gagana Tokelau Novice

Communication
The skills across each communication mode below support effective communication during the novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers design their teaching programmes by selecting and teaching the communication skills, knowledge, and practices that best meet the needs of their students.

		During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Receptive skills	**Listening**	• identify the sounds of the alphabet, letter combinations, intonation, and stress patterns • recognise and understand simple classroom language and polite expressions • recognise and understand simple, familiar spoken words, phrases, and sentences.	• recognise and understand familiar spoken words even in some unfamiliar contexts • understand and respond to simple classroom instructions and respectful expressions • begin to understand slightly more complex or less familiar phrases and sentences. • listen for polite and respectful language substitutions.	• recognise and respond to simple classroom language • understand specific detail and overall meaning in familiar and some unfamiliar contexts • begin to understand short oral texts that contain some unfamiliar language.
	Reading	• identify letters of the alphabet, letter combinations, basic written language conventions, and simple punctuation • recognise and understand simple, familiar written words, phrases, and sentences.	• identify letters of the alphabet, letter combinations, and simple punctuation • understand short written texts, including cultural texts, that use familiar words, phrases, and simple sentences • begin to understand slightly more complex or less familiar phrases and sentences.	• understand specific detail and overall meaning in a range of short written texts consisting mainly of familiar language • begin to understand short written texts that contain some unfamiliar language.
Productive skills	**Speaking**	• imitate the pronunciation, intonation, stress, and rhythm of words, phrases, and sentences • produce simple phrases and sentences about themselves, their families, and their immediate surroundings.	• begin to use pronunciation, intonation, stress, and rhythm for emphasis and to clarify meaning • produce simple phrases and simple sentences relating to familiar contexts.	• describe familiar events, people, and things • present about matters of immediate personal relevance and importance.
	Writing	• write vowels with macrons • write simple, familiar words, phrases, and sentences using the conventions of written language, such as appropriate spelling and punctuation.	• reproduce letter combinations and punctuation for words, phrases, and sentences in familiar contexts • write a series of simple sentences describing the appearance or characteristics of something.	• prepare and write short texts on familiar topics • use resources appropriately (e.g. artificial intelligence, dictionaries, and glossaries) to experiment with some new language in writing and to check spelling.
	Interacting	• communicate information on the spot in contexts relevant to themselves, others, and their immediate environment • use a range of formulaic language to support meaningful interactions • use strategies to sustain a conversation, such as self-correcting, relying on known language to compensate for missing vocabulary, and utilising reference resources (as appropriate) • begin to communicate confidently in culturally appropriate ways.		• communicate information on the spot in contexts relevant to themselves, others, and their immediate environment • use an extending range of formulaic language to support meaningful interactions • use strategies to sustain a conversation, such as self-correcting, relying on known language to compensate for missing vocabulary, and utilising reference resources (as appropriate). • begin to interact/communicate confidently in culturally appropriate ways.

Gagana Tokelau Novice 1
Teaching sequence

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Gagana Tokelau is spoken widely across Tokelau, as well as in many other parts of the world, including New Zealand, Australia, Samoa, American Samoa, and Hawaii. • Tokelau is a group of coral atolls located in the Pacific, and due to its remote location, it is only accessible by boat from Samoa. • People in Tokelau are spread across its three atolls — Atafu, Nukunonu, and Fakaofo. • Each atoll has a distinct dialect that influences intonation patterns. For example, in Atafu, ‘Ko ai kō tē?’ typically has a rising intonation at the end, whereas in Nukunonu and Fakaofo, the pitch remains level. • Respectful expressions are central to Tokelauan culture, especially in everyday language, where people use polite forms such as ‘fakamolemole’ (please) and ‘fakatālofa atu’ (respectful greetings) to show care, humility, and respect for others, particularly elders and groups. • ‘Fakāloalo’ is an important Tokelauan value that involves showing respect.	• Use basic greetings and farewells for a range of different contexts. • Communicate ideas about Tokelau. • Apply knowledge of Gagana Tokelau vowels and consonant combinations to pronounce words and phrases correctly.	**Greetings** • Mālō. • Mālō nī. • Mālō lava. • Tālofa. • Tālofa ni. • Tālofa lava. **Farewells** • Tōfā. • Tōfā nī. • Tōfā koe. • Tōfā koulua. • Tōfā koutou. **Polite conventions** • Fakafetai. • Fakamolemole. • Tulou. **Interactions** • Eā mai koe? • Ko ai tō igoa fakamolemole? • Ko heā tā koe e fai? • Kua hau koe? Fakafetai ko koe kua hau. • E ā mai te aho?

Linguistic Knowledge	• In Tokelauan, greetings, introductions, and farewells follow clear and consistent sentence patterns, such as ‘Mālō nī’ for greeting, ‘Ko toku igoa ko…’ (My name is…) for introducing oneself, and ‘Tofā’ for saying goodbye.
	• The Gagana Tokelau alafapeta (alphabet) contains 15 letters in order: a, e, i, o, u, f, g, k, l, m, n, p, h, t, v.
	• The first five letters in the alafapeta are vowels; the last 10 are consonants.
	• Accurate pronunciation in Tokelauan depends on recognising its five vowel sounds (a, e, i, o, u) and consonants, which are pronounced clearly and consistently, with each vowel sounded separately.
	• Each vowel has a short and a long sound. The long sound is normally indicated by a macron:
	  ○ short: a, e, i, o, u
	  ○ long: ā, ē, ī, ō, ū.
	• Macrons change the pronunciation and meanings of words:
	  ○ ‘Paku’ means ‘skin’, but ‘pakū’ means ‘fall’.
	  ○ ‘Matua’ means ‘to be a grown up’, but ‘mātua’ means ‘mother’.
	• Macrons are mostly used by non-native speakers and those born outside of Tokelau to aid pronunciation.
	• The pronunciation of consonants such as ‘f’ and ‘h’ reflects unique phonetic characteristics:
	  ○ The letter f is pronounced with a soft, breathy sound, often resembling the English wh (e.g. fale (house) is pronounced closer to ‘wha-le’).
	  ○ The letter g is pronounced like ng as in ‘song’ (e.g. tagi is pronounced ‘tah-ng-ee’).
	• Although the letter ‘s’ is not in the Tokelau alphabet, a lot of surnames are spelt using the letter ‘s’ instead of the correct letter ‘h’ (e.g. Pasilio, Suka, Sakalia). Thus,		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	a surname such as Setefano is written as Setefano but the pronunciation is Hetefano. • There is a variation in the spelling of words containing the consonant sound ‘f’. In formal contexts, words are spelt with ‘f’ to reflect the phonetic pronunciation more closely, but at other times, the spelling ‘wh’ is used.		
Cultural and Sociolinguistic Knowledge	• Tokelauans around the world use people’s surnames to identify their family or village connections as surnames are closely tied to extended family groups and home atolls. This helps people in the community recognise relationships and build connection.	• Introduce self and others and respond to introductions appropriately. • Ask others how they are and respond appropriately when asked. • Communicate about parents and caregivers.	**Introductions** • Mālo nī. Ko toku igoa ko Lina Aselemo. Ko ai tō igoa? Mālō nī Lina. Ko toku igoa ko Ioane Pānapa. **Interaction about parents** Ioane: Lina, ko ai o mātua? Lina: Ko toku mātua ko Toma Aselemo toku tamana ka ko Emi Aselemo toku mātua. Ko ai lā ō mātua Ioane? Ioane: Ko toku mātua ko Hiniva Pānapa ma Petelo Pānapa. Lina: E a mai lā ō mātua Ioane? Ioane: Ko toku mātua e manuia lele fakafetai. **Interaction about siblings** Ioane: E iai hōu uho Lina? Lina: Io Ioane ko oku uho kō Ake ma Pele. Ka ko koe Ioane, e iai hōu uho? Ioane: Io Lina, ko Pēato ma Maka ni uho e ō oku. Lina: Ko ai te igoa o tō tuafafine, Ioane? Ioane: Lina, e tokatolu oku tuafafine. Ko Hina, ko Mālia ma Talia ni tuafafine e o oku.
Linguistic Knowledge	• ‘Ko toku’ is a singular first-person possessive pronoun in Gagana Tokelau, used to indicate ownership or relationship to most family members, such as ‘ko toku mātua’ (my mother) or ‘ko toku tamana’ (my father). • ‘Oku’ is the plural possessive form, used when referring to more than one. • ‘Ma’ means ‘and’ and is used to link names or items. • ‘O’ shows possession, like saying something belongs to someone. • Questions often begin with ‘Ko ai’ (who), ‘E ā mai’ (how), or ‘E i ei’ (have you), which help structure inquiry and promote clarity in communication. • ‘Hō’ is a singular second-person pronoun used to indicate ownership or relationship to family members (e.g. ‘hō tuagāne’). • ‘Ni’ is the plural possessive form, when referring to more than one.		
Cultural and Sociolinguistic Knowledge	• In Tokelauan culture, it is common and not considered rude to ask about someone’s age. Many Tokelauans are excited to reveal their age and how long they have served in a community, village, or organisation. • There are several traditional Tokelauan counting systems based on the object being counted, although they are only commonly used by fishermen during certain months. For example: o for coconuts: ‘tahi’, ‘heaoa’, ‘tolugafua’, ‘fāgafua’, ‘limagafua’, ‘onogafua’, ‘fitugafua’, ‘valugafua’, ‘ivagafua’, ‘fuinui’ o for lagoon fish such as trevally or mackerel: ‘tahi’, ‘luagamata’, ‘tolugamata’, ‘fāgamata’, ‘limagamata’, ‘onogamata’, ‘fitugamata’, ‘valugamata’, ‘ivagamata’, ‘lauagafulu’ o for tuna: these are counted the same as coconuts up to ‘ivagafua’; ten is ‘tinoagafulu’.	• Communicate about age and the age of others. • Count numbers 1–20 and up to 100 in tens, including traditional counting systems up to 10.	**Interaction about ages** Viliamu: Ko toku igoa ko Viliamu. Kua valu oku tauhaga. Kua fia o tauhaga? Hefo: Mālō nī Viliamu. Ko toku igoa ko Hefo. Kua fitu oku tauhaga. Viliamu: Fakafetai Hefo. Ko tona igoa ko Paulo. Kua hefulu ona tauhaga. Hefo: Ko Matalena tēia. Kua hefulu lua ona tauhaga. **11–19** • hefulu tahi, hefulu lua, hefulu tolu **Counting in tens** • hefulu, lua hefulu, tolu hefulu **Counting in hundreds** • helau **Ordinal numbers** • muamua, tona lua, tona tolu **Traditional counting** • Ko te vaka o Iuta na tinoagafulu ia atu. • Hanele fano kō kaumai he heaoa popo ite fale o Peha.
Linguistic Knowledge	• Both ‘numela’ and ‘fuainumela’ mean number or numeral. To say number one, you can use either term: ‘numela tahi’ or ‘fuainumela tahi’. The plural forms are ‘ko nā numela’ and ‘ko nā fuainumela’. • Counting from 11 to 19 involves joining the word for ‘ten’ and a base number to express the value (e.g. 11 is ‘hefulu tahi’ and 15 is ‘hefulu lima’). • Counting in tens involves the base number followed by ‘hefulu’ (e.g. 20 is ‘lua hefulu’, 40 is ‘fā hefulu’, 70 is ‘fitu hefulu’). • 100 does not follow the above pattern (100 is ‘helau’). • The word ‘tona’ is added to create all ordinal numbers, except 1st (e.g. 2nd is ‘tona lua’, 13th is ‘tona hefulu tolu’, 100th is ‘tona helau’). • The word ‘tauhaga’ expresses age when paired with numbers (e.g. ‘Kua valu oku tauhaga’).		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• When meeting someone new, people often begin by tracing family connections and significant places before personal introductions. • In Tokelauan culture, the concept of ‘kāiga’ (family) is central to daily life and tradition. The ‘kāiga’ includes not just immediate relatives but also extended family and close friends. Elders are respected as parental figures, and younger individuals are treated as siblings, reflecting the deep communal bonds within the Tokelau community.	• Communicate about significant places.	**Place of family origin** • Ko koe e hau i fea i Tokelau? / Ko fea te hau ai koe i Tokelau? Ko au e hau i Ātafu. • Ko koe lā e hau i fea? / Ko fea lā te hau ai koe? Ko au e hau i Nukunonu ma Fakaofo. **Currently live in** • Ko koe e nofo nei i fea? / Ko fea te nofo ai nei koe? Ko au e nofo nei i Naenae, i Uēligitone. **Connecting the origin and current place of living** • Ko au e hau i Atafu kae e nofo nei i Hāmoa.
Linguistic Knowledge	• Different phrases, such as ‘Ko au e nofo i…’ (I live in…) and ‘Ko au e hau mai…’ (I am from…) are used to express where people come from and where they are currently living. • Statements can be made into questions without changing the word order by simply adding a question mark at the end. • The structure of the questions can also be rearranged to create the same meaning (e.g. ‘Ko koe e hau i fea?’ can also be written as ‘Ko fea te hau ai koe?’).		
Cultural and Sociolinguistic Knowledge	• The church plays an important role in Tokelau. Sunday is respected as a day of rest. • Aho Hā Paepae / Aho Hā o Tamaiti (White Sunday) is a celebration in Tokelau where children lead church activities (e.g. singing, Bible readings, acting out stories). Families often perform together, and everyone wears white to show respect for their faith.	• Communicate about the days of the week, months, and seasons.	**Days (Aho)** • Ko au e fano ite Aho Gafua ki te aoga. • Ko au e fano fāgota ite Aho Tonai. • Ko au e faitau Tuhi Paia i te Aho Hā. **Months (Māhina)** • Ko Teehema ma Ianuali ni mahina e malohi ai te matagi. **Days and time** • Ko aho nei e pāmai ai te lualua. • Ko toku tamana na fano hīhī i te vaveao. • Ko tau kītala e kavatu e Pou ka pōuli. • Ko Pele na fano ki Hamoa i te vaiaho kua teka. • Ko te Kōvana o Niu Hila e pāmai ki Tokelau i te māhina nei. • Ko Pātele Peter e hau i te tahaga ka hau.
Linguistic Knowledge	• Names for the months are borrowed words from the English month names. For example: ○ ‘Ianauali’ is January ○ ‘Fepuali’ is February ○ ‘Oketopa’ is October. • Days of the week begin with ‘Aho’ + [specific day], and both parts of the complete name are capitalised (e.g. ‘Aho Gafua’ is Monday, ‘Aho Tofi’ is Thursday, and ‘Aho Hā’ is Sunday). • The phrase ‘i te’ is followed by the relevant time expression (e.g. ‘tauhaga’, ‘māhina’, ‘vaveao’) and is used to say when something happened.		
Cultural and Sociolinguistic Knowledge	• Locative language like ‘ei’, ‘i’, ‘luga o’, and ‘lalo o’ reflects strong ties to land, sea, and community, showing how people relate to their environment and each other while expressing cultural values of connection, presence, and shared space.	• Communicate about where things are located.	**Present location** • Ko au ei te fale. • Ko Filipo ei te faletakele. • Ko te tuhi ei luga o te laulau. • Ko te kī ei lalo o te puha. **Locative nouns** • Ko ia ei te fale. • Ko te tamaiti e i te aoga. • Ko te vaka e i te tai. • Ko te tāvale e i loto o te pā. **Singular demonstratives** • Ko te tuhi tēnei. • Ko te peni tēnā. **Plural demonstratives** • Ko nā tuhi iēnei. • Ko nā tino iēnā.
Linguistic Knowledge	• Particles and suffixes are added to other words to show location. • The pattern ‘ko + [subject] + i + [location]’ is used to talk about where things are. • The particle ‘ko’ introduces the subject, ‘e’ or ‘ei’ help mark location, ‘i’ is a preposition meaning ‘at’ or ‘in’ depending on the context, and the location comes at the end of the sentence. • Locative expressions often combine locative particles (e.g. ‘i’ with place nouns).		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
			Prepositions of place • Ko te puhi ei luga o te lākau. • Ko te ei lalo o te laulau. • Ko te tama ei mua o te fale. • Ko te puha ei tua o te TV. • Ko te pepa e i loto ote tuhi. • Ko te maile ei fafo o te fale.
Cultural and Sociolinguistic Knowledge	• Communication can be supported with set expressions for clarification, checking for understanding, asking for repetition, and asking for vocabulary translations. • In Gagana Tokelau, people show respect by using polite greetings and speaking kindly, especially to teachers, principals, and elders (e.g. 'Fakatālofa atu kia koe, faiaoga' to greet one's teacher). • People also show respect through actions, like lowering themselves when talking to someone important, waiting quietly to let the teacher speak first, and avoiding interruptions and speaking in a softer tone when addressing the teacher.	• Understand and use a range of simple classroom language.	**Classroom greetings** • Mālo te vahega. • Mālō ni te faiāoga Mr Havelio. **Simple command sentences** • Kikila mai! • Fakalogo fakalelei mai. • Tapuni nā api aoga! • Hōia te piha! • Hiki tō lima ki luga. **Simple polite conventions** • Peki, fakafetai ko koe kua hau. • Luka, kaumai te api aoga fakamolemole?

Linguistic Knowledge	• Simple, formulaic command sentences are used in the classroom (e.g. 'Tapuni na api aoga') to familiarise students with everyday instructions.
	• Simple polite conventions can be used in classroom conversations, such as:
	  ○ using 'fakamolemole' to soften requests
	  ○ naming the role of the person being addressed (e.g. 'faiaoga').		

Gagana Tokelau Novice 2
Teaching sequence

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Different social contexts require the use of appropriate respectful conventions, such as using simple greetings like 'Mālō nī' in everyday conversation and when referring to oneself, and more formal expressions like 'Fakatālofa atu' when addressing elders or groups. • Body positioning reinforces respectful language and behaviour in Gagana Tokelau (e.g. saying 'Tulou' and lowering oneself when passing others).	• Use a range of respectful conventions to greet people appropriately in different social contexts. • Use different greetings and farewells depending on context.	**Formal greetings** • Mālō nī. • Mālō nī te ola manuia. • Mālō kō lava. • Mālō kō lava te ola manuia. **Farewells** • Tōfā lā nī. • Tōfā lā koulua nī. • Tōfā lā koutou nī. • Fano lā nī. • Manuia lava te aho/taeao/aoauli/afiafi/pō. **Polite conventions** • Fakafetai lahi lele. • Fakamolemole lahi lele. • Tulou kō lava. • Tulou mua.
Linguistic Knowledge	• Formal greetings such as 'Mālō nī', 'Mālō kō lava', and 'Mālō nī te ola manuia' use respectful vocabulary and structure to acknowledge others politely. • Polite expressions such as 'Fakafetai lahi lele' and 'Fakamolemole lahi lele' use intensifiers ('lahi lele') to emphasise gratitude or apology.		

Cultural and Sociolinguistic Knowledge	• Respectful terms (e.g. 'uluhina', which means one of the eldest and most respected males in the village, or 'tupuna', meaning ancestors) express a level of respect and cultural understanding within relationships.
	• The term used when referring to various relatives depends on the gender and age of the person. For example:
	  ○ 'taumatua' means eldest in the village
	  ○ 'mātua' means any adult female in a family role
	  ○ 'fatupaepae' means matriarch and is an honourable title given to a female elder.
		• Communicate about the relationship between people, including grandparents and siblings.	**Family introductions**
			• Ko toku tamana ko Pehamino. / Ko Pehamino toku tamana.
			• Ko te tamana o toku mātua ko Toma. / Ko Toma ko te tamana o toku mātua.
			• Ko oku uho matutua ko Ioane ma Himi. / Ko Ioane ma Himi ko oku uho matutua.
			• Ko toku tuafafine tamaiti ko Hina. / Ko Hina ko toku tuafafine tamaiti.
			• Ko māua ma Ana ni fānau eā Nofo ma Tālita. / Ko Nofo ma Tālita ni mātua e māua ma Ana.
			Respectful terms
			• Ko toku tamana ko he uluhina o te nuku.
			• Ko oku tupuna ko Mika ma Meli.
			• Ko Eliha ko te fatupaepae o te mātou kaiga.

Linguistic Knowledge	• The pronouns 'toku' and 'oku' are used to indicate possession or ownership of objects or people. They can be used when introducing members of the family (e.g. my grandfather, my brothers) depending on how many people are being talked about:
	  ○ 'toku' is used for just one person
	  ○ 'oku' is used for two or more people.
	• The 'Ko [relationship] ko [name]' structure can be used to introduce family members. It is also possible to switch the phrase order, and the meaning will not change ('Ko [name] ko [relationship]').		

Cultural and Sociolinguistic Knowledge	• 'Aho tāua' (important dates) are recognised and celebrated for significant occasions such as 'aho fānau' (birthdays), church events, and community gatherings.	• Communicate about dates and birthdates.	**Time-related questions and answers** • Ko toku aho fānau ko te aho 25 o Māti 1991. He aho Valaile teenā.

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• Birthdays reflect the importance of ‘kāiga’ (family) and community in Tokelau culture and are often celebrated with prayers, food, ‘pehe’ (singing), and dances.		• Ko āfea to aho fānau Tina? Ko toku aho fanau ko te aho 2 o Mē 1978. • Ko anafea na fakamanatu ai tō aho fānau? Ko toku aho fānau na fakamanatu ananafi. • Ko te aho Tnai ka tū, te aho 10 Iulai e kātoa ai toku 50 tauhaga.
Linguistic Knowledge	• ‘Aho’ (days), ‘māhina’ (months), numbers, and time-related vocabulary are used when talking about dates and birthdates. • Dates are formatted as day/month/year (e.g. 9/6/26 is said as ‘Aho 9 o Iuni 2026’). • ‘Aho’ means both the name of the day (e.g. ‘Aho Lulu’) and the date (e.g. ‘aho 12 o Apelila’). • ‘Aho fānau’ (birthdate) is used in statements and common questions.		
Cultural and Sociolinguistic Knowledge	• Communicating about place of origin includes references to one’s village or atoll, expressing ties to the ‘fenua’ (land). This use of language reflects cultural values of belonging and identity.	• Communicate about the village or place of origin of multiple family members.	**Locations — family members** • Ko Hagato e nofo i Tauranga ka ko ona mātua e nonofo i Tokelau. • Ko te tuafafine o Hagato e nofo i Aukilani ka ko ona uho e nonofo i Uēligitone. • Ko Ave nae nonofo ma ona mātua i Ātafu ka ko ona uho kua omamai ki Aukilani i Niu Hila. • Ko Epi ma Faleika he uho e nonofo i Ātafu. • Ko Iohua, Kimi ma Pahi he kau uho. Ko lātou tupuna ni tino Amelika.
Linguistic Knowledge	• ‘Nuku’ or ‘fenua’ (village), ‘pitonuku’ (city), and ‘atunuku’ (nation) are key words for describing places people originate or live in Tokelau. • The words ‘ka ko ona’ introduce a contrast between two sentences and can be used to explain the different places where multiple family members live.		

Cultural and Sociolinguistic Knowledge	• Knowledge of environmental patterns such as weather, seasons, and lunar cycles is closely linked to daily practices and is reflected in language use. For example:
	  ○ heavy rain makes it a good day for fishing ‘mūmū’ (a particular snapper species found in the lagoon)
	  ○ the stormy season (usually December to March) is when fishermen typically do net fishing on the surrounding ‘lauakau’ (reefs).
	• Lunar cycles dictate when to plant ‘pandanus’ trees for weaving; master weavers plant their ‘pandanus’ trees for weaving when the moon just has started a new cycle (‘nā pō o tua’).
		• Communicate about and compare the weather and seasons.	**Weather vocabulary**
			• E ā mai te tau i kinā i te aho nei?
			Ko te tau i kinei e ua ite aho nei.
			• Na ā mai te tau i Aukilani ananafi?
			Ko te tau i Aukilani ananafi nae vevela / Te havili ote tau o Aukilani ananafi.
			Descriptions with adjectives
			• Ua lahi
			• Malohi te havili
			• Mālūlū lele
			• Vevela ātili
			Comparative vocabulary
			• E hili atu te vevela o Aukilani na i lō i Uēligitone.
			• E tutuha lava te tau o Christchurch ma Dunedin.
			• E hē lelei te tau o Whangarei ka ko Polilua e laofie.

Linguistic Knowledge	• ‘Tau’ is the key word used when talking about the weather. When combined with the particle ‘te’ (‘te tau’), it is used after the descriptive phrases to communicate about weather conditions. • The expression ‘E ā mai te tau?’ is used to ask about current weather conditions and ‘Na ā mai te tau?’ is used when asking about weather conditions in the past. To ask about future conditions, a time indicator is added (e.g. ‘E ā mai te tau āpō?’). • Although ‘tutuha’, ‘hili atu’, and ‘hē lelei’ are general descriptive expressions, they can also be used to describe similarities and differences in weather.		
Cultural and Sociolinguistic Knowledge	• Traditional ways of telling time were based on natural signs like the sun, moon, and shadows. These methods reflect how language and environment are closely connected. • Today, modern tools (e.g. clocks and watches) have replaced many of these traditional time-telling practices.	• Communicate about time.	**Time expressions** • Kua tā te fia? / Ko he ā te taimi tēnei? Kua tā te iva. • Kua kuata teka te tolu. • Kua āfa te hefulu tahi. • Ko te taimi kua tā te 9 i ite taeao. • Ko te taimi kua toe āfa te 11 i te pō.

Linguistic Knowledge	• Different words can be used to talk about time. For example:
	  ○ ‘tā’, ‘āfa itūlā’, and ‘kuata’ are time expressions within the hour (e.g. on the dot, half an hour, and quarter, respectively)
	  ○ ‘itūlā’, ‘minute’, and ‘hekone’ are the basic units of time (e.g. hour, minute, and second, respectively).		

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• Telling the time is done with the 'kua + [time expression]' pattern.		
Cultural and Sociolinguistic Knowledge	• 'Inati' is a traditional system of sharing work and resources and is a central part of Tokelauan life. • Ownership is thought about not in the personal but rather in the collective (not mine, but ours).	• Communicate about ownership.	**Singular possesive pronouns** • Ko toku fale. • Ko taku tuhi. • Ko toku kāiga. • Ko taku tāvale. • Ko toku kofu. • Ko taku ato aoga.
Linguistic Knowledge	• Expressions of ownership correctly distinguish between 'a' and 'o' nouns: ○ The 'A-category' ('taku') is used for things the owner has dominance or responsibility over (e.g. food, tools). ○ The 'O-category' ('toku') is used for things the owner is subordinate to or cannot control (e.g. parents, body parts, feelings, transportation).		
Cultural and Sociolinguistic Knowledge	• Popular activities in Tokelauan culture include local activities like 'kilikiti' and fishing, as well as international sports like football. Many Tokelauans consider these an integral part of their identity and will express a deep liking for them. • Expressing dislike about the preferences of others may be considered rude.	• Communicate about likes and dislikes.	**Likes and dislikes** • Ko he ā te mea e fiafia koe ki ei? Ko au e fiafia kilikiti. • Ko au e fiafia fāgota. E maua ai haku mea ke kai. • Ko he ā he mea e hē fiafia koe ki ei? Ko au e hē fiafia fano ki uta, auā e lahi na namuta i uta. • Ko au e hē fiafia uhu pehe, auā e hē mālie toku leo. • Ko au e fiafia kai kite meakai Tokelau ko te tai aua nae fakāko mai e toku nena te faiga. • Ko au e he fiafia fāgota, kae fano lava auā ko te laga ia i Tokelau.
Linguistic Knowledge	• Expressing likes can be done in two ways, depending on whether you are indicating liking a noun or a verb. For example: ○ 'ko au e [fiafia] ki te [object]' is used to express liking a general noun, such as the name of an activity ○ 'ko au e fia [verb] i/ki te [object]' is used to express wanting to do an action. • Expressing dislikes follows a similar pattern, but 'he' is used before 'fiafia' to indicate not liking something.		
Cultural and Sociolinguistic Knowledge	• Language is used to show respect by acknowledging a person's role or status. Formal greetings and respectful speech are important, especially when addressing teachers, principals, or elders. • Physical gestures, such as lowering oneself when speaking to someone of higher status, also reflect humility and cultural values embedded in Tokelauan communication. • In combination with verbal language, there are respectful practices involving body language that are used in a classroom setting. For example: ○ students do not stand in front of teachers or other students, especially when those others are seated ○ students look at the teacher when being spoken to.	• Understand and use a range of polite instructional language.	**Classroom phrases and commands** • Mālō nī te vahega. • Mālō nī tō mamalu te faiāoga Mr Havelio. • Kikila mai fakamolemole. • Tapuni nā api fakamolemole. • Hōia te piha fakamolemole nī. • Hiki ko lā tō lima ki luga fakamolemole. • E mafai nei au ke fano kite vāvā fakamolemole? • E iei lā hau peni fakamolemole? • E mafai nei e au ke fakāogā tau peni fakamolemole? • Nofo ki lalo fakamolemole. • Fano kehe i oku mua fakamolemole. • Kima, kikila mai o mata fakamolemole.
Linguistic Knowledge	• Politeness markers, such as 'fakamolemole', are used to soften instructions to make them sound less commanding. These can be placed either before or after the verb.		

Gagana Tokelau Novice 3
Teaching sequence

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Cultural and Sociolinguistic Knowledge	• Tokelauan greetings are grounded in culture and respect, acknowledging roles, relationships, and cultural expectations. Respect is shown by:
	  ○ saying ‘tulou’ and lowering one’s body when passing in front of people
	  ○ doing the ‘lotu’ for a group or one’s class or family.
	• There are dialectal differences in pronunciation of greetings (e.g. ‘fou’ can be pronounced ‘fōu’, and ‘alālafaga’ can be pronounced ‘alalafaga’ or ‘alālafaga’).
		• Use appropriate terms of address to convey respect and reflect the relationship between people.
		• Explore language resources and tools under guided use to support language learning processes.
			Formal greetings (classroom)
			• Mālo nī te vāhega ite taeao fou tēnei.
			• Mālō foki te faiaoga te ola manuia.
			Formal greetings (public)
			• Mālō kō lava kua aulia mai e koulua he aho manuia.
			• Mālō foki kō lava kua maua e koulua he taeao fu manuia.
			Farewells
			• Tōfā nī.
			• Tōfā lā nī.
			• Ke manuia te alālafaga o te pō.
			• Ke manuia te faigāmālōloga ote pō.

Linguistic Knowledge	• The pronoun ‘koulua’ is used to refer to more than one person. • ‘Mālō’ is the general greeting for one person, while ‘Mālō nī’ is used to greet two people. • ‘Fakatālofa atu kia te koulua’ is the formal greeting directed at two people. • Different types of language resources and tools can be utilised for productive, receptive, and interactive skills (e.g. spellcheck, chatbots, online dictionaries).		
Cultural and Sociolinguistic Knowledge	• Communication about events such as ‘lotu’ (church services) and ‘fakatasiga a te kāiga’ (family gatherings), sharing information, announcing events, and acknowledging or inviting participants, recognises ‘kāiga’ (family) ties and village connections, showing how language is used to organise activities and reinforce social relationships within the wider Tokelauan community.	• Communicate about events and experiences in time.	**Using tense markers** • Na fano au ki te kaulotu. • Na maua te mātou tolu afe. • E kuka te tina. • Ko te aoga ka uma. **Communicating about an event** • E fai te hauhi a te mātou kaulotu ite Aho Tōnai nei. • Ko te fuafuaga ke maua ai he tupe mo he mātou tōgiga. • E fai ite hall o te Umiumiga ma e kamata i te 12 ite aoauli.

Linguistic Knowledge	• The following markers represent the tenses and enable clarification about when an event happened:
	  ○ ‘na’ is used for past, when an action has already happened.
	  ○ ‘e’ is used for actions happening now.
	  ○ ‘ka’ is used for future actions.
	• Events are usually described using tense markers followed by an action verb.		

Cultural and Sociolinguistic Knowledge	• In Tokelau, methods of travel have changed over time from ‘vaʻa’ (canoe) to ‘vaega o te tavale’ (types of vehicles). Gagana Tokelau has grown to include new words for these modes of transport. • Different methods of travel highlight Tokelau’s deep connection to the ocean, as well as its evolving lifestyle.	• Communicate about travel, including comparing and contrasting how people travel.	**Modes of travel** • Ko mātou na malaga ki Aukilani i te Aho Gafua, aho 5 o Mē 2025. • Na felele nā mātua mātutua i te vaka lele kae oatu te mātou kaiga ite tāvale. • Ka ko te tahi vāega tamaīti na malaga ite pāhi. • Ko Hāmu na folau mai ite lualua ki Tokelau. • Ko Pati na tiketike mai i te train.

Linguistic Knowledge	• Discussing modes of transportation requires the appropriate singular or plural particle, such as:
	  ○ ‘lele’ for singular and ‘felele’ for plural when travelling by air
	  ○ ‘folau’ for singular and ‘fōlalau’ for plural when travelling by sea
	  ○ ‘tiketike’ for both singular and plural when travelling by land.
	• ‘kae’ is placed between two sentences and can be used to compare the different ways people travel.		

Cultural and Sociolinguistic Knowledge	• In Tokelau, opinions are expressed carefully to allow speakers to share their views without sounding direct or disrespectful. Discussions about personal opinions acknowledge others' perspectives and maintain respectful relationships. • Phrases like 'ko taku manatu' are used in communal settings or family discussions to show humility and encourage shared decision-making.	• Express an opinion.	**Opinions** • Ko toku manatua e vēnei … • E kō iloa … • Ko he ā hō manatu? • Ko au e hē kau kite finagalo ote hui tē. • Fakamolemole kō, ko toku manatu tēnei e tau fai atu. • E fiafia au ki te pehe, vēnā foki te hiva.
Linguistic Knowledge	• Terms such as 'manatu', 'iloa', and 'finagalo' can be used to support interactions when stating thoughts, opinions, knowledge, or personal points of view. • 'Vēnā foki' is used to provide more information or link several ideas together. • 'E toku iloa...' is used to express opinions in a slightly stronger way.		
Linguistic Knowledge	• Giving directions begins with the verb (e.g. 'fano', 'liliu', 'tū') followed by the direction, which is sometimes preceded by 'ki te', depending on the direction given (e.g. 'hako', 'ki tua').	• Give and follow simple directions.	**Giving directions** • Fano hako. • Liliu kite tua. • Liliu kite itū agavale. • Tū i lototonu. • Kolohi te auala. **Responding to directions** • Ko au kua fano hako. • Ko au kua liliu ki tua. • Ko au kua liliu kite itū taumatau. • Ko au kua afe ki loto.
Cultural and Sociolinguistic Knowledge	• In Tokelau, while shops and a money economy now exist, 'inati' (sharing food and resources) remains central to the way of life, reflecting strong communal values.	• Communicate about the quality, quantity, and cost of an item.	**Tūlaga lelei (quality)** • E tūlaga manaia nā koloa i loto o te falekoloa. **Aofaki (quantity)** • E takilua nā ika i te ato. • E fia nā apa tuna? **Tau (cost)** • E taugōfie nā tau onā koloa i te falekoloa. • E fia te tau?
Linguistic Knowledge	• When expressing the quality of an item, the adjective can be used at the beginning or the end of the sentence without any change in meaning (e.g. 'E taugōfie nā tau onā koloa i te falekoloa' can also be written as 'Ko nā tau o te falekoloa e taugōfie'). • The prefix 'taki-' is attached before the number to indicate having that quantity of the item (e.g. 'takilua' indicates that there are two of each item). • Asking about the cost or quantity of an item begins with 'E fia...?' When followed by 'te tau', it asks about the cost of an item. When followed by a noun, it asks about the quantity of an item.		

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(6) Lea Faka-Tonga (Tongan) Novice Stages

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.

Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.
- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.

Communication skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (listening, speaking, reading, writing, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

Pacific Languages introduction

Learning Te Reo Māori Kuki ‘Āirani, Gagana Tokelau, Vagahau Niue, Lea Faka-Tonga, and Gagana Sāmoa during the three Novice sequences supports students to connect with identity, culture, and community. These languages are central to the wellbeing of Pacific peoples and help preserve New Zealand’s linguistic diversity, with teaching grounded in cultural values and respectful communication.

In Novice 1 and 2, teachers introduce students to foundational language patterns such as greetings, introductions, and simple sentences that reflect core cultural values such as respect, family, and identity. Students establish a culturally grounded communicative base, learning respectful conventions and sociolinguistic norms in familiar contexts such as family, school, and celebrations. As students progress, teachers guide them to deepen their understanding of sentence structure, pronouns, and possessives, while developing strategies for effective communication. This ensures that language learning is meaningful, authentic, and connected to lived experience from the beginning.

In Novice 3, teachers support students to expand from formulaic expressions to connected sentences that describe opinions and past events. Students begin to sustain conversations and contribute meaningfully to group activities. Teachers guide students to use respectful language in a range of settings important to Pacific communities and to experiment with more complex sentence structures and broader vocabulary. Students develop sociolinguistic awareness of bilingual contexts and are encouraged to engage with cultural perspectives and intergenerational knowledge.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

Lea Faka-Tonga Novice

Communication

The skills across each communication mode below support effective communication during the Novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers design their teaching programmes by selecting and teaching the communication skills, knowledge, and practices that best meet the needs of their students.

		During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Receptive skills	**Listening**	• identify the sounds of the alphabet, letter combinations, intonation, and stress patterns • recognise and understand simple classroom language and polite expressions • recognise and understand simple, familiar spoken words, phrases, and sentences.	• recognise and understand familiar spoken words even in some unfamiliar contexts • understand simple classroom instructions and respectful expressions • begin to understand slightly more complex or less familiar phrases and sentences • listen for polite and respectful language substitutions.	• recognise and respond to simple classroom language • understand specific detail and overall meaning in familiar contexts and in some unfamiliar contexts • begin to understand short oral texts that contain some unfamiliar language.
	Reading	• identify letters of the alphabet, letter combinations, basic written language conventions, and simple punctuation • recognise and understand simple, familiar written words, phrases, and sentences.	• identify letters of the alphabet, letter combinations, and simple punctuation • understand short written texts, including cultural texts, that use familiar words, phrases, and simple sentences • begin to understand slightly more complex or less familiar phrases and sentences.	• understand specific detail and overall meaning in a range of short written texts consisting mainly of familiar language • begin to understand short written texts that contain some unfamiliar language.
Productive skills	**Speaking**	• imitate the pronunciation, intonation, stress, and rhythm of words, phrases, and sentences • produce simple, phrases and sentences about themselves, their families, and their immediate surroundings • practice speaking using glottal stops.	• begin to use pronunciation, intonation, stress, and rhythm for emphasis and to clarify meaning • produce simple phrases and simple sentences relating to familiar contexts.	• describe familiar events, people, and things • present about matters of immediate personal relevance and importance.
	Writing	• write vowels with macrons • write simple, familiar words, phrases, and sentences using the conventions of written language, such as appropriate spelling and punctuation.	• reproduce letter combinations and punctuation for words, phrases, and sentences in familiar contexts • write a series of simple sentences describing the appearance or characteristics of something.	• prepare and write short texts on familiar topics • use resources appropriately, for example artificial intelligence, dictionaries, and glossaries, to experiment with some new language in writing and to check spelling.
	Interacting	• exchange information in highly practised contexts related to themselves and their immediate environment • use formulaic language and simple phrases to exchange information about themselves, their families, and their immediate surroundings • use strategies when communicating, such as relying on a practised format, using facial expressions and gestures, asking others to repeat themselves, and utilising supporting visuals and prompts • begin to communicate in culturally appropriate ways.		• communicate information on the spot in contexts relevant to themselves, others, and their immediate environment • use an extending range of formulaic language to support meaningful interactions • use strategies to sustain a conversation, such as self-correcting, relying on known language to compensate for missing vocabulary, and utilising reference resources (as appropriate) • begin to communicate confidently in culturally appropriate ways.

Lea Faka-Tonga Novice 1
Teaching sequence

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Lea Faka-Tonga is the official language of the Kingdom of Tonga. • It is widely spoken in the Pacific Islands, New Zealand, Australia, and the USA. • The Kingdom of Tonga is the last remaining monarchy in the Pacific. • Lea Faka-Tonga uses different phrases to greet and say farewell to people based on the level of familiarity and context. • In Tongan culture, the tradition of ‘hiva’ (song) and ‘faiva’ (performance) supports language learning through rhythm, repetition, and collective participation.	• Use basic greetings and farewells for a range of different contexts.	**Greetings** • Mālō e lelei. • Fēfē hake? • Fēfē hake toko? • Sai pē? **Responding to greetings** • Sai pē. • Sai pē toko. • Sai pē, mālō. • ‘Io, ‘oku ou sai pē, mālō. • Mālō ho‘o/ho‘omo/ho‘omou lelei. **Farewells** • Fānauako: Nofa ā faiako ē. • Faiako: ‘Alu ā fānauako ē. **Interaction between teacher and student** Faiako: Mālō e lelei fānauako. Fānauako: mālō e lelei faiako. Faiako: Mou fēfē hake? Fānauako: Sai pē mālō, fēfē hake koe? Faiako: ‘Oku ou sai pē mālō. **Interaction between two students** ‘Ana: Ta ‘alu ki ‘api? Sione: Te u nofo pē au heni. ‘Ana: Nofo ā koe Sione, te u ‘alu au. Sione: ‘Io, ‘alu ā koe ‘Ana. **Ways to say thank you** • Mālō. • ‘Io, mālō ‘aupito. • Ha‘u ‘o kai. • ‘Ikai, mālō pē. **Polite expressions** • Kātaki. • Kātaki, toe ‘ai. • Kātaki, tokoni mai. • Tulou, tulou! • Fakamolemole. Kātaki fakamolemole.

Linguistic Knowledge	• There are appropriate farewell expressions depending on whether someone is leaving or staying:
	  ○ “Alu ā!’ is said to the person who is leaving
	  ○ ‘Nofo ā!’ is said to the person who is staying.
	• The ‘‘alafapeti’ (Tongan alphabet) is made up of 17 ‘mata‘itohi’ (letters): a, e, f, h, i, k, l, m, n, ng, o, p, s, t, u, v, and ‘ (the glottal stop).
	• The ‘fakau‘a’ (glottal stop) is a distinct letter represented by the symbol ‘. It is pronounced as a separate sound and is considered a crucial phoneme in the Tongan language.
	• The glottal stop always comes before a vowel, and its presence can significantly alter meaning (e.g. ‘‘omi’ means ‘bring’ while ‘omi’ means ‘come’).
	• Lea Faka-Tonga has 12 ‘konisōnānite’ (consonants): f, h, k, l, m, n, ng, p, s, t, v, and ‘. When teaching or pronouncing these consonants, the vowel ‘a’ is added to form syllables such as ‘fa’, ‘ha’, ‘ka’, ‘la’, ‘ma’, ‘na’, ‘nga’, ‘pa’, ‘sa’, ‘ta’, ‘va’.
	• Importantly, Lea Faka-Tonga does not use consonant clusters. Instead, every consonant is separated by a vowel, maintaining a consistent syllable structure. The consonant ‘ng’ is treated as a single letter, so it does not break this rule.
	• Lea Faka-Tonga has five ‘vauele’ (vowels): a, e, i, o, and u. Each vowel can be lengthened by placing a macron above it (e.g. ā, ē, ī, ō, ū), which doubles the duration of its pronunciation. This lengthening can significantly affect the meaning of words.
	• Words are spelled exactly as they are pronounced, and every letter represents a distinct, consistent sound (e.g. to spell the name ‘Saimone’, divide the word up into parts: ‘sa’, ‘i’, ‘mo’, ‘ne’).
	• Macrons also change the meaning of words. For example:
	  ○ ‘kaka’ means ‘to climb’, while ‘kakā’ means ‘parrot’, and ‘kākā’ means ‘deceit’ or ‘to deceive’
	  ○ ‘langa’ means ‘to build’, ‘built’, and ‘pain’, while ‘langā’ means ‘to be in labour with a child’.		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• In Tonga, talking about family is a culturally important part of introductions and everyday conversation. Sharing family information helps build connection and emphasises the importance of family in the Tongan culture.	• Introduce self and others and respond to introductions appropriately. • Ask others how they are and respond appropriately when asked. • Communicate about parents or caregivers.	**Introductions** • Ko hai ho hingoá? Ko hoku hingoá ko Leka. • ‘Oku ou ta‘u tahaua. • Ko hoku tokouá ‘eni. • Ko hono hingoá ko Toti. • Ko hoku tokouá ‘eni. • Ko hoku tuonga‘ané ‘eni. • Ko hoku tuofefiné ko Lita. • Ko ‘eku tamaí ‘eni. • Ko e hingoa ‘eku tamaí ko Sione. **Interaction introducing self and family** Lina: Mālō e lelei Sione! Ko hoku hingoá ko Lina. Ko hai ho hingoá? Sione: Mālō e lelei Lina. Ko hoku hingoá ko Sione. Ko ’eku tamaí ko Tomasi. Ko ‘eku fa‘eé ko Siniva. Ko hoku tokouá ko Sina. Fēfē ho fāmilí Lina? Lina: Mālō ‘aupito Sione. Ko ‘eku tamaí ko Pita pea ko ‘eku fa‘eé ko Toa. Ko hoku tokouá ko ‘Elenoa pea ‘oku mau sai pē.
Linguistic Knowledge	• The particle ‘ko’ is used to introduce or identify people, names, and relationships, and it often appears before names or pronouns in introductions. • Possessive pronouns like ‘hoku’, ‘‘eku’, and ‘hono’ show ownership and relationships. • Possessive nouns change depending on the person and context. • There are descriptive terms to reflect gender (e.g. ‘ta‘ahine’), age (ta‘u), and social roles (‘fa‘ē’ or ‘tamai’).		
Cultural and Sociolinguistic Knowledge	• In Tongan society, talking about family members is often part of conversations about age and identity.	• Communicate about age, and the age of others.	**Age** • Ko ‘hoku hingoá ko Mele. ‘Oku ou ta‘u hiva. • Ko hoku hingoá ko Tomu. ‘Oku ou ta‘u tahaua. **Asking about age** • ‘Okú ke ta‘u fiha? ‘Oku ou ta‘u hiva. • ‘Oku ta‘u fiha ho‘o tamaí Mele? ‘Oku ta‘u tolutolu. • ‘Oku ta‘u fiha ho‘o fa‘eé Sione? ‘Oku ta‘u uanima. **Numbers 1 to 19** • Hongofulu ma taha • Hongofulu ma ua **Multiples of ten** • Uanoa • Tolunoa **Numbers 21 to 99** • Uofulu ma taha • Tolungofulu ma nima **Interacting about family members** Mele: Mālō e lelei. Ko hoku hingoá ko Mele. Ko Sione eni. Ko hoku tuonga‘ané ia. Ko hai ho hingoá? Pita: Mālō e lelei Mele.Ko hoku hingoá ko Pita. Ko ‘Ofa eni. Ko hoku tuofefiné ia. Fēfē hake Mele mo Sione? Mele: ‘Okú ma sai pē, mālō. Fēfē hake ho‘omo ongo mātuá? Pita: ‘Oku sai ‘aupito pē e ongo mātu‘á.
Linguistic Knowledge	• When used correctly, personal pronouns like ‘hoku’ (my) and ‘ou’ (I) express identity as well as possession. • In Lea Faka-Tonga, dates follow a simple structure: ‘Ko e aho ‘eni ko e [weekday], ko e ‘aho [number] ‘o [month], [year]’ (Today is [weekday], the [number] of [month], [year]). • Numbers 11 to 19 are formed using the ‘hongofulu mā’ + [base number] structure (e.g. 11 is ‘hongofulu mā taha’, 15 is ‘hongofulu mā nima’). • Counting in tens involves the base number followed by the suffix –ngofulu, which indicates 10 (e.g. 40 is ‘fāngofulu’, 70 is ‘fitungofulu’, 80 is ‘valungofulu’). • 20 can be said as both ‘uangofulu’ or, more commonly, ‘uofulu’. • The less formal way to count in tens is to follow the base number + –noa (zero) pattern (e.g. ‘uanoa’, ‘tolunoa’, ‘fitunoa’).		
Cultural and Sociolinguistic Knowledge	• In Tongan culture, the island, hometown, ‘kolo’ (village) or place of origin of one’s family is an important part of identity and sense of belonging. Knowing where someone’s family is from and where they live helps to build respectful relationships and connections to family, community, and ‘fonua’ (land, country).	• Communicate about significant places.	• Te ke ‘alu ki fē? Te u ‘alu ki kolo. • Te u ‘alu ki ‘apiako.

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• Communicating about significant places in Lea Faka-Tonga involves learning the appropriate place names, describing their importance, and asking or answering questions about them. • Place names in Lea Faka-Tonga may include local, national, and regional references that reflect people's identity, heritage, and sense of belonging.		• Te u ‘alu ki Tonga. • Tau ‘alu ki matātahi. • Ko ho‘o ha‘ú mei fē? Ko ‘eku ha‘u mei Tonga. • Ko ‘eku ha‘u mei Ha’apai. • Ko ‘eku ha‘u mei motu. • Ko ‘eku ha‘u mei Nu’usila. **Interacting about significant places** Tevita: ‘Oku ou nofo ‘i Mangele. Fēfē koe Sione? Sione: ‘Oku ou nofo ‘i Otahuhu mo ‘eku kuí. Mele: ‘Okú ke nofo ‘i fē ‘Ana? ‘Ana: ‘Oku ou nofo ‘i Mangele. Fēfē koe? ‘Okú ke nofo ‘i fē? Mele: ‘Oku ou nofo ‘i Papatoe, ko ho‘o ha‘u mei fē ‘i Tongá? ‘Ana: Ko ‘eku ha‘u mei Ha‘apai.
Linguistic Knowledge	• Asking and answering questions about where one currently lives begins with ‘‘Oku’ followed by the relevant pronoun. • Different particles are used when identifying places, such as: ○ ‘‘i’ to show where something is located ○ ‘ki’ to show movement towards a place ○ ‘mei’ to show the place one comes from. • Verbs such as ‘nofo’, ‘‘alu’, and ‘ha‘u’ are commonly used to talk about place and movement.		
Cultural and Sociolinguistic Knowledge	• In Tongan culture, Sāpate (Sunday) holds deep religious and cultural significance, and is considered the most sacred day of the week. • Observing Sāpate is a way that the people of Tonga express their faith and national identity. It reflects the values of discipline, humility, and reverence passed down through generations. • Days and months in Tonga carry importance for specific events, for example: ○ Sāpate Faka-Mē (Childrens’ Day) is on the 1st Sunday of May ○ Sāpate Fa‘ee (Mothers’ Day) is on the 2nd Sunday of May ○ Sāpate Tamai (Fathers’ Day) is on the 3rd Sunday of May.	• Communicate about the days of the week, months, and seasons.	**Days and time** • Ko e ‘aho hā eni? Ko e ‘aho Mōnite. • Ko e māhina fē eni? Ko ‘Okatopa eni. **Interacting about days and times** Toa: Ko e ‘aho hā eni Mele? Mele: Ko e ‘aho Sāpate eni. Toa: Te tau ‘alu ‘o kaukautahi he ‘ahó ni? Mele: ‘Ikai, ‘oku tapu e kaukautahi he ‘aho Sāpaté. Toa: Ko e ‘aho fē te tau kaukau tahi aí? Mele: ‘I he ‘aho Mōnité. Toa: He fihá? Mele: ‘Oku kai ho‘ataá he fihá? Toa: Toe uanoa ki he tahá. Mele: Ta ko e ‘ahó ena!
Linguistic Knowledge	• The names of the months in Lea Faka-Tonga are loanwords, borrowed from English. • Time expressions like ‘‘ahó ni’ (today) and ‘‘apongipongi’ (tomorrow) describe when something happens. • Questions about time often begin with ‘Ko e’ (e.g. ‘Ko e fihá eni?’ (What is the time?)). • Expressions like ‘kai ho‘atā’ (lunchtime) combine a verb and a noun to describe an activity and time.		
Linguistic Knowledge	• There are different locative indicators, such as: ○ the preposition ‘‘i’, which is used to indicate present location (e.g. ‘Ko au eni ‘i ‘api’) ○ ‘‘i he’, which introduces a specific location and is often used with a definite article, (e.g. ‘‘i he tēpilé’, ‘‘i he kuló’) ○ the locative adverb ‘eni’, which means ‘here’ and is used to indicate proximity to the speaker (e.g. ‘Ko au eni ‘i ‘api’) ○ ‘ena’, which means ‘there’ and is used to indicate a location away from the speaker (e.g. ‘Ko Mele ena ‘i fale’). • Locative nouns such as ‘‘api’ (house) and ‘loki’ (room) are used to indicate specific places or locations. These nouns can stand alone or be part of a locative phrase introduced by prepositions like ‘‘i’ or ‘ki’, to express where someone or something is or is going.	• Communicate about where things are located.	**Present location** • Ko au eni ‘i ‘api. • Ko ena ‘i ‘api. • Ko kinaua ena ‘i ‘api. • Ko kinautolu ena ‘i ‘api. • Ko e tohí ena ‘i he tēpilé. • Ko Mele ena ‘i fale. • Ko e fo‘i pulú ena ‘i he ve‘e tēpilé. **Locative indicators** • Ko e me‘akaí ‘oku ‘i he kuló. • Ko e tohí ‘oku ‘i he funga tēpilé. • Ko e kato naunaú ‘oku ngalo ‘i he pasí. **Locative nouns** • Te u ‘alu ki he ‘api ‘o Tevitá. • Te ma mohe‘i he loki ‘o Sioné. • Te mau ‘eva ki he paaka ‘i Māngelé.

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Linguistic Knowledge	• Communicating about ownership requires using the correct possessive pronouns that show relationships between the people and the objects owned. • The ‘‘a’ and ‘‘o’ particles can function as ‘of’ and specify who owns an item. This usually follows a ‘Ko e... ‘a...’ or ’Ko e... ‘o...’ pattern.	• Communicate about ownership.	• Ko e me‘a ‘o Mele. • Ko e fale ‘a Sione. • Ko e koloa ‘a e famili.
Cultural and Sociolinguistic Knowledge	• Communication can be supported with set expressions for clarification, checking for understanding, asking for repetition, and asking for vocabulary translations. • In Tongan culture, the practice of ‘faka‘apa‘apa’ (respect) is often seen in the classroom through politely excusing oneself when walking between others by saying ‘Tulou’ and lowering oneself or walking around them rather than between them. • These practices are similar to how one would respect elders or leaders at home and in the community.	• Understand and use a range of simple classroom language.	**Classroom instructions and commands** • Nofo ki lalo. • Tu‘u ki ‘olunga. • Fanongo mai. • Kātaki, fakalongolongo. • Kātaki ‘o to e lau. • Kātaki, lau le‘o lahi. • Kuo ‘osi? • Sai ‘aupito. • Mahino? • Mālō ‘aupito fānauako. • Ngāue tautau tokoua. • Kātaki ‘o ha‘u ki heni. • Hiki ho nimá.

Linguistic Knowledge	• Simple, formulaic command sentences are used in the classroom (e.g. ‘Nofo ki lalo’) to familiarise students with everyday instructions.
	• Simple polite conventions can be used in classroom conversations, such as:
	  ○ using ‘kātaki’ to soften requests
	  ○ using the collective pronoun ‘tau’, which includes both the speaker and the listener
	  ○ naming the role of the person being addressed (e.g. ‘faiako’).		

Lea Faka-Tonga Novice 2

Teaching sequence

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• ‘Mālō e mo‘ui’ (Thank you for being alive), is a deeply respectful expression in Tongan culture. It is typically said to someone you have not seen in a long time or to someone who has survived a significant ordeal, acknowledging the value of their life and presence. • Peoples’ names and positions, such as ‘faiako’ (teacher) or ‘faifekau’ (church minister) can be added to greetings to show respect. • In Tongan culture, body posture is an important expression of respect. When someone who is considered to be of higher status (such as the ‘puleako’ (principal)) is speaking and you need to move around, it is respectful to crouch slightly as you do so. If possible, move behind them rather than in front. However, if crossing in front is unavoidable, it is customary to quietly say ‘Tulou’ as a sign of respect. • At family occasions, special honour may also be given to one's ‘mehikitanga’ (paternal aunt, father’s sister) as a sign of respect.	• Use terms of address to show respect and the range of relationships between people.	**Formal greetings** • Mālō e lelei Mele. • Fēfē hake Mele? Sai pē mālō. • Sai pē, Mele? ‘Io, ‘Oku ou sai pē, ‘Ana, mālō. • Mālo e lelei Mele mo Sione. ‘Okú mo fēfē hake? ‘Okú ma sai pē, mālō. • Fēfē hake kimoua? Okú ma sai pē mālō. **Using and responding to time specific greetings** • Mālō e lelei ki he pongipongí ni. • Mālō e lelei ki he ho‘ataá ni. • ‘Io, Mālō e lelei ki he efiafí ni. **Farewells** • Nofo ā Mele ē! • ‘Alu ā Sione ē! • Mo ‘alu ā Sione mo Mele ē! • Mo nofo ā Pita mo ‘Ana ē! **Thank you** • Mālō/Mālō ‘aupito. **Please** • Kātaki ‘Ana. • Tulou atu Mele! • Tulou ‘Ana. • Fakamolemole ‘Ana. • Kātaki fakamolemole ‘Ana. **Interacting with others 1** Kase: Mālō e lelei Lita! Lita: Mālō e lelei Kase! Fēfē hake? Kase: Sai pē, mālō Lita! **Interacting with others 2** Lita: Ko ho‘omo ‘alu ki fē Mele mo Sione? Sione: Ko ‘ema ō ki kolo. **Interacting with others 3** Tina: Ei! Mālō e lelei Lupe mo ‘Ana! Mo fēfē hake? Lupe: Ma sai pē mālō Tina! Pe‘i nofo ā koe! Tina: ‘Io, pe‘i mo ‘alu ā, Lupe mo ‘Ana, toki sio ‘apongipongi!
Linguistic Knowledge	• Formal greetings in Lea Faka-Tonga require a complete sentence. • ‘Mālō e lelei’ is a general greeting used with anyone, at any time of day or night, and the response is also ‘Mālō e lelei!’. • ‘‘Io is the appropriate response for all greetings and farewells; it may stand alone or be accompanied by a more specific response. • ‘Mālō ‘etau lava’ is a general greeting meaning ‘Thank you that we have reached’. It is implied that a certain point in time has been reached. ‘‘Etau’ is a plural pronoun, but this phrase can be said to one, two, or many people. • Greetings can be adapted to different times of the day using expressions such as: ○ ‘pongipongi’ (morning) ○ ‘ho‘atā’ (midday) ○ ‘efiafi’ (afternoon/evening). • In Lea Faka-Tonga, dual pronouns (‘ma’ and ‘mo’) are used to refer to or address two people. • Plural pronouns (‘mau’ and ‘mou’) are used to refer to or address three or more people, and must be used correctly in greetings, questions, and farewells. • Farewells change depending on the number of people and whether they are staying or leaving.		

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• ‘Mālō e lelei’ is a formal and respectful way to show politeness. This reflects the importance of respect and formality in Tongan language and culture. • ‘Mālō ‘aupito’ is a formal and respectful way to express gratitude. • In Tongan culture, elders hold an important place as sources of wisdom, guidance, and tradition. Acknowledging them correctly is a sign of respect.	• Communicate about the relationship between people, including grandparents and siblings.	**Interacting using introductions** Sione: Mālō e lelei Lina! Ko hoku hingoá ko Sione. Ko e hingoa ‘eku ongo mātuá ko Tina mo Toni. Fēfē koe Lina? Lina: Mālō Sione. Ko ‘eku ongo mātuá ko Pita mo Nau. Ko e hingoa hoku tokouá ko Lupe. Ko e hingoa hoku tuonga‘ané ko Paula. ‘Oku kei mo‘ui ho‘o ongo kuí? Ko hai hona hingoá? Sione: Kuo ‘osi mate ‘eku kui fefiné. Ko hono hingoá ko Sela. Ko ‘eku kui tangatá ko Vake ‘oku kei mo‘ui pē. Ko hono ta‘u nimatolu eni.
Linguistic Knowledge	• Simple sentences beginning with ‘ko’ are used to communicate about family relationships. • The pronouns ‘hoku’ and “eku’ are used to indicate possession or ownership of objects or people and thus, can be used when introducing members of the family (e.g. my grandfather, my brothers). • Specific terms are used to show age, gender, and family roles (e.g. mātu‘a is a term used for ‘parent’ but is also used for elders as a sign of respect).		
Cultural and Sociolinguistic Knowledge	• Lea Faka-Tonga uses respectful terms to describe people based on stages of life. Instead of using names, it is more polite to address people based on their age group and gender (e.g. ‘pēpē’, ‘ta‘ahine’, ‘fine‘eiki’, ‘tangata‘eiki’). • The Tongan culture values politeness and indirectness, especially when discussing physical traits, (e.g. the use of the term ‘kaukaua’ (strong) to describe a person).	• Use simple descriptive language to describe people.	**Descriptions** • Ko e ta‘ahine faka‘ofo‘ofá ‘oku nofo i Ma‘ufanga. • Ko e ta‘ahine talavoú ‘oku ako ‘i he ’univesití. • ‘Oku sino kaukaua ‘a Sione. • ‘Oku longomo‘ui ‘a Mele. • Ko e tamasi‘i sino lelei ‘a Tevita. • Ko e tamasi‘i kaukaua ‘a Tevita. • Ko e ta‘ahine longomo‘ui ‘a Mele.
Linguistic Knowledge	• Respectful sentence structures often use particles such as “oku’ and ‘ko’ to construct sentences that reflect politeness and social values (e.g. “Oku sino kaukaua ‘a Sione’ and ‘Ko e ta‘ahine longomo‘ui ‘a Mele’). • Simple sentences, such as ‘Ko e ta‘ahine longomo‘ui ‘a Mele’, can be used to describe physical characteristics and personality traits. • Words such as “aupito’ can be added to ‘Ko e ta‘ahine faka‘ofo‘ofa ‘aupito ‘a Mele’ to emphasise the adjective in a sentence.		
Cultural and Sociolinguistic Knowledge	• Tongans often use respectful language when referring to someone older or of higher status.	• Communicate about dates and birthdates.	**Birth dates** • Na‘e fā‘ele‘i a Lupe ‘anefē? • Na‘e fā‘ele‘í ‘i he ‘aho 27 ‘o Siulai 2025. • Na‘e hoko hono ‘aho fā‘ele‘i ‘i he ‘aho 27 ‘o Siulaí. **Interacting about birthdays** Lupe: Ke ‘ilo koā? ‘E kātoanga‘i hoku ‘aho fā‘ele‘í ‘i Tīsema ‘o e ta‘ú ní. Vika: Ko ho ta‘u fihá ia Lupe? Lupe: Mate‘i mai! Vika: Ta‘u uatahá? Lupe: Tonu ho‘o talí! Te u ‘oatu ho‘o tohi fakaafe! Vika: Mālō ‘aupito Lupe! **Dates and months** • Ko e ‘aho 13 eni ‘o ‘Ākosí. • Ko e uike 2 eni ‘o ‘Ākosí. • Ko e ‘aho 17 eni ‘o ‘Okatopá. • Ko e uike hono 3 eni ‘o ‘Okatopá.

Linguistic Knowledge	• Communicating about dates and birthdates involves using specific tense markers to indicate time, for example:
	  ○ “oku’ to indicate the present tense
	  ○ ‘na‘e’ to indicate the past tense
	  ○ “E’ to indicate the future tense.
	• Personal pronouns (e.g. ‘hono’, ‘ne’, ‘hoku’, ‘ho‘o’) express identity and relationships in date-related contexts.
	• Birthdates are often expressed using the structure ‘Na‘e fā‘ele‘i ‘i he ‘aho [number] ‘o [month] [year]’.		

Cultural and Sociolinguistic Knowledge	• Traditional Tongan legends are a vital part of Tongan society, serving as a means of preserving and transmitting cultural values, historical knowledge, and identity (e.g. the origin of the village Felemea illustrates how storytelling connects people to their land, ancestors, and values). • Oral storytelling is key to preserving and passing down cultural knowledge about hometown and places of origin.	• Communicate about the hometown and/or place of origin of multiple family members.	• Ko ho‘omo ha‘u mei fē? • Ko ‘ema ha‘u mei Tonga. • Ko ’ema ha‘u mei Nu‘usila. • Ko ho‘omou ha‘ú mei fē? • Ko ‘emau ha‘u mei Tonga.

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Linguistic Knowledge	• Talking about the hometown or place of origin of other family members begins with ‘Ko...’ and is followed by specific pronouns depending on the number of people being talked about and who is included in the conversation. • The pronoun ‘hoʻomo’ is used when talking about two people (excluding the speaker). • The pronoun ‘hoʻomou’ is used when talking about three or more people (excluding the speaker). • The pronoun “ema’ is used when talking about two people (including the speaker but excluding the listener). • The pronoun “emau’ is use when talking about three or more people (including the speaker but excluding the listener). • The pronouns “enau’ is used when talking about three or more people (excluding the speaker and the listener).		• Ko ‘emau haʻu mei Haʻamoa. • Ko ‘enau haʻú mei fē? • Ko ‘enau haʻu mei Tokelau. • Ko ‘enau haʻu mei Niuē. • Ko ‘enau haʻu mei Kuki ‘Airani. **Interacting about hometown and family members** ‘Ana: Ko ‘eku haʻu mei Felemea. Fēfē koe Mele? Ko hoʻo haʻú mei fē ‘i Tongá? Mele: Ko ‘eku haʻu mei Haʻapai. ‘Ana: Masiʻi Mele, ko Felemeá, ‘oku tuʻu ‘i Haʻapai. Mele: Ko ia pea mau toki hiki ki Tonga ‘i he ako ‘a e tamaiki. ‘Ana: Naʻa mou nofo ‘i fē ‘i Tongá? Mele: Naʻa mau nofo ‘i Havelu.
Cultural and Sociolinguistic Knowledge	• Activities, such as farming and fishing, were traditionally related to the Lau Mahina Faka-Tonga (Traditional Tongan Calendar). For example, one month, known as ‘Fakaʻafumoʻui’, marked the coming of cyclone season while another month, known as ‘Hilingakelekele’, marked the harvest time for ‘ufi (yams).	• Communicate and contrast about the weather and seasons.	**Weather expressions** • ‘Oku ‘afua ‘aupito ‘a e ‘aho ni. • Ko e ‘aho fakaʻofoʻofa ‘aneafi. • ‘Oku maʻa ‘a e langí. • ‘E ‘uha ‘apongipongi. • Naʻe ‘aoʻaofia e langí • ‘Oku ‘afu e ‘ahó ni. **Interaction** • ‘Oku fēfē ‘a e ‘eá? ‘Oku momoko ‘a e ‘ahó ni. • ‘Oku fēfē ‘a e ‘ea ‘i Tongá? ‘Oku ‘uha e ‘ahó ni. • ‘Oku fēfē ‘a e ‘ea ‘i he taimi momokó? ‘Oku momoko ‘aupito.
Linguistic Knowledge	• Lea Faka-Tonga uses verb-subject order in weather statements such as in “Oku ‘afua ‘aupito ‘a e ‘ahó ni’. • Weather expressions can be used to describe past, present, and future conditions using tense markers: ○ ‘naʻe’ for the past ○ “oku’ for the present ○ “E’ for the future. • Describing weather and seasons involves using adjectives and intensifiers to express degree and mood, such as: ○ “aupito’ (very) ○ ‘fakaʻofoʻofa’ (beautiful) ○ ‘maʻa’ (clear) ○ ‘aoʻaofia’ (overcast).		
Cultural and Sociolinguistic Knowledge	• Time expressions in Lea Faka-Tonga reflect both numerical precision and contextual understanding, often linked to daily routines and communal activities.	• Communicate about time.	**Time sentence structures** • Ko e fihá eni? Ko e onó eni. • ‘Osi kuata meí he valú. • Haafe e fitú. • ‘E fai fakakū e kai? ‘I he hoko ‘a e valú. • ‘I he ‘osi ‘a e fitú.
Linguistic Knowledge	• Specific question structures are used to ask about time, such as ‘Ko e fihá eni?’. • Time is expressed using numbers and descriptive phrases, such as ‘Ko e onó eni’ (It is six o’clock). • Future events are marked with tense particles like “E’, as in “E fai fakakū e kaí?’ (Will the meal be served soon?) • Prepositional phrases such as “i he hoko’ (at the arrival of) and “i he ‘osi’ (after) are used to describe when something will happen.		
Linguistic Knowledge	• Expressing likes and dislikes in the present may begin with “Oku ou...’. • ‘Saiʻia’ is used for likes, while “ikai saiʻia’ is used for dislikes, where “ikai’ (no, not) is the word that signifies negation. • ‘Fehiʻa’ can also be used for dislikes, but this is a very strong word that may be considered impolite.	• Communicate about likes and dislikes and justify where appropriate.	**Expressing likes** • ‘Oku ou saiʻia he meʻakai Tongá. • ‘Oku saiʻia ‘a Mele he hivá. • ‘Oku saiʻia ‘etau fānaú he akó. **Expressing dislikes** • 'Oku ‘ikai saiʻia ‘a Sione he vaʻinga soká. / ‘Oku ta’e saiʻia ‘a Sione he vaʻinga soká. • ‘Oku ‘ikai ke nau saiʻia he nofo ‘i tuʻá./‘Oku taʻe saiʻia ‘a kinautolu he nofo ‘i tuʻá.

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
			Justifying likes and dislikes • ʻOku ou saiʻia he akó, he ʻoku tokoni ia ki heʻeku moʻuí. • ʻOku ʻikai saiʻia ʻa Mele he hivá, he ʻoku ʻita ia he hiva leʻo lahí.

Lea Faka-Tonga Novice 3

Teaching sequence

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Using appropriate terms of address (e.g. ‘Faiako’, ‘Fine‘eiki’, ‘Faifekau’, ‘Pisope’) reflects social hierarchy and respect in Tongan language interactions.	• Use appropriate terms of address to convey respect and reflect the relationship between people. • Use respectful and appropriate languages for greetings and farewells to friends, family members, and communities. • Explore language resources and tools under guided use to support language learning processes.	**Greetings** • Mālō e lelei Faiako. • Mālō e lelei Fine‘eiki. • Mālō e lelei Pisope. • Mālō e lelei Faifekau. • Fēfē hake faiako? Sai pē, mālō, fēfē hake koe? • ‘Okú ke sai pē? ‘Io, ‘oku ou sai pē, mālō. **Farewells** • Mālō ho‘omou lava mai. • ‘Alu ā ē!/Nofo ā ē! • Mo ‘alu ā ē!/Mo nofo ā ē! • Mou ‘alu ā ē!/Mou nofo ā ē!

Linguistic Knowledge	• Certain distinguishing features between singular and plural forms are used in farewell expressions, for example:
	  ○ the singular forms are “Alu ā ē!’ (Goodbye to one person leaving) or ‘Nofo ā ē!’ (Goodbye to one person staying)
	  ○ the plural forms are ‘Mou ‘alu ā ē!’ (Goodbye to multiple people leaving) or ‘Mou nofo ā ē!’ (Goodbye to multiple people staying).
	• Pronouns and particles in expressions like ‘mo ‘alu ā ē!’ and ‘mo nofo ā ē!’ extend the farewell to include others respectfully.
	• Different types of language resources and tools can be utilised for productive, receptive, and interactive skills (e.g. spellcheck, chatbots, and online dictionaries).		

Cultural and Sociolinguistic Knowledge	• Tongan cultural values such as ‘tauhi vā’ (nurturing relationships) and ‘fakatōkilalo’ (respect and humility) are the foundation of communicating connections to one’s church or village. • Through sharing these connections, where one is from, or where one belongs, speakers position themselves within their ‘kāinga’ (extended family) and community.	• Communicate about connection to place in formal contexts.	**Connection to place** • Ko ‘eku fa‘eé, ‘oku ha‘u ia mei Toula Vavau. • Ko ‘eku tamaí ‘oku ha‘u ia mei Petani Niuafo‘ou. • Na‘e fa‘ele‘i au ‘i Middlemore ‘i ‘Aokalani, Nu‘usila. • Na‘á ku nofo ‘i Otahuhu. • ‘Oku ou siasi Māmonga he Uooti Tonga ‘i Papatoetoe. • ‘Oku ou ako he Kolisi Tangaroa, Otara. • Oku ou kau ki he Siasi Uēsilianá.
Linguistic Knowledge	• Connections to a village, church, or school can be done through naming places and the term ‘mei’, which is used to say where one is from, or “oku ou kau ki ai’, which signals which church or village one belongs to.		

Cultural and Sociolinguistic Knowledge	• Language used in a Tongan lotu (church) will depend on the context and occasion. For example, widely used words include:
	  ○ “Otua Māfimafi’ (God Almighty)
	  ○ ‘laumālie’ (spirit)
	  ○ ‘tataki’ (lead)
	  ○ ‘Sīsū Kalaisi’ (Jesus Christ)
	  ○ “Emeni’ (Amen).
		• Use formal language in lotu.	**Prayer for opening Tongan Language Week at a school assembly**
			‘Otua Māfimafi, fakamalō atu he‘emau a‘usia e Uike Lea Faka-Tonga ‘o e 2025.
			Fakamālō atu he lava ke mau kātoanga‘i homau Tongá, ‘emau leá, ‘emau hivá mo e faivá mo homau ngaahi teunga faka-Tongá.
			‘Oku mau kole ho laumālié ke ne tataki e ako mo e feohi ‘oku mau fai mo ‘emau kau faiakó mo e fānauakó ke hoko ‘emau lea Tongá ko e fe‘unu mahu‘inga ia ki he mo‘ui ‘a e fānau Tonga he ‘apiakó ni.
			‘Oku mau kole ‘a e ngaahi me‘á ni ‘ia Sīsū Kalaisi ko homau fakamo‘ui. ‘Emeni.

Linguistic Knowledge	• Formal language in lotu often uses elevated vocabulary and set expressions, especially when speaking about God, prayer, and scripture (e.g. “Otua’, “ofa’, ‘fakamālohi‘i’). • Collective pronouns (e.g. ‘kitautolu’, ‘kimautolu’) are used to reflect shared belief and community participation.		

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Linguistic Knowledge	• Tense is indicated by particles that come before the verb, such as:
	  ○ ‘‘oku’ for present actions (e.g. ‘‘Oku sai ‘aupito’)
	  ○ ‘na‘e’ / ‘na‘a’ for past actions (e.g. ‘Na‘a ku ‘alu’, ‘Na‘e ‘ikai te u fakatau’)
	  ○ ‘te’ for future actions (e.g. ‘Te u ‘alu’, ‘Te tau ‘alu’).
		• Communicate about events and experiences in time.	**Talking about the past**
			• Na‘a mau ako faiva he tuku ‘a e akó tu‘o tolu he uike.
			• Ko e ngaahi ‘aho na‘a mau ako faiva aí, ko e Monite, Pulelulu mo e Falaite.
			• ‘I he kamata ‘a e ako faivá na‘á ku mā he ko ‘eku toki ako ia ‘a e faiva sokeé.
			Ngaahi fehu’i
			• Na‘a mou ako faiva tu‘o fiha he uike?
			• Ko e hā e ngaahi ‘aho ako faivá?
			• Ko e hā ho‘o ongo ‘i ho‘o kau ki he faiva sokeé?

Cultural and Sociolinguistic Knowledge	• In traditional Tongan culture, the ocean is thought to connect islands, not separate them. Travelling by boat was how alliances and trading were accomplished. • Sunday is a holy day in Tonga due to Christian influences, so a lot of public transportation services cease completely on this day. • Taxis, public buses, bicycles, scooters, ferries, and ‘vaka’ (boat) are common means of transportation around and between the Tongan islands.	• Communicate about travel, including comparing and contrasting how people travel.	**Travel on land** • Na‘á ku heka hoosi ki ‘uta. • Na‘á ku ‘alu pasi ki Nuku‘alofa. • ‘Oku ou ‘alu ki he koló. / ‘Oku ou ‘alu ki kolo. **Travel by sea** • Na‘á ku folau he vaka ko e Malaú ki ‘Eua. • Ko ‘eku tamaí na‘e folau he pōpao ki Nautoka. • ‘Oku ou ‘alu ki he koló. / ‘Oku ou ‘alu ki kolo. **Travel by air** • Te u ‘alu vakapuna ki Nu‘usila. • Vakapuna si‘isi‘i fakalotofonua ‘i Tongatapu, ‘Eua, Ha‘apai, Vava‘u mo e ongo Niuá. • Na‘á ku ilifia he folau he ki‘i vakapuna si‘isi‘í ki ‘Euá. • Vakapuna lalahi ki tu‘apule‘anga meí he mala‘e vakapuna Fua‘amotú ki ‘Aokalani, Nu‘usila–Sene, ‘Aositelelia. • Ko ‘eku toki heka ē he vakapuna lalahi ki ‘Aokalani, Nu‘usila.

Linguistic Knowledge	• ‘Ki’ is used to show direction or destination (to/towards) and combines with different verbs depending on the type of travel. For example, ‘‘alu’ and ‘lele’ may be used for land travel, and ‘folau’ may be used for either sea or air travel.
	• ‘‘Alu’ may also be used as a general term for going to a different location.
	• Words borrowed from English are used to communicate about modern modes or travel, for example:
	  ○ ‘kā’ (car)
	  ○ ‘pasikala’ (bicycle).		

Linguistic Knowledge	• Expressing a basic opinion on a topic like school, food, social media, or environment starts with simple phrases, like:
	  ○ ‘‘Oku ou fakakaukau ...’ (I think…)
	  ○ ‘‘Oku ou ongo‘i ...’ (I feel like…)
	  ○ ‘‘Oku ou tui ...’ (I believe…)
	  ○ ‘‘Oku ou sai‘ia ...’ (I like…)
	  ○ ‘‘Oku ‘ikai ke u sai‘ia ...’ (I dislike).
		• Express a basic opinion.	**Opinions**
			• ‘Oku ou faka‘amu ke uike ‘e 8 he teemi.
			• ‘Oku ou sai‘ia he ako e Lea Faka-Tongá he akó.
			• ‘Oku ‘ikai teu sai‘ia he me‘akai fakavavevavé.
			• ‘I he‘eku fakakaukaú, ‘oku faingata‘a ke u kai mo‘ui lelei.
			• ‘I he‘eku vakaí, ‘oku maumau‘i ‘e he mītia fakasōsialé hoku taimí.
			• ‘Oku ou tui ‘oku tokoni e mītia fakasōsialé ki he‘eku akó.
			• ‘Oku mahu‘inga ke tau malu‘i hotau ‘ātakaí.
			• ‘Oku ‘ikai teu sai‘ia he laku veve ‘a e fānau akó hotau ‘apiakó ni.

Linguistic Knowledge	• Giving directions in Lea Faka-Tonga includes identifying and responding to directional cues, locating places, and navigating simple routes with the use of directional terms such as ‘lue hangatonu’, ‘afe ki to‘omata‘u’ / ‘mata‘u’ and ‘afe ki to‘ohema’ / ‘hema’. • Directions can begin with ‘‘Alu’ followed by direction (e.g. ‘hangatonu’ or ‘ki mui’). • ‘Afe’ is also used to give a specific command to change direction. ‘Afe’ must be followed by ‘ki’ + [direction] to signify which way to turn (e.g. ‘Afe ki to‘ohema’).	• Give and follow basic directions.	**Directions to the hospital** • ‘Alu hangatonu pē he halá Alexander. • Afe ki to‘ohema he Bairds Road. • Afe ki to‘omata‘u ki he loto sōpingí. **Directions to the supermarket** • ‘Afe ki to‘omata‘u he hala Franklyn. • Afe ki to‘ohema he hala Otara. • Hangatonu ai ki he maama he pausá ‘o afe ki to‘omata‘u. • Afe ki to‘omata‘u he hala Great South Road. • Afe ki to‘ohema he maama hokó. • Afe ki to‘omata‘u he roundabout. • Hangatonu ai pē ki he falemahaki.

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Tongan marketplaces are not just for the exchange of goods; they are also considered a social arena guided by values of ‘angafakatōkilalo’ (humility) and ‘faka‘apa‘apa’ (respect). • Excessive haggling is considered offensive because there is a mutual trust that the vendor has priced items fairly. • While informal language is often used in marketplaces, it is also common for someone to use more formal language if the vendor is elderly, which reflects the Tongan values of hierarchy-based respect.	• Communicate about the quality, quantity, and cost.	**Interacting about qualities and costs** Mele: Mālō e lelei ‘Ana, na‘á ke ‘alu ki he māketí he Tokonakí? ‘Ana: ‘Io, na‘á ku ‘alu. ‘Oku ‘i ai e ngaahi me‘akai lelei. Mele: Ko e hā e lelei taha na‘á ke sio aí? ‘Ana: Ko e mangó. ‘Oku sai ‘aupito he na‘e momoho pea fuo lalahi. Mele: Na‘e fiha e mangó? ‘Ana: Na‘e $2.50 ki he taha. Kapau te ke fakatau e tolu ‘oku $6.00 pē. Mele: Fakalata, te u toki ‘alu ki he māketí he Tokonaki ko ‘ení. ‘Ana: Na‘á ku sio ai he lole fo‘i mata . Mele: Na‘e fiha ia. ‘Ana: Na‘e $12 ki he ki‘i pēketi. Na‘e ‘ikai te u fakatau he na‘e fu‘u mamafa. Mele: ‘Io, ‘oku fu‘u mamafa ‘aupito ia. Sai ange pē fakatau e me‘akai lelei mo totongi ma‘ama‘á. ‘Ana: Te ta ‘alu ‘o māketi he Tokonaki ko ‘ení? Mele: ‘Io, ta ‘alu ‘o sio mo kumi pē me’a ‘oku lelei mo ma‘ama‘á e.
Linguistic Knowledge	• Expressing quality includes adjectives such as ‘sai’ (good), ‘lalahi’ (large), ‘mamafa’ (expensive), and ‘ma‘ama‘a’ (cheap). This structure can be extended with adverbs such as ‘‘aupito’ (very/extremely) directly after the adjective. • When expressing quantities, ‘lahi’ is used for large quantities or sizes while ‘si‘i’ is used for small quantities. • Asking about the cost of items requires using the term ‘fiha’ (how much? or how many?) depending on the context. It is used after the tense marker (e.g. ‘‘oku’, ‘na‘e’) that begins the question.		

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(7) Te Reo Māori Kūki 'Āirani Novice Stages

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.

Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.
- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.

Communication skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (listening, speaking, reading, writing, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

Pacific Languages introduction

Learning Te Reo Māori Kuki ‘Āirani, Gagana Tokelau, Vagahau Niue, Lea Faka-Tonga, and Gagana Sāmoa during the three Novice sequences supports students to connect with identity, culture, and community. These languages are central to the wellbeing of Pacific peoples and help preserve New Zealand’s linguistic diversity, with teaching grounded in cultural values and respectful communication.

In Novice 1 and 2, teachers introduce students to foundational language patterns such as greetings, introductions, and simple sentences that reflect core cultural values such as respect, family, and identity. Students establish a culturally grounded communicative base, learning respectful conventions and sociolinguistic norms in familiar contexts such as family, school, and celebrations. As students progress, teachers guide them to deepen their understanding of sentence structure, pronouns, and possessives, while developing strategies for effective communication. This ensures that language learning is meaningful, authentic, and connected to lived experience from the beginning.

In Novice 3, teachers support students to expand from formulaic expressions to connected sentences that describe opinions and past events. Students begin to sustain conversations and contribute meaningfully to group activities. Teachers guide students to use respectful language in a range of settings important to Pacific communities and to experiment with more complex sentence structures and broader vocabulary. Students develop sociolinguistic awareness of bilingual contexts and are encouraged to engage with cultural perspectives and intergenerational knowledge.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

Te Reo Māori Kūki ‘Āirani Novice

Communication

The skills across each communication mode below support effective communication during the novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers design their teaching programmes by selecting and teaching the communication skills, knowledge, and practices that best meet the needs of their students.

		During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Receptive skills	**Listening**	• identify the sounds of letters of the alphabet, letter combinations, intonation, and stress patterns • recognise and understand simple classroom language and polite expressions • recognise and understand simple, familiar spoken words, phrases, and sentences.	• recognise and understand familiar spoken words even in some unfamiliar contexts • understand simple classroom instructions and respectful expressions • begin to understand slightly more complex or less familiar phrases and sentences. • listen for polite and respectful language substitutions.	• understand specific detail and overall meaning in familiar contexts and in some unfamiliar contexts • begin to understand short oral texts that contain some unfamiliar language.
	Reading	• identify letters of the alphabet, letter combinations, basic written language conventions, and simple punctuation • recognise and understand simple, familiar written words, phrases, and sentences.	• understand short written texts consisting of familiar reo Māori Kūki ‘Āirani words, phrases, and sentences • begin to understand slightly more complex or less familiar reo Māori Kūki ‘Āirani phrases and sentences.	• understand specific detail and overall meaning in a range of short written texts consisting mainly of familiar language • begin to understand short written texts that contain some unfamiliar language.
Productive skills	**Speaking**	• imitate the pronunciation, intonation, stress, and rhythm of words, phrases, and sentences • respond appropriately to simple, familiar instructions and simple questions • produce simple phrases and sentences about themselves, their families, and their immediate surroundings.	• begin to use pronunciation, intonation, stress, and rhythm for emphasis and to clarify meaning • produce simple phrases and simple sentences relating to familiar contexts.	• describe familiar events, people, and things • initiate and sustain short conversations.
	Writing	• write vowels with macrons and glottal stops • write simple, familiar words, phrases, and sentences using the conventions of written language, such as appropriate spelling and punctuation.	• reproduce letter combinations and punctuation for words, phrases, and sentences in familiar contexts • write a series of simple sentences describing the appearance or characteristics of something.	• prepare and write short texts on familiar topics • use resources appropriately (e.g. artificial intelligence, dictionaries, and glossaries) to experiment with some new language in writing and to check spelling.
	Interacting	• initiate spoken encounters in te reo Māori Kūki ‘Āirani, using simple greetings, questions, and statements • exchange information in highly practised contexts related to themselves and their immediate environment • use strategies when communicating, such as relying on a practised format, using facial expressions and gestures, asking others to repeat themselves, and utilising supporting visuals and prompts • begin to interact and communicate in a culturally appropriate way.		• communicate information on the spot in contexts relevant to themselves, others, and their immediate environment • use strategies to sustain a conversation, such as self-correcting, relying on known language to compensate for missing vocabulary, and utilising reference resources (as appropriate) • begin to interact/communicate confidently in culturally appropriate ways.

Te Reo Māori Kūki ʻĀirani Novice 1
Teaching Sequence

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Cultural and Sociolinguistic Knowledge	• In te reo Māori Kūki ʻĀirani, there are dialectal differences between the islands (e.g. ʻmeitaki maʻataʼ is said in Rarotonga, ʻmeitaki ngaoʼ is said in Mangaia, and ʻmeitaki ʻatupakaʼ is said in Aitutaki).
	• Greetings are more than just social niceties — they often reflect and reinforce deeper cultural values such as ʻutuutuʻangaʼ (nurturing) and ʻʻātuituiʻangaʼ (making connections).
	• Greetings set the tone for interactions, whether in personal relationships within the immediate and wider family or in professional environments.
	• Ceremonies and rites of passage, such as baptism, birthdays, hair-cutting ceremony, and White Sunday, provide a natural context for formal greetings that reinforce community and spiritual connections. For example:
	  ○ Pākotiʻanga Rauru (hair-cutting ceremony), Papetitoʻanga (baptism), and Ra ʻĀnauʻanga (birthdays)
	  ○ ʻTatau ʻĪravaʼ (memory verses) on Teretere ʻĀpiʻi Tāpati (White Sunday), an annual practice of exchange within the church. These events allow for formal greetings to naturally occur.
	• ʻKa kiteʼ (see you again) is a te reo Māori o Aotearoa expression that has been borrowed and is used informally in the Cook Islands, demonstrating the close relationship between the two cultures.
	• A standard greeting in the Cook Islands is an ʻʻongiʼ, which includes a handshake, eye contact, and using a positive tone of voice to convey friendliness and respect.
		• Use basic greetings and farewells for different contexts.
		• Apply knowledge of te reo Māori Kūkī ʻĀirani vowels and consonant combinations to pronounce words and phrases correctly.
			Greetings
			• Kia orāna.
			• Kia orāna kōtou kātoatoa.
			• Pōpongi manea.
			Farewells
			• Ka kite.
			• ʻAere rā / ʻAere atu rā.
			• ʻĒ noʻo rā.
			• Noʻo ake rā.
			Thanking
			• Meitaki maʻata.
			Apologising
			• ʻĀriki mai i tāku tatarāʻara.
			• ʻĀriki mai nōku te tarevake.
			Special occasions
			• Pākotiʻanga Rauru.
			• Bapetizoʻanga.
			• Ra ʻĀnauʻanga.
			• Tatau ʻĪrava.
			• Teretere ʻĀpiʻi Tāpati.

Linguistic Knowledge	There are different phrases for greetings and farewells depending on the context (e.g. formal, informal, time of day).
	• Te reo Māori Kūki ʻĀirani has five vowels — a, e, i, o, and u — each with a short and long form.
	• Diphthongs are two vowel sounds pronounced together in one syllable. For example:
	  ○ ʻōuʼ (e.g. ʻtōuʼ)
	  ○ ʻauʼ (e.g. ʻrūʻauʼ)
	  ○ ʻaiʼ (e.g. ʻʻaiʼ).
	• A ʻmākarōnaʼ (macron) marks a long vowel sound and can change the meaning of a word. For example:
	  ○ ʻkekeʼ (saw)
	  ○ ʻkēkēʼ (armpit)
	  ○ ʻkēkeʼ (cake).
	• An ʻʻāmataʼ (glottal stop) gives a quick sound and can change the meaning of a word:
	  ○ ʻtakaʻiʼ (stamp on with foot)
	  ○ ʻtākaiʼ (to bind)
	  ○ ʻtaʻiʼ (one)		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	○ ‘tai’ (seawater, towards the sea, coconut sauce). • The quick sound also applies to a word with a glottal stop followed by a vowel with a macron (e.g. ‘toko‘ā’, ‘‘āpōpō’).		
Cultural and Sociolinguistic Knowledge	• Communication can be supported with set expressions for clarification, checking for understanding, asking for repetition, and asking for vocabulary translations. • In the Cook Islands, following simple commands or instructions such as greetings, gestures, or requests, is a sign of respect and understanding. It reflects the cultural value placed on humility, community harmony, and acknowledging others’ ‘mana’ (spiritual authority or presence).	• Respond to and use simple classroom language and politeness conventions	**Classroom language** • Tomo mai. • E no‘o ki raro. • E tū ki runga. • E akarongo mai koe. • ‘Aere ki kō. • Ka pure tatou. • ‘Aere mai ki roto i te ‘are ‘āpi‘i. • Tukuna atu te pākoti ki roto i te kāparāta. **Asking about things** • ‘Ea‘a tēia? ‘E pēni **Asking the word for something in te reo Māori Kūki ‘Āirani** • ‘E a‘a te kupu Māori Kūki ‘Āirani no te [word]?
Linguistic Knowledge	• ‘Akaruke‘ia’ is used to instruct another person to leave an object where it is. • ‘Auraka e aere’ is used for negative commands where the speaker is instructing another person not to do an action. • Asking about what something is begins with ‘Ea‘a...?’.		
Cultural and Sociolinguistic Knowledge	• In traditional Cook Islands culture, people do not usually introduce themselves directly. Children born and raised in the Cook Islands are not accustomed to talking about themselves. Introductions are made by others and focus on family and island connections, showing respect and humility, and acknowledging social hierarchy. For example: ○ ‘teina’ are the younger sibling(s) of the same gender as the speaker ○ ‘tuakana’ are the older sibling(s) of the same gender as the speaker ○ ‘tua‘ine’ are sisters for males only ○ ‘tungane’ are brothers for females only. • Asking and responding to questions about well-being is a practical application of the cultural values of ‘utuutu‘anga’ (nurturing) and ‘ātuitui‘anga’ (making connections). • For Cook Islanders, knowing the origin and meaning of their name deepens their identity and connects them to their heritage.	• Introduce others and respond to introductions appropriately. • Ask others how they are and respond appropriately when asked.	**Introducing others** • Ko [name] tōna ingoa. • Ko Tama tōna ingoa. **Asking and giving names** • Ko ‘ai to ‘ou ingoa? **Well-being** • Pe‘ea koe? Meitaki au. **Parents/caregiver** • Ko ‘ai to‘ou māmā? Ko Va ine tōku māmā. • Ko ‘ai to‘ou metua va‘ine? Ko Te'okota‘i tōku metua va‘ine. • Ko ‘ai to‘ou pāpā? Ko Teremoana tōku pāpā. • Ko ‘ai to‘ou nga metua? Ko Va‘ine rāua ko Teremoana tōku nga metua.
Linguistic Knowledge	• For introductions, ‘ko’ is used before a personal name when introducing themselves or someone else. • When answering the question ‘Ko ‘ai to‘ou ingoa?’, the word ‘ai’ (who) is replaced with their name. • ‘Rāua ko’ is used to link two people’s names when talking about who someone is related to. • Possessive pronouns change, depending on how many people are being spoken about, for example: ○ ‘tōku nga metua’ (my parents) ○ ‘tōku metua’ (my father). • A-category and O-category show the relationship between people, places, and things, for example: ○ ‘tāku pēnitara’ (my pencil) ○ ‘tōku tuakana’ (my older sibling).		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Across the South Pacific, people use a range of cognate words, illustrating the connection between these places and languages. For example, the number two is: ○ ‘lua’ in Gagana Sāmoa ○ ‘ua’ in Lea Faka-Tonga ○ ‘elua’ in Ōlelo Hawai‘i ○ ‘rua’ in te reo Māori o Aotearoa and te reo Māori Kūki ‘Āirani.	• Communicate about own age and the age of others.	**Mata‘iti** • E‘ia o‘ou mata‘iti? • E rua nga‘uru. • E toru nga‘uru mā ta‘i. **11–19** • 11: ta‘i nga‘uru mā ta‘i. • 12: ta‘i nga‘uru mā rua. **Multiples of 10 (20, 30 …)** • [base number] nga‘uru: ○ 20: rua nga‘uru ○ 30: toru nga‘uru ○ 40: ‘ā nga‘uru. **21–99** • [nga’uru] mā [units]. • 21 = rua nga’uru mā ta’i.
Linguistic Knowledge	• Numbers follow a consistent structure made up of number bases, places, values, and patterns, where base numbers (1–10) are used to build larger numbers using patterns and place value knowledge. This is called the ‘nga‘uru’ structure. • ‘Kāre’ means no or nothing and represents zero (0) in the number system. • The particle ‘e’ is used before numbers 2–9 and is not required when a number starts with ‘nga‘uru’.		
Cultural and Sociolinguistic Knowledge	• ‘‘Enua’ (land) is hugely important for Cook Islands culture. It sustains life with food and shelter, offers stability, and creates space for communities’ growth and opportunity. • Family names can tie you to land through ‘papa‘anga’ (geneaology), ‘pito ‘enua’ (place of origin), ‘toketoke ‘enua’ (connection to homeland), and ‘pukerekere’ (native of the land). • Cook Islanders have specific terms and phrases for describing their sense of connection to the land and establishing their identity, local knowledge, and sense of belonging. For example: ○ ‘pito ‘enua’ is the burial place of the umbilical cord ○ ‘toketoke ‘enua’ is to be ‘of the land’ ○ ‘pukerekere’ is to be deeply rooted in the land. • The Cook Islands are made up of 15 islands: Aitutaki, Atiu, Mangaia, Manuae, Manihiki, Ma‘uke, Miti‘āro, Nassau, Palmerston, Penrhyn, Pukapuka, Rakahanga, Rarotonga, Suwarrow, and Takūtea.	• Communicate about significant places.	**Hometown or place of family origin** • No‘ea mai koe? No Mangaia mai au. **Where they live** • ‘Ē no’o ana au ki Mangaia. **Hometown / place of origin of others** • Tei ‘ea to’ou kainga? Tei Aitutaki tōku kainga. • Tei Rarotonga tōku kainga.
Linguistic Knowledge	• ‘Tei’ is used to indicate location, while ‘no’ indicates place of origin. • When responding to questions, the interrogative words (e.g. ‘‘ea’, ‘‘ai’) are replaced with the relevant answer. • ‘Ki‘anga’ (sayings), ‘māteri’ (proverbs), and ‘pe‘e’ (chants) can be used to express connections or descriptions of place or family origin.		
Cultural and Sociolinguistic Knowledge	• In the Cook Islands, different seasons dictate the different resources available, such as mangoes in the summer months or yellow-fin tuna fishing in Spring. • Days and months carry importance for specific events, for example: ○ the first Sunday of the month is holy communion in the Cook Islands Christian Church ○ August 4, which is Constitution Day, commemorates the Cook Islands’ becoming a self-governing nation.	• Communicate about days of the week, months, and seasons.	**Days of the week** • ‘E Monitē tēia rā. • ‘E Ru‘irua te ra rua o te ‘epetoma. • E ma‘ata te tangata e ‘oki mai ana ki Rarotonga i roto i te marama o Titema, no te tuātau ‘ōrote. **Months of the year** • ‘E Māti tēia marama.
Linguistic Knowledge	• Use ‘tēia’ to indicate the current month or season. • Days and months are proper nouns and can function as subjects, objects, or modifiers in sentences (e.g. ‘Ē rā mānea tikāi te Ru‘irua.’, ‘E ma‘ata tikāi te ‘anga‘anga i te Varaire.’).		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Cultural and Sociolinguistic Knowledge	• Concepts such as ‘pito ‘enua’ (place of origin) are a core aspect of describing places in Cook Islands culture, which always include expressions of relationships, identity, and connection to the land.
	• When talking about locations, landmarks, family connections, and community spaces are used to demonstrate values of ‘akangateitei’ (respect), ‘piri‘anga’ (relationships), and ‘inangaro/aroa’ (care) for people and place. For example:
	  ○ ‘Tei te pae i te ‘are pure, i muri i te pu vi o te kopu tangata o Teina.’ (It is near the church, behind the mango tree that belongs to the Teina family.)
	  ○ ‘Tei te tua kaui o te ava.’ (It is on the left side of the harbour.).
	• Locations are also communicated using the directions of the wind (e.g. north, east, south, west).
		• Communicate about location.	**Present location**
			• Tei ‘ea te kapu?
			Tei kona.
			Locative indicators
			• konei, kona, ko
			Locative nouns
			• runga, raro, roto, tei va‘o, tei rotopu, tei te pae, uta, tai
			Demonstratives
			• ‘Apaina mai tēnā rākau.
			• ‘Akarukena tērā au ika.
			• ‘Apaina‘ia tēia tamaiti.
			• Na mātou i pēni i tērā ‘are.

Linguistic Knowledge	• ‘Tei’ is used to say where something is. It works with locative indicators like ‘konei’ (here) and ‘konā’ (there, by you). • ‘tēia’, ’tēnā’, and ‘tērā’ are used to show where things are in relation to people. These words help describe whether something is close to the speaker, close to the listener, or far from both.		

Te Reo Māori Kūki ʻĀirani Novice 2

Teaching Sequence

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Cultural and Sociolinguistic Knowledge	• It is a fundamental practice in Cook Islands society to address others using appropriate, respectful language.
	• Cook Islands society is organised through a traditional hierarchy of tribal leaders, such as:
	  ○ ʻTe Arikiʼ is a chief/leader of high rank
	  ○ ʻʻOrometuaʼ is a minister/pastor (e.g. ʻoroʼ means to speak or utter, ʻmetuaʼ means parent).
	• When addressing ʻTe Arikiʼ or ʻʻOrometuaʼ, he or she is addressed by their title names as part of ʻarataki‘angaʼ (leadership).
	• Understanding how to address people fosters and reflects ʻarataki‘angaʼ (leadership) and ʻutuutu‘angaʼ (nurturing).
	• A person’s name carries special significance, as it often honours a person, event, or place.
		• Use a range of politeness conventions to greet people appropriately in different social contexts.	**Addressing people**
			• Kia orāna e Māmā Tinomana.
			• Kia orāna e Pāpā ʻOrometua.
			• Kia orāna e te rangatira.
			Addressing people by their relation
			• Kia orāna e te tuakana.
			• Kia orāna e te tungane.
			• Kia orāna e te metua-va‘ine.
			Addressing people by their role
			• Kia orāna e te Pu‘āpi‘i Ma‘ata.
			• Kia orāna e te au ʻAkavā.
			• Kia orāna e te ʻAkatere.

Linguistic Knowledge	• ʻeʼ before a name acts as a particle with terms of address. • ʻTe‘okota‘iʼ means ʻone ofʼ and is used when referring to someone who is the only sister in the family.		
Cultural and Sociolinguistic Knowledge	• The relationship within a family is a connection which houses respect, strength, unity, and pride. This connection is present in all social interactions and forms strong foundations for the family, enhancing ʻʻātuitui‘angaʼ (making connections) and ʻutuutu‘angaʼ (nurturing). • When visiting family in Cook Islands homes, the host may feel obligated to provide visitors with a gift that they like from the house. Visitors may also be offered an ʻutuutu‘angaʼ (meal). Visitors who are familiar with the family enter through the back door.	• Communicate about the relationship between people, including grandparents and siblings.	**Grandparents** • Ko ʻai to‘ou tupuna? Ko Teina rāua ko Mere. • Ko ʻai to‘ou pāpā-ru‘au? Ko Teina. • Ko‘ai to‘ou tupuna-va‘ine? Ko Kimiora. **Uncles and aunts** • Ko ʻai ta‘au e ʻakametua-tane ana? • Toko‘ia māmā, e karanga ana koe e ka ʻakametua-va‘ine koe? **Siblings of same or different gender** • Toko‘ia o‘ou tuakana?
Linguistic Knowledge	• Relationships within families can be described using the singular or plural forms depending on how many people are being referred to (e.g. ʻōku tupunaʼ is the plural form for ʻmy ancestorsʼ). • Asking about who a person’s family member is begins with ʻKo ʻai...ʼ followed by the appropriate possessive pronoun.		
Cultural and Sociolinguistic Knowledge	• In the Cook Islands, descriptions of a person’s qualities or characteristics require care and ʻutuutu‘angaʼ (nurturing) to convey humility and respect. Avoiding bias prevents insult and upholds the cultural value of emotional responsibility.	• Describe people and things.	**Things** • ʻE pēni auīka. • ʻE pātikara meangiti. • ʻE no‘o‘anga mātūtū. **Physical characteristics** • Pe‘ea tōna ʻākara‘anga? ʻE kerekere tōna rauru. • ʻE poto tikāi a Mere. • ʻE auīka tōna ngā mata. • Kare ona rauru.
Linguistic Knowledge	• ʻTe tuatua a te pakariʼ (sayings), ʻmāteriʼ (proverbs), and ʻpe‘eʼ (chants) are used to express and highlight a person’s qualities or characteristics through figurative language.		

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
			Personality/feelings • Te peʻea ʻua nei? Meitaki maʻata. • ʻE ʻakamā tikāi. • ʻE vaʻine mataora tikāi tōku māmā.
Cultural and Sociolinguistic Knowledge	• Birthday celebrations in the Cook Islands reinforce a person's identity, lineage, and connection to their family, community, and land, often reflecting deeply respected genealogical ties and tribal affiliations. Birthdays and other celebrations are expressed through gatherings that include music, song, dance, food, and storytelling. • In the Cook Islands, each stage of a young person's life is honoured by the 'kōpū tangata' (extended family). The celebration of their journey from 'tupuna' (ancestors) to 'mokopuna' (grandchildren) reinforces cultural values and a sense of belonging. • In Cook Islands culture, age reflects identity and connection through 'papaʻanga' (genealogy). • Traditionally, there are a range of protocols across different villages and regions that are observed to acknowledge the birth of a child and connect them to their 'kōpu tangata' (extended family), 'tupuna' (ancestors), and ''enua' (placenta), such as 'pure' (prayers) and burying the ''enua' in a special place to connect the 'pēpē' (baby) to the ''enua' where they were born.	• Communicate about dates and birthdates.	**Dates** • 'Ēʻea rā? Ko te Tāpati, te ra toru o Māti. **Birthdates** • 'Ēʻea tōu rā 'ānauʻanga? Ko te ra 23 o 'Aukute tōku ra 'ānauʻanga. • 'Ānauʻia au i te mataʻiti 2015, rua tauatini taʻi ngaʻuru ma rima. • E aʻa te mataʻiti i takake ei toʻou metua-vaʻine?
Linguistic Knowledge	• 'i te' is used to talk about present dates and can also be used to talk about past dates, while 'a te' is used for future dates. • Asking about the date begins with ''Ēʻea ...?'		
Cultural and Sociolinguistic Knowledge	• A hometown or place of origin is the original area where a person's family or ancestors come from and is closely linked to heritage, identity, and 'papa'anga' (genealogy), even if the person no longer lives there. • Learning the traditional names of each ''enua' (island) and their villages is important. • Rarotonga is divided into three 'vaka' (districts): ○ Te 'Au o Tonga ○ Takitumu ○ Puʻaikura.	• Communicate about the hometown and place of origin of multiple family members.	• Ko Mere rāua ko Pita nō Aitutaki rāua. • 'E 'akaʻieʻie/mānea tōku 'oire. • I te tua o tōku pāpā, no [place] tōku tupuna. • I te tua o tōku māmā, no [place] tōku tupuna. • No Mangaia tōku nga metua. • Ko Mere, Pita e Tangi nō Rarotonga rātou.
Linguistic Knowledge	• Discussing the place of origin of multiple family members requires the use of the plural pronouns 'rāua' and 'rātou'. • The 'Ko [name] rāua ko [name]' structure is used when listing two people. • Asking about where multiple people are from begins with 'Noʻea mai...?'		
Cultural and Sociolinguistic Knowledge	• The calendar teaches Cook Islanders to observe the environment and learn seasonal patterns such as flowering, fish spawning, and bird migration. • Understanding certain seasonal patterns in nature helps with planning food gathering, travel, and community events.	• Communicate about the weather using descriptive language. • Compare and contrast the weather and seasons.	**Weather** • Tē pururū mai nei tē ua. • Tē 'arara nei tē matangi. • Tē 'iti nei te rā. • Tē tere rā tē tiao rangi. • Eʻaa tē tū ō tē reva? **Seasons** • Eʻaa tēia tuʻanga o te mataʻiti? Kō tē tuātau vī tēia. / Kō tē tuātau anu tēia. • I te tuātau Raumati e maʻana te reva, māri ra i te tuātau Paroro 'e anu.
Linguistic Knowledge	• The use of 'te' indicates present tense and is used to talk about current weather conditions. • Inquiring about the weather begins with 'Eʻaa...?' • 'māri rā' is used to show contrast between two statements.		

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
			• ‘E meitaki ake te Raumati i te Paroro.

Cultural and Sociolinguistic Knowledge	• Before the use of clocks, many Pacific cultures, including the Cook Islands, used traditional words and natural indicators to describe time. These words were often based on natural cycles such as:
	  ○ the period of ‘Avatea’, which is when the sun is high (e.g. 10am–3pm)
	  ○ the period of ‘Pōpongi’, which is from sunrise to noon
	  ○ the period of ‘Māmāiāta’, which is early dawn.
		• Communicate about time.	**Telling the time**
			• Ea‘a te ora?
			  ‘E ora toru.
			• ‘E rima miniti i pāti i te ora rua.
			• ‘Ē ta‘i nga‘uru miniti e tangi ei te ora. varu i te a‘ia‘i.

Linguistic Knowledge	• Asking about time can be done with ‘Ea‘a te ora?’.		

Cultural and Sociolinguistic Knowledge	• There are different understandings of ownership and possession, such as personal ownership and communal ownership. Communal ownership can include the extended family, village, or church.
	• Ownership regarding land is a major discussion point in the Cook Islands. Land is claimed through ‘papa‘anga’ (genealogy) and can only be leased, not bought or sold.
		• Communicate about location and ownership.	**Location**
			• Tei ‘ea to‘ou ‘are?
			  Tei Te Whanganui-a-Tara tōku ‘are.
			Ownership
			• ‘E kiore-ngiāo ta‘au?
			  ‘E kiore-ngiāo rāi tāku.
			• ‘E pare to‘ou?
			  ‘E pare rāi tōku.
			• ‘E pare rāi tōna.
			• ‘E kiore-ngiāo tāna.
			• Nāku tēia ‘apinga.
			• No te ‘akavā‘anga mātou, i te ‘akapāpu i teta‘i potonga ‘enua ‘akatu ‘are nōku.

Linguistic Knowledge	• ‘Tōna’ and ‘tāna’ refer to his or her ownership in the singular form. • The ‘O-category’ (‘tōna’) is used for things the owner is subordinate to or cannot control (e.g. parents, body parts, feelings, transportation). • The ‘A-category’ (‘tāna’) is used for things the owner has dominance or responsibility over (e.g. children, food, tools).		
Linguistic Knowledge	• ‘E reka tikai...’ is used to introduce a preference, and is followed by the name of the person, food, day, sport, and so on. • Expressing preference for an event or show begins with ‘E mataora te…’ followed by the name of the event. • Statements of preference can also be posed as questions with no change in structure except adding a question mark (e.g. ?) at the end.	• Communicate about likes and dislikes.	• ‘E reka ana au i te [like]. • Kāre au e reka ana i te anu. • ‘E mea reka nāku te, [like] ‘ē te [like]. **Reason** • ‘E mea reka nāku te, tautai e te pā‘ī-tai. • Kare au e reka ana i te tautai e te pā‘ī-tai. • ‘E māmā te tutaki i te ‘āpara. • Kare au e reka ana i te tutaki o te ‘āpara. • E reka ana au i te āpara, no te mea, e vene rava atu.

Te Reo Māori Kūki ʻĀirani Novice 3
Teaching Sequence

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Cook Islanders share their ‘‘ātuitui‘anga’ (connections) to ‘‘enua’ (land), ‘papa‘anga’ (genealogy), and ‘kōpu tangata’ (family) to express their identity and build relationships with others. • For Cook Islanders, communicating using ‘pe‘e’ (chants), ‘īrava’ (verse, scripture), and ‘īmene’ (song, hymn) is a way of connecting to their heritage. • In formal contexts, language, structure, and cultural awareness are taken into consideration when acknowledging connection to place.	• Communicate about connection to place in formal contexts. • Explore language resources and tools under guided use to support language learning processes.	• Ko te aro‘a e te tuatua mou kua ‘ārāvei ia raua, ko te tuatua tika e te ‘au kua ‘o‘ongi ia rāua. • Tangi ke tatou katoatoa i te aro‘a ma‘ata o te Atua. • Ko Va‘ine Tekopua tōna ingoa. • Ko Tuaere tōna metua tāne. • Ko Ngatokorua tōna metua va‘ine. • No Mangaia e Rarotonga mai tōna nga metua. • Tangi ke, tangi ke, tangi ke, ua mātau ‘oki tatou. • Īrava: Salamo 85:10 Ko te aro‘a e te tuatua mou kua ‘ārāvei ia raua, ko te tuatua tika e te ‘au kua ‘o‘ongi ia rāua (can be used as an opening to introductions).
Linguistic Knowledge	• ‘No’ indicates a place of origin connecting to land. • When communicating using ‘pe‘e’ (chants) such as ‘Turou’, ‘‘oro mai’ is another formal introduction. • ‘Tangi ke’ can be used as a way of saying hello, goodbye, and thank you. • Different types of language resources and tools can be utilised for productive, receptive, and interactive skills (e.g. spellcheck, chatbots, online dictionaries).		
Cultural and Sociolinguistic Knowledge	• ‘Pure’ (prayer) is an important expression of cultural identity and religious belief. • There are different types of pure for different purposes and contexts, such as beginning and ending a gathering, supporting learning, offering protection, promoting well-being, or acknowledging the environment.	• Lead pure by selecting from a growing repertoire of ‘pure’ that suit the context and occasion.	• Kia orāna kotou kātoatoa, ka ‘akamata tātou na roto i te pure. • Ka pure tātou. **Pure Kai** • Kia ‘akameitaki‘ia te Atua no te kai ta mātou ka kai, e te vai ta matou ka inu, i ‘akamātūtu i to mātou kōpapa, e pērā katoa to mātou vaerua. Kia ora mātou iā koe. ‘Āmene.
Linguistic Knowledge	• When leading ‘pure’, it is important to choose selections that are appropriate to the context.		

Linguistic Knowledge	• The following markers represent the tenses:
	  ○ ‘kua’ is used for past, when an action has already happened
	  ○ ‘te…nei’ is used for actions happening now
	  ○ ‘ka’ is used for future actions.
	• Events are usually described using these tense markers followed by an action verb.
	• Question words such as ‘‘ea‘a’ and ‘ā‘ea’ are used at the beginning of the sentence to ask what and when, respectively.
	• ‘Ki‘ea’ is the question used to ask where an action occurs but is used at the end of the sentence.
		• Communicate about events and experiences in time.	**Past**
			• ‘Ea‘a tāna i rave?
			Kua tāmā ‘aia i te pi‘a kaikai.
			Present
			• Tē āere ‘āia kī tē mākete.
			Future
			• Ka āere ‘āia kī tē mākete.
			• Ā‘ea koe e āere ei?
			• Ka no‘o a Pare ki ‘ea?

Cultural and Sociolinguistic Knowledge	• Bicycles, motorbikes, and the school bus are the main modes of travel for high school students in the Cook Islands.	• Communicate about travel, including comparing and contrasting how people travel.	**Enquiry about means of travel** • Ka na runga mai koe i te a‘a? Ka na runga atu au i te rērue.

Linguistic Knowledge	• The particle ‘nā’ is used to show the method or means by which travel takes place. • The phrase ‘nā runga’ is followed by the type of vehicle or transport.		• Ka ‘akape‘ea koe me ‘oki? Na runga i te motoka. **Comparing and contrasting travel** • Kua ‘aere a Tamarua rāua ko To‘u ki te ‘āpi‘i na runga i te pere‘ō tari tangata, māri ra, kua ‘aere a Mere na runga i te motoka.
Cultural and Sociolinguistic Knowledge	• In the Cook Islands, people are encouraged to share opinions without judgement. This is especially true in ‘‘uapou’ (church gathering sharing one’s understanding of biblical verses).	• Express a basic opinion	• I tōku manako, e tau kia ‘āpi‘i‘ia te au tamariki kātoatoa. • Tāku i kite, kare a papa i akatika ana ki tēia. • Te ‘irinaki nei au, ka tae mai ‘aia ‘āpōpō. • ‘Aue te repo! • I ‘āuri‘ia ana to‘ou kāka‘u ‘āpi‘i?
Linguistic Knowledge	• Expressing an opinion may be accomplished with basic sentence structures such as: ○ ‘tāku i kite...’ (What I know) ○ ‘i tōku manako...’ (I think) ○ ‘te ‘iranaki nei au...’ (I believe).		
Cultural and Sociolinguistic Knowledge	• Because roads are seldom named in the Cook Islands, people must learn the local landscape and landmarks to find their way around.	• Give and follow directions.	• ‘Akatika ki te ‘openga o te mataāra. • ‘Uri ki te tua kauī. • ‘Uri ki te tua katau. • Tikoti ki teta‘i tua o te mataāra. • Tāpū ki konei. • ‘Oki ki muri. • ‘Aere ki uta. • ‘Aere ki tai.
Linguistic Knowledge	• Directions usually start with the verb at the beginning of the sentence, which places the action at the front and clearly signals what the listener needs to do. • The verb can be followed by: ○ the destination, which is signified by ‘ki’ ○ the direction, which is signified by ‘mua’, ‘muri’, ‘katau’, or ‘kaui’ (e.g. forward, backward, right, left).		
Cultural and Sociolinguistic Knowledge	• Markets are places where people can exchange and purchase goods, but they are also a cornerstone of the Cook Islands community, fostering ‘aka‘ārāvei‘anga’ (interactions), ‘utuutu‘anga’ (nurturing), and ‘‘ātuitui‘anga’ (connecting).	• Communicate about quality, quantity, and cost.	**Cost** • ‘Ē ‘ia moni? ‘E toru tārā te tutaki no te [noun]. **Quantity** • ‘Ea‘a te maata o te āpara? **Quality** • ‘Ē reka rāi te āpara? Kāre e reka ana. **Interacting about quantity and cost** A: ‘Ea‘a te tutaki? B: ‘E toru tara. A: E rua ua.
Linguistic Knowledge	• The fixed expression ‘‘Ea‘a te maata?’ Is used to ask about the quantity of items. • To ask about cost, either ‘‘Ea‘a te tutaki?’ or ‘‘Ea‘a te ka ‘akatika?’ can be used. • Giving and understanding cost of an item follows the ‘‘E [number] moni’ pattern. This pattern can also be used as a simplified way to ask how much something costs, with the only change being a question mark at the end.		
Cultural and Sociolinguistic Knowledge	• ‘Tuatua ‘akamāro‘iro‘i’ refers to terms of encouragement and is a style of speaking that helps to express emotion, reaction, and personality in a uniquely Kūki ‘Āirani way. It focuses on how one communicates, not just what words are used, for example: ○ softening requests and avoiding direct commands ○ choosing gentler vocabulary and phrasing to avoid blunt negatives and criticisms.	• Communicate using terms of encouragement to enhance everyday communication	**Expressions** • Tuatua ‘Akamāro‘iro‘i! • ‘Ei mua tātou! • Kāre koe i te kanga! • Ka ‘oe kāpiti tatou! • ‘E uki rāi koe!
Linguistic Knowledge	• ‘Ka rauka ainei ...’ can be used to soften instructions to make them less commanding.		

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(8) Vagahau Niue (Niuean) Novice Stages

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.
Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.
- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.

Communication Skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (listening, speaking, reading, writing, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

Pacific Languages introduction

Learning Te Reo Māori Kūki ‘Āirani, Gagana Tokelau, Vagahau Niue, Lea Faka-Tonga, and Gagana Sāmoa during the three Novice sequences supports students to connect with identity, culture, and community. These languages are central to the well-being of Pacific peoples and help preserve New Zealand’s linguistic diversity, with teaching grounded in cultural values and respectful communication.

In Novice 1 and 2, teachers introduce students to foundational language patterns such as greetings, introductions, and simple sentences that reflect core cultural values like respect, family, and identity. Students establish a culturally grounded communicative base, learning respectful conventions and sociolinguistic norms in familiar contexts such as family, school, and celebrations. As students progress, teachers guide them to deepen their understanding of sentence structure, pronouns, and possessives, while developing strategies for effective communication. This ensures that language learning is meaningful, authentic, and connected to lived experience from the beginning.

In Novice 3, teachers support students to expand from formulaic expressions to connected sentences that describe opinions and past events. Students begin to sustain conversations and contribute meaningfully to group activities. Teachers guide students to use respectful language in a range of settings important to Pacific communities and to experiment with more complex sentence structures and broader vocabulary. Students develop sociolinguistic awareness of bilingual contexts and are encouraged to engage with cultural perspectives and intergenerational knowledge.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

Vagahau Niue Novice

Communication
The skills across each communication mode below support effective communication during the Novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers design their teaching programmes by selecting and teaching the communication skills, knowledge, and practices that best meet the needs of their students.

		During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Receptive skills	**Listening**	• identify the sounds of the letters of the Niuean alphabet, letter combinations, intonation, and stress patterns • recognise and understand simple classroom language and polite expressions • recognise and understand simple, familiar spoken words, phrases, and sentences.	• recognise and understand familiar spoken words even in some unfamiliar contexts • understand simple classroom instructions and respectful expressions • begin to understand slightly more complex or less familiar phrases and sentences • listen for polite and respectful language substitutions.	• recognise and respond to simple classroom language • understand specific detail and overall meaning in familiar contexts and in some unfamiliar contexts • begin to understand short oral texts that contain some unfamiliar language.
	Reading	• identify letters of the alphabet, letter combinations, basic written language conventions, and simple punctuation • recognise and understand simple, familiar written words, phrases, and sentences.	• identify letters of the alphabet, letter combinations, and simple punctuation • understand short written texts consisting of familiar words, phrases, and sentences • begin to understand slightly more complex or less familiar phrases and sentences.	• understand specific detail and overall meaning in a range of short written texts consisting mainly of familiar language • begin to understand short written texts that contain some unfamiliar language.
Productive skills	**Speaking**	• imitate the pronunciation, intonation, stress, and rhythm of Niuean words, phrases, and sentences • produce simple, phrases and sentences about themselves, their families, and their immediate surroundings.	• begin to use pronunciation, intonation, stress, and rhythm for emphasis and to clarify meaning • produce simple phrases and simple sentences relating to familiar contexts.	• describe familiar events, people, and things • present about matters of immediate personal relevance and importance.
	Writing	• write vowels with macrons • write simple, familiar words, phrases, and sentences using the conventions of written language, such as appropriate spelling and punctuation.	• reproduce letter combinations and punctuation for words, phrases, and sentences in familiar contexts • write a series of simple sentences describing the appearance or characteristics of something.	• prepare and write short texts on familiar topics • use resources appropriately, for example, artificial intelligence (AI), dictionaries, and glossaries to experiment with some new language in writing and to check spelling.
	Interacting	• exchange information in highly practised contexts related to themselves and their immediate environment • use formulaic language and simple phrases to exchange information about themselves, their families, and their immediate surroundings • use strategies when communicating, such as relying on a practised format, using facial expressions and gestures, asking others to repeat themselves, and utilising supporting visuals and prompts • begin to interact and communicate in culturally appropriate ways.		• communicate information on the spot in contexts relevant to themselves, others, and their immediate environment • use an extending range of formulaic language to support meaningful interactions • use strategies to sustain a conversation, such as self-correcting, relying on known language to compensate for missing vocabulary, and utilising reference resources (as appropriate) • begin to communicate confidently in culturally appropriate ways.

Vagahau Niue Novice 1

Teaching sequence

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Vagahau Niue is the native language of Niue and is considered endangered. • Niue has two regional dialects, namely Motu in the north and Tafiti in the south. • Vagahau Niue has different greetings and farewells depending on the context, levels of formality, and the time of day. Certain words, such as 'lahi' (much/very), further convey politeness by either strengthening or softening expressions.	• Use basic greetings and farewells for a range of different contexts. • Identify vowels and consonants, including pronunciation.	**Formal** • Fakaalofa lahi atu. • Monuina e pogipogi. • Oue tulou. • Koe kia. Mua kia. Mutolu kia. • Monuina e aho. **Informal** • Fakalofa atu. • Mafola e aho. • Haia ma matua. **Thanking** • Fakaaue lahi. • Tulou ke he tau fakamonuinaaga. • liogi fakaaue. • Fakamonuinaaga Apologising • Fakamolemole mai. **Complimenting people** • Fuluola. • Manaia ha ia.
Linguistic Knowledge	• Vagahau Niue has five vowels sounds (a, e, i, o, u) and twelve consonant sounds f, g, h, k, l, m, n, p, r, s, t, v. • The 'r' has recently been included in the Vagahau Niue alphabet. • Double vowels in writing (aa, ee, ii, oo, uu) are a long vowel sound or a repeated vowel sound that can change the meaning of a word (e.g. 'fakaalofa' = greetings, 'fakalofa' = pity). • Double vowels can also be written with a macron (e.g. aa is written as ā), particularly in more formal written materials. There is no change in meaning or pronunciation between using double vowels or a macron.		
Cultural and Sociolinguistic Knowledge	• Introductions and greetings are also a way to establish relationship and links to broader core values such as 'magafaoa' (family), 'fakaalofa' (love, respect), and 'leveki' (care and responsibility for others).	• Introduce oneself and others and respond to introductions appropriately. • Ask others how they are and respond appropriately when asked. • Communicate about parents or caregivers. • Use formulaic expressions to communicate clearly.	**Introductions** • Fakaalofa lahi atu. Ko e higoa haaku ko Lina. Nofo au i Okalana. • Ko e higoa haaku ko Tala. • Ko e matua taane haaku ko Isa. • Matua fifine haaku ko Makerita. • Ko e tugaane haaku ko Hiu. • Ko e mahakitaga haaku ko Ella. **Interaction** Tala: Fakaalofa lahi atu. Ko e higoa haaku ko Tala. Ko hai e higoa haau? Eli: Fakaalofa lahi atu ma Tala. Ko e higoa haaku ko Eli. **Singular and plural verbs** • Ko e matua fifine haaku ko Evenigi. • Ko e matua taane haaku ko Hanofu. • Ko e tugaane haaku ko.... • Ko e mahakitaga haaku ko... • Ko e tama taane haaku ko… • Ko e tama fifine haaku ko...
Linguistic Knowledge	• In Vagahau Niue, the typical sentence structure follows the verb–subject–object (VSO) word order. • Introductions about family members begin with 'Ko e' + [family role] (e.g. 'matua fifine', 'matua taane', 'tugaane'), followed by 'haaku' + [the person's name]. • Questions often begin with 'Ko hai...' (who).		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• For tagata Niue (the people of Niue), descriptions of people are heavily reliant on appearance in association with status, stature, and family. A female child of a respectful village elder may be described as ‘mata fuluola’ (pretty), whereas a child of a common village folk may be described as ‘mata mitaki’ (good looking).	• Give physical descriptions of people and objects.	**Appearance** • Koe haaku tama mata fuluola. • Tama mata mitaki ha Solomona. • Haaku ulu leleva mai i Lalopine. • Loa ti tokoluga e tama tote. Actions • Mata lahi e matua he mitaki e lauga he tama. • Vave e tau gahua he fanau. • Fakaave kae o ki kaina. • O fakaeneene neke pakia. • Fakaave ti liliu mai.
Linguistic Knowledge	• Adjectives, such as ‘leleva’ (long) and ‘tokoluga’ (tall), are used to describe qualities, and intensifiers can be used within sentences to emphasise the degree of those attributes. • Intensifiers such as ‘faka’ are also used to strengthen the meaning of an action (e.g. ‘fakaeneene’ (to complete something slowly/gently)). • Adverbs are used for observable actions such as ‘mafiti’ (quick/fast), ‘eto’ (slow), and ‘tomui’ (late). • Vocabulary such as ‘poi mafiti’ (run quickly) and ‘vave’ (fast, quickly) are used to describe actions and movements.		
Cultural and Sociolinguistic Knowledge	• In Vagahau Niue, referencing and describing family members often includes age and position in family to confirm identity. • Age is seen as important as it denotes order and position within the family. For example, twins may be 5 minutes apart, but it is important to know that the younger of twins is to respect the older twin.	• Communicate about age and the age of others.	**Base numbers** • 11–19: hogofulu ma taha ... • 20, 30, ...: hogofulu, uafulu, tolugofulu, fagofulu ... **Age** • Hūhū fiha e tau hau? Hogofulu ma lima e tau haaku. / Hogo fulu ma lima e tau moui haaku.
Linguistic Knowledge	• Numbers follow a consistent structure made up of number bases, place value, and patterns. • Base numbers (1 to 10) are used to build larger numbers using patterns and place value knowledge. • Numbers 11-19 are formed using ‘hogofulu ma’ + [base number]. • Counting in tens involves the base number followed by ‘fulu’ (e.g. 20 is ‘uafulu’, 40 is ‘fagofulu’, 70 is ‘fitugofulu’). • The particle ‘ma’ is used before numbers 2-9 and is required when a number starts with ‘hogofulu’, ‘uafulu’, and ‘tolugofulu’.		
Linguistic Knowledge	• Communicating about significant places such as where one lives and the village and place of origin of self and others requires use of personal pronouns such as ‘haaku’, ‘haau’, ‘au’, ‘koe’, ‘laua’.	• Communicate about significant places.	**Interaction about village or place of family origin** Huhū: Ko fe ne hau ai a koe? Tali: Hau au i Hamilton. Huhū: Ō mai i fē e tau mamatua haau? Tali: Ō mai e tau mamatua haaku i Hakupu Niue Island. **Current home** • Nofo a koe i fe he mogo nei? Nofo au mo e tau mamatua haaku i Mangere.
Cultural and Sociolinguistic Knowledge	• Days and months carry significance for specific events. For example, Aho Tapu Fanau (White Sunday) is the day where the young are set up to shine and encouraged to strengthen their public speaking skills, leadership skills, and oracy development.	• Communicate about days of the week, months, and seasons.	**Days** • O mai ke o he tapu he Aho Tapu. • Aho Gofua ke kamata e faahitapu. • Pelē lakapi he Aho Faiumu. **Months** • Fakaulu tau ia Ianuali. • Fiafia pulefakamotu ia 'Oketopa. • Fenoga evaeva ia Tesema. **Days — time phrases** • Ko e aho Sapati ko e aho fakatapu. • O mai i Alofi i ne afi. • O ki fe a pogi. • Inu ti he pogipogi nei. • Taute la e fekaiu ia a magaaho. • To evaeva atu he mogo afiafi.
Linguistic Knowledge	• Months of the year in Vagahau Niue are loanwords from English. • When talking about days, ‘i ne’ is a past tense marker that indicates the time of the day that had passed, such as ‘i ne po’ (last night) or ‘i ne afi’ (yesterday). • ‘A’ is a future tense marker (e.g. ‘a pogi’ (tomorrow) or ‘a magaaho’ (later today). • Time phrases can indicate ‘hake’ (before) and ‘mole tai’ (after).		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
			Time phrases • Feleveia he hafa e 4. • Feleveia ka ta e hola 5. • Kua 5 tai e minute he mole e hola 7. • Hake tai ke ta e hola 8.
Cultural and Sociolinguistic Knowledge	• Locative language like ‘i luga’, ‘i lalo’, and ‘ki uta’ ki lalo’ reflects strong ties to land, sea, and food, showing how people relate to their environment and each other. It relates to the respect Niueans have of their environment and values connections and contributions to sustaining a community in a shared space.	• Communicate about where things are located.	**Present location** • Ko e tuaga fale ha Kalauni a ia. • Haia i Nukutapu. Locative indicators • I luga he laulau. • He lalo nofoa. Locative nouns • I loto he fale. • Haia i fafo. **Singular demonstratives** • haē Location indicators • Haē e pepa ne kumi a koe ki ai. • Hanā e pepa haau. • Hai ko e tau koloa haau. • Haia i Hakupu e kaina haana.
Linguistic Knowledge	• Locative expressions often combine locative particles (like ‘i’) with place nouns. • The word ‘i’ as a prepositional phrase is used for ‘in’, ‘inside’, and ‘outside’. • Indicators such as ‘i’ and ‘he’ show location and positions.		
Cultural and Sociolinguistic Knowledge	• In Vagahau Niue, people show respect by using polite greetings and speaking kindly, especially to teachers, principals, and elders (e.g. ‘Fakaalofa lahi atu kia koe, faiaoga’ to greet one’s teacher). • People also show respect through actions, like lowering themselves when talking to someone important, waiting quietly to let the teacher speak first, avoiding eye contact when speaking with the teacher, avoiding interruptions, and speaking in a softer tone when addressing the teacher. • Communication can be supported with set expressions for clarification, checking for understanding, asking for repetition, and asking for vocabulary translations.	• Understand and use a range of simple classroom language.	Classroom language • Fakamolemole, fanogonogo mai. • Fakakite mai e lima. • Ha atu e tohi. Encouragement and feedback • Fakamalolō kehekehe! • Ko e lelei a koe!
Linguistic Knowledge	• Simple, formulaic command sentences are used in the classroom (e.g. ‘leveki e poko aoga’) to familiarise students with everyday instructions. • Simple polite conventions can be used in classroom conversations, such as: ○ using ‘fakamolemole’ to soften requests ○ naming the role of the person being addressed (e.g. ‘faiaoga’).		

Vagahau Niue Novice 2
Teaching sequence

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Cultural and Sociolinguistic Knowledge	• Politeness is expressed through specific words and structures such as greetings (e.g. ‘fakaalofa lahi atu’), respectful address terms, and softening particles, which acknowledge the relationship between speakers and show respect, especially when speaking to elders or people of higher status.
	• Appropriate terms of respect are used when addressing an adult and acknowledging their status or position.
	• Reference to young people often includes family and lineage, using names or kinship connections to show their place within the wider family group.
	• Body language is also used to convey politeness. For example:
	  ○ sitting down when speaking to people who are seated
	  ○ crouching down when speaking to elders (who are seated)
	  ○ placing a gift on top of the head to show gratitude.
		• Use a range of politeness conventions to greet people appropriately in different social contexts.	**Addressing people**
			• Ke he matua ko...
			• Ko Rosa koe ‘tama ha’.
			Greetings
			• Malolō nakai?
			Malolo fakaaue.
			Farewells
			• Ai mavehe.
			• To feleveia.
			Politeness conventions
			• Fakamolemole.
			• Fakamolemole lahi atu.
			• Fakaaue.
			• Fakaaue lahi atu.
			• Tulou.
			Description – repetitive syllables
			• Fakaave mai – fakaveave mai
			• Taute – tauteute fakaave

Linguistic Knowledge	• A child's name is preceded by ‘tama ha’ followed by the parent’s names. • ‘Matua ko’ precedes names. • Verbal expressions also accompany gestures, such as saying ‘oue tulou’ when passing people. • Repetitive syllables are used to describe an action (e.g. ‘koli’ means ‘to dance’, ‘kolikoli’ means ‘to feel the joy/the fear/adrenaline’, and ‘kolikoli’ as an adjective describes how cute the dance is).		
Cultural and Sociolinguistic Knowledge	• In Vagahau Niue, the ‘tehina mo e taokete’ relationship is a traditional way of defining roles and responsibilities between older and younger siblings or relatives, guiding how knowledge, care, and leadership are shared, and shaping the understanding and maintenance of family connections. • ‘Magafaoa’ (families) have important roles in guiding, supporting, and maintaining collective well-being of the group, with responsibilities shared across members and respect shown to elders who lead and support the family. • Terms of endearment such as affectionate names and kinship terms acknowledge a deep emotional connection between older and younger family members.	• Communicate about the relationship between people including grandparents and siblings.	**Introducing family possessive pronouns** • Koe koloa haaku a ia. • Ko e kai lā ha maua a ia. • Ha mautolu a matua naē. **Third person/party pronouns** • Hanā haau. • Koloa ha mua a ia. • Kai ha mutolu a ia. **Terms of endearment** • Hau ma ma mea. • Hau ma moka. **Siblings of same gender** • Tina ko e tehina ha Nora. • Nora ko e taokete ha Tina. **Siblings of different gender** • Haaku tugaane ko Misi. • Ko Nita ko e mahakitaga ha Stan. • Haaku tau matakainaga. **Pronoun examples** • Ko hai e tau tupuna haau? Ko ia ko Mokaofa. • Ko laua ko Kala mo Peseta. • Nonofo a lautolu i Hakupu.

Linguistic Knowledge	• Pronouns indicate grammatical person (first, second, or third) and number (singular, dual, or plural):
	  ○ The pronoun ‘ia’ is used when speaking to or about a single person.
	  ○ The pronoun ‘laua’ is used when speaking to or about two people.
	  ○ The pronoun ‘lautolu’ is used when speaking to or about three or more people.
	• Third person/party pronouns are used to indicate ownership. They replace nouns to avoid repetition and clarify possession.
	• ‘Ko ia’/‘Ko laua’/‘Ko lautolu’ are pronouns used for identifying people.		

Cultural and Sociolinguistic Knowledge	• A common practice of a tagata Niue is to see beyond physical appearance, recognising a person's character, relationships, and behaviour as more important than outward features. • Descriptions of actions are done in ways that reflect emotions and attitudes, combining what is done with how it is felt or experienced. • Non-verbal cues are also used alongside spoken Vagahau Niue to signal meaning. For example, performing a 'kalaga' (ceremonial call) before leading a 'takalo' (performance) marks the formal beginning of a 'fakamatalaaga' (presentation, speech).	• Describe people and the way people behave towards others	People are described in terms of their character or demeanour: • Ko e tama mahani totonu. • Toa malolō a Eli he hi ika. • Lahi e lotomatala ha Ane. • Tagata mahani tututonu. • Koe fifine fulukovi a koe. • Ko e timotua matetula ni nofo pihia. • Fakatokoluga ha ia he tama ia.
Linguistic Knowledge	• The term 'loto' (inside, or inner self) serves as an unattached prefix to denote depth of feeling, thought, or intention, as seen in 'loto fakalofa' (compassionate heart), 'loto fakatokolalo' (humble heart), 'loto matala' (open-hearted).		
Cultural and Sociolinguistic Knowledge	• In Vagahau Niue, people speak in a respectful manner when referring to someone older or of higher status. • There are special cultural and historical events or celebrations, such as Faahi tapu Vaghau Niue (Niue language week), Aho Pulefakamot (Niue Constitution Day), Aho Kautau (Anzac Day). • During national holidays, Niue celebrates the richness of identity, language, and history.	• Communicate about dates and birthdates.	**Days and dates** • Ko e aho fanau haaku he aho 12 ia Oketopa 2003. **Terms of respect for someone older than the speaker** • Ma matua • Ma mea • Tau penina **Questions** • A fē e aho fanau haau ma Hana? • Taute ki fe e aho fanau he matua? • Ko e fiha a ia e tau haau? • Tu a fe e 5 tau ha Ella? • Taute a fē e fiafia aho fanau ha Tene?
Linguistic Knowledge	• Talking about dates and birthdates in Vagahau Niue uses 'aho' (days), 'mahina' (months), numbers, and other time-related phrases. • The term 'aho fanau' (birthdate/birthday) is used in statements and common questions. • Questions about age and when one was born are formulated using 'a fē' (when) and 'fiha' (how many).		
Cultural and Sociolinguistic Knowledge	• Oral traditions and storytelling are key to preserving and passing down cultural knowledge about hometown and places of origin. Legends speak of creations and explain the origins of the universe and humanity. Its preservation supports the transmission of cultural values, historical knowledge, and understanding of being. • There are meanings behind every village in Niue and places associated with historical events. • Communicating about place of origin includes references to one's village or place of residence expressing ties to the 'fonua' (land). This use of language reflects cultural values of belonging and identity.	• Communicate about the hometown and/or place of origin of multiple family members.	Key phrases about significant places and people • Kaina nofo mau • Kaina nofo ka evaeva • Matakavi gahua vao • Tau kavi kaina • Tau pa tuuta kaina Communicating about significant places • Monuina e nofoaga he haaku magafaoa. • Mangere e nofoaga he matua haaku.

Linguistic Knowledge	• Describing where family members come from is done by naming individuals and using sentence structures with location markers (e.g. 'i') to identify their villages or places of origin.
	• 'Kaina' (home) is the respectful term for resident or those belonging to a place or family, while 'fale' (house) refers to the physical dwelling.
	• Vocabulary develops from root words. For example, the root word 'nofo' can be built on to form:
	  ○ 'nonofo', the plural form signalling that more than one person lives there
	  ○ 'nofoaga', which describes where one resides.		

Cultural and Sociolinguistic Knowledge	• Communities may have a shared understanding of time around community schedules and daily routines, enabling members of the community to use general phrases such as 'ko e mogo pogipogi' (in the early part of the day), 'ka hili e tapu' (after church), and 'ka mokomoko' (when it is cool) instead of precise clock times.	• Communicate about time.	**Time-related vocabulary** • Ko e vahā ia. • Tulā kai afiafi • Magahala tau mateafu. • Tau mateafu • Ka hoko mai e tau tupu. • Mogo fē ne o ai e fanau? • Afua e aho. • Ka hola fiha? • O ni ke he tau matahola ia. • Kua mole e matagi. • Mole e heke he kaloama.
Linguistic Knowledge	• 'Ka' introduces a time or event period, as in 'ka hili e tapu'. • 'Mole' + [event] is used to express that something happens after the event. • Time expressions usually come at the beginning or end of a sentence.		

Cultural and Sociolinguistic Knowledge	• Some cultural practices and traditional knowledge are influenced by weather and seasonal patterns in Niue.
	• Knowledge of environmental patterns such as weather, seasons, and lunar cycles is closely linked to daily practices and is reflected in language use.
	• Weather patterns dictate what happens on Niue and are reflected in the language used. For example:
	  ○ cyclone season (usually December to April) is when fishermen stay out of the water
	  ○ 'Kaloama' (juvenile goatfish) season, which happens once a year, is the time when reef fishing is popular for small fish that can only be counted in scores. These small fish are a local delicacy, served fresh or cooked.
	  ○ heavy rain during the day means coconut crabs will be out foraging and is good for evening hunting.
		• Communicate about the weather and seasons.	**Weather-related vocabulary**
			• Aho vela e laā.
			• Mokomoko e afiafi.
			• Velavela e mata lā.
			• Makalili e matagi hae hala tokelau.
			• Havilivili e matagi hake mai toga.
			• Afua e aho.
			• Kua laā a Magele ka e nininini e uha i Manukau.
			• Tau kaloama manogi he kai.
			• Tau to matagi.
			• Molu e kelekele.

Linguistic Knowledge	• Some statements express weather conditions, such as 'afua e aho', 'uha', 'havili'. • 'Ka e' and 'ai tuga' are used to show similarities and differences in weather.		
Cultural and Sociolinguistic Knowledge	• 'Ko e Leveki' is a person selected by the wider family to have guardianship over family 'kaina' (home). Nobody owns anything in Niue, but people serve as guardians. • Ownership is thought about not in the personal but rather in the collective (i.e. not mine, but ours).	• Communicate about ownership.	Communication about ownership • Ko e motoka haaku. • Ko e fale ha lautolu. Pronouns and adjectives • Kaina ha mautolu. • Fonua gaiha ha tautolu. • Matakavi gahua ha taua.
Linguistic Knowledge	• Pronouns that show ownership, such as 'haaku', 'haau', and 'ha lautolu' are placed after the noun. • The 'ko e' form is used when the owner has responsibility or control over the item.		
Cultural and Sociolinguistic Knowledge	• Popular activities in Niue include local activities like 'kilikiti' and fishing, as well as international sports like football. Many Niueans consider these an integral part of their identity and will express a deep liking for them. • Expressing dislike about the preferences of others may be considered rude.	• Communicate about likes and dislikes and justify where appropriate.	Communicating likes and dislikes • Fiafia au ke kai talo. • Nakai fiafia a mautolu ke nofo i loto fale. Justification • Fiafia au ke kai talo ha ko e makona mo e mitaki. • Fiafia a ia ke to talo ha kua fiafia a ia ke gahua fakataha mo e falu.
Linguistic Knowledge	• 'Kua' is used to introduce the verb being discussed. • 'Nakai' is used to negate the verb when talking about dislikes. • 'Ha ko e...' or 'ha ko...' is used to give reasons for or justify preferences.		

Cultural and Sociolinguistic Knowledge	• Apart from spoken language, body language also plays a major role in conveying politeness in classroom settings. Some examples include:
	  ○ raising a hand when wanting to ask a question
	  ○ remaining still when being addressed
	  ○ smiling to signal contentment or joy.
		• Understand and respond to a range of polite classroom instructional language.	• Pa holo lima.
			• Holoholo e tau lima.
			• Laulau he faiaoga.
			• Nifo mo hele aki e laupepa.
			• Mepe ke kita aki e hala.
			• Ko e pili ke fakaaoga he poko aoga.
			• Kua ta fakatino e tau fanau aoga.
			• Fano he vahega totou numela.
			Repetition of syllables
			• Tohitohi e ia haana pepa.
			• Mitaki e lap ne valivali e laua.
			• Tohotoho fakaeneene e patu he taga niu mamafa.

Linguistic Knowledge	• Respectful language is often used in classroom instruction or when communicating with others. For example:
	  ○ 'tulou' when wanting to be excused
	  ○ 'lo faiaoga' when responding to teachers or authority figures.
	• Repeating syllables modifies the meaning of a word to show doing an action many times, continuously, or more strongly. For example:
	  ○ 'tohitohi' may mean to write many things or write continuously
	  ○ 'valivali' may mean to paint in detail or paint many things.		

Vagahau Niue Novice 3

Teaching sequence

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Appropriate formal acknowledgement is attached to greetings and farewells based on the relationship. For example, 'matua' refers to a person who is older, often an elderly person. • It is appropriate to respond to a greeting by acknowledging it and offering thanks in return.	• Use appropriate terms of address to convey respect and reflect the relationship between people. • Explore language resources and tools under guided use to support language learning processes.	**Formal greetings** • Fakaalofa lahi atu. • Kia mutolu oti. • Ke he matua ko... • Ke he tau mamatua. **Farewells** • Monuina e pogipogi. • Monuina e aho. • Monuina e afiafi. • Monuina e po. **Responses** • Fakaaue. Pihia foki kia koe. • Fakaaue. Pihia foki kia mua. • Fakaaue. Pihia foki kia mutolu.
Linguistic Knowledge	• A response to a greeting should acknowledge the number(s) of people present: prepositional noun 'koe' (for one person), 'mua' (for two people), and 'mutolu' (for three or more people). • Different types of language resources and tools can be utilised for productive, receptive, and interactive skills (e.g. spellcheck, chatbots, online dictionaries).		
Cultural and Sociolinguistic Knowledge	• Cultural protocols guide the choice of respectful language for specific links and connections to a place. • 'Aga Fakamotu Niue' (Niuean way of life) has cultural values such as 'leveki katofia' (nurturing relationships) and fakatokolalo (respect and humility) as the foundation of communicating connections to one's church or village. • Middle names are significant in linking one to a place or time (e.g. Mangawara is a stream that runs at the foot of the Turanga waewae).	• Communicate about connections to people and places in formal contexts.	**Example of connection to place in New Zealand context** • Fanau au i Okalana nei ke he matua taane mai he maaga he tau toa ko Hakupu mo e matua fifine Mauli mai Gisborne. • Ko e higoa uho haaku ko Mangawara, mai he vailele he tau tuaga hui he matua tupuna Mauli haaku. • Ko e iwi haaku ko kahununu. • Fiafia lahi au ke fakaako ua e tau aga fakamotu, Mauli mo e Niue.

Linguistic Knowledge	• Connections to a village, church, or school can be done through naming places and 'hauaga', which signals which church or village one belongs to.
	• Possessive pronouns are used to show connection to a hometown, village, or country. The pronoun used depends on how many people are being talked about and who is included in the conversation. For example:
	  ○ 'haau', 'haaku', and 'haana' are used when talking about one person (e.g. my, your, and his/her, respectively)
	  ○ 'ha mua', 'ha laua', and 'ha maua' are used when talking about two people, and 'ha taua' is used when including the listener in the conversation
	  ○ 'lautolu', 'mautolu', and 'mutolu' are used when referring to three or more people
	  ○ 'tautolu' is used when the topic of conversation includes the listener.
	• The typical sentence pattern of [verb] + [subject] + [object] can be used when talking about one's hometown, village, or country (e.g. 'Ta fale i Alofi').		

Linguistic Knowledge	• Communicating about events and experiences in time involves using appropriate language structures to describe when things happened, how they unfolded, and their significance (communicating who, what, where, when, and why).
	• The following markers represent the tenses and enable clarification about when an event happened:
	  ○ 'Na' is used for the past, when an action has already happened
	  ○ 'E' is used for actions happening now
	  ○ 'Ka' is used for future actions.
	• Events are usually described using tense markers followed by an action verb.
		• Communicate about events and experiences in time.	• Ako koli ke lata mo e aho Pulefakamotu.
			• Kua fakahoko ai e ako koli he tau fuata he afiafi Lotu ki Niutoni he Aho 5 Iuni 2025.
			• Ne kamata e ako koli he hola 5 he mogo afiafi ti fakaoti he hola 8 he pouli he po.
			• Tomui a Pui he mamao e hala haana ne hau ai.
			• Mitaki lahi ha lautolu a tau gahua.
			• Kua mau a lautolu ke koli he Pule fakamotu.

Cultural and Sociolinguistic Knowledge	• In Niue methods of travel have changed over time and this is reflected in the language use such as 'vaka' (canoe) to 'vakapuna' (airplane). 'Heke' remains as the verb for being onboard transportation.	• Communicate about travel, including comparing and contrasting how people travel.	**Different modes of travel** • Ko e tau fenoga he tau tagata Niue ki Oka, lana he tau 1978. • Kua tuku fenoga falu he tau toga he tau mukamuka, ka e tuku fenoga falu he vakalele.

Linguistic Knowledge	• Vagahau Niue uses sentence structures, time markers, and contrastive conjunctions to communicate about travel experiences.
	• Verbs of movement (e.g. 'fenoga'), noun phrases (e.g. 'vakapuna') for transport modes are used to describe how people travel.
	• Discussing the modes of transportation requires the appropriate singular or plural particle, such as:
	  ○ 'lele' for singular and 'felele' for plural when travelling by air
	  ○ 'fano heke toga' for singular and 'o heke toga' for plural when travelling by sea
	  ○ 'fano' for singular and 'o' for plural when travelling by land.
	• 'Kae' is placed between two sentences and can be used to compare the different ways people travel.		

Cultural and Sociolinguistic Knowledge	• Phrases like 'ko e haaku manatu' are used in communal settings or family discussions to show humility and encourage shared decision-making.
	• Common starters when expressing a basic opinion acknowledges the opportunity to speak (e.g. 'fakaaue ke he magaaho kua foaki') or requests pardon for speaking out of turn (e.g. 'fakaaue ke he tau tala').
		• Express a basic opinion.	**Opinion**
			• In agreement:
			  ○ Mitaki lahi.
			  ○ Tatai ni ha taua a tau manatu.
			  ○ Omoi atu ...
			• Neutral
			  ○ Pehē haaku manatu.
			  ○ Hanei e tau manatu fakakite.
			• Negating or offering a different opinion
			  ○ Lauka ni…
			  ○ Nakai talia ke..
			  ○ Ai lata ke taute pihia.

Linguistic Knowledge	• In Vagahau Niue, opinions are expressed using simple, formulaic sentence starters like 'kua lata ke', 'pehē haaku manatu', and 'ai lata'.		
Cultural and Sociolinguistic Knowledge	• Niue has place names within villages, but do not have specific road names. Because of this, people must name the village when giving directions, as well as local landscapes and landmarks such as the entrance of the village. • Villages on the east coast and north end of the island use 'hake' and villages on the west coast and south end of the island use 'hifo'.	• Give and following basic directions.	**Giving directions** • Laka. • Liu ki tua. • Fuluhi ke he faahi hema.

<table>
<tr><td>Linguistic Knowledge</td><td>• Giving directions begins with the verb (e.g. ‘fano’, ‘liliu’, ‘tū’) followed by the direction, which is sometimes preceded by ‘ki te’, depending on the direction given (e.g. ‘hako’, ‘ki tua’).
• Location words are ’i’ (direction) and ‘ki’ (location). For example:
○ ‘i luga’ (up)
○ ‘ki luga’ (above)
○ ‘i lalo’ (down)
○ ‘ki lalo’ (below/down)
○ ‘i/ki fafo’ (outside)
○ ‘i/ki loto’ (inside).
• ‘Hake’ is a verb used for both location and north, east, and upwards direction.
• ‘Hifo’ is a verb used for both south, west, and downwards direction.</td><td></td><td>Giving instructions
• Volu e niu.
• Tatau e niu.
• Fano ki fafo.
• Ua kono.
Following directions (responses)
• Fano ki fē?
• hako nakai?
Direction
• Hake ki Hakupu.
• Hake ki uta.
• Hake ki luga.
• Hifo ki toga.
• Hifo ki lalo.
• Hifo ki faahi lalo.
• Hifo ki Alofi.</td></tr>
<tr><td>Cultural and Sociolinguistic Knowledge</td><td>• Markets are places where people can exchange and purchase goods, and they also serve as place for traditional practices such as bartering, ‘fakafetuiaga’ (the connections between people), and ‘matutakiaga’ (maintaining social connections).
• The concepts of quality, quantity, and cost are often understood not only in economic terms but also through cultural and relational values. For example, the value of an item may be determined by cultural status (e.g. a fine hat is considered a valuable item).
• Concepts of quality, quantity, and cost are influenced by cultural values, family, church, and community (e.g. a woven hat from a grandmother can hold higher value than monetary value).
• The worth of an item or service may be influenced by its connection to tradition, its role in community life, or the relationships involved in its exchange.</td><td rowspan="2">• Communicate about quantity and cost.</td><td rowspan="2">Quantity and cost
• Tau uka ha ia e katoua.
• Tau mukamuka e tau kai he matua mai I mutalau.
• Tau mena noa a ia.
• Tau koloa fakateaga ne fakafua he makete.
• Loga e tau tao ne talaga he matua taane.
• Vave e fakatau he tau tagata.
• Fakamolemole ai maeke kaitalofa.
• Fakafua taki ua e tau kato ke tau mukamuka.</td></tr>
<tr><td>Linguistic Knowledge</td><td>• When asking about cost, ‘fiha e tau?’ can be used.
• When expressing the quality of an item, the adjective can be used at the beginning or the end of the sentence without any change in meaning (e.g. ‘tau mukamuka e tau koloa’ can also be written as ‘ko e e tau kola tau mukamuka’).
• The prefix ‘taki’ is attached before the number to indicate having that quantity of the item (e.g. ‘taki ua’ indicates that there are two of each item).
• When expressing quality, adjectives such as ‘mitaki’ (good) and ‘lahi’ (large) typically come before the noun.
• When expressing quantities, ‘lahi’ is used for large quantities or sizes while ‘ikiiki’ is used for small quantities.</td></tr>
<tr><td>Cultural and Sociolinguistic Knowledge</td><td>• In Vagahau Niue, cultural expressions are more appropriate to describe a situation, a person’s character, food, or an event.
• ‘Tau talahau’ are expressions or phases that reflect cultural values, humour, emotion, and social norms that add richness and authenticity when describing things.
• ‘Tau talahau’ add nuance and depth to communication.</td><td rowspan="2">• Use cultural expressions to describe things.</td><td rowspan="2">Descriptions
• Loloku mai e tagaloa.
• Alaala mitaki e fekau he kau.
• Alelo loa
• Tuga e gata.
• Kai manogi
• Kai lolo
• Kai mahofi</td></tr>
<tr><td>Linguistic Knowledge</td><td>• The meaning of ‘tau talahau’ is most often figurative, not literal.</td></tr>
</table>

Linguistic Knowledge	• In Vagahau Niue, temperature and weather conditions are described using appropriate verbs, adjectives, and noun phrases for seasonal and weather events, for example: ○ ‘kua makalili’ ○ ‘vela nakai a koe?’ ○ ‘ko e vahā makalili’ ○ ‘ko e afa ne hau’. • In Vagahau Niue, intensity is described using adverbs and modifiers, for example: ○ ‘vela haia’ ○ ‘makalili haia’.	• Express comparisons between the weather and seasons.	• Ko e vahā hā a nei? • Ko e vahā makalili. • Makalili e vahā makalili i Niu Silani. • Mokomoko e vahā makalili i Niue. • Kua makalili/mafana. • Makalili/mafana au. • Vela nakai a koe? • Afua mitaki e aho. • Fēfē e fuafuaaga matagi? • Kua to e uha. • Ko e tau matagi malolo. • Ko e afa ne hau. • Vela hāia. • Makalili haia. • Kua makalili/mafana.

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(9) Chinese (Mandarin) Novice Stages

Purpose Statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.
Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.
- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.

Communication skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (listening, speaking, reading, writing, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

Asian Languages introduction

Learning Chinese (Mandarin), Japanese, and Korean during the three Novice sequences immerses students in rich linguistic and cultural exploration. Students build cognitive flexibility and visual literacy as they engage with languages that use character-based or syllabic writing systems and develop intercultural understanding through respectful communication and cultural practices.

In Novice 1 and 2, teachers support students to build foundational skills through everyday communication and classroom routines. Students learn to listen for familiar expressions, respond with short formulaic phrases, and participate in simple interactions. Teachers introduce the writing system of the target language and guide students to recognise visual patterns, stroke order, and syllable blocks. Cultural knowledge is embedded throughout, with students learning how language reflects social relationships, respect, and identity — for example, through honorifics, bowing, or respectful forms. As students progress, they begin to connect spoken and written language with cultural context and notice how greetings, family terms, and routines vary across languages.

In Novice 3, teachers guide students to engage in short conversations and write simple texts using the writing system of the language studied. Students begin to infer meaning from features such as radicals in Chinese, particles in Japanese, or syllable blocks in Korean. Teachers support students to deepen their understanding of how politeness and respect are expressed through honorifics, speech levels, and forms of address. Students build confidence using the language in authentic contexts and prepare to engage with more complex texts, conversations, and cultural perspectives in the next stage of learning.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

Chinese (Mandarin) Novice

Communication

The skills across each communication mode below support effective communication during the Novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers design their teaching programmes by selecting and teaching the communication skills, knowledge, and practices that best meet the needs of their students.

		During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Receptive skills	**Listening**	• identify the sounds of the pinyin alphabet, initials, finals, pinyin combinations, and tones • recognise and understand simple classroom language • recognise everyday familiar words and very basic phrases.	• understand and respond to simple classroom instructions • begin to understand longer or less familiar phrases in everyday contexts • recognise and understand key words in longer or less familiar sentences.	• recognise simple classroom language • recognise everyday familiar words and very basic phrases relating to • familiar contexts and some unfamiliar contexts • begin to understand short oral texts that contain some unfamiliar language.
	Reading	• read and identify pinyin alphabet, initials, finals, and pinyin combinations • recognise and understand simple, familiar written words, phrases, and sentences in pinyin.	• identify basic written language conventions such as simple punctuation • understand short written texts consisting of some high-frequency characters and familiar words, phrases, and sentences in pinyin • begin to understand longer or less familiar phrases in everyday contexts • recognise and understand key words in longer or less familiar sentences.	• recognise everyday familiar words and very simple phrases relating to familiar contexts • understand specific detail and overall meaning in a range of short written texts consisting mainly of familiar language • begin to understand short written texts that contain some unfamiliar language.
Productive skills	**Speaking**	• imitate the pronunciation, tones, intonation, stress, and rhythm of words, phrases, and sentences • respond appropriately to simple, familiar instructions and simple questions.	• begin to use pronunciation, tones, stress, and rhythm for emphasis and to clarify meaning • produce simple phrases and simple sentences relating to familiar contexts.	• describe or present about matters of immediate personal relevance (e.g. people and places, activities and routines), expressing opinions and giving reasons in a simple way.
	Writing	• write simple, familiar words, phrases, and sentences in pinyin to convey meaning • begin to use tone marks • use basic conventions of writing characters including stroke order, structure, and how to write basic components and pictographic characters with support.	• write simple, familiar words, phrases, and sentences in pinyin to convey meaning • begin to use tone marks • use basic conventions of writing characters including stroke order, structure, and how to write basic components and pictographic characters with support.	• prepare and write short texts on familiar topics • relay simple predictable information about times and places given in short, very simple signs and notices, posters, and programmes.
	Interacting	• exchange information in highly practised contexts related to themselves and their immediate environment • use formulaic language and simple phrases to exchange information about themselves, their families, and their immediate surroundings • use strategies when communicating, such as relying on a practised format, using facial expressions and gestures, asking others to repeat themselves, and utilising supporting visuals and prompts • begin to interact/communicate in Chinese in a culturally appropriate way.		• communicate information on the spot in contexts relevant to themselves, others, and their immediate environment • use an extending range of formulaic language to support meaningful interactions • use strategies to sustain a conversation, such as self-correcting, relying on known language to compensate for missing vocabulary, and utilising reference resources (as appropriate) • begin to interact/communicate in Chinese in a culturally appropriate way. • communicate (in Mandarin) other people's personal details and very simple, predictable information (in English), provided other people help with formulation.

Chinese (Mandarin) Novice 1
Teaching sequence

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Chinese-speaking communities and countries use a variety of regional dialects. Mandarin Chinese is also known as Putonghua in China, Guoyu in Taiwan, and Huayu in Singapore and among Chinese communities in Malaysia. • While Cantonese is widely spoken in Hong Kong and Macau, Mandarin is also used in formal settings and education.	• Recognise and produce letters and sounds of the target language in pinyin. • Imitate tone and identify accent pronunciation in simple high-frequency words and short, simple formulaic phrases.	**Pinyin initials and consonant sounds** • ‘zh’ for ‘zhōng’ 中 • ‘ü’ for ‘nǚ’ 女 • ‘r’ for ‘rén’ 人 • ‘q’ for ‘qǐng’ 请

Linguistic Knowledge	• Pinyin is a romanised alphabet system developed in China and is used to represent the pronunciation of Chinese characters.
	• Each pinyin is represented by a single syllable consisting of an initial (beginning part), final (vowel part), and tone (pitch contour).
	• Tone pitch can change the meanings of words.
	• There are four tones (plus a neutral tone). A tone mark is placed over the main vowel:
	  ○ mā (1st tone)
	  ○ má (2nd tone)
	  ○ mǎ (3rd tone)
	  ○ mà (4th tone)
	  ○ ma (neutral tone).
	• Pronunciation of pinyin initial and consonant sounds sometimes differs from English:
	  ○ ‘zh’ — like the ‘jur’ in ‘jury’
	  ○ ‘ch’ — like the ‘chur’ in ‘church’
	  ○ ‘sh’ — like the ‘shir’ in ‘shirt’
	  ○ ‘r’ — like the ‘r’ in ‘treasure’
	  ○ ‘z’ — like the ‘ds’ in ‘kids’
	  ○ ‘c’ — like the ‘ts’ in ‘cats’
	  ○ ‘s’ — like the ‘s’ in ‘sun’
	  ○ ‘j’ — like the ‘j’ in ‘jeep’
	  ○ ‘q’ — like the ‘ch’ in ‘cheese’
	  ○ ‘x’ — like ‘she’.		

Cultural and Sociolinguistic Knowledge	• Chinese calligraphy is a deeply traditional Chinese art form which is commonly used in festive decorations. Messages and blessings are often handwritten to express wishes for prosperity, happiness, and good fortune.	• Identify how character structure, position, and component sequences relate to the form and meaning of a character in the Chinese writing system.	• 你好 (nǐ hǎo) = 你 (nǐ) + 好 (hǎo) • 国 (guó) (simplified Chinese character) and 國 (traditional Chinese character)
Linguistic Knowledge	• Each Chinese character is written in a square and represents one syllable and a single unit of meaning. • Words in Chinese may be formed from a single character or multiple characters, with each character contributing to the word’s overall meaning. • Strokes, stroke order, and character structure are important features of learning to write characters.		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• Radicals and components are building blocks of Chinese characters and often provide clues about the meaning or category of the character. • Despite many different spoken dialects of Chinese, people generally use the same written form. • Chinese is written in two main forms (simplified and traditional characters), which are used in different communities and countries. Although the written characters differ, the pronunciation remains the same. In the New Zealand Curriculum, simplified Chinese is used.		
Cultural and Sociolinguistic Knowledge	• When greeting someone formally or respectfully, it is common to place the person's title, rank, or surname first, followed by the greeting.	• Use greetings and farewells for a range of different contexts.	**Greetings** • 你好 (nǐ hǎo) • 您好 (nín hǎo) • 老师好 (lǎo shī hǎo) • 同学们好 (tóng xué men hǎo) • 早 (zǎo) • 早上好 (zǎo shàng hǎo) **Farewell** • 再见 (zài jiàn)
Linguistic Knowledge	• There are different greetings and farewells depending on context (e.g. formal, informal, time of day). For example: ○ 您好 (nín hǎo) is a polite form of greeting when greeting seniors, teachers, or people in higher positions ○ 再见 (zài jiàn) is a standard farewell, but 拜拜 (bái bái) is a casual borrowing from the English 'bye-bye' ○ 你好 (nǐ hǎo) has two syllables, and each part carries its own meaning (你 nǐ (you), 好 hǎo (good, well)). When put together, it literally means 'you good'.		
Cultural and Sociolinguistic Knowledge	• Greetings, expressions of politeness, and self-introductions often follow cultural norms, including respectful language and gestures such as a slight nod or handshake (depending on the context). • Chinese people usually say their family name before their given name, reflecting cultural values of family and collectivism and showing respect to ancestors. • When meeting someone new, Chinese people often introduce themselves with their full name.	• Introduce oneself and others, and respond to introductions appropriately.	**Ask somebody's name** • 你叫什么(名字)？ (nǐ jiào shénme (míngzi) • 我叫 (wǒ jiào) **Giving surnames** • 你姓什么？ (nǐ xìng shénme) • 我姓 (wǒ xìng) **Introducing others** • 他 / 她叫 (tā jiào …) **Ask others how they are and respond appropriately when asked** • 你好吗？ (nǐ hǎo ma) • 我很好 (wǒ hěn hǎo) • 我不太好 (wǒ bú tài hǎo) • 你呢？ (nǐ ne) • 马马虎虎 (mǎmǎhūhū)
Linguistic Knowledge	• The pronoun 'tā' sounds the same when referring to 'he', 'she', and 'it' and is only distinguished by context. However, in writing, each form is represented by a different character: 他 (he), 她 (she), and 它 (it). • 马马虎虎 (mǎmǎhūhū), literally meaning 'horse, horse, tiger, tiger', is an idiom used to mean 'so-so' or 'okay', depending on context. • 呢 (ne) is used after a noun or pronoun to ask about someone or something just mentioned and continue the conversation.		
Cultural and Sociolinguistic Knowledge	• When reflecting the hierarchical nature of Chinese family culture, individuals traditionally refer to family members by their generational and relational titles rather than using personal names (e.g. 大哥 (dà gē) for eldest brother or 二姐 (èr jiě) for second sister).	• Communicate about family members.	**Omission of 的 when referring to close family members** • 我 (的) 爸爸 (wǒ (de) bàba) • 你 (的) 弟弟 (nǐ (de) dìdi) • 他 (的) 妹妹 (tā (de) mèimei) **Communicating about family members** • 她是谁？ (tā shì shuí/shéi?) 他/她是 (tā shì …) • 他是我爸爸 (tā shì wǒ bàba) • 她不是我妹妹 (tā búshì wǒ mèimei)
Linguistic Knowledge	• 谁, meaning 'who', can be pronounced 'shuí' (original pronunciation, older and more formal) or 'shéi' (more common in everyday speech). • Personal pronouns are foundational elements of communication: ○ 我 (wǒ) ○ 你 (nǐ) ○ 他 (tā)		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	○ 她 (tā). • In Chinese, there is no direct equivalent of the English pronoun ‘it’, as used in sentences like ‘It is fun’. 它 (tā) is used to refer to animals or objects (not people); although it shares the same pronunciation as 他 (he) and 她 (she), the character is different. • To express possession (indicating that something belongs to someone), the structural particle 的 (de) is added after a pronoun, forming possessive expressions such as: ○ 我. 的 (wǒ de) ○ 你的 (nǐ de) ○ 他的 (tā de) ○ 她的 (tā de). • When referring to close personal relationships, especially immediate family members, romantic partners, or close friends, it is common and more natural to omit 的 (de). This omission reflects emotional closeness and familiarity.		**Communicating about names and ages of family members** • 我姐姐叫 Angela (wǒ jiějie jiào Angela) • 我弟弟十岁 (wǒ dìdi shí suì)
Linguistic Knowledge	• The words for Monday to Saturday are expressed as 星期 (xīngqī) (day of the week) plus the corresponding number from one to six. • Sunday is either 星期天 (xīngqī tiān) or 星期日 (xīngqī rì). • The names of months are expressed as the corresponding number, from 1 to 12, plus 月 (yuè) (month).	• Communicate about the days of the week and months of the year.	**Days of the week** • 星期一 (xīngqī yī) • 星期二 (xīngqī èr) **Time phrases** • 今天 (jīntiān) • 明天 (míngtiān) • 昨天 (zuótiān) **Months of the year** • 一月 (yī yuè) • 十二月 (shí èr yuè)
Cultural and Sociolinguistic Knowledge	• Understanding a person’s age is often essential in Chinese culture, as it helps determine the appropriate form of address and reflects respect for social hierarchy and seniority. • There are unique hand gestures to represent numbers from 1 to 10 in Chinese culture. • In Chinese culture, numbers carry deep symbolic meanings that influence daily life, communication, and social customs.	• Communicate about age of self and others.	**Asking younger person’s age** • 你几岁？ (nǐ jǐ suì) / 他几岁？ (tā jǐ suì) **Used among teenagers, young adults, or peers** • 你多大？ (nǐ duō dà) 我 … 岁。 (wǒ … suì) **Numbers 1 to 10** • 一 • 二 (两 liǎng) • 三 • 四 • 五 • 六 • 七 • 八 • 九 • 十 **Numbers 11 to 20** • 十一 • 十二 • 二十
Linguistic Knowledge	• In Chinese culture, questions about age are treated with politeness and cultural sensitivity. More formal language is used when asking age-related questions of adults and teenagers than of children. • In Chinese, 岁 (suì) must be used when talking about how old someone is. It cannot be omitted like in English. • The verb 是 (shì) is not needed when saying age (我八岁 (wǒ bā suì)). • Chinese two-digit numbers are formed similarly to te reo Māori, particularly in their logical structure and use of base numbers (1–10) and place values. • Numbers are written by combining characters that show place value: ○ 十一 (11) means ‘ten-one’ ○ 三十 (30) means ‘three-ten’. • 一 is usually pronounced as ‘yi’, but in some contexts, especially strings of numbers read aloud (e.g. phone numbers, room numbers, zip codes), it is pronounced as ‘yāo’ to avoid confusion with similar-sounding numbers.		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
			Counting in tens • 三十 • 四十 **Counting in fives** • 四十五
Cultural and Sociolinguistic Knowledge	• Colours hold cultural significance in Chinese culture (e.g. red symbolises happiness and good luck and is strongly associated with celebrations like Chinese New Year).	• Communicate about likes and dislikes, including colours, things, and food.	**Likes and dislikes** • 我喜欢 … (wǒ xǐhuan …) • 我不喜欢 … (wǒ bù xǐhuan …) **Simple close-ended questions** • 你喜欢 … 吗？ (nǐ xǐhuan … ma) • 你喜欢什么？ (nǐ xǐhuan shénme) • 你喜欢什么颜色? (nǐ xǐhuan shénme yǎnsè) • 我喜欢红色，蓝色和黑色 (wǒ xǐhuan hóngsè, lánsè hé hēisè).
Linguistic Knowledge	• 吗 (ma) is a particle added at the end of a sentence to form yes or no questions. • 什么 (shénme) usually comes after a verb but can also appear before a noun when asking for a specific category, such as in 什么颜色? (shénme yǎnsè). • 不 (bù) (not, no) is placed after a verb to express negation. • 和 (hé) is a conjunction linking nouns/noun phrases. It cannot link sentences.		
Cultural and Sociolinguistic Knowledge	• Communication can be supported with set expressions for clarification, checking for understanding, asking for repetition, and asking for vocabulary translations.	• Understand and respond to simple classroom language, politeness conventions, and formulaic expressions.	**Instructions with objects** • 请打开书 (qǐng dǎ kāi shū) • 手机收起来 (shǒujī shōu qǐ lái) • 放下笔 (fàng xià bǐ) **Classroom routines** • 上课 (shàng kè) • 下课 (xià kè) **Classroom expressions** • 请听 (qǐng tīng) • 请说 (qǐng shuō) • 请看 (qǐng kàn) • 请安静 (qǐng ān jìng) • 请给我 … (qǐng gěi wǒ) • 非常好 (fēi cháng hǎo) • 对吗？ (duì ma) • 好了吗？ (hǎo le ma) **Student expressions** • 很好 (hěn hǎo) • 对 (duì) • 不对 (búduì) • 是 (shì) • 不是 (bú shì) • 好了 (hǎo le) • 还没 (hái méi) **Apologies and giving thanks** • 对不起 (duìbùqǐ) • 没关系 (méiguānxì) • 谢谢 (xièxie) • 不客气 (búkèqì)
Linguistic Knowledge	• It is common for a Chinese-speaking classroom to use a set of formulaic expressions. These expressions are deeply embedded in the everyday routines and interactions of both students and teachers. • There are several ways to say ‘yes’ in Chinese, depending on context, tone, and formality. 好 hǎo is the most basic and commonly used form.		

Chinese (Mandarin) Novice 2
Teaching sequence

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Linguistic Knowledge	• Some initials, finals, and retroflex sounds (which involve curling the tongue back) have more challenging spelling and pronunciation conventions. • Tone changes in Chinese Mandarin follow specific rules to maintain the natural flow of speech. • There is a commonly recognised four-tone system in Chinese. However, the neutral or silent tone also appears frequently in spoken Chinese. This is especially common when duplicated characters form a phrase, with the second character often pronounced in a neutral tone. For example, 姐姐 is pronounced 'jiě jie', with the second character taking a neutral or silent tone. • It is possible to type pinyin using a standard keyboard.	• Read, spell, and produce Chinese words, simple expressions, and formulaic phrases in pinyin. • Imitate the pronunciation, stress, intonation, and rhythm in common expressions and simple sentences. • Recognise and use tone symbols and intonation. • Identify and distinguish between similar-sounding phonemes and words in pinyin.	**Unique spelling or pronunciations** • Initials: j, q, x, z, c • Finals: 'ü' as in 'nǚ' 女 • Retroflex sounds: zh, ch, sh, r **Tone changes** • 不 (bù) is normally fourth tone. It may change to 'bú' before another fourth tone. **Typing** • On a keyboard, 'v' is the letter for 'ǚ'
Cultural and Sociolinguistic Knowledge	• Because each Chinese character has a unique meaning, idioms which communicate meaningful messages can be formed with as few as four characters.	• Recognise and write basic components and words in characters.	**Basic characters** • 上 (shàng) • 下 (xià) • 人 (rén) • 口 (kǒu) • 山 (shān) • 日 (ri) • 月 (yuè) • 水 (shuǐ) • 木 (mù) • 女 (nǚ) • 火 (huǒ) **How characters are structured** • up–down: 岁 (suì) • left–right: 好 (hǎo) • inside–outside: 国 (guó)
Linguistic Knowledge	• Stroke order refers to the correct sequence of writing strokes in Chinese characters. • Chinese characters have different structural layouts, such as top–bottom, left–right, and inside–outside. • Components of a Chinese character often provide clues about its meaning (e.g. the radicals 女 (nǚ) and 人 (rén) suggest gender in the characters 她 (tā) and 他 (tā) even though both are pronounced the same).		
Cultural and Sociolinguistic Knowledge	• People tend to signify respect to seniors or those in authority by making less direct eye contact when communicating with them. • Family friends and elders are addressed using kinship terms like 'uncle' and 'aunty' to show respect and social hierarchy. • People are also usually addressed by their surname and a respectful title to show politeness and acknowledge relationships, age, and social roles, especially when speaking to family members, elders, or professionals.	• Use greetings and farewells in formal contexts. • Use terms of address and honorific forms.	**Formal introductions to a group** • 大家好 (dàjiā hǎo) • 老师们好 (lǎoshīmen hǎo) • 同学们好 (tóngxuémen hǎo) **Addressing titles** • 王老师好 (wáng lǎoshī hǎo) • 校长好 (xiàozhǎng hǎo) • 爷爷好 (yéye hǎo) **Language to support introductions** • 很高兴认识你 (hěn gāo xìng rèn shi nǐ) • 你怎么样？ (Nǐ zěnme yàng?)
Linguistic Knowledge	• '[title] + 好 (hǎo)!' is a polite and respectful way to greet people. • 是 (shì) is equivalent to the English verb 'to be'. It links a subject to the noun or noun phrase. The negative form is 不是 (bú shì). • A personal pronoun plus 们 (men) forms a plural pronoun:		

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	○ 老师 (lǎoshī) ○ 老师们 (lǎoshī men). • 叔叔 (shūshu) and 阿姨 (āyí) are used to address parents' friends. • 哥哥 (gēge) and 姐姐 (jiějie) are used to communicate with older cousins and friends of older siblings.		**Extending introductions** • 我是学生 (wǒ shì xué sheng) • 我不是老师 (wǒ bú shì lǎoshī) • 老师们很好 (lǎoshīmen hěn hǎo) **Introducing nationalities** • 我是新西兰人 (wǒ shì xīnxīlán rén) **Where you live** • 你住在哪里 (nǐ zhù zài nǎlǐ) • 我住在 (wǒ zhù zài) **Open-ended greetings** • 你怎么样? (nǐ zěnme yàng) **Possible responses** • 我还好 (wǒ hái hǎo) • 我很累 (wǒ hěn lèi) • 我很忙 (wǒ hěn máng) • 我很开心 (wǒ hěn kāixīn)
Cultural and Sociolinguistic Knowledge	• In modern Chinese societies, kinship concepts can be used beyond their literal and familial meanings, including a wider group of close family friends, acquaintances, or even respectful strangers. Examples include: ○ 哥哥 (gēge) ○ 姐姐 (jiějie) ○ 叔叔 (shūshu) ○ 阿姨 (āyí). • In Chinese culture and communities, there are distinct titles for nearly every family member, reflecting a traditionally hierarchical system. • Family plays a central role in Chinese culture. There is a strong sense of duty and responsibility towards one's family. • Family reunion is a central theme in many traditional Chinese festivals (e.g. Chinese New Year). • Family is a deeply held value across many cultures, and Chinese culture is similar to the concept of whānau in te ao Māori, which reflects strong kinship and community ties. • Repeating syllables in Chinese is a natural and common way to express closeness or affection (e.g. family members and nicknames).	• Communicate about family members in more detail.	**How many people are in your family?** • 你家有几口人? (nǐ jiā yǒu jǐ kǒu rén) 我家有 … 口人 (wǒ jiā yǒu … kǒu rén) **Who is in your family?** • 你家有谁? (nǐ jiā yǒu shuí/shéi) 我家有 … (wǒ jiā yǒu) • 你有 … 吗？ (nǐ yǒu … ma?) **Number of siblings and pets** • 我有两个哥哥 (wǒ yǒu liǎng gè gēge) • 我家有四口人 (wǒ jiā yǒu sì kǒu rén) • 我有一只狗 (wǒ yǒu yì zhī gǒu) • 我没有 … (wǒ méi yǒu) **Describing family members** • 我爸爸很高 (wǒ bàba hěn gāo)
Linguistic Knowledge	• Chinese (Mandarin) has a set of basic pronouns used to refer to people or things, helping to avoid repetition in speech and writing. • Unlike in English, question words in Mandarin Chinese are not placed at the beginning of a sentence. Instead, they usually appear in the same position as the information they replace, often in the middle or at the end of the sentence. • 有 (yǒu) indicates possession and existence of something (e.g. 'there is' or 'there are'). • 谁 (shéi/shuí) is a question word used to ask about a person. • 几 (jǐ) is a question word used to ask about numbers or quantity. • In Mandarin Chinese, measure words (also known as counters) are used when counting or referring to nouns.		

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

	• Different counters are used depending on the category (e.g. objects, people, family members, animals):
	  ○ 个 (ge) is the basic counter for almost everything
	  ○ 口 (kǒu) is the counter for family members
	  ○ 只 (zhī) is the most commonly used counting word for most animals, except fish and horses.
	• 两 (liǎng) is used before measure words and nouns and in time and quantity expressions.		

Cultural and Sociolinguistic Knowledge	• Chinese people follow a traditional age-counting system known as 虚岁 (xū suì), or nominal age. A person is considered one year old at birth because time in the womb is acknowledged. • Asking about someone's zodiac sign can be an indirect and culturally appropriate way to learn their age. • The Chinese zodiac is closely associated with Chinese New Year, and there are many traditional stories linked to it. • Use 是(shì) to express time using [subject] + 是+ [time detail].	• Communicate about dates and birthdates.	**Date structure** • 年 (nián), 月 (yuè), 日 (rì) (e.g. 1990 年 5 月 12 日) **Years** • [number] + 年 (nián) (e.g. 2025 年) **Months** • [number] + 月 (yuè) (e.g. 1 月) **Days** • [number] + 日 (rì) (e.g. 7 日) **Sentences** • 你的生日是几月几日？ (nǐ de shēngrì shì jǐ yuè jǐ rì) • 今天是几月几日？ (jīntiān shì jǐ yuè jǐ rì) • 今天是星期几 (jīntiān shì xīngqī jǐ) • 今天是七月二十九日 (jīntiān shì qī yuè èrshíjiǔ rì) • 今天是星期天 (jīntiān shì xīngqītiān) • 我的的生日是 … 月 … 日 (wǒ de shēngrì shì … yuè … rì) • 你属什么？ (nǐ shǔ shénme) • 我属 … (wǒ shǔ …)
Linguistic Knowledge	• When stating dates in Chinese, the order follows a logical pattern from the largest unit (month) to the smallest (day of the week). • In oral language, 号 (hào) is commonly used in dates or numbers (e.g. 四月五号 (sì yuè wǔ hào)).		
Linguistic Knowledge	• Telling time in Chinese follows similar logic to dates. It follows from the larger unit (hour) to the smaller unit (minute). • 半 (bàn) and 刻 (kè) indicate different portions of an hour, as in English. When using them, it is not always necessary to add 分 (fēn).	• Communicate about time.	• 现在几点了？ (xiànzài jǐ diǎn le) • … 点 (diǎn) … 分 (fēn) • 刻 (kè) • 半 (bàn) • 早上 (zǎoshàng) • 上午 (shàngwǔ) • 中午 (zhōngwǔ) • 下午 (xiàwǔ)晚上 (wǎnshàng)
Linguistic Knowledge	• The basic word order of a sentence is subject + verb + object (SVO). • Time markers can be added directly after the subject or sometimes beforehand.	• Communicate about activities and desires in the here and now.	**Activities** • 她看书 (tā kànshū) • 昨天她看书 (zuó tiān tā kàn shū) • 他上课 (tā shàngkè) • 他昨天上课 (tā zuó tiān shàng kè) • 她游泳 (tā yóuyǒng) • 他跑步 (tā páobù)

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Cultural and Sociolinguistic Knowledge	• In Chinese culture, expressing strong dislikes directly can be considered impolite.
	• Expressing preferences and rejecting others is done politely.
		• Express preferences about people, animals, or things.	**Preference**
			• 我非常喜欢 … (wǒ fēicháng xǐhuan …)
			• 我最喜欢 … (wǒ zuì xǐhuan …)
			• 不太喜欢 … (wo bú tài xǐhuan …)
			Food and drink
			• 吃 (chī)
			• 喝 (hē)
			Wants
			• I want to eat fruit:
			  ○ 我想吃水果 (wǒ xiǎng chī shuǐguǒ)
			  ○ 要吃水果 (yào chī shuǐguǒ)
			• I want to drink water:
			  ○ 我想喝水 (wǒ xiǎng hē shuǐ)
			  ○ 要喝水 (yào hē shuǐ).

Linguistic Knowledge	• Use adverbs and superlatives (the highest degree of something) to indicate different levels of preference. • Degree words (e.g. very, little) are placed before the word 喜欢 (xǐhuan) (like) to express different levels of preference. • 要 (yào) (want) is a verb commonly used to express wants or basic needs. • For polite requests, people often use 想 (xiǎng) or 想要 (xiǎng yào) together instead of 要 (yào) on its own, as 要 (yào) can sound too direct or demanding.		

Linguistic Knowledge	• There are different ways to ask and answer a yes/no question, depending on the context. The most commonly used terms are 对 (duì), 好 (hǎo), and 是 (shì).	• Use a range of formulaic expressions to support interactions.	• 要吗？ (yào ma?)
			• 要 (yào)
			• 不要 (bú yào)
			Check understanding
			• 这是什么？ (zhè shì shénme)
			  这是 … (zhèshì …)
			• 懂了吗？ (dǒng le ma)
			  我懂了 (wǒ dǒng le)
			• 我听不懂 (wǒ tīng bù dǒng)
			Asking how to say something
			• 中文怎么说？ (zhōngwén zěnme shuō)
			• 英文怎么说？ (yīngwén zěnme shuō?)
			Asking for permission
			• 我可以 … 吗？ (wǒ kěyǐ … ma)
			• 我可以喝水吗? (wǒ kéyǐ hē shuǐ ma)
			Interaction
			• 是吗？ (shì ma)
			• 该你了 (gāi nǐ le)
			• 太好了 (tài hǎo le)

Chinese (Mandarin) Novice 3
Teaching sequence

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• It is common for Chinese elders to start a conversation with children by commenting on their appearance as this can lead to a conversation about how life is going (e.g. if they have gotten taller).	• Describe people, places, and things. • Explore language resources and tools under guided use to support language learning processes.	**Describe appearance** • 他的眼睛很大 (tā de yǎnjīng hěn dà) • 他不高 (tā bù gāo) • 他非常矮 (tā fēi cháng ǎi) **Describe qualities** • 我的朋友很聪明 (wǒ de péngyǒu hěn cōngmíng) • 今天是星期五, 我很高兴 (jīntiān shì xīngqīwǔ, wǒ hěn gāoxìng) • 这只狗很友好 (zhè zhī gǒu hěn yǒuhǎo) • 这些鸟很漂亮 (zhè xiē niǎo hěn piàoliang) **Subject + 很 (hěn) + adjective** • 老师很友好 (lǎoshī hěn yǒuhǎo) • 我的头发很长 (wǒ de tóufa hěn cháng) • 中国菜很好吃 (zhōngguó cài hěn hǎochī) **Noun phrases using 的 (de)** • 什么颜色的头发？ (shénme yánsè de tóufǎ) 黑色的头发 (hēisè de tóufǎ)
Linguistic Knowledge	• New vocabulary in Chinese is often built by combining familiar characters with clear meanings, such as: ○ 老人 (lǎo rén) ○ 小狗 (xiǎo gǒu) ○ 黑猫 (hēi māo). • The literal translation of 很 (hěn) is 'very'. However, when used in the basic sentence structure [subject] + 很 + [adjective], it instead often functions as a grammatical connector. It is not used in a negative sentence (e.g.他不聪明 (tā bù cōng míng)). • Descriptive words or adjectives are used before a noun. Adjectives can be attributed to a noun or noun phrase by using 的 (de), as in 漂亮的老师 (piào liang de lǎo shī). • Unlike in English, 是 (shì) cannot be used to link a subject to an adjective. • Demonstrative pronouns 这 (zhè) and 那 (nà) are used with counters for stationery, animals, and people. For demonstrative plural pronouns, 这些 (zhè xiē) and 那些 (nà xiē) are used. • 大 (dà) and 小 (xiǎo) can also refer to age or maturity, not just size. • 老 (lǎo) literally means 'old', but it can also imply experience or seniority, as in 老师 (lǎoshī). • In spoken Chinese 这一个 is often pronounced 'zhèi ge' instead of 'zhè yí ge'. • 那一个 is commonly pronounced 'nèi ge' instead of 'nà yí ge'. • Different types of language resources and tools can be utilised for productive, receptive, and interactive skills (e.g. spellcheck, chatbots, and online dictionaries).		
Cultural and Sociolinguistic Knowledge	• The Chinese concept of time and space is 'vertical'. The word 下 (down) can be used to express 'next' or 'forward', whereas 上 (up) can be used to express 'previous'.	• Communicate using time phrases/markers.	**Time phrases and expressions** • 今天 (jīntiān) • 明天 (míngtiān) • 昨天 (zuótiān) • 现在 (xiànzài) • 今年 (jīn nián) • 去年 (qù nían) • 明年 (míng nián) • 这个月 (zhè gè yuè) • 这星期 (zhè xīngqī)
Linguistic Knowledge	• Time phrases are often used in Chinese to express tense. They are usually placed at the beginning of a sentence but can also follow the subject. However, the verb in Chinese stays the same. They are often grouped together in the sentence. • 昨 (zuó) is only used for days, whereas 去 (qù) is used for years. For example: ○ 昨天 (zuótiān) ○ 去年 (qù nían).		

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• Unlike English, which places 'a.m.' or 'p.m.' after the time, Chinese time expressions proceed from larger to smaller time units (e.g. starting with the part of the day, followed by the hour and then the minutes). • Time questions often drop the verb 是 (shì) for brevity and natural flow. Answers include 是 (shì) to form a full sentence with [subject] + 是 (shì) + [time detail]. • When answering questions, the interrogative word (e.g. What, when, where) is replaced directly with the actual answer. Pronouns may be adjusted to match the context.		• 下个月 (xià gè yuè) • 下星期 (xià xīngqī) • 上个月 (shàng gè yuè) • 上星期 (shàng xīngqī) • 你几点上课？ (nǐ jǐ diǎn shàngkè) • 我早上七点吃早饭 (wǒ zǎoshang qī diǎn chī zǎofàn) • 星期二和星期四我打篮球 (xīngqī èr hé xīngqī sì wǒ dǎ lánqiú)
Cultural and Sociolinguistic Knowledge	• In Chinese culture, people prefer to stay warm and not be in the cold. Being cold is often associated with the cause of sickness.	• Communicate about the weather.	**Asking and talking about the weather** • 今天天气怎么样 (jīntiān tiānqi zěnmeyàng) • 星期一是晴天 (xīngqi yī shì qíngtiān) • 昨天天气很冷 (zuótiān tiānqi hěn lěng)
Linguistic Knowledge	• The sentence structures '[day] + 是 (shì) + [weather]' and '[day] + 天气 + [degree] + [describing words]' can be used to describe the weather.		
Linguistic Knowledge	• 了 (le) is used to indicate that an action is complete. It is added after the verb. A time word or phrase (e.g. yesterday) can be added to show when it happened, adding emphasis or specificity. • While 不 (bù) is the basic word for negation, 没 (méi) and 没有 (méiyǒu) are used to say something did not happen in the past.	• Communicate about events and activities that have happened in the past.	**Past tense verb + 了** • 昨天中午，我吃了面包和水果 (zuótiān zhōngwǔ, wǒ chī le miànbāo hé shuǐguǒ) • 我没有看到他 (wǒ méiyǒu kàn dào tā)
Cultural and Sociolinguistic Knowledge	• In China, school days are often longer, especially in high school. Homework load is heavy, and many students attend after-school classes. • Discipline and respect are highly valued in the classroom.	• Communicate about habits, hobbies, and daily routines.	**What?** • 他在做什么? (tā zài zuò shénme?) 他在看书 (tā zài kànshū) **When?** • 你什么时候上学? (nǐ shénme shíhòu shàng xué) • 你几点起床? (nǐ jǐ diǎn qǐ chuáng) **Who with?** • 我跟妈妈去买东西 (wǒ gēn māma qù mǎi dōngxi) • 我和朋友一起打篮球 (wǒ hé péngyǒu yìqǐ dǎ lánqiú) **Where?** • 学生在图书馆上中文课 (xúeshēng zài túshūguǎn shàng kè) • 他在饭馆吃饭 (tāmen zài jiàoshì zuò fàn)
Linguistic Knowledge	• Adverbial phrases are used to express details (e.g. time, place, manner) of an action and to sequence ideas, usually preceding the verb or adjective they modify. • In Chinese, word order is important. For example, frequency adverbs typically come before the action. • 在 (zài) is one of the basic Chinese prepositions used to show the location of people or objects. 不在 (bùzài) is used for negation. • There are regional differences in vocabulary (e.g. 哪儿 (nǎr) and 哪里 (nǎlǐ) both mean 'where'). • 正在 (zhèngzài) can be used to emphasise and express an ongoing action. • 跟 (gēn) is used to talk about who a person did something with. It can often be used interchangeably with 和 (hé), both meaning 'with' or 'together'.		
Cultural and Sociolinguistic Knowledge	• Chinese people express politeness through using indirect language, soft particles, and respectful phrasing. • Polite phrases are used in Chinese to soften requests and commands, reflecting the indirect nature of Chinese. For example: ○ 麻烦你 帮我一下吧 (máfán nǐ bàng wǒ yí xià ba) ○ 老师不好意思， 我可以去喝水吗? (lǎoshī bùhǎoyìsi, wǒ kéyǐ qù hē shuǐ ma) ○ 说中文吧 (shuō zhōngwén ba).	• Communicate about basic commands and polite requests.	**Directional complements** • 收起来 (shǒu qǐlái) • 坐下来 (zuò xiàlái) • 拿出来 (ná chūlái) • 放 进去 (fàng jìnqù) **Polite requests** • 我可以 … 吗？ (wǒ kéyǐ … ma) • 请给我 … (qǐng gěi wǒ …)
Linguistic Knowledge	• 请给我 (qǐng gěi wǒ) is often used with a counter and object (e.g. 请给我可乐 (qǐng gěi wǒ kě lè)).		

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• Formulaic expressions such as 坐下来 (zuò xiàlái) contain directional complements. They often use 来 (lái) or 去 (qù) to indicate direction towards or away from the speaker. • Formulaic expressions are also used to make polite requests (e.g., 我可以 … 吗？ (wǒ kéyǐ … ma) and 请给我 … (qǐng gěi wǒ …)).		
Cultural and Sociolinguistic Knowledge	• Chinese culture places high value on modesty and indirectness, especially when it comes to praise. Compliments are often downplayed or deflected to maintain social harmony and avoid appearing boastful.	• Express a basic opinion, providing simple reasons where appropriate.	**Expressing opinions** • 我想中国菜最好吃 (wǒ xiǎng zhōngguó cài zuì hǎo chī le) • 我觉得电影很好看 (wǒ juéde diànyǐng hěn hǎokàn) **Giving simple reasons** • 我不喜欢数学，因为有点难。 (wǒ bù tài xǐhuan shù xué，yīnwèi yǒu diǎn nán) **Giving and receiving praise** • 太好了！ (tài hǎo le) • 你的画儿非常好看 (nǐ de huàr fēicháng hǎokàn) • 你的中文很好 (nǐ de zhōngwén hěn hǎo) **Expressing additional ideas** • 我也喜欢吃/喝…。 (wǒ yě xǐhuān chī/hē…)

Linguistic Knowledge	• 觉得 (juéde) is used to show personal thoughts or reactions (e.g. to think, to feel).
	• 想 (xiǎng) is used to express thoughts, opinions, or mental activity.
	• 因为 (yīnwèi) is a basic word used to give a simple reason in Chinese.
	• Degree words are used to show the intensity or extent of a quality, state, or action (how much or how strong something is). For example:
	  ○ 有点 (yǒu diǎn)
	  ○ 非常 (fēi cháng)
	  ○ 最 (zuì)
	  ○ 太 … 了 (tài … le).
	• The word 也 (yě) in Chinese means ‘also’ or ‘too’, and it is used to express similarity or addition in a sentence. 也 (yě) comes before the verb.		

Linguistic Knowledge	• Formulaic expressions can be used to facilitate and sustain conversations and real-world interactions, including clarification strategies such as 请再说一遍 or 请再说一次 (qǐng zài shuō yí biàn, qǐng zài shuō yí cì). • Questions such as 你怎么看? (nǐ zěnme kàn) can be used to elicit an opinion.	• Communicate using an extended repertoire of formulaic expressions, instructions, and short interactions.	• 请再说一遍 or 请再说一次 (qǐng zài shuō yí biàn, qǐng zài shuō yí cì) • 请慢一点儿说 (qǐng màn yì diǎnr shuō) • 我听不懂 (wǒ tīng bù dǒng) • 没关系 (méi guānxi) • 你怎么看? (nǐ zěnme kàn) • 你说得对 (nǐ shuō de duì) • 我不太明白你的意思 (wǒ bù tài míngbái) • 什么意思? (shénme yìsi) • 不要这样 (bú yào zhè yàng)

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(10) Japanese Novice Stages

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.

Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.
- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.

Communication skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (listening, speaking, reading, writing, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

Asian Languages introduction

Learning Chinese (Mandarin), Japanese, and Korean during the three Novice sequences immerses students in rich linguistic and cultural exploration. Students build cognitive flexibility and visual literacy as they engage with languages that use character-based or syllabic writing systems and develop intercultural understanding through respectful communication and cultural practices.

In Novice 1 and 2, teachers support students to build foundational skills through everyday communication and classroom routines. Students learn to listen for familiar expressions, respond with short formulaic phrases, and participate in simple interactions. Teachers introduce the writing system of the target language and guide students to recognise visual patterns, stroke order, and syllable blocks. Cultural knowledge is embedded throughout, with students learning how language reflects social relationships, respect, and identity — for example, through honorifics, bowing, or respectful forms. As students progress, they begin to connect spoken and written language with cultural context and notice how greetings, family terms, and routines vary across languages.

In Novice 3, teachers guide students to engage in short conversations and write simple texts using the writing system of the language studied. Students begin to infer meaning from features such as radicals in Chinese, particles in Japanese, or syllable blocks in Korean. Teachers support students to deepen their understanding of how politeness and respect are expressed through honorifics, speech levels, and forms of address. Students build confidence using the language in authentic contexts and prepare to engage with more complex texts, conversations, and cultural perspectives in the next stage of learning.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

Japanese Novice

Communication
The skills across each communication mode below support effective communication during the Novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers design their teaching programmes by selecting and teaching the communication skills, knowledge, and practices that best meet the needs of their students.

		During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Receptive skills	**Listening**	• identify the sounds of the hiragana, katakana, and kanji scripts, character combinations, and intonation • recognise and understand simple classroom language • recognise everyday familiar words and very basic phrases.	• understand and respond to simple classroom instructions • begin to understand longer or less familiar phrases in everyday contexts • recognise and understand key words in longer or less familiar sentences.	• recognise simple classroom language • recognise everyday familiar words and very basic phrases relating to familiar contexts and some unfamiliar contexts • begin to understand short oral texts that contain some unfamiliar language.
	Reading	• begin to recognise hiragana and some kanji • begin to recognise and understand simple, familiar written words, phrases, and sentences.	• identify basic written language conventions such as simple punctuation • understand short written texts consisting of familiar words, phrases, and sentences and some high-frequency hiragana and kanji • begin to understand longer or less familiar phrases in everyday contexts • recognise and understand key words in longer or less familiar sentences.	• recognise everyday familiar words and very simple phrases relating to familiar contexts • understand specific detail and overall meaning in a range of short written texts consisting mainly of familiar language • begin to understand short written texts that contain some unfamiliar language.
Productive skills	**Speaking**	• imitate the pronunciation, pitch accent, intonation, stress, and rhythm of words, phrases, and sentences • respond appropriately to simple, familiar instructions and simple questions.	• begin to use pronunciation, intonation, stress, and rhythm for emphasis and to clarify meaning • produce simple phrases and simple sentences relating to familiar contexts.	• describe or present about matters of immediate personal relevance (e.g. people and places, activities and routines), expressing preferences and giving reasons in a simple way.
	Writing	• write some simple, familiar words, phrases, and sentences to convey meaning • use basic conventions of writing script, including stroke order, with support.	• write simple phrases and short sentences in hiragana and some kanji with support • write high-frequency hiragana and some kanji characters in slightly more complex structures with support.	• prepare and write short texts on familiar topics • use resources appropriately (e.g. artificial intelligence, dictionaries, glossaries) to experiment with some new language in writing and to check spelling.
	Interacting	• exchange information in highly practised contexts related to themselves and their immediate environment • use formulaic language and simple phrases to exchange information about themselves, their families, and their immediate surroundings • use strategies when communicating, such as relying on a practised format, using facial expressions and gestures, asking others to repeat themselves, and utilising supporting visuals and prompts • begin to interact/communicate in Japanese in a culturally appropriate way.		• communicate information with minimal support in contexts relevant to themselves, others, and their immediate environment • use an extending range of formulaic language to support meaningful interactions • use strategies to maintain a conversation, such as self-correcting, relying on known language to compensate for missing vocabulary, and utilising reference resources (as appropriate). • begin to interact/communicate in Japanese in a culturally appropriate way.

Japanese Novice 1
Teaching sequence

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Linguistic Knowledge	• Japanese is the official language of Japan with Standard Japanese (based on the Tokyo dialect) understood nationwide, alongside regional dialects. • Ainu language is the language of the indigenous Ainu people of northern Japan. • Japanese and Māori share similar sound systems. • Japanese is written using kana and kanji. • Romaji is the use of the English alphabet to spell out Japanese sounds, acting as a bridge between English and the Japanese writing systems. It is primarily used for typing Japanese on keyboards. **Sound system: Vowels** • Japanese has five vowel sounds, namely: ○ あ similar to antenn**a** ○ い similar to Hawa**ii** ○ う similar to fl**u**te ○ え similar to **e**xtra ○ お similar to **o**n. • Japanese is largely phonetic, with characters generally pronounced as they appear in the alphabet. It also features distinct pronunciation, rhythm based on ‘mora’ units, and a pitch-accent system. More specifically: ○ ‘Mora’ is the basic unit of rhythm and timing, and each mora takes the same amount of time to pronounce. One kana (hiragana or katakana) (e.g.き), consonants with small や, ゆ, or よ (e.g. きょ), double consonants (small っ), long vowels, and hiragana ん all count as one mora. ○ Each mora has a high or low pitch for the whole word and differences in pitch accent can sometimes indicate a different meaning (e.g. 日本 (LHL) and 二本 (HLL)). • The う sound in です and in ～ます is devoiced in normal speech. **Consonants** • All consonants except ん have a vowel attached. A vowel can stand alone (e.g. え means ‘picture’). • The standard hiragana table is organised by vowel rows and consonant columns, and the chart is read from left to right. **Writing System** • Modern Japanese uses three writing systems: ○ Kanji, which originated in China ○ Hiragana, which was created by simplifying the form of kanji ○ Katakana, which was formed using a part of kanji and is primarily used for words borrowed from foreign languages.	• Communicate using simple sentences appropriately when listening and speaking. • Imitate the pronunciation and rhythmic flow of Japanese words, phrases, and sentences. • Read and write some familiar words with the support of hiragana and kanji charts.	**Hiragana:** • すし • てんぷら • まんが • まっちゃ • じゅうどう • きもの • とうきょう • きょうと • つなみ • おりがみ • からて • おべんとう **Kanji:** • 一、二、三、四、五、六、七、八、九、十、百 • 日 • 本 • 何 • 月

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• Furigana refers to small hiragana written above or alongside kanji to help with pronunciation of the kanji. • There are 46 hiragana and 46 katakana. 2,136 kanji are designated as the baseline for literacy in Japan. • Some hiragana can change their sound through the addition of small marks such as てんてん (゛) and まる (゜). • Stroke order is important as it ensures correct balance and form for writing all scripts. **Punctuation** • A full stop is 。(まる) and comma is 、(てん). ~ (なみダッシュ) can be used to indicate a range of something or to indicate that another word goes before it.		
Cultural and Sociolinguistic Knowledge	• Greetings in Japan show respect, hierarchy, and social connection. • When greeting someone, bowing shows respect and maintains proper social distance.	• Use basic greetings and farewells in different contexts.	• おはようございます。 • こんにちは。 • こんばんは。 • さようなら。 • じゃ、また。
Linguistic Knowledge	• There are different greetings and forms of reference used in formal and informal situations. For example: ○ こんにちは which can be used at any time ○ さようなら which can be used at school between teacher and student as a farewell at the end of the day. It is rarely used in daily conversation because it implies a final, long-term farewell. • When は is used in greetings, it is pronounced as 'wa.'		
Cultural and Sociolinguistic Knowledge	• Self-introduction is an important part of communication in Japan and じこしょうかい is common when meeting someone for the first time to establish social context. • There are set phrases for beginning and ending a self-introduction appropriately, such as: ○ はじめまして which indicates that it is a first-time meeting ○ よろしくおねがいします which conveys consideration and respect for the other person. It does not have a direct translation and can also be used when asking someone for a favour. • In Japanese, the family name (surname) comes first, followed by the given name, because the group (family) is more important than the individual. • The use of honorifics in Japanese culture is deeply rooted in respect for age and social hierarchy. • Honorifics are never used in reference to oneself.	• Introduce self and others and respond to introductions appropriately.	**Self-introductions** • はじめまして。 • わたしは [name] です。 • よろしくおねがいします。 **Asking someone's name** • おなまえは何ですか。 わたしはたなかきみこです。 **Introducing others** • こちらは [name] です。
Linguistic Knowledge	• When asking for someone's name, the polite prefix お is added to show respect. • Japanese uses particles to mark the grammatical role of words (e.g. topic, subject, object) in a sentence. They come directly after the word they are marking. Unlike English, which relies heavily on word order, Japanese relies on particles to create meaning. • Particles can have more than one function in a sentence. • The particle は can be used to mark the topic of a sentence and is pronounced 'wa' when used as a particle.		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• です is the copula. It can be used to say what something or someone is ('is ...'/'am ...'/'are ...') • なん or なに is used to ask 'What?' • The sentence-ending particle か creates a question. • [A] は [B] です（か）([A] is [B]) is a basic Japanese sentence pattern.		
Cultural and Sociolinguistic Knowledge	• Family plays an important role in Japanese culture, and families reuniting is a central theme in traditional festivals such as おしょうがつ (New Year) and おぼん (Obon). • Family position is based on sibling age with older siblings addressed by their role and younger siblings by name. • Polite family terms are generally used by young people to talk to and about family members.	• Communicate about family members.	**Family terms** • いもうとがいますか。 はい。いもうとがいます。 • いいえ、いもうとはいません。 • おとうさんとおかあさんとおとうとがいます。 • おとうさんのなまえは [name] です。
Linguistic Knowledge	• います (the verb 'to be') is used to refer to animate things. • います is used to express present positive and いません is used to express present negative. • [Family term] + が + います is used to express who you have in your family. • The particle は can be used in a negative sentence to replace particles が or は. • The particle と can be used to join nouns in a complete list. • The particle の can be used to show possession.		
Cultural and Sociolinguistic Knowledge	• Age is very important in Japanese society as it drives social hierarchy, interpersonal relationships, and communication. • The national holiday けいろうの日 (Respect for the Aged Day) honours senior citizens, expressing gratitude for their lifelong contributions to society and their families. • 七五三（Shichi-Go-San) is an annual event in November. Children aged three, five, and seven visit a shrine with their families to celebrate their growth and pray for good health. • Numbers in Japanese have significance beyond just counting. They are associated with luck, misfortune, and historical concepts. • Japanese uses digits as well as kanji to record numbers. Digits are used in horizontal writing in everyday modern contexts, whereas Kanji numerals are standard for vertical writing and formal contexts.	• Communicate about one's age and the age of others.	**Sino-Japanese numbers** • 10 = 十 • 11 = 十一 • 12 = 十二 • 20 = 二十 • 21 = 二十一 **Age** • いもうとは十さいです。 **Interaction** A: 何さいですか。 B: 十四さいです。 A：わたしも十四さいです。
Linguistic Knowledge	• Japanese has two counting systems: Sino-Japanese numbers and native Japanese numbers. • Sino-Japanese numbers use numbers 1-10 as the foundation to count larger numbers. • Numbers are written by combining characters that show place value: ○ じゅういち (11) literally means 'ten-one' ○ にじゅう (20) literally means 'two-ten' ○ にじゅういち (21) literally means 'two-ten-one.'		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• Four, seven, and nine each have two terms in Japanese, and which one is used depends on what is being counted. • When counting different types of things, a classifier is added to the Sino-Japanese numbers. • The classifier usually comes after the noun, and there is no particle between the classifier and the verb. • The classifier for counting age is さい. • '20 years old' uses the native Japanese word はたち. • When answering a question, the question word can be directly replaced with the answer to the question. • The particle も can be used to express 'too,' 'also,' 'as well' and goes directly after the word it relates to.		
Cultural and Sociolinguistic Knowledge	• Festivals and seasonal activities in Japan often have historical and spiritual origins and carry cultural significance (e.g. Setsubun and Tanabata). • In Japan, each day of the week consists of a celestial body or natural element combined with the suffix ようび which means 'day of the week.'	• Communicate about the days of the week and months of the year.	**Days of the week** • きょうは何ようびですか。 きょうはげつようびです。 **Months of the year** • おしょうがつは何月ですか。 おしょうがつは一月です。
Linguistic Knowledge	• Months are referred to in numerical order. For example: ○ January is いちがつ ○ February is にがつ ○ April is しがつ ○ July is しちがつ • September is くがつ.		
Cultural and Sociolinguistic Knowledge	• In Japanese culture, avoiding conflict is important. Expressing likes and dislikes with family and close friends is straightforward, but language is softened when communicating in a formal setting or with strangers.	• Communicate about likes and dislikes.	**Likes and dislikes** • 何がすきですか。 すしがすきです。 • 何いろがすきですか。 あかがすきです。 • からてがすきですか。 はい、からてがすきです。 • おりがみがだいすきです。 • りょうりはあまりすきじゃないです。
Linguistic Knowledge	• [Noun] + particle が + すきです is used to express likes. • The negative is [noun]+ particle は + すきじゃないです。 • Adding だい (big) before すき or きらい intensifies the meaning of both words. • すきじゃないです can be softer to use than きらいです depending on the context. • あまり + negative ('not much') softens negative statements, making them more polite and less confrontational. • The particle は can replace が in a negative sentence. • The particle や can be used to join nouns in an incomplete list.		
Cultural and Sociolinguistic Knowledge	• Communication can be supported with set expressions for clarification, checking for understanding, asking for repetition, and asking for vocabulary translations. • Education and teachers are highly valued in Japan and there are set ways students should greet their teacher at the beginning of class. This is often combined with respectful gestures such as a student-initiated bow.	• Understand and respond to simple classroom language, politeness conventions, and formulaic expressions.	**Asking someone what the word is in another language** • やきゅうはえいごで何ですか。 やきゅうはえいごで baseball です。

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• Japanese has families of demonstrative words to point things out. These words begin with こ、そ、あ、ど		**Asking what something is** • これは何ですか。 それは「だるま」です。 **Asking permission** • たべてもいいですか。 **Apologising for lateness** • おくれてすみません。 **Classroom expressions** • しずかにしてください。 • よくきいてください。 • てをあげてください。 • 日本ごではなしましょう。 • すみません、わかりません。 **Classroom routines** • きりつ、れい、ちゃくせき。 • [Name]、いますか。 はい、います。
Linguistic Knowledge	• [Word] + particle は＋[language] + particle で＋なんですか is used to ask what a word means in another language. • これ, それ, あれ mean ‘this’, ‘that (near you)’, and ‘that (over there)’ respectively.		

Japanese Novice 2
Teaching sequence

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Linguistic Knowledge	• Kanji convey the meaning of words and are used for nouns, stems of verbs and adjectives, and some adverbs. • Kanji is made of components, but only one of those components is its official radical, such as the 日 in 時. • Each individual kanji represents meaning as well as sound. For example, the kun-yomi (Japanese meaning) of the kanji 人 (people) is ひと. The core pronunciation, on-yomi (derived from the Chinese pronunciation) is じん when added to the name of a country to refer to nationality, and にん when used as a classifier to count people (starting from three people). • Kanji can come from picture graphs (e.g. 木), abstract concepts (e.g. 三), and by combining two or more different kanji (e.g. 明) as components.	• Use the pronunciation, pitch, intonation, and rhythm of Japanese words, phrases, and sentences. • Read and write hiragana and some kanji. • Write short sentences, using hiragana and some kanji where appropriate.	**Kanji examples** • 人 • 時 • 分 • 行 • 今 • 語
Cultural and Sociolinguistic Knowledge	• Japanese society places great importance on respectful address and honorifics. • おじいさん and おばあさん can refer to elderly people in the community who are not relatives out of respect and friendliness. • Some greetings require cultural knowledge to be understood in translation, for example, understanding that おげんきですか is a genuine health enquiry and is not commonly used as a daily greeting like the English "How are you?"	• Use greetings and farewells in formal contexts.	**Suffixes used with names** • たなかさん、ありがとうございました。 • せんせい、おはようございます。 • せんぱい、すみません。 • わたしはゆきおくんがすきです。 • きみこちゃん、おはよう。 **Enquiring about health** • おげんきですか。 はい、げんきです。
Linguistic Knowledge	• Suffixes are attached to names to show respect, social distance, or familiarity and the suffix used can change depending on the relationship. For example: ○ ~さん is gender neutral and a polite way to address people ○ ~せんせい is used for teachers, doctors, and some other professionals ○ ~せんぱい is used for older students or more experienced colleagues in the same group ○ ~くん is used for young men, schoolboys, and among male peers ○ ~ちゃん is used for small children, babies, close friends (often females), and pets. • Suffixes can be added to either the first or last name and are not used in reference to oneself. • Both せんせい and せんぱい can be used without a name as a direct title of address.		

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• In Japan, it is common to share basic information such as nationality, place of residence, school year or occupation when meeting someone for the first time. This helps establish social connections and facilitate polite interaction. • In Japan, the educational system is structured into elementary school (6 years), junior high school (3 years), high school (3 years), and university (4 years), forming a 6–3–3–4 system. • In Japanese schools, students clean their classrooms and parts of the schools either after lunch or after their lessons finish depending on the grade level. • In Japanese schools, there are a variety of clubs that students can join after regular classes. Participation in a club can be considered as 'a part of education' because students learn discipline and teamwork. In particular, sports clubs have a strict vertical hierarchy, where greetings and manners reflect respect for seniors and emphasis on harmony.	• Communicate more personal information about self and others, including nationality, the country one comes from, school year, and where one lives.	**Extended self-introduction** • [country] 人です。 • [country] からきました。 • [school level] [number] ねんせいです。 • [place] にすんでいます。
Linguistic Knowledge	• [Country] + じん is used to express nationality. • [Country] + からきました is used to express where one comes from, such as one's roots or background. • [School level] + ねんせい is used to express school grade at each level. • [Place] に + すんでいます is used to express where one lives. • Country names of foreign origin are generally written in katakana. Japan, China, and Korea are written in kanji.		
Cultural and Sociolinguistic Knowledge	• The family unit is important in Japan and all births, marriages, and deaths are recorded in an official household registry held by local and city offices where an entire family lineage is recorded on one continuous official document.	• Communicate about family members in more detail. This might include pets, number of people in the family, and the relationship between people.	**Asking how many people** • かぞくは何人ですか。 四人です。 • いもうとが一人います。 • ねこを二ひきかっています。
Linguistic Knowledge	• Japanese nouns do not change form based on number (singular/plural), or definite/indefinite articles (a/an/the). • The classifier with Sino-Japanese numbers for three people upwards is にん (e.g. さんにん (three people), よにん (four people)). • ひとり (one person) and ふたり (two people) use the native Japanese system. • Using です to count family members includes the speaker in the total number. • [Pet] をかっています is used to express keeping a pet. • The classifier for counting pets is ひき / びき / ぴき depending on the preceding number.		
Cultural and Sociolinguistic Knowledge	• Punctuality is highly valued in Japan, where it is seen as a sign of respect. • In writing, the 24-hour clock is often used, especially for formal, technical and public scheduling.	• Communicate about time.	**Time** • すみません、今何時ですか。 三時です。

<table>
<tr><th></th><th colspan="3">During Novice 2</th></tr>
<tr><th></th><th>Knowledge
The facts, concepts, principles, and theories to teach</th><th>Practices
The skills, strategies, and applications to teach</th><th>Language examples</th></tr>
<tr><td>Linguistic Knowledge</td><td>・ The classifier for number of hours is じ and for minutes ふん.
・ [Number] じ + はん can be used when telling the time to express ‘half past’.
・ ごろ is used to express an approximate point of time.
・ In conversation, the time of day can be described as morning, day, or night (e.g. あさのくじ, ひるのさんじ, or よるのろくじ).
・ ごぜん (am) or ごご (pm) goes before the time when precision is required without using 24-hour time. They are frequently used in business, schedules, and formal announcements.</td><td></td><td>・ 十二時十五分です。
・ 五 時はんです。
・ 日本は今あさの九時ごろです。
・ しけんはごぜん十時からごご二時までです。
・ 十四時にでんしゃがあります。</td></tr>
<tr><td>Cultural and Sociolinguistic Knowledge</td><td>・ いきます and きます express movement relative to the speaker’s position at the time of speaking.</td><td rowspan="2">・ Communicate about activities.</td><td rowspan="2">Interactions about activities 1
A: 何をしますか。
B: すいえいをします。
A: いいですね。
Interactions about activities 2
A: りょうりをしますか。
B: りょうりはしません。
A: そうですか。
Asking and answering questions about places
・ どこに行きますか。
とうきょうに行きます。
・ おねえさんはいつほっかいどうに行きますか。
おねえさんは七月にほっかいどうに行きます。
・ 日本語のきょうしつはどこですか。
あそこです。</td></tr>
<tr><td>Linguistic Knowledge</td><td>・ The basic word order in Japanese is subject/topic–object–verb (SOV), where the main predicate comes at the end.
・ [Topic] は [noun] を [verb] is used to express someone/something does something, where the particle を is used to mark the direct object of an action.
・ [Topic] は [place] に [verb of motion] is used to express that someone is going, coming, and returning, where the particle に is used to mark the destination.
・ Verbs have a stem and an ending. The ending changes according to tense and polarity.
・ Japanese verbs have two tenses: past and non-past.
・ [Verb stem] ます is used to express what one does or is going to do.
・ [Verb stem] ません is used to express what one does not do habitually or is not going to do.
・ いつ is used to ask ‘When?’
・ The particle に can be used to mark a specific time.
・ A time word usually comes before or after the subject.
・ どこ is used to ask ‘Where?’
・ When answering どこ questions, the answer replaces どこ with the appropriate location word.
・ ここ (here)、そこ (there)、あそこ (over there) are demonstratives that refer to place.
・ The sentence-ending particle ね forms a tag question (e.g. ‘isn’t it?’).
・ The meaning of そうですか changes with the intonation. A falling tone means simple understanding (‘I see’), while a rising tone expresses surprise or a question (‘Is that so?’).</td></tr>
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The facts, concepts, principles, and theories to teach</th></tr>
<tr><td>Cultural and Sociolinguistic Knowledge</td><td>・ Japanese tends to describe a physical state rather than a personal feeling or impulse. For example, ‘I am thirsty’ is expressed as ‘My throat is dry.’
・ いただきます is always said before eating even if there is no one there to hear. It expresses gratitude to the person who prepared the meal, the people who grew the ingredients, and to the lives of the plants and animals.
・ ごちそうさまでした said after a meal shows appreciation for the person who prepared the food and the ingredients used.
・ Traditional Japanese table manners involve putting your hands together and bowing slightly before saying いただきます and ごちそうさまでした.
・ いらっしゃいませ is a set expression of welcome when entering a shop or restaurant.</td><td rowspan="2">・ Understand and use a range of formulaic expressions to support interactions.</td><td rowspan="2">Asking for something
・ えんぴつとかみをください。
はい、どうぞ。
Asking someone to do something
・ おねがいします。
・ もういちどおねがいします。
・ ちょっとまってください。
Thanking someone
・ ありがとうございました。
いいえ。
Expressions associated with food
・ おなかがすきました。
・ のどがかわきました。
・ いただきます。
・ ごちそうさまでした。
Expressions associated with shopping and transactions
・ いらっしゃいませ。
・ これをください。</td></tr>
<tr><td>Linguistic Knowledge</td><td>・ The word for ‘please’ changes according to whether someone is:
○ asking for something ([noun] をください)
○ offering something (どうぞ)
○ asking someone do something (おねがいします).</td></tr>
</table>

Japanese Novice 3
Teaching sequence

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Linguistic Knowledge	• The sounds of hiragana and katakana are identical even though the associated scripts are different (e.g. あいうえお and アイウエオ are pronounced the same).
	• Katakana is used for loan words, such as country names (e.g. ニュージーランド) and onomatopoeia.
	• Katakana words may:
	  ○ come from English, such as アイスクリーム
	  ○ come from other languages, such as アルバイト, which came from German
	  ○ be created in Japan, such as アプリ、フライドポテト.
	• Contracted sounds can be created by placing a quarter-sized ャ, ュ or ョ after certain consonants.
	• 'Ti' is written as ティ.
	• Long vowels are written by ー.
	• The application of the rules of katakana facilitates more accurate pronunciation of existing and newly introduced foreign words (e.g. ヴィーガン (vegan)). This reflects changing attitudes to social practices, globalisation, social media, and digital communication.
		• Use the pronunciation, pitch, intonation, and rhythm of Japanese words, phrases and sentences, and turn-taking.
		• Read and write hiragana, some katakana, and some kanji.
		• Write short sentences using kana and some kanji where appropriate.
			Katakana
			• スポーツ
			• クリケット
			• ネットボール
			• ケーキ
			• シリアル
			• キャンプ
			• コンサート
			• ショッピングモール
			• スカート
			• バス
			• ピアノ
			• メニュー
			• パーティー
			Kanji
			• 友
			• 私
			• 年
			• 見
			• 語

Cultural and Sociolinguistic Knowledge	• When describing oneself, it is important to be humble in Japanese culture. People compliment others to create a harmonious environment. • Encouragement is important and fosters resilience, community, and perseverance using expressions like じょうずですね、いいですね、すごいです！がんばりましょう。	• Describe people, places, and things.	**Existence** • いぬがいます。 • こうえんがあります。 **Describing**

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Linguistic Knowledge	• There are two versions of the verb 'to be': あります for inanimate things, and います for animate things. • There are two types of adjectives: い adjectives and な adjectives. • Adjectives can be placed at the end of a sentence to act as the predicate. • [Person] は [Body Part] が [adjective] です can be used to describe physical characteristics. • [Noun] + particle が +じょうず です (good at/skilled in something) is usually used in reference to someone else. • [Noun] + particle が + へた です (not good at, not skilled in something) can be used about oneself but rarely about others. • この, その and あの are demonstratives used before a noun to mean 'this', 'that (near you)', and 'that (over there)', respectively. • The sentence-ending particle よ adds assertion, telling the listener something new or with emphasis.		• おねえさんはせがたかいです。 • おにいさんはまじめです。 **Demonstratives** • このくるまはあたらしいです。 • あのにわはきれいです。 **Ability** • 日本語がじょうずですね。 そんなことはないですよ。 • 私はスポーツがへたです。

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• The order of information in Japanese usually starts with the more general then narrows down to more specific. For example, the family name first, then the given name. For addresses, the order is: postal code, prefecture, city, building. Dates follow the same pattern: year–month–date. • The Western calendar is used in Japan in everyday contexts. • Official documents sometimes use the Imperial Calendar which starts with the reign of the emperor. • The 12 Japanese Zodiac animals are often used to discuss birth years and age and reflect on personality type.	• Communicate about dates and birthdates.	**Time suffixes** • 2026 年 4 月 1 日 • 私のたんじょうびは 12月23日です。 • おたんじょうびはいつですか。 8 月 6 日です 。 • おたんじょうびおめでとうございます!
Linguistic Knowledge	• There are different words for the first ten days of a month, as well as the 20th, which are based on native Japanese readings. • 14th and 24th are じゅうよっか and にじゅうよっか, respectively. • The time suffixes 年（ねん）, 月（がつ）, and 日（にち） follow numbers for year, month, and day, respectively. • Digits are used in standard writing.		
Cultural and Sociolinguistic Knowledge	• Visual storytelling, where narratives are often supported by imagery, is an important part of Japanese tradition (e.g. かみしばい (illustrated scrolls and manga)).	• Use connectives/linking words to link ideas, activities, and descriptions. • Narrate activities and events in a sequence.	**Joining phrases with linking words** • 九時ごろおふろにはいります。それから、ねます。 • どようびにがっこうに行きます。だから、えいがは見ません。 • フットボールがきです。でも、ラグビーはあまりすきじゃないです。 **Time and place** • 四時から五時までピアノをれんしゅうします。 • 5 日にとうきょうからおおさかまで行きます。
Linguistic Knowledge	• Sentence connectives that go at the beginning of a sentence can: ○ provide additional information (e.g. それに、そして、それから) ○ expand on something by giving reasons or consequences (e.g. それで、だから) ○ make a contrast (e.g. でも). • The particles から and まで can be used to express ‘from’ and ‘until’/‘as far as’ for time and place.		
Cultural and Sociolinguistic Knowledge	• Being late in Japan is considered disrespectful because it causes inconvenience to others. Public transport arrives exactly on time and people arrive early when meeting someone.	• Communicate using time phrases.	**Verb tenses and time markers** • らいねん日本に行きます。 • しゅうまつにしごとをしません。 • せんしゅうすしをたべました。 • せんげつやすみませんでした。
Linguistic Knowledge	• Consistent prefixes can be used to indicate general time (e.g. せん (last...), こん (this…),らい (next...), and まい（every...). • Verb stem ました is used to express positive sentences in the past tense. • Verb stem ませんでした is used to express negative sentences in the past tense. • The particle に is not usually used after general time words.		
Cultural and Sociolinguistic Knowledge	• Japanese people often talk about the weather at the start of a conversation, using this to build rapport before moving into the main topic. • There are four distinct seasons in Japan. The weather and seasons influence cultural activities such as はなみ in spring.	• Communicate about weather.	• 今日のてんきはどうですか。 • はれです。

Linguistic Knowledge	• どうですか can be used to ask how something is. • The weather can be described using [weather condition] です。 • The weather and how one feels can be described by using [temperature] です。 • The particle の can be used between two nouns where one noun modifies or describes another.		• ちょっとさむいです。 • 今、日本はなつです。ニュージーランドはふゆです。
Cultural and Sociolinguistic Knowledge	• Various cultural habits and daily routines reflect the importance of respect and order in Japanese culture (e.g. removing shoes before entering a house, orderly queuing, being mindful of noise levels in public places).	• Communicate about habits, hobbies, and daily routines.	**Habits, hobbies, and daily routines** • 私はまいしゅうすいようびにネットボールをします。 • 日本人はげんかんでくつをぬぎます。 • だれとひるごはんをたべますか。 ともだちといっしょにひるごはんをたべます。 • はしでたべます。 • バスでかえります。 • せんぱいはいつもべんきょうします。 • 私はぜんぜんべんきょうしません。 • にちようびにすしかラーメンをつくります。
Linguistic Knowledge	• When adding time and place to a Japanese sentence, the usual order is topic/subject-time-place-object-verb (TTPOV). • The particle で can be used to mark the place where an action takes place. • だれ is used to ask 'Who?'. • [Person] + といっしょに is used to express 'with someone'. • The particle で can be used to mark the means by which one does something. • Words of frequency can be placed at the beginning of a sentence or directly before the verb they modify. • ぜんぜん + negative is used to express 'not at all'. • The particle か can be used between nouns to express 'or'.		
Cultural and Sociolinguistic Knowledge	• In Japanese culture, providing a reason relies on context, humility, and maintaining harmony.	• Express information and provide simple reasons where appropriate.	• どうしてすうがくがすきですか。 おもしろいですから。 • いぬがすきです。あたまがいいですから。
Linguistic Knowledge	• どうして is a question word meaning 'why' and is used when asking the reason or cause for something. • The conjunction から can be used at the end of a phrase/sentence to mean 'because'. • When the topic is clear from context, it can be omitted. • わたし is used sparingly and if the context doesn't make the subject obvious, it is generally assumed to refer to the speaker.		
Cultural and Sociolinguistic Knowledge	• In Japanese culture, actively showing that you are listening is essential for smooth social interactions.	• Communicate using an extended repertoire of formulaic expressions and short interactions. • Explore language resources and tools under guided use to support language learning processes.	**On the phone** • もしもし **Interaction** A: あのう、すみません、しけんはいつですか。 B:ええと、らいしゅうです。 A:そうですか。ありがとうございます。しけんはいやです。 B:そうですね。 **Seeking confirmation/clarification** • らいしゅうがっこうに行きません。 らいしゅうですか。
Linguistic Knowledge	• Turn-taking in Japanese includes active listening signals known as あいづち (back channelling) which are used in conversation to demonstrate interest and make the interaction go more smoothly (e.g. そうですか、そうですね). • つなぎことば (filler words) are used as 'thinking spaces' (e.g. あのう、ええと). • It is common to repeat what the speaker has said to seek clarification or show understanding. • When learning a language, different types of language resources and tools can be utilised for support in productive, receptive, and interactive skills (e.g. spellcheck, chatbots, online dictionaries).		

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(11) Korean Novice Stages

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.

Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.
- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.

Communication skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (listening, speaking, reading, writing, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

Asian Languages introduction

Learning Chinese (Mandarin), Japanese, and Korean during the three Novice sequences immerses students in rich linguistic and cultural exploration. Students build cognitive flexibility and visual literacy as they engage with languages that use character-based or syllabic writing systems and develop intercultural understanding through respectful communication and cultural practices.

In Novice 1 and 2, teachers support students to build foundational skills through everyday communication and classroom routines. Students learn to listen for familiar expressions, respond with short formulaic phrases, and participate in simple interactions. Teachers introduce the writing system of the target language and guide students to recognise visual patterns, stroke order, and syllable blocks. Cultural knowledge is embedded throughout, with students learning how language reflects social relationships, respect, and identity — for example, through honorifics, bowing, or respectful forms. As students progress, they begin to connect spoken and written language with cultural context and notice how greetings, family terms, and routines vary across languages.

In Novice 3, teachers guide students to engage in short conversations and write simple texts using the writing system of the language studied. Students begin to infer meaning from features such as radicals in Chinese, particles in Japanese, or syllable blocks in Korean. Teachers support students to deepen their understanding of how politeness and respect are expressed through honorifics, speech levels, and forms of address. Students build confidence using the language in authentic contexts and prepare to engage with more complex texts, conversations, and cultural perspectives in the next stage of learning.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

Korean Novice

Communication

The skills across each communication mode below support effective communication during the Novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers design their teaching programmes by selecting and teaching the communication skills, knowledge, and practices that best meet the needs of their students.

		During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Receptive skills	**Listening**	• identify the sounds of the alphabet, letter combinations, and intonation • recognise and understand simple classroom language • recognise everyday familiar words and very basic phrases.	• understand and respond to simple classroom instructions • begin to understand longer or less familiar phrases in everyday contexts • recognise and understand key words in longer or less familiar sentences.	• recognise simple classroom language • recognise everyday familiar words and very basic phrases relating to familiar contexts and some unfamiliar contexts • begin to understand short oral texts that contain some unfamiliar language.
	Reading	• begin to read Korean letters • recognise and understand simple, familiar written words, phrases, and sentences.	• identify basic written language conventions such as simple punctuation • understand short written texts consisting of familiar words, phrases, and sentences • begin to understand longer or less familiar phrases in everyday contexts • recognise and understand key words in longer or less familiar sentences.	• recognise everyday familiar words and very simple phrases relating to familiar contexts • understand specific detail and overall meaning in a range of short written texts consisting mainly of familiar language • begin to understand short written texts that contain some unfamiliar language.
Productive skills	**Speaking**	• imitate the pronunciation, intonation, stress, and rhythm of words, phrases, and sentences • respond appropriately to simple, familiar instructions and simple questions.	• begin to use pronunciation, intonation, stress, and rhythm for emphasis and to clarify meaning • produce simple phrases and simple sentences relating to familiar contexts.	• describe or present about matters of immediate personal relevance (e.g. people and places, activities, routines), expressing opinions, and giving reasons in a simple way.
	Writing	• write simple, familiar words, phrases, and sentences in Hangul to convey meaning • use basic conventions of writing characters including stroke order and structure with support.	• write simple phrases and short sentences with support • write words in slightly more complex structures with support • write high-frequency words with support.	• prepare and write short texts on familiar topics • use resources ethically and responsibly, for example artificial intelligence, dictionaries, and glossaries to expand and improve language in writing.
	Interacting	• exchange information in highly practised contexts related to themselves and their immediate environment • use formulaic language and simple phrases to exchange information about themselves, their families, and their immediate surroundings • use strategies when communicating, such as relying on a practised format, using facial expressions and gestures, asking others to repeat themselves, and utilising supporting visuals and prompts • begin to interact/communicate in Korean in a culturally appropriate way.		• communicate information on the spot in contexts relevant to themselves, others, and their immediate environment • use an extending range of formulaic language to support meaningful interactions • use strategies to maintain a conversation, such as self-correcting, relying on known language to compensate for missing vocabulary, and utilising reference resources (as appropriate) • begin to interact/communicate in Korean in a culturally appropriate way.

Korean Novice 1
Teaching sequence

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Linguistic Knowledge	**The Korean alphabet** • The Korean alphabet (한글) has 24 basic letters: 14 consonants and 10 vowels. These letters combine to form syllables and represent sounds. **Vowels** • Korean vowels are based on three shapes: a dot (・) called 아래아, representing sky; a horizontal line (ㅡ) representing earth; and a vertical line (ㅣ) representing human. • There are ten basic vowels. Their sounds are: ○ ㅏ like the ‘a’ in ‘father’ ○ ㅑ like the ‘ya’ in ‘yard’ ○ ㅓ like the ‘o’ in ‘honest’ (‘eo’ in romanisation) ○ ㅕ like the ‘you’ in ‘young’ (‘yeo’ in romanisation) ○ ㅗ like the ‘o’ in ‘home’ ○ ㅛ like the ‘yo’ in ‘yoyo’ ○ ㅜ like the ‘u’ in ‘soon’ ○ ㅠ like ‘you’ ○ ㅡ like the ‘eu’ in ‘taken’ ○ ㅣ like the ‘ee’ in ‘seen’ (‘i’ in romanisation). **Consonants** • Basic consonants (ㄱ, ㄴ, ㅁ, ㅅ, ㅇ) are designed to mimic the shape of speech organs. The others are made by adding a stroke to the basic letters. • The 14 basic consonants and their sounds are: ○ ㄱ like the ‘g’ in ‘ground’ or the ‘k’ in book ○ ㄴ like the ‘n’ in ‘pen’ ○ ㄷ like the ‘d’ in ‘day’ or the ‘t’ in ‘cut’ ○ ㄹ like the ‘r’ in ‘rival’ or the ‘l’ in ‘tall’ ○ ㅁ like the ‘m’ in ‘dream’ ○ ㅂ like the ‘b’ in ‘ball’ or the ‘p’ in ‘map’ ○ ㅅ like the ‘s’ in ‘small’ or the ‘t’ in ‘cut’ ○ ㅇ like the ‘ng’ in ‘song’ ○ ㅈ like the ‘g’ in ‘engine’ or the ‘t’ in ‘cut’ ○ ㅊ like the ‘ch’ in ‘church’ or the ‘t’ in ‘cut’ ○ ㅋ like the ‘k’ in ‘king’ and ‘book’ ○ ㅌ like the ‘t’ in ‘tall’ and ‘cut’ ○ ㅍ like the ‘p’ in ‘pill’ and ‘map’ ○ ㅎ like the ‘h’ in ‘hope’ or the ‘t’ in ‘cut’. **Syllable blocks** • Korean letters are combined into four syllable blocks:	• Read and write Korean vowels and consonants and use them to make words and simple sentence structures. • Imitate pronunciation in simple high-frequency words and short, simple formulaic phrases.	• 아이 (a-i) • 나무 (na-mu) • 남자 (nam-ja) • 한글 (han-geul) • 나무가 커요. (Na-mu-ga keo-yo)

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	○ vowel (V): 아, 오 ('o' is used as a silent place holder in the initial position) ○ consonant + vowel (CV): 가, 고 ○ vowel + consonant (VC): 안, 옷 ○ consonant + vowel + consonant(s) (CVC): 강, 곰, 닭. **Writing order** • When writing in Korean, letters are arranged from top to bottom first, and then from left to right. • When writing Korean characters, the stroke order is important, especially during the first year of learning, to understand how all words are made by combining syllables.		
Cultural and Sociolinguistic Knowledge	• Cultural norms and gestures in greetings and farewells include bowing and using two hands when giving or receiving things. These gestures are often combined with formulaic expressions suited to the formal or informal context. • Korean language is closely related to culture and reflects various levels of respect. It is considered impolite to speak casually unless the older person allows it first. If two people are the same age, they can speak casually once one of them suggests it.	• Use basic greetings and farewells in different contexts.	**Greetings** • 안녕하세요. / 안녕. • 반가워요. / 반가워. **Farewells** • 안녕히 가세요. / 안녕히 계세요. • 안녕. / 잘가.
Linguistic Knowledge	• Korean greetings and farewells vary according to the social context (formal, informal, casual) and the level of politeness required. For example, while the whole expression 안녕하세요 is an informal polite greeting, 안녕 is the shortened casual form used amongst friends. • 안녕하세요 is the most widely used greeting and can be used at any time of the day.		
Cultural and Sociolinguistic Knowledge	• The family name comes first, followed by first name, signifying that an individual's identity is secondary to their ancestry and social group. • Koreans often introduce themselves with their school/company affiliation.	• Introduce self and others and respond to introductions appropriately. • Ask others how they are and respond appropriately when asked.	**Introducing self and others** • 저는/제 이름은 [personal name]이에요/예요. • 저는 [한국 사람]이에요. • 제 친구는 [personal name/nationality]이에요/예요. **Asking and giving names** • 이름이 뭐예요? • 저는 [personal name]이에요/예요.
Linguistic Knowledge	• 저/제 are polite forms of 나/내 (I, my), which are used when introducing oneself. • –이에요/예요 means 'to be [am/is/are]' in polite Korean sentences. –이에요 is used after a consonant, and –예요 is used after a vowel. • To express nationality, use [country name] + 사람 (person) + –이에요 (e.g. 저는 한국 사람이에요 (I am Korean)).		
Cultural and Sociolinguistic Knowledge	• The Korean language reflects hierarchy and respect within family relationships. • Historically, passing down the father's family name is considered important, as family names can help establish connections based on family or regional ties. • In Korea, surnames are not changed after marriage. • Kinship terms such as 언니, 누나, 오빠, and 형 are used instead of personal names within families to show relationships. These terms are also used with non-family members to show respect to older people, usually after permission is given. • Family plays an important role in Korean culture, and families reuniting is a central theme in Korean traditional festivals, such as: ○ 설날 (Seollal, or Lunar New Year's Day) ○ 추석 (Chuseok, or Harvest Festival).	• Communicate about family members.	**Family members** • [형/오빠]이/가 있어요? • 네, 있어요. / 아니요, 없어요. • 저는 엄마, 아빠, 동생이 있어요.
Linguistic Knowledge	• 있어요 (to be, exist, have) and 없어요 (to not be, not exist, not have) are used to express ownership or relationships (e.g. 형이 있어요? (Do you have an older brother?)). • The subject particle –이 or –가 is used to mark the subject of a sentence. –이 is used for a word ending in a consonant, and –가 is used after a vowel.		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• In Korean, some family terms change depending on the speaker's gender. For example: ○ a female uses 오빠 for an older brother and 언니 for an older sister ○ a male uses 형 for an older brother and 누나 for an older sister.		
Cultural and Sociolinguistic Knowledge	• In Korea, asking someone's age when meeting for the first time is not considered rude. Age helps determine how people speak to each other. • Friends of the same age usually use casual language.	• Communicate about own age, and the age of others.	**Asking and giving age and school year level** • 몇 살이에요? 아홉 살이에요. 언니는 열 살이에요. • 몇 학년이에요? 구 학년이에요. / 9학년이에요. **Numbers 1–10** • Sino-Korean: 일 (1), 이 (2), 삼 (3), 사 (4), 오 (5), 육 (6), 칠 (7), 팔 (8), 구 (9), 십 (10) • Native Korean: 하나 (1), 둘 (2), 셋 (3), 넷 (4), 다섯 (5), 여섯 (6), 일곱 (7), 여덟 (8), 아홉 (9), 열 (10)
Linguistic Knowledge	**Numbers 1–20** • Korean has two sets of numbers, Native and Sino-Korean. Each set uses different counters. • Sino-Korean numbers are used with 학년 (year level) and 층 (floor). • Native Korean numbers are used with 살 (age), 명 (people), and 개 (items/objects). • For numbers between 11 and 19 in both sets, each number is formed by adding the digit from 1–9 to the base word for 10, for example: ○ in Sino-Korean, 11 is 십일, 13 is 십삼, and 19 is 십구 ○ in Native Korean, 11 is 열하나, 13 is 열셋, and 19 is 열아홉. • In Sino-Korean, 20 is 이십; in Native Korean it is 스물. • 몇 is used with counters to ask questions about age and school year level. Answers use numbers with counters, for example, 살 for age and 학년 for school year level.		
Cultural and Sociolinguistic Knowledge	• Communicating location is commonly used in Korean daily conversation to give clear and practical information about people and places. For example, people may say where they are to explain why they are not available.	• Communicate about the location of people and things.	**Things/people** • 책상이 어디에 있어요? 교실에 있어요. • 선생님이 어디에 있어요? 학교에 있어요.
Linguistic Knowledge	• 어디 means 'where' and is used to ask about the location of things. • In Korean, the subject can be omitted when it is clear from the context. • The particles –이/가 marks the subject of a sentence. • The particle –에 is used after location words to show where something is.		
Cultural and Sociolinguistic Knowledge	• Korean days of the week (e.g. 월요일, 화요일) have cultural and historical roots in East Asian cosmology. • 불금 (fire Friday) is widely understood to express joy that it is the end of the working week.	• Communicate about the days of the week and months of the year.	**Months** • 월 (months): 1 월, 2 월, 3월, 4월…12월 **Days of the week** • 오늘은 무슨 요일이에요? 월요일이에요. (화요일, 수요일, 목요일, 금요일, 토요일, 일요일)
Linguistic Knowledge	• Sino-Korean numbers are used to express months. • There are two exceptions in the pronunciation of months, namely: ○ 6월 is read as 유월 rather than 육월 ○ 10월 is read as 시월 rather than 십월.		

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• In Korea, people use 안 좋아해요 and 싫어해요 to show dislikes. Both expressions are use in communication, and speakers may choose either form depending on the context and personal preference. • There are various table manners that are the norm in Korea. For example, chopsticks should not be placed upright in a bowl of rice, as this resembles a funeral ritual. • Banchan 반찬 (side dish) culture refers to the practice of placing a variety of small side dishes in the centre of the table to be shared by everyone rather than plating food separately. It shows the importance of sharing and hospitality. • 맛있게 드세요 is usually said by the person who made or served the food; however, it is also common to say when eating with others. • 잘 먹겠습니다 or 잘 먹었습니다 are ways of showing appreciation to the person who prepared, served, or paid for the food and are used in both individual and group settings. • In group settings, it is considered disrespectful to start eating before the elders pick up their utensils and begin to eat, as elders are given priority.	• Communicate about likes and dislikes.	**Likes and dislikes** • 뭐 좋아해요? • 초콜릿 좋아해요. • 고양이 좋아해요? • 네, 좋아해요. • 아니요, 싫어해요. / 안 좋아해요. • 무슨 음식(을) 좋아해요? • 피자(를) 좋아해요. • 무슨 색(을) 좋아해요? • 파란색을 좋아해요. / 파란색 좋아해요.
Linguistic Knowledge	• 뭐 (what) is an informal, spoken form of 무엇 and is used when asking questions (e.g. 이게 뭐예요? (What is this?)). • Dislikes and other negative sentences are formed using 안 (do not). • In spoken Korean, the particle is often omitted, especially when the object is short or clear from the context (e.g. 고양이를 좋아해요 vs 고양이 좋아해요). • 무슨 (what/what kind of) is used when asking about preference, choice, or type among a set of options. • The object particle –을/를 is used to mark the object of a sentence. • –을 is used after a noun ending in a consonant, while –를 is used after a noun ending in a vowel.		
Cultural and Sociolinguistic Knowledge	• Communication can be supported with set expressions for clarification, checking for understanding, asking for repetition, and asking for vocabulary translations. • Classroom language often reflects teacher and student hierarchical relationships. • It is important to know when to use polite or casual language in a class setting (e.g. for 'yes', saying 네 to teachers is polite, but 응 to classmates is casual and more acceptable). • Instead of Ms, Mrs, or Mr, students in Korea usually address teachers with the title 선생님 (teacher). There is no need to put the surname anywhere in the title. • Using names without honorific form is usually considered rude and inappropriate.	• Understand and respond to simple classroom language, politeness conventions, and formulaic expressions.	**Classroom instructions** • 조용히 하세요. • 보세요. • 잘 들으세요. • 읽으세요. • 쓰세요. • 따라하세요. • 말해 보세요. • 앉으세요. • 일어나세요. **Student expressions** • 늦어서 죄송해요. • 감사합니다. • 화장실에 가도 돼요? **Thanking** • 감사해요. / 고마워요. • 고마워. **Apologising** • 미안해요. / 죄송해요. • 미안/미안해.
Linguistic Knowledge	• Simple and formulaic sentences can be used to ask for help or permission in the classroom. For example, conjugating the verb with –도 돼요 is a polite way to ask for permission (e.g. 화장실에 가도 돼요? (May I go to the bathroom?)).		

Korean Novice 2

Teaching sequence

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• The Korean language is closely tied to its culture, with varying speech levels based on age, social status, and relationships. • Speech levels and honorifics are used to show politeness and maintain appropriate personal space. • Honorific terms are words and expressions used to show respect when addressing or referring to others, especially elders and teachers. • In everyday conversation, people choose which speech level to use depending on the context (e.g. with friends, at work) or their personal style. • Younger generations tend to prefer the more casual and informal polite form.	• Use greetings and farewells in formal contexts.	**Greetings** • 안녕하세요, 선생님. • 좋은 아침이에요. • 민수 씨, 잘 지내요? • 만나서 반가워요. **Farewells** • 안녕히 가세요. / 안녕히 계세요. • 또 만나요. / 또 만나.
Linguistic Knowledge	• –님 is used as a polite form to show respect (e.g. 고객님, 손님, 선생님). • 씨 is typically used with first names or full names as a polite form (e.g. 민수 씨). • 할아버지/할머니 (grandfather/grandmother) are used as respectful terms for elderly people, even if they are not family members.		
Cultural and Sociolinguistic Knowledge	• In Korean, it is common to ask and share basic information such as nationality, place of residence, and occupation when meeting someone for the first time. • Questions about basic information help establish social connections and facilitate polite interaction.	• Communicate personal information about themselves and others.	• 어디에서 왔어요? [한국]에서 왔어요. • 어디에 살아요? 크라이스트처치에 살아요. • 직업이 뭐예요? 선생님이에요.
Linguistic Knowledge	• The particle –에서 is used with the verb 오다 (to come) to indicate the place someone is from. –에 is used with the verb 살다 (to live) to indicate where someone lives.		
Cultural and Sociolinguistic Knowledge	• Koreans maintain both the native Korean and Sino-Korean systems because each one fits specific social, historical, or formal contexts. Using the wrong system can sound unnatural. • In Korean culture, 우리 (our) is often used instead of 내 (my) to show closeness and a sense of belonging, not just ownership.	• Communicate about family members in some detail.	**Introducing family members** • 가족은 누가 있어요? • 우리 가족은 [family members]이/가 있어요 • 이 사람은 우리 엄마예요. • 이 분은 우리 할머니예요. **Counters with native Korean numbers and 명 for people** • 가족이 몇 명 있어요? 세 명 있어요. **마리 for animals** • 고양이가 몇 마리 있어요? 네 마리 있어요. 강아지도 있어요. **Relationships** • 저는 오빠가 있어요. • 저는 언니가 없어요.
Linguistic Knowledge	• 누가 is used when asking who is doing something. • 누가 is formed from 누구 (who) and the subject particle 가. • 이, 그, and 저 are used to show ‘this’, ‘that’, and ‘that over there’. • The particle –도 means ‘also’ and is attached to a noun. • 분 is a polite form of 사람. It is used to show respect when referring a person. • When native Korean numbers are used with counters such as 명 for people and 마리 for animals, the numbers from 1 to 4 take a shortened form (e.g. 한 명, 두 마리).		

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Some traditional holidays and birthdays still follow the lunar calendar (음력), so people may celebrate on two different dates. • Older generations still celebrate birthdays according to the lunar calendar, so a birth date may move each year. • On a birthday, seaweed soup (미역국) is eaten as it is linked to childbirth and gratitude to mothers. • Because age is so central to identity in Korea, people often ask for a person's birth year before asking for their full birth date.	• Communicate about dates and birthdates.	**Dates** • 오늘은 몇 월 며칠이에요? • (오늘은) 7 월 27 일이에요. **Months and days** • 월 (e.g. 1 월, 2 월) • 일 (e.g. 1일, 2일) **Birthdays** • 생일이 언제예요? 제 생일은 12월 25일이에요. • 생일 축하해요.
Linguistic Knowledge	• Sino-Korean numbers are used to express both months and dates. • Korean dates are expressed from the largest unit to the smallest: year–month–day (e.g. 2026년 6월 5일). • 언제 (when) is used to ask about time in general, while 몇 월, 며칠 (what month, what day) is used for asking about specific dates.		
Cultural and Sociolinguistic Knowledge	• Being on time is a sign of respect and reliability, especially in school or workplace settings. • Korean culture is often associated with 빨리빨리 문화, which means 'fast-fast culture' or 'hurry-hurry culture'. It reflects a preference for doing things quickly and efficiently.	• Communicate about time.	**Time** • 지금 몇 시예요? 여섯 시 이십 분이에요. • 오전 / 오후 **Asking others about time** • 뉴질랜드는 지금 몇 시예요? 뉴질랜드는 지금 오후 네 시예요.
Linguistic Knowledge	• Hours are expressed using Native Korean numbers followed by 시 (hour) (e.g. 한 시 (one o'clock)). • Minutes in Korean are expressed using Sino-Korean numbers followed by 분 (minutes) (e.g. 십 분 (10 minutes)). • 반 (half) is also used to indicate 30 minutes (e.g.여섯 시 반 (6:30)). • 오전 (am) and 오후 (pm) are placed before the time (e.g. 오전 아홉시 (9 am)).		
Cultural and Sociolinguistic Knowledge	• In Korean culture, politeness is highly important, and children are taught polite and respectful speech, called 존댓말, from an early age. • Informal speech is called 반말. It is generally used in daily conversations with friends or people younger than the speaker.	• Communicate about activities and desires in the present.	**Activities** • 지금 뭐 해요? 공부해요. • 음악을 들어요. • 어디에 가요? 학교에 가요. **Wants/wishes** • 뭐 먹고 싶어요? 나는 햄버거를 먹고 싶어요.
Linguistic Knowledge	• Verbs such as 가요 (go) or 와요 (come) are used with 어디에 or [place] + –에 to show destination or goal. • Present tense, informal polite verbs are commonly used with –아요/어요/해요. • –고 싶어요 is used to express what someone wants to do.		
Cultural and Sociolinguistic Knowledge	• In Korea, students often use indirect and polite rather than blunt phrasing. For example, a student may say 잘 모르겠어요 instead of the more direct 잘 몰라요.	• Understand and use a range of formulaic expressions to support interactions.	**Asking and responding** • 질문 있어요? 네, 있어요. / 아니요, 없어요. **Checking for understanding** • 알겠어요? 네, 알겠어요. / 잘 모르겠어요. **Clarification** • 다시 말해 주세요. • 'Pencil' 이 한국어로 뭐예요? 연필이에요.
Linguistic Knowledge	• There are set phrases that speakers can use during interactions to boost fluency and accuracy. These expressions are often structured in an informal polite form (e.g. 네, 알겠어요) but may also be adjusted to a more casual register (응, 알았어).		

Korean Novice 3

Teaching sequence

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Cultural and Sociolinguistic Knowledge	• In Korea, describing someone's physical appearance is a sensitive topic, for example, 뚱뚱하다 can be rude, so 체격이 좋아요 can be used instead.
	• In Korean, body parts are often used in idioms and figurative expressions, not just literally. Some examples are:
	  ○ 눈이 높다 (have high standards)
	  ○ 손이 크다 (generous).
		• Describe people, places, and things, including their location.
		• Explore language resources and tools under guidance to support the language learning processes.
			Self-descriptions and describing others
			• 저는 눈이 커요.
			• 제 동생은 키가 작아요.
			Describing places and things
			• 교실이 작아요.
			• 가방이 커요.
			Asking about and describing people and places
			• 민수는 어때요?
			  민수는 키가 커요. 그리고 멋있어요.
			• 서울은 커요. 그리고 재미있어요.
			Asking and answering about location
			• 책이 어디에 있어요?
			  책상 위에 있어요.
			• 민수가 어디에 있어요?
			  교실 안에 있어요.

Linguistic Knowledge	• Korean adjectives (descriptive verbs) have a –다 ending in their dictionary form and share similar conjugation patterns to verbs. • –아요, 어요 or 해요 are used for the present tense (informal polite form). • 그리고 is a conjunction used to connect two or more clauses or sentences (e.g. 저는 눈이 작아요. 그리고 예뻐요). • 어때요 is used to ask 'how is [someone/something]?' or 'what do you think about [someone/something]?'. • Different types of language resources and tools can be utilised for productive, receptive, and interactive skills (e.g. spellcheck, chatbots, online dictionaries).		
Cultural and Sociolinguistic Knowledge	• Time expressions are commonly used to organise daily routines, family activities, and future plans in Korean. • Referring to time helps speakers establish context and shared understanding when talking about schedules, events, and everyday activities.	• Communicate using time phrases and markers.	• 오늘 아침에 한국어 수업이 있어요. • 다음 주에 캠핑이 있어요. • 우리 가족은 주말에 동물원에 가요.
Linguistic Knowledge	• Time phrases and relative dates indicate when events happen. • –에 is used with time expressions to show a specific time or date.		
Cultural and Sociolinguistic Knowledge	• Korean people often start conversations by talking about the weather as a way to make a connection and build rapport before getting to the main topic. • It is common to link weather to the listener's well-being (e.g. saying the weather is cold can naturally lead to 'take care not to catch a cold'). This indirectness avoids abruptness and reflects 정 (Korean norms of harmony).	• Communicate about the weather.	• 오늘 날씨가 어때요? 맑아요. / 흐려요. • 맑아요. 그리고 따뜻해요. • 맑아요. 그런데 바람이 불어요.
Linguistic Knowledge	• Conjunctions 그리고 (and), and 그런데 (but, however) can be used to connect ideas and describe weather in more detail. • The weather can be described with simple adjectives, such as 맑아요 (sunny), 흐려요 (cloudy), 따뜻해요 (warm).		

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• Koreans often share events through collective experiences (e.g. school festivals, exams, family gatherings) rather than only individual experiences.	• Communicate about events and activities that have happened in the past.	• 어제 어디에 갔어요? 친구 집에 갔어요. • 뭐 했어요? 친구하고 같이 영화 봤어요.
Linguistic Knowledge	• The conjugation pattern for past tense of regular verbs and adjectives (informal polite) is the verb/adjective stem plus –았어요, –었어요, or –했어요, depending on the final vowel of the stem. For example: ○ 가다 (to go) becomes 갔어요 (went) ○ 먹다 (to eat) becomes 먹었어요 (ate) ○ 공부하다 (to study) becomes 공부했어요 (studied). • Irregular verbs and adjectives follow different conjugation rules depending on the last letter of the stem. For example: ○ 듣다 (to listen/to hear) becomes 들었어요 (listened/heard) ○ 쓰다 (to write/to use) becomes 썼어요 (wrote/used) ○ 예쁘다 (to be pretty) becomes 예뻤어요 (was pretty) ○ 춥다 (to be cold) becomes 추웠어요 (was cold) ○ [noun] –하고 같이 (together with [noun]).		
Cultural and Sociolinguistic Knowledge	• In Korean culture, people often use soft or indirect language to stay polite and avoid conflict when expressing opinions and especially dislikes. For example, the statement 수학이 싫어요 (I don't like Maths) would more often be expressed as 수학이 어려워요 (Maths is difficult). • It is important to respect others' opinions and not sound too emphatic. For example, 내가 제일 잘해요 (I am the best) would appear arrogant. • Korean schools teach subjects that may not be taught in New Zealand, such as 도덕 (morals) and 윤리 (ethics).	• Communicate about hobbies and daily routines.	**School-based interactions** • 무슨 과목을 들어요? 저는 영어하고, 수학하고, 체육을 들어요. • 무슨 과목을 제일 좋아해요? 수학을 제일 좋아해요. **Hobbies/sports** • 취미가 뭐예요? 저는 요리를 좋아해요. / 제 취미는 요리예요. • 저는 축구를 좋아해요. **Daily routines** • 학교는 3시에 끝나요.
Linguistic Knowledge	• 제일 means the 'most' or 'best' when describing preferences (e.g. 아이스크림이 제일 맛있어요 (ice cream is the best)). • 듣다 literally means 'to listen' (e.g. 음악을 듣다 (to listen to music)) but it also means 'to take' when used with subjects or classes (e.g. 한국어를 듣다 (to take Korean class)). The present tense conjugation is 들어요.		
Cultural and Sociolinguistic Knowledge	• English imperatives (commands, instructions, or requests like 'wash your hands') can sound neutral. In Korean, however, direct imperatives without the honorific ~으세요 can sound rude; for example, 물 줘 or 물 줘요 sound blunt compared to the polite 물 주세요.	• Communicate about basic commands and polite requests.	• 책을 읽으세요. • 여기 앉으세요. • 김치 좀 주세요.
Linguistic Knowledge	• –(으)세요 is used to politely make requests, suggestions, or commands in an informal situation. It is attached to the verb stem, meaning 'please do [something]'. • The –(으)세요 form can be used for classroom instructions (e.g. 보세요, 들으세요, 읽으세요, 쓰세요. • 좀 (literally 'a little') can often be used to make requests polite and soft.		
Cultural and Sociolinguistic Knowledge	• Popular culture, including K-pop, dramas, and Korean food, can influence people's interest in learning Korean. • Speakers may give simple reasons to explain why they like something or why they make certain choices. • In Korean, opinions are often expressed politely, especially in formal situations or when speaking to older people. Disagreement is usually softened or expressed carefully to maintain respect and harmony in interaction.	• Express a basic opinion and provide simple reasons where appropriate.	• 왜 한국어를 공부해요? • 나는 'K-pop' 을 좋아해요. 그래서 한국어를 공부해요.

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Linguistic Knowledge	• 왜 is a question word meaning ‘why’ and is used when asking the reason or cause for something. • 그래서 is used to connect phrases/sentences and express a result or consequence.		
Cultural and Sociolinguistic Knowledge	• Koreans apologise frequently, even in small situations (e.g. when bumping into someone, being slightly late, interrupting). • Koreans sometimes use indirect expressions to show gratitude instead of the more direct ‘thank you’ (e.g. 수고했어요 ‘you worked hard’ instead of just ‘thank you’).	• Communicate using an extended repertoire of formulaic expressions, instructions, and short interactions.	**Formulaic expressions for greetings** • 처음 뵙겠습니다. • 안녕하십니까? • 만나서 반갑습니다. **Thanks** • 가르쳐 주셔서 감사합니다.
Linguistic Knowledge	• 처음 뵙겠습니다 is used as a formal first greeting, showing pleasure in meeting people for the first time. • –ㅂ/습니다 is a formal polite present form and is used in official settings such as news reports and public lectures.		

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(12) French Novice Stages

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.

Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.
- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.

Communication skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (listening, speaking, reading, writing, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

European Languages introduction

Learning French, German, and Spanish during the three Novice sequences immerses students in rich linguistic and cultural exploration and global connection. These languages use alphabetic writing systems and share linguistic similarities with English, making them more accessible and often quicker to acquire for English-speaking learners.

In Novice 1 and 2, teachers introduce students to everyday expressions and phrases, and key linguistic features of the target language. This enables students to begin communicating across all modes — speaking, listening, writing, reading, and interacting. Teaching focuses on greetings and introductions and on supporting students to communicate simple personal details about themselves, their families, and their immediate surroundings in the present tense. Students begin to use the target language to express likes, dislikes, and immediate needs of a concrete type, as well as to engage in everyday classroom interactions. Teachers also guide students to understand and use basic cultural norms and politeness conventions, while creating an authentic language learning environment.

In Novice 3, teachers focus on developing a broader and more flexible repertoire of language so students can locate, describe, and compare their immediate surroundings (for example, home, school, hometown, people) and communicate about activities and routines. Students learn to express opinions, wants, needs, and obligations, and to give and seek permission. Teachers guide students to comprehend and produce simple, connected text across all modes on topics of personal interest, spanning the past, present, and future. Students engage respectfully in transactional communication, including planning with others and interacting in everyday settings like shops, restaurants, and public transport. Teachers encourage students to demonstrate curiosity about other cultures by asking questions and listening to other perspectives.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

French Novice

Communication

The skills across each communication mode below support effective communication during the novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers design their teaching programmes by selecting and teaching the communication skills, knowledge, and practices that best meet the needs of their students.

		During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Receptive skills	**Listening**	• recognise simple classroom language • recognise everyday familiar words and very basic phrases concerning personal information, family, and immediate surroundings.	• understand instructions in a classroom environment • begin to understand phrases and the highest-frequency vocabulary related to areas of most immediate personal relevance (e.g. personal information, simple descriptions and preferences, time, ownership) • begin to make sense of unfamiliar language by recognising similarities with words from languages they already know (cognates).	• understand phrases and vocabulary related to matters of immediate personal relevance (e.g. people and places, activities, and routines) • begin to understand enough to be able to meet some needs of a concrete type (e.g. directions, permissions) • begin to make sense of unfamiliar language by using clues from word structures and context.
	Reading	• recognise everyday familiar words and very simple phrases in very short, simple texts concerning personal information, family, and immediate surroundings.	• begin to understand short, simple texts containing familiar phrases and the highest-frequency vocabulary related to areas of most immediate personal relevance (e.g. personal information, simple descriptions and preferences, time, ownership) • begin to recognise basic written spelling conventions and simple punctuation • begin to make sense of unfamiliar language by recognising similarities with words from languages they already know (cognates).	• read short, simple texts containing phrases and vocabulary related to areas of immediate personal relevance (e.g. people and places, activities and routines) • recognise basic written spelling conventions and simple punctuation • begin to make sense of unfamiliar language by using clues from word structures and context.
Productive skills	**Speaking**	• produce simple, mainly isolated phrases and sentences about themselves, their families, and their immediate surroundings.	• produce simple phrases and sentences containing highest-frequency vocabulary related to areas of most immediate personal relevance (e.g. personal information, simple descriptions and preferences, time, ownership).	• describe or present about matters of immediate personal relevance (e.g. people and places, activities and routines), expressing opinions and giving reasons in a simple way.
	Writing	• produce simple, mainly isolated phrases and sentences about themselves, their families, and their immediate surroundings.	• produce a series of linked simple phrases and sentences containing highest-frequency vocabulary related to areas of most immediate personal relevance (e.g. personal information, simple descriptions and preferences, time, and ownership).	• produce straightforward connected texts about matters of immediate personal relevance (e.g. people and places, activities, and routines), expressing opinions and giving reasons in a simple way • begin to use resources appropriately (e.g. artificial intelligence, dictionaries, glossaries) to experiment with some new language in writing and to check spelling.
	Interacting	• exchange simple phrases to meet some immediate needs in the classroom • use formulaic language and simple phrases to exchange information about themselves, their families, and their immediate surroundings.		• use formulaic language and simple phrases to initiate and sustain short conversations about matters of immediate personal relevance (e.g. people and places, activities, and routines), familiar matters regularly encountered (e.g. school, leisure), and needs of a concrete type (e.g. directions, buying and ordering, making arrangements) • use strategies to sustain an interaction, such as self-correcting, repetition, clarification, and relying on known language to compensate for missing vocabulary.

French Novice 1
Teaching sequence

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Linguistic Knowledge	• Formulaic expressions for greetings, farewells, and introductions often use simple forms of the verbs 'être' and 'appeler'.
	• The subject pronouns 'je' and 'tu' are used to refer to 'I' and 'you' (one person, informal).
	• The French alphabet, made up of 26 letters, has some distinct features, such as accents on some letters. These accents are compulsory variations on the letters and signal a change in the letter's pronunciation. For example:
	  ○ a cedilla on the letter 'c' (ç) indicates that it is pronounced like an 's' rather than a 'k'
	  ○ an acute accent (accent aigu) is used only on the letter 'e' (é) to indicate a sound similar to the English pronunciation of the words 'say' or 'day'.
	• French spelling is not completely phonetic, meaning that the pronunciation of a word in French is not always predictable from its spelling. For example:
	  ○ final consonants are rarely pronounced in French — 'parles' is pronounced the same way as 'parle' and 'parlent'
	  ○ homophones feature different vowel and consonant combinations which sound the same way (e.g. sang (blood), sans (without) and cent (one hundred) are all pronounced [sɑ̃]).
	• A non-breaking space is required before question marks and exclamation marks.
	• In French, the letter 'w' is pronounced 'double-v', rather than 'double-u'.
		• Use basic greetings and farewells in different contexts.
		• Introduce self and others and respond to introductions appropriately.
		• Ask others how they are and respond appropriately when asked.
			Greetings and farewells
			• Bonjour.
			• Salut.
			• Au revoir.
			• À plus tard.
			Introductions
			• Comment t'appelles-tu ?
			Je m'appelle …/Je suis …
			Asking how someone is doing
			• Comment ça va ? / Ça va ?
			Ça va très bien. / Ça va.

Cultural and Sociolinguistic Knowledge	• French is an official language in 29 countries. • Greetings and farewell expressions are often accompanied by gestures such as a handshake or a kiss on the cheek, which varies across the countries where French is spoken.		
Linguistic Knowledge	• Classroom instructions change depending on whether a single person or a group is being addressed. • The phrase 's'il te plaît' is used to mean 'please' for someone you know well and when talking to one person. • The phrase 's'il vous plaît' is used to mean 'please' when you don't know the person, they are in a position of authority, or you are talking to several people.	• Respond to and use simple classroom language and politeness conventions. • Recognise the words for common classroom objects and expressions of location.	**Classroom instructions** • Levez-vous. • Asseyez-vous. • Tout le monde se lève. • Écoutez. • Regardez-moi. **Classroom questions** • Comment on dit ? • Qu'est-ce que ça veut dire ? • Est-ce que je peux aller aux toilettes s'il vous plaît ? **Classroom comments** • Très bien. • Bon travail. • J'ai fini. **Common phrases and politeness conventions** • Oui. / Non. • Merci / S'il te/vous plaît. • De rien.
Cultural and Sociolinguistic Knowledge	• Using the informal 's'il te plaît' when you should use 's'il vous plaît' could be interpreted as rude. • Formal titles of address such as 'Monsieur' and 'Madame' are commonly used in French and as part of everyday greetings. • Communication can be supported with set expressions for clarification, checking for understanding, asking for repetition, and asking for vocabulary translations.		

			• Madame. / Monsieur. / Mademoiselle.

Linguistic Knowledge	• Formulaic questions and answers can be used to exchange personal information, such as where a person is from, where they live, and the languages they speak. The most basic examples use the singular forms of the verbs ‘avoir’, ‘venir’, ‘parler’, and ‘habiter’.
	• In French, verbs in the present tense change their endings to agree with the subject in terms of person and number (e.g. ‘je parle’, ‘tu parles’). However, not all changes in the spelling of a verb ending will change the pronunciation (e.g. ‘parle’ and ‘parles’ are pronounced the same).
	• Numbers 1 to 16 have specific terms, which are used as the base when forming larger numbers.
	• To express age in French, the verb ‘avoir’ is used (e.g. ‘j’ai 11 ans’).
	• When followed by a word beginning with a vowel or a silent ‘h’, ‘je’ contracts to ‘j’’ to make pronunciation smoother (e.g. ‘j’habite’).
	• When using ‘venir de’ to talk about the country someone comes from, the preposition ‘de’ can change depending on the country’s gender and number. For example:
	  ○ ‘de’ is used for feminine countries and ‘du’ is used for masculine countries (e.g. ‘Je viens de Nouvelle Zélande’, ‘Je viens du Canada’)
	  ○ ‘d’’ is used for countries that begin with a vowel (e.g. ‘Je viens d’Australie’)
	  ○ ‘des’ is used for plural countries (e.g. ‘Je viens des États-Unis’).
	• When using ‘in’ to talk about a location, the choice of preposition varies depending on the area being referred to (e.g. suburb, town, city, island). With countries, it depends on the country’s gender and number. For example:
	  ○ ‘à’ is used for a suburb, town, city, or island (e.g. ‘J’habite à Wellington’, ‘J’habite à Tahiti’)
	  ○ ‘en’ is used for feminine countries and countries beginning with vowels (e.g. ‘J’habite en France’, ‘J’habite en Italie’) and ‘au’ is used for masculine countries (e.g. ‘J’habite au Portugal’)
	  ○ ‘aux’ is used for plural country names (e.g. ‘J’habite aux États-Unis’).
	• When writing, the names of languages are not capitalised.
	• Cognates such as ‘nom’, ‘prénom’, ‘âge’, and ‘nationalité’ are used to express basic personal information.
		• Exchange basic personal information.	**Age**
			• Quel âge as-tu ?
			  J’ai [number] ans. Et toi ?
			Where they are from
			• Tu viens d’où ?
			  Je viens de Nouvelle-Zélande/du Canada.
			Where they live
			• Où habites-tu ?
			  J’habite à [suburb] à [town/city] en Nouvelle-Zélande/en France/en Nouvelle Calédonie/au Canada.
			Languages they speak
			• Quelles langues parles-tu ? / Tu parles quelles langues ?
			  Je parle anglais, français, et un peu maori. Et toi ?
			• Moi je parle français et je viens de Tahiti.

Cultural and Sociolinguistic Knowledge	• French is not the only language spoken in France. There are also regional languages and dialects across the country. • France has overseas territories and departments throughout the world. New Caledonia, which is an overseas territory of France, is the closest geographical neighbour of New Zealand.		

Linguistic Knowledge	• From 17 onwards, numbers follow the same pattern where the tens unit is followed by the ones unit. In writing, there is a hyphen (-) between each place value (e.g. ‘dix’ + ‘sept’ for ‘dix-sept’, ‘vingt’ + ‘deux’ for ‘vingt-deux’).
	• For 21 and 31, ‘et’ is placed between the tens unit and the ones unit, so it reads as ‘20 and 1’ and ‘thirty and 1’ (e.g. ‘vingt et un’, ‘trente et un’).
	• In French, all nouns are either masculine or feminine, so they should be learnt with its corresponding gender and article.
	• The days of the week and the months are all masculine nouns.
	• When writing, the days of the week and months of the year are not capitalised.
		• Communicate about the days of the week, months, dates, and birthdays.	**Days of the week**
			• C’est quel jour aujourd’hui ?
			  Aujourd’hui c’est mardi.
			Date
			• Quelle est la date aujourd’hui ?
			  Aujourd’hui, c’est le mardi 10 juin.
			Birthdays
			• C’est quand ton anniversaire ?
			• Quelle est la date de ton anniversaire ?
			  Mon anniversaire, c’est le …

Cultural and Sociolinguistic Knowledge	• The names of most days in French come from the names of planets. • French-speaking countries observe nationally significant religious and secular holidays (e.g. Christmas, Easter, and Bastille Day in France), alongside numerous seasonal cultural festivals (e.g. Carnaval de Québec).		
Linguistic Knowledge	• Describing the weather uses primarily formulaic sentence starters that do not have a direct translation to English (e.g. ‘Quel temps fait-il ?’). • When talking about the weather, French uses the structures ‘il fait’ + [adjective], ‘il y a’ + [noun], and ‘il’ + [verb].	• Communicate about the weather and the seasons.	**Weather** • Quel temps fait-il ? Il fait chaud.

Cultural and Sociolinguistic Knowledge	• Because most French-speaking countries are in the Northern Hemisphere, their seasons are opposite to New Zealand's; this reverses the timing of the school year and the nature of seasonal celebrations.		• Il fait beau. • Il y a du vent. • Il pleut. **Seasons** • En hiver il fait froid. • En été il y a du soleil.
Linguistic Knowledge	• In French, family members are often introduced using the phrase 'Dans ma famille, il y a...' (In my family, there is/are), followed by a list of relatives. • The subject pronouns 'il' and 'elle' are used for third person singular subjects, equivalent to 'he', 'she', and 'it' in English. • The conjunction 'et' is used to join multiples of 10 to the number 1 (e.g. 'vingt et un'). • 'Mon' is the word for 'my' when the noun is masculine and singular, while 'ma' is used when the noun is feminine and singular.	• Communicate about their families, including names and ages.	**Family** • Qui est dans ta famille ? Dans ma famille, il y a ma mère, mon père et moi. • Il s'appelle [name]. • Elle s'appelle [name]. **Age** • Il a [number] ans. • Elle a [number] ans.

French Novice 2
Teaching sequence

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Linguistic Knowledge	• French uses formulaic expressions for formal greetings, farewells, and introductions, such as using ‘Bonjour, Monsieur’ instead of a casual ‘Salut’.
	• French has different forms for ‘you’ that vary according to the familiarity between and relative status of the speakers:
	  ○ ‘tu’ is used for a younger or very familiar person
	  ○ ‘vous’ is used when meeting an adult for the first time or with an older person or someone in a position of authority.
	• Changing the word order of questions also changes its level of formality. Beginning a question with the pronoun (e.g. ‘Vous habitez où ?’) is more direct and less formal than ‘Où habitez-vous ?’.
	• In French, adjectives must agree with the noun they qualify in gender (masculine or feminine). Usually, the feminine form is created by adding an ‘e’ to the masculine form.
		• Use greetings, farewells, and introductions, and exchange basic personal information in a formal context.
		• Communicate about nationality or ethnicity in formal and informal contexts.
			Formal introductions
			• Comment allez-vous ?
			• Comment appelez-vous ?
			• Quel est votre nom / prénom ?
			• Je vais bien. Et vous ?
			• Où habitez-vous ?
			• Vous venez d’où ?
			• Je vous présente Marc.
			Nationality/ethnicity
			• Quelle est ta nationalité ? / Quelle est votre nationalite ?
			• Je suis néo-zélandais/néo-zélandaise.
			• Je suis français/française.

Cultural and Sociolinguistic Knowledge	• In official and administrative contexts (such as on class rolls, school reports, and utility bills), the French generally follow the convention of writing a person’s surname first, in all capitals, and then given names. In everyday life, conversation, and personal correspondence, the Western standard of *Given Name + Surname* is routinely used. • Many languages use equivalent ‘tu’/’vous’ forms to indicate levels of respect or familiarity, such as German and Spanish. Other languages convey formality through different linguistic features (e.g. registers in Pacific languages). • Using the informal ‘tu’ when the formal ‘vous’ is required could come across as rude.		

Linguistic Knowledge	• Masculine nouns take the indefinite article ‘un’, and feminine nouns take ‘une’. To talk about the quantity of an object, you replace ‘un’/’une’ by the number and use the plural form of the object.
	• Articles in French use grammatical gender and number (e.g. ‘un’/’une’, ‘le’/’la’, ‘des’, ‘les’) that agree with the noun.
	• ‘Qu’est-ce que’ is a way of formulating a ‘what’ question.
	• The phrase ‘il y a’ does not change between singular and plural — it means both ‘there is’ and ‘there are’.
		• Communicate in a classroom environment using an extended repertoire of instructions and short interactions.
		• Identify and communicate about classroom and school objects.
			Classroom instructions
			• Écrivez dans votre cahier.
			• Tournez à la page [number].
			• Ça va sonner.
			Classroom interaction
			• Tu as un stylo ?
			  Non, je n’ai pas de stylo.
			• Tiens.
			Classroom and school objects
			• Qu’est-ce qu’il y a dans ta salle de classe ?
			  Dans ma salle de classe, il y a une table.
			• Qu’est-ce qu’il y a dans ton sac ?
			  Dans mon sac, il y a un cahier.

Linguistic Knowledge	• Formulaic questions and answers may be used to express preference. These often include the verb ‘préférer’, ‘aimer’, and ‘détester’.
	• The question word ‘quel’ or ‘quelle’ may be used to ask about preferences, and which one to use depends on the gender of the noun that follows.
	• Some words are spelt the same in English and French but are pronounced differently (e.g. orange).
		• Express preferences, likes and dislikes in familiar contexts, and give reasons in a simple way where appropriate.	**Preferences**
			• Quelle est ta couleur préférée ?
			  Ma couleur préférée, c’est le rouge.
			• Quel est ton plat préféré ?
			  Mon plat préféré, c’est la pizza.

	• Some French words that are spelled the same or nearly the same as in other languages may be ‘false friends’ and have a completely different meaning (e.g. the English word pain, used in French as ‘le pain’, means bread).		**Likes and dislikes** • J’aime le/la/les … • Je n’aime pas le/la/les … • Je déteste le/la/les … • Je préfère le/la/les ... **Giving reasons** • J’aime la musique parce que c’est amusant. • Je n’aime pas l’anglais parce que c’est facile.
Cultural and Sociolinguistic knowledge	• Cultural differences and regional traditions mean personal preferences — like food, school, sports, and music — often vary between New Zealand and French-speaking countries. • Many French words are used in English, particularly in the areas of food, fashion, and art (e.g. menu, chef, croissant, boutique, ballet, avant-garde).		
Linguistic Knowledge	• The form of the adjective must agree with the noun they qualify in gender (masculine or feminine). This change is reflected in both spelling and pronunciation. • The conjugation of the verb ‘étre’ (to be) in the singular is: ‘je suis’, ‘tu es’, ‘il/elle/on est’. • The conjugation of the verb ‘avoir’ (to have) in the singular is: ‘j’ai’, ‘tu as’, ‘il/elle a’. • Qualifiers (e.g. ‘très’, ‘assez’) can be used before the adjective to limit or intensify its meaning (e.g. ‘très timide’). • Basic negation is formed with ‘ne … pas’, with the verb placed between the two words, such as in ‘Je ne suis pas drôle’, ‘ne’ is abbreviated to ‘n’’ before a vowel or silent ‘h’, such as in ‘Je n’ai pas…’.	• Describe appearance and qualities of people, animals, and objects.	**Qualities** • Je suis un peu timide. • Je ne suis pas drôle. • Ton frère/ta sœur est comment ? Ma sœur est sympa. **Physical characteristics** • Je suis grand(e). • J’ai les cheveux longs. • Il a les yeux bleus/verts/marron. • Elle porte des lunettes. **Qualifiers** • Elle est très gentille. • La voiture est assez chère. • Ce chat est toujours calme.
Linguistic Knowledge	• Telling the time for both the 12-hour and 24-hour system uses ‘Il est [number] heure(s)’ when it is the exact hour. This base pattern may be immediately followed by 1–59 for the number of minutes past the hour (e.g. ‘Il est 16 heures vingt’). • When using the 12-hour system, terms such as ‘et quart’ and ‘et demie’ can be used to say quarter and half past the current hour (e.g. ‘Il est 4 heures et demie’), while ‘moins le quart’ and ‘moins [minutes]’ can be used to say quarter and the number of minutes to the next hour (e.g. ‘Il est 8 heures moins dix’). • The preposition ‘à’ is used to mean ‘at’ when talking about when an activity occurs.	• Tell the time.	**Time** • Quelle heure est-il ? Il est une heure. • Il est deux heures dix. • Il est deux heures et demie. • Il est trois heures moins le quart. • Il est treize heures quarante-cinq. • Il est midi. • Il est minuit. **Timetables** • On commence à neuf heures. • J’ai français à dix heures cinq.
Cultural and Sociolinguistic Knowledge	• Typically, the 24-hour clock is used to express time for specific contexts (e.g. schedules for transport and events). Otherwise, the 12-hour clock is used.		
Linguistic Knowledge	• In French, the vocabulary used to express ownership (such as ‘mon’, ‘ma’, or ‘mes’) must agree with the gender and number of the person or object being possessed. • In French, the ‘s possessive structure does not exist. Expressing third person ownership is done through the [object] + ‘de’/’d’’ + [owner] pattern. • Questions can be formed simply by putting a question mark to the end of the sentence, without changing the word order. • In most cases, plurals are formed by adding an ‘s’ to the end of a word, although the ‘s’ is not pronounced when speaking. Other words undergo significant changes in their plural form (e.g. the plural form of ‘un cheval’ is ‘des chevaux’).	• Communicate about ownership.	**Ownership** • Tu as un animal ? Oui, j’ai un/une [pet]. • Non, je n’ai pas d’animal. • C’est le cahier de qui ? Ça c’est mon cahier. • Ce sont les stylos de Marie.
Linguistic Knowledge	• Some common French prepositions to indicate location are ‘sur’, ‘sous’, ‘devant’, and ‘derrière’.	• Ask and answer simple questions about location.	• Où est le livre ? Sur la table.

French Novice 3
Teaching sequence

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Linguistic Knowledge	• 'Adorer' can also be used to express a stronger like for something, while 'détester' can be used to express a stronger dislike. These verbs are followed by a noun or a verb in the infinitive form. • Words such as 'beaucoup' and 'du tout' are used to signify how strong a feeling is. • Different types of language resources and tools can be utilised for productive, receptive, and interactive skills (e.g. spellcheck, chatbots, online dictionaries).	• Express likes and dislikes and to what degree. • Give reasons for likes and dislikes. • Explore language resources and tools under guided use to support language learning processes.	**Likes and dislikes** • J'aime jouer à la pétanque. • Je n'aime pas du tout jouer au rugby. • J'aime beaucoup faire de la gymnastique. • J'adore la musique. • Je déteste les insectes.
Cultural and Sociolinguistic Knowledge	• French speakers often avoid expressing feelings in extremes and instead prefer using measure expressions. Understating the preference for something is common and being too direct with dislikes can be seen as rude. • Expressing preferences is driven more by reason than emotion and sometimes involves discussing opinions on the topic.		

Linguistic Knowledge	• Communication about activities and routines often includes adverbs of frequency (e.g. 'souvent'), prepositions of location (e.g. 'au parc'), and expressions of opinion (e.g. 'j'aime').
	• Cognates are used for many school subjects (e.g. 'la musique', 'les maths', 'l'histoire') and sports (e.g. 'le football', 'le basket', 'la danse').
	• In French, two verbs are commonly used when discussing activities:
	  ○ 'jouer' for activities involving a ball, stick, or other equipment (e.g. 'jouer à' or 'je joue au foot') and for musical instruments (e.g. 'jouer de' or 'je joue de la guitare')
	  ○ 'faire de' for most other sports and physical activities that don't involve a ball or equipment (e.g. 'faire de la natation').
	• When talking about certain routine activities such as waking, bathing, getting dressed, or going to bed, a reflexive verb is needed. These verbs use both a subject pronoun (e.g. 'je') and a matching reflexive pronoun (e.g. 'me') before the verb expressing an action which the subject does to themselves (e.g. 'Je me lève', 'Il se couche').
	• The prepositions 'à' and 'de' change form depending on the gender and number of the activity nouns they precede. For example:
	  ○ In front of a masculine singular noun, 'à' becomes 'au' and 'de' becomes 'du' (e.g. 'je joue au rugby', 'je fais du judo')
	  ○ In front of a feminine singular noun, 'à' becomes 'à la' and 'de' becomes 'de la' (e.g. 'je joue à la pétanque', 'je fais de la natation')
	  ○ In front of plural nouns, 'à' becomes 'aux' and 'de' becomes 'des' (e.g. 'je joue aux échecs', 'je fais des promenades').
	• When 'faire' is used in the negative, it is followed by 'de' or 'd'' when the following noun starts with a vowel (e.g. 'je ne fais pas de sports').
	• Verbs like 'étudier' and 'jouer' that finish in 'er' in the infinitive follow a regular conjugation pattern.
	• The verbs 'faire' and 'boire' are irregular and are conjugated differently from regular –er verbs.
	• The pronoun 'on' can mean 'we' when speaking casually, or it can mean 'people' or 'one'. It takes the same verb form as 'il' and 'elle'.
	• Words and phrases that express frequency can be positioned in several places within a sentence, except between the subject and the verb (e.g. 'Je joue souvent').
		• Communicate about activities and routines, how often they are engaged in, and when and where they take place.
		• Express opinions about activities and give reasons where appropriate.
			Routines
			• J'étudie l'anglais et les maths.
			• Je me réveille tard.
			• Mon père s'endort devant la télé.
			• Leisure activities
			•
			• Que fais-tu pendant ton temps libre?
			Je joue au netball.
			• Je ne joue pas au foot.
			• Je joue à la pétanque.
			• On joue aux jeux vidéo.
			• Nous jouons aux jeux de société.
			• Est-ce que tu fais du judo ?
			Je fais du judo.
			• Je ne fais pas de natation.
			• Il fait de la danse.
			• On fait du patin à glace.
			Meals
			• Qu'est-ce que tu manges au déjeuner ?
			• Au petit déjeuner, je mange de la tartine.
			• Au dîner, je bois du thé.
			• Je n'aime pas boire du café.
			• Je préfère les gâteaux.
			Frequency
			• Je joue souvent au rugby.
			• Je joue au netball tous les jours.
			• On a trois cours le matin et on a deux cours l'après-midi.
			• Elle fait de la danse deux fois par semaine.
			• Nous allons au cinéma de temps en temps.
			Opinions
			• Je pense que c'est génial.
			• J'adore le français, parce que c'est marrant.
			• Je déteste l'anglais, parce que le prof est ennuyeux.

	• The pronunciation of the letter ‘g’ is either ‘soft’ (like the ‘s’ in measure) before ‘e’ or ‘i’, or ‘hard’ (like the ‘g’ in garden) before ‘a’, ‘o’, or ‘u’. To maintain the ‘soft’ sound throughout the conjugation of –ger verbs, an extra ‘e’ is added in the ‘nous’ form (e.g. ‘nous mangeons’).		**Interaction** • Jean:Tu aimes le sport ? • Louis: Non, je déteste le sport. • Jean: Pourquoi ? • Louis: C’est ennuyeux. • Jean: Vraiment ?
Cultural and Sociolinguistic Knowledge	• Daily life in Francophone countries follows a structured rhythm particularly around meals and school or work life, although the timing depends on the region and country (e.g. dinner may be between 7:30pm to 9pm in France but earlier in North American Francophone regions). • Extra-curricular activities are organised either through school or community clubs and associations.		
Linguistic Knowledge	• Adverbs and prepositions of location identify and describe where people, places, or objects are situated (e.g. ‘sur la table, ‘devant l’école’, or ‘à côté du cinéma’). • French uses prepositions like ‘à’ and ‘de’ to form compound nouns (e.g. ‘salle de bains’, ‘salle à manger’). • Possessive adjectives must agree in gender and number with the noun they modify, not with the owner. • The phrase ‘il y a’ (there is) in the negative becomes ‘il n’y a pas de’ with no article needed afterwards. • When talking about actions in the present, there is only one way to conjugate the verb. The distinction between simple present (e.g. ‘I go’) and present continuous (e.g. ‘I am going’) is understood from context. For example, ‘Elle va au musée’ could mean ‘She goes to a museum’ or ‘She is going to a museum.’	• Communicate about a familiar place. • Ask for and give directions.	**Description** • Mon école s’appelle [name of school]. • Mon collège est petit. • Il y a une cour de récré. • Décris ta maison. • J’habite dans une petite maison noire. • Il y a trois étages dans mon immeuble. • Dans ma maison, il y a deux étages. • Chez moi, il y a une cuisine, un bureau, deux chambres, une salle à manger, une salle de bain, un salon, et un jardin. • Chez moi, il n’y a pas de jardin. • Dans ma ville, il y a un restaurant et un cinéma. • Dans ma ville, il n’y a pas de château. **Locations and directions** • C’est à droite du cinéma. • C’est entre la pâtisserie et la boulangerie. • Regarde sous la table. • Tournez à gauche. • Allez tout droit. **Where they go** • Je vais au cinéma. • Est-ce que tu vas au marché ? Elle va au supermarché tous les jours. • On va à la boulangerie. • Nous allons au supermarché. • Vous allez à la plage. • Ils vont au château.
Cultural and Sociolinguistic Knowledge	• The character and architecture of towns and cities differ between countries and regions, reflecting their distinct histories and cultures. • In France, living in an apartment is quite common, especially in urban areas.		
Linguistic Knowledge	• Adjectives must agree in gender and number with the noun they qualify. • In French, comparatives are expressed with ‘plus’ + [adjective] for ‘more than’ and ‘moins’ + [adjective] for ‘less than’. There is no way of adding a suffix to the adjective like –er in English.	• Make simple comparisons between people, places, or things. • Use connectives.	**Comparisons** • Mon appartement est plus grand que ton appartement. • Ma maison est plus belle que cette maison. • Ma ville est moins intéressante que ta ville. • La France est plus grande que la Nouvelle-Zélande mais la Nouvelle-Zélande a une meilleure équipe de rugby.
Linguistic Knowledge	• To communicate about future plans, the pattern [subject] + [conjugated verb for ‘go’ (aller)] + [infinitive of the main verb] is followed. • To begin communicating about actions in the past, use regular –er verbs in the passé composé tense and formulaic use of ‘aller’ in 1st, 2nd, and 3rd person singular forms. • For the regular –er verbs, the pattern [subject] + [present tense of the auxiliary verb ‘avoir’] + [past participle] is used. The past participle of regular –er verbs is formed by replacing the –er ending of the infinitive with ‘é’	• Communicate about a limited range of actions in the past and plans for the immediate future. • Use time markers referring to the past and immediate future to add more detail.	**Actions in the past** • J’ai regardé un film. • Tu as joué au foot ? • Le weekend passé, je suis allé(e) au supermarché. **Plans for the immediate future** • Qu’est-ce que tu vas faire lundi ? • Je vais jouer au foot. • Il va manger de la pizza. **Time markers** • Demain, je vais faire du vélo. • Tu vas aller à la plage ce week-end ? • La semaine prochaine mon père va acheter une voiture.

Linguistic Knowledge	• Formulaic expressions are paired with the verbs ‘vouloir’ (to want), ‘avoir besoin de’ (to need), ‘devoir’ (must/to owe), and ‘pouvoir’ (to be able to/can) to communicate desires, necessities, obligations, and permission.
	• Expressing wants can be done with the pattern: [subject] + [conjugated form of ‘vouloir’] + [infinitive form of main verb].
	• Expressing needs or obligations can be done with several structures, such as:
	  ○ [subject] + [conjugated form of ‘avoir’] + ‘besoin de’ + [infinitive form of main verb]
	  ○ [subject] + [conjugated form of ‘devoir’] + [infinitive form of main verb].
	• Asking for and giving permission follows the same [subject] + [conjugated form of ‘pouvoir’] + [infinitive form of main verb] pattern, but asking for permission will end in a question mark.
		• Communicate about wants, needs, and obligations.
		• Give and seek permission.
			Wants
			• Je veux aller à la plage.
			• Est-ce que tu veux jouer au foot ?
			• Je ne veux pas faire de la natation.
			Needs
			• J'ai besoin d'acheter une nouvelle robe.
			• Est-ce que tu as besoin d'aide ?
			Obligations
			• Je dois faire mes devoirs.
			• Tu dois aller au lit.
			Giving and seeking permission
			• Est-ce que je peux aller au musée ?
			• Tu peux jouer au netball.
			• Tu ne peux pas avoir un chat.

Linguistic Knowledge	• The verbs ‘avoir’, ‘vouloir’, and ‘pouvoir’ are often used to ask for items or assistance in simple transactional contexts. • The conditional form of ‘vouloir’ is used formulaically to make polite requests (e.g. ‘Je voudrais...’). • The preposition ‘de’ or ‘d’’ (for words beginning with a vowel) is used after expressions of quantity regardless of whether the noun which follows is masculine or feminine, singular or plural.	• Use simple language to interact in transactional contexts. • Communicate about quantity and cost of items.	**Transactions** • Je voudrais le gâteau s’il vous plaît. • Oui, bien sûr. • C’est combien ? • C’est six euros quatre-vingt dix. • Par carte ou en espèces ? • Sur place ou à emporter ? • Trois billets s’il vous plaît. **Food quantities** • Une tranche de jambon. • Un kilo de pommes. • Trois paquets de riz.
Cultural and Sociolinguistic Knowledge	• The currency used in metropolitan France and French overseas departments (e.g. ‘île de la Réunion’) is the euro. • French overseas territories and collectivities, however, use other currencies (e.g. Franc pacifique in French Polynesia and New Caledonia). • France uses the metric system and, in fact, created the metric system. • When expressing price, French uses a comma to separate whole currency from cents where English uses a decimal point (e.g. 4,99 €).		

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(13) German Novice Stages

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.

Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.
- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.

Communication skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (listening, speaking, reading, writing, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

European Languages introduction

Learning French, German, and Spanish during the three Novice sequences immerses students in rich linguistic and cultural exploration and global connection. These languages use alphabetic writing systems and share linguistic similarities with English, making them more accessible and often quicker to acquire for English-speaking learners.

In Novice 1 and 2, teachers introduce students to everyday expressions and phrases, and key linguistic features of the target language. This enables students to begin communicating across all modes — speaking, listening, writing, reading, and interacting. Teaching focuses on greetings and introductions and on supporting students to communicate simple personal details about themselves, their families, and their immediate surroundings in the present tense. Students begin to use the target language to express likes, dislikes, and immediate needs of a concrete type, as well as to engage in everyday classroom interactions. Teachers also guide students to understand and use basic cultural norms and politeness conventions, while creating an authentic language learning environment.

In Novice 3, teachers focus on developing a broader and more flexible repertoire of language so students can locate, describe, and compare their immediate surroundings (for example, home, school, hometown, people) and communicate about activities and routines. Students learn to express opinions, wants, needs, and obligations, and to give and seek permission. Teachers guide students to comprehend and produce simple, connected text across all modes on topics of personal interest, spanning the past, present, and future. Students engage respectfully in transactional communication, including planning with others and interacting in everyday settings like shops, restaurants, and public transport. Teachers encourage students to demonstrate curiosity about other cultures by asking questions and listening to other perspectives.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

German Novice

Communication

The skills across each communication mode below support effective communication during the Novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers design their teaching programmes by selecting and teaching the communication skills, knowledge, and practices that best meet the needs of their students.

		During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Receptive skills	**Listening**	• recognise simple classroom language • recognise everyday familiar words and very basic phrases concerning personal information, family, and immediate surroundings.	• understand instructions in a classroom environment • begin to understand phrases and the highest-frequency vocabulary related to areas of most immediate personal relevance (e.g. personal information, simple descriptions and preferences, time, and ownership) • begin to make sense of unfamiliar language by recognising similarities with words from languages they already know (cognates).	• understand phrases and vocabulary related to matters of immediate personal relevance (e.g. people and places, activities and routines) • begin to understand enough to be able to meet some needs of a concrete type (e.g. directions, permissions) • begin to make sense of unfamiliar language by using clues from word structures and context.
	Reading	• recognise everyday familiar words and very simple phrases in very short, simple texts concerning personal information, family, and immediate surroundings.	• begin to understand short, simple texts containing familiar phrases and the highest-frequency vocabulary related to areas of most immediate personal relevance (e.g. personal information, simple descriptions and preferences, time, and ownership) • begin to recognise basic written spelling conventions and simple punctuation • begin to make sense of unfamiliar language by recognising similarities with words from languages they already know (cognates).	• read short, simple texts containing phrases and vocabulary related to areas of immediate personal relevance (e.g. people and places, activities and routines) • recognise basic written spelling conventions and simple punctuation • begin to make sense of unfamiliar language by using clues from word structures and context.
Productive skills	**Speaking**	• produce simple, mainly isolated phrases and sentences about themselves, their families, and their immediate surroundings.	• produce simple phrases and sentences containing highest-frequency vocabulary related to areas of most immediate personal relevance (e.g. personal information, simple descriptions and preferences, time, ownership).	• describe or present about matters of immediate personal relevance (e.g. people and places, activities and routines), expressing opinions and giving reasons in a simple way.
	Writing	• produce simple, isolated phrases and sentences about themselves, their families, and their immediate surroundings.	• produce a series of linked simple phrases and sentences containing highest-frequency vocabulary related to areas of most immediate personal relevance (e.g. personal information, simple descriptions and preferences, time, and ownership).	• produce straightforward connected texts about matters of immediate personal relevance (e.g. people and places, activities and routines), expressing opinions and giving reasons in a simple way. • begin to use resources appropriately (e.g. artificial intelligence, dictionaries, glossaries) to experiment with some new language in writing and to check spelling.
	Interacting	• exchange simple phrases to meet some immediate needs in the classroom • use formulaic language and simple phrases to exchange information about themselves, their families, and their immediate surroundings.		• use formulaic language and simple phrases to initiate and sustain short conversations about matters of immediate personal relevance (e.g. people and places, activities and routines), familiar matters regularly encountered (e.g. school, leisure), and needs of a concrete type (e.g. directions, buying and ordering, making arrangements) • use strategies to sustain an interaction, such as self-correcting, repetition, clarification, and relying on known language to compensate for missing vocabulary.

German Novice 1
Teaching sequence

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Linguistic Knowledge	• In German, formulaic expressions for greetings, farewells, and introductions frequently rely on the simple present tense forms of ‘sein’ (to be), ‘haben’ (to have), and ‘heißen’ (to be called).
	• The German alphabet has 26 letters.
	• German has some distinct features, such as:
	  ○ the Umlauts ‘ä’, ‘ö’, ‘ü’, which change the pronunciation of these vowels
	  ○ ‘ß’ (except in Switzerland)
	  ○ the diphthongs ‘au‘, ‘ei/ai’, ‘eu/äu’.
	• German spelling is largely phonetic, meaning that the pronunciation of a word is predictable from its spelling once the spelling rules are known.
	• German has long and short vowels. A double vowel or a vowel followed by a silent ‘h’ indicates a long vowel (e.g. ‘Haare’, ‘Bahn’). A vowel followed by a double consonant indicates a short vowel (e.g. ‘hassen’).
		• Use basic greetings and farewells in different contexts.
		• Introduce self and others and respond to introductions appropriately.
		• Ask others how they are and respond appropriately when asked.
			Greetings and farewells
			• Hallo/Hi!
			• Guten Tag.
			• Tschüs.
			• Guten Morgen.
			• Guten Abend.
			• Gute Nacht.
			• Auf Wiedersehen.
			• Moin, Servus, Grüß Gott, Grüezi, Salut.
			Introductions
			• Wie heißt du? / Wie heißen Sie?
			  Ich heiße …
			• Wie heißt er/sie?
			  Er/sie heißt …
			• Wer ist das?
			  Das ist ...
			Asking how someone is doing
			• Wie geht es dir? / Wie geht’s?
			  Mir geht’s gut/nicht gut/nicht so gut/schlecht.
			• Ich bin müde/Ich bin krank.
			• Ich habe Hunger/Durst.

Cultural and Sociolinguistic Knowledge	• German is the official language in six countries (Austria, Belgium, Germany, Liechtenstein, Luxembourg, Switzerland) and an official language in certain areas of some countries (South Tyrol in Italy). • There are other German-speaking communities around the world (e.g. in Brazil, Namibia). • There are some places in New Zealand where German is considered a community language. • German is closely related to English, Dutch, Afrikaans, and the Scandinavian languages, and they share many cognates. • The use of the language and cultural norms, such as a handshake and kissing on the cheek, vary across German-speaking countries. • There are many regional dialects and varieties of German spoken in German-speaking countries.		

Linguistic Knowledge	• The verb endings for classroom instructions change depending on whether a single person or a group is being addressed. For example:
	  ○ one person: use the verb stem (often dropping the –en)
	  ○ group: add a –t to the end of the verb stem
	  ○ formal: use the full verb followed by ‘Sie’.
		• Respond to and use simple classroom language and politeness conventions.
		• Recognise the words for common classroom objects and expressions of location.
			Classroom instructions
			• Hör zu! / Hört zu!
			• Setzt euch bitte!
			• Steh auf! / Steht auf!
			• Pass auf! / Passt auf!
			• Heb deine Hand!
			• Ruhe bitte!
			• Schreib es auf! / Schreibt es auf!
			• Kannst du das bitte wiederholen? / Können Sie das bitte wiederholen?
			• Habt ihr verstanden?

Cultural and Sociolinguistic Knowledge	• Communication can be supported with set expressions for clarification, checking for understanding, asking for repetition, and asking for vocabulary translations.		

			Classrooom questions • Wie sagt man? • Was bedeutet das? • Wie heißt das auf Deutsch? • Kann/darf ich bitte …? • Versteht ihr/verstehst du? • Ich verstehe das nicht. Kannst du das bitte wiederholen? • Stimmt das? Ja, das stimmt. • Bist du fertig? Ja, ich bin fertig. **Common phrases and politeness conventions** • Ja/Nein. • Natürlich. • Danke/Danke schön. • Bitte/Bitte schön. • Gern geschehen! • Herr .../Frau ... • Entschuldigung. • Es tut mir Leid. • Gesundheit! **Classroom comments** • super • toll • genial • fantastisch • gut gemacht/sehr gut • nicht schlecht
Linguistic Knowledge	• The most common question words are known as 'W-Fragen' (e.g. 'wer', 'was', 'wo', 'wann', 'warum', 'wie', 'woher', 'welche'). • There are formulaic questions and answers for identifying where a person is from, where they live, and the languages they speak. The most basic examples use the singular forms of the verbs 'sein', 'kommen', 'wohnen', and 'sprechen'. • Verbs in the present tense change their endings to agree with the subject in terms of person and number (e.g. 'ich spreche' vs 'du sprichst'). • The conjugation of the verb 'sein' (to be) in the singular is 'ich bin', 'du bist', 'er/sie/es ist'. • Cognates are words that are similar across languages, and they allow learners to derive meaning from cognates in familiar languages. Some examples of cognates in German are 'Identität', 'Nationalität', 'Telefonnummer', and 'Adresse'. These cognates are seen more in writing (e.g. forms) than when speaking.	• Exchange basic personal information.	**Numbers (1–15)** • 0–10: null, eins, zwei, drei, vier, fünf, sechs, sieben, acht, neun, zehn • 11–15: elf, zwölf, dreizehn, vierzehn, fünfzehn **Age** • Wie alt bist du? Ich bin … Jahre alt. • Und du? • Wie alt ist er/sie? Er/sie ist … Jahre alt. • Ich bin … Jahre alt. • Ich auch .../ Ich bin auch .../ Er ist auch ... **Where they are from** • Woher kommst du? Ich komme aus … • Woher kommt er/sie? Er/sie kommt aus … **Where they live** • Wo wohnst du? Ich wohne in … • Wo wohnt er/sie? Er/sie wohnt in … **Languages they speak** • Welche Sprache(n) sprichst du zu Hause? Ich spreche Deutsch.

			• Er/sie spricht Spanisch.
Linguistic Knowledge	• In German, numbers after 20 follow a set pattern (e.g. 'eins' and 'zwanzig' becomes 'einundzwanzig'). • In German, every noun has a grammatical gender (e.g. either masculine, feminine, or neuter). There are very few set rules about gender, so it is recommended that the article is learnt alongside the noun. • The days of the week and the months are all masculine nouns. • In German, the days of the week and months of the year are capitalised. • To form German ordinal numbers, –te is added to the cardinal number for 1–19 and –ste for 20 and above, with exceptions for the irregular forms of 'first' (erste) and 'third' (dritte). • German and English use the same sentence structure to express which day it is (e.g. 'Es ist Montag', 'Heute ist Montag').	• Communicate about the days of the week, months, dates, and birthdays.	**Numbers (16–31)** • Sechzehn, siebzehn, achtzehn, neunzehn, zwanzig • 21–31: einundzwanzig, zweiundzwanzig, dreiundzwanzig ..., dreißig, einunddreißig **Days of the week** • Welchen Tag haben wir heute? • Heute ist Montag / Es ist Dienstag. **Months of the year** • Welchen Monat haben wir? Es ist Januar. **Dates** • Welches Datum haben wir heute? Heute ist Dienstag, der 10. Juni. **Birthdays** • Wann hast du Geburtstag? Ich habe am 1. August Geburtstag. • Mein Geburtstag ist am 1. August. • Er/Sie hat am 2. Mai Geburtstag. • Herzlichen Glückwünsch zum Geburtstag!
Cultural and Sociolinguistic Knowledge	• German weekday names blend Germanic mythology with Roman and planet-based origins. • German-speaking countries observe religious holidays (e.g. Christmas, Easter), secular events (e.g. German Unity Day), and seasonal festivals (e.g. Oktoberfest). • Birthday celebrations in German-speaking countries vary by country and region.		
Linguistic Knowledge	• The neuter pronoun 'es' (it) is used to talk about the weather. • Formulaic sentence structures to express weather conditions include: ○ 'es ist' + [adjective] to describe how the weather currently is (e.g. 'es ist kalt') ○ 'es' + [verb] when the verb already describes the weather (e.g. 'es regnet').	• Communicate about the weather and the seasons.	**Weather** • Wie ist das Wetter heute? Es ist warm/kalt. • Es ist windig/wolkig/sonnig. • Die Sonne scheint. • Es regnet/schneit. **Seasons** • der Sommer – im Sommer • der Winter – im Winter • der Frühling – im Frühling • der Herbst – im Herbst
Cultural and Sociolinguistic Knowledge	• Seasons in the Northern Hemisphere, where German is mostly spoken, are opposite to the seasons in New Zealand. This impacts the pattern of the school year and when and how celebrations are held.		
Linguistic Knowledge	• All German nouns are capitalised. • The conjugation of the verb 'haben' (to have) in the singular is 'ich habe', 'du hast', 'er/sie hat'. • The indefinite article (ein/eine) and the negative indefinite article (kein/keine) change according to case and gender of the noun they refer to (e.g. 'ich habe eine Schwester' vs 'Ich habe einen Bruder'). • Plural nouns are formed by adding different endings to the noun's base form. Common endings include –e, –en, –er, –n, or –s. • The conjunctions 'und', 'aber', and 'oder' are used to connect words or phrases and help to link ideas clearly. Specifically, 'und' adds information, 'aber' shows contrast, and 'oder' presents a choice.	• Communicate about families, including names and ages.	**Family** • Hast du Geschwister? Ja, ich habe eine Schwester. / Nein, ich bin Einzelkind. • Ich habe keine Geschwister. • Ich habe keinen Bruder. • Wie heißt dein Vater/deine Mutter? Mein Vater heißt Ralph. / Meine Mutter heißt Elke. • Mein Halbbruder heißt Thomas. • Ich habe eine Schwester, aber Ich habe keinen Bruder. • Das Kind spielt. / Die Kinder spielen. **Age** • Wie alt ist deine Stiefschwester? Meine Stiefschwester ist 12 Jahre alt. **Pets** • Hast du Haustiere? Ja, ich habe eine Katze. / Nein, ich habe keine Haustiere. • Der Hund läuft. / Die Hunde laufen... • Hast du eine Katze oder einen Hund? Ich habe eine Katze und einen Hund.

German Novice 2
Teaching sequence

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Linguistic Knowledge	• German has different forms for 'you' that vary in relation to the familiarity between the speakers. For example:
	  ○ 'du' for children and very familiar people
	  ○ 'Sie' for teachers, and when meeting an adult for the first time, who is not familiar, or who is in the workplace.
	• The formal 'Sie' and 'Ihnen' are capitalised.
	• Identifying nationalities and ethnicities involves:
	  ○ starting with a capital letter (e.g. 'Deutsche')
	  ○ adding gendered endings: –er for males (Italiener) and –in for females (Italienerin).
		• Use greetings, farewells, and introductions and exchange basic personal information in a formal context.
		• Communicate about nationality or ethnicity in formal and informal contexts.
			Formal greetings
			• Herzlich wilkommen, Frau Schmidt!
			Formal introductions
			• Wie heißen Sie?
			• Wie geht es Ihnen?
			• Woher kommen Sie?
			• Wo wohnen Sie?
			• Welche Sprachen sprechen Sie?
			• Wie geht es Ihnen, Herr Schmidt?
			Nationalities/ethnicities
			• Ich bin Neuseeländer(in).
			• Ich bin aus/Ich komme aus Neuseeland.
			• Ich bin aus/Ich komme aus Tonga.

Cultural and Sociolinguistic Knowledge	• In formal settings, greetings may involve addressing men with 'Herr' and women with 'Frau'. • Many languages use the equivalent 'du'/'Sie' forms to indicate levels of respect or familiarity, such as Spanish and French. Other languages convey formality through different linguistic features (e.g. registers in Pacific languages). • Using the informal 'du' when the formal 'Sie' is required could come across as rude. • Students in German-speaking countries are addressed with the informal 'du' by their teachers until they turn 16, after which their teachers ask them if they would like to be addressed with the formal 'Sie' as a sign of respect. • The 'du'/'Sie' politeness conventions are still used but are shifting because of the influence of the internet, popular English-speaking culture, and globalisation.		
Linguistic Knowledge	• All German nouns are capitalised. • Articles in German use grammatical gender and number (ein/eine/ein, der/die/das/die) that agree with the noun. • German has four grammatical cases — nominative, accusative, dative, and genitive — which are used to indicate a word's function within a sentence, such as subject, direct object, indirect object, or possessive object. • The verb 'haben' (to have) and 'brauchen' (to need) take accusative objects. • The accusative singular for male nouns is indicated by changes to the endings of articles and adjectives (e.g. 'Der Hund ist klein', but 'Ich habe einen kleinen Hund'). • The conjugation of the verb 'haben' (to have) in the singular is 'ich habe', 'du hast', 'er/sie hat'. • The conjugation of the verb 'brauchen' (need) in the singular is 'ich brauche', 'du brauchst', 'er/sie braucht'. • German nouns have different plural forms that need to be learnt through exposure and practice.	• Communicate in a classroom environment using an extended repertoire of instructions and short interactions. • Identify and communicate about classroom and school objects.	**Classroom instructions** • Arbeitet zu zweit. • Arbeitet in Gruppen. • Räumt eure Sachen weg. • Stellt die Stühle auf die Tische. **Classroom interaction** • Ich habe eine Frage. • Ich habe etwas nicht verstanden. **Classroom and school objects** • Hast du / brauchst du ein Buch? • Ich habe / brauche einen Bleistift.

Linguistic Knowledge	• Easy ways to express preferences include:
	  ○ creating a compound noun with ‘Lieblings’ and the favoured item (e.g. ‘Meine Lieblingsfarbe ist rot’)
	  ○ using the words ‘lieber’ and ‘am liebsten’.
	• In German, a compound noun takes on the grammatical gender of its final noun (e.g. ‘die Farbe’ is ‘die Lieblingsfarbe’ while ‘der Sport’ is ‘der Lieblingssport’).
	• Possessive adjectives change depending on the gender of the noun they refer to (e.g. ‘die Farbe’ becomes ‘meine Lieblingsfarbe’ and ‘der Sport’ becomes ‘mein Lieblingssport’).
	• Likes and dislikes are expressed using the conjugated verb ‘mögen’ and may be followed by the noun ‘gern(e)’/‘nicht gern(e)’.
	• The conjugation of the verb ‘mögen’ (to like) in the singular is ‘ich mag’, ‘du magst’, ‘er/sie mag’.
	• Strong likes are expressed using the conjugated word ‘lieben’ followed by the noun.
	• The conjugation of the verb ‘lieben’ (to love) in the singular is ‘ich liebe’, ‘du liebst’, ‘er/sie liebt’.
	• Adjectives like ‘gut’ (good), ‘schlecht’ (bad), ‘interessant’ (interesting), and ‘langweilig’ (boring) are used to provide basic reasons for preferences.
		• Express preferences, likes and dislikes in familiar contexts, and give reasons in a simple way, where appropriate.	**Preferences**
			• Was ist dein/e Lieblingsfarbe?
			Meine Lieblingsfarbe is blau.
			• Hast du ein Lieblingsfach?
			Mein Lieblingsfach ist Deutsch.
			• Ich mag Fußball, aber ich mag Tennis lieber.
			Likes and dislikes
			• Magst du Hunde?
			• Ich mag Hunde gerne, aber ich liebe Katzen.
			• Er mag Musik.
			• Sie mag Fleisch.
			Giving reasons
			• Sie mag Fisch nicht, denn es schmeckt nicht gut.
			• Ich mag Sozialkunde. Ich finde es interessant.
			• Ich mag das Buch. Es ist spannend.
			• Es is toll/super/genial/spannend/gut/lecker.

Cultural and Sociolinguistic Knowledge	• Preferences in food, school, sports, and music vary between New Zealand and German-speaking countries, rooted in their unique cultural traditions.		
Linguistic Knowledge	• When using descriptive adjectives, the base verbs ‘sein’ and ‘haben’ are used with their appropriate conjugations. • Qualifiers (e.g. ‘sehr’ or ‘nicht so’) can be placed before the adjective to limit or intensify it (e.g. ‘sehr schüchtern’). • Basic negation is formed with ‘nicht’ placed after the verb (e.g. ‘Er ist nicht nett’).	• Describe the appearance and qualities of people, animals, and objects.	**Qualities** • Wie ist dein Bruder so? Er ist sehr nett. • Ich bin etwas schüchtern. • Sie ist intelligent. • Er ist nicht freundlich. • Mein Lehrer ist wirklich hilfsbereit. **Physical characteristics** • Wie sieht deine Schwester aus? Sie ist groß und hat kurze Haare. • Meine Schwester ist etwas kleiner als ich. • Sie hat lange braune Haare und grüne Augen. • Ihre Haare sind blond. • Meine Katze hat wirklich große Ohren. • Das Sofa ist nicht sehr gemütlich. • Das Buch ist unheimlich gut.
Cultural and Sociolinguistic Knowledge	• When discussing appearance, Germans tend to be more direct; it is not considered rude.		

Linguistic Knowledge	• Time is stated using ‘Es ist…’.
	• The full hour is stated with ‘Uhr’ (e.g. ‘Es ist zehn Uhr’).
	• The words ‘nach’ (after) and ‘vor’ (before) are used to indicate more specific times. For example:
	  ○ ‘es ist zwanzig nach elf’ (‘It’s twenty past eleven’)
	  ○ ‘es ist zehn vor neun’ (‘It’s ten to nine’).
	• To express quarter to and quarter past, German uses ‘Viertel vor’/‘Viertel nach’ (e.g. ‘es ist Viertel vor vier’, ‘es ist Viertel nach vier’).
	• To express half past in German ‘halb’ (half) is used, but unlike in English, it is related to the next hour (e.g. ‘es ist halb fünf’ indicates it is half past four).
		• Tell the time.	**Time**
			• Wie spät ist es? / Wie viel Uhr ist es?
			Es ist vier Uhr.
			• Es ist halb drei.
			• Es ist Viertel vor zwei.
			• Es ist Viertel nach drei.
			• Um wie viel Uhr gehst du ins Bett?
			• Wann gehst du ins Bett?
			• Ich gehe um half elf ins Bett.

Cultural and Sociolinguistic Knowledge	• German speakers use both the 12-hour and 24-hour clocks:
	  ○ The 24-hour clock is common in formal contexts, like timetables and official communication.
	  ○ The 12-hour clock is prevalent in informal conversations, where words for morning (‘morgens’) or afternoon (‘nachmittags’) are used to clarify am or pm.
	• German culture views punctuality as a fundamental sign of respect and discipline. Being early is often preferred, especially in professional contexts.		

Linguistic Knowledge	• The singular possessive adjectives are ‘mein(e)’, ‘dein(e)’, ‘sein(e)’, and ‘ihr/ihre’. The form of the possessive adjective depends on the gender of the object owned. • A simple way of expressing ownership is to use ‘von’ (of). • In German, the genitive case shows possession and is expressed by adding an –s to the name of the person that owns something.	• Communicate about ownership.	**Ownership** • Hast du einen Hund? Nein, ich habe keinen Hund. • Ist das deine Jacke? Nein, das ist Sabines Jacke. • Meine Schwester heißt Julia. • Das ist mein Bruder.
Linguistic Knowledge	• Common German prepositions include ‘in’, ‘auf’, ‘unter’, ‘vor’, and ‘hinter’. They require the dative case and an indirect object.	• Ask and answer simple questions about location.	• Wo ist das Buch? Das Buch ist auf dem Tisch.

German Novice 3
Teaching sequence

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Linguistic Knowledge	• A simple way of expressing likes, dislikes, and preferences is to add 'gerne/nicht (so) gerne' after the verb. • The degree to which one can do something can be expressed by adding '(sehr) gut', or 'nicht so gut'. • Different types of language resources and tools can be used for productive, receptive, and interactive skills (e.g. spellcheck, chatbots, online dictionaries).	• Express likes and dislikes, and to what degree. • Give reasons for likes and dislikes. • Communicate what one can and can't do, and to what degree. • Explore language resources and tools under guided use to support language learning processes.	**What they like or don't like to do** • Was machst du gerne? • Was machst du nicht gerne? • Und du? / Und er/sie? • Ich koche gern/nicht gern. • Spielst du gerne Tennis? • Ich spiele gerne Schach. • Ich lese nicht gerne. • Ich schaue gerne fern. **Reasons** • Ich schwimme gerne. Es macht Spaß. • Es ist lustig/einfach. **Degree** • Ich spiele sehr gerne Rugby. Es ist ganz toll. **What they can do** • Ich kann tanzen. • Ich kann gut tanzen. • Er/sie kann nicht so gut singen.
Cultural and Sociolinguistic Knowledge	• German-speaking people tend to express likes and dislikes directly and honestly.		
Linguistic Knowledge	• Communication about activities and routines often includes adverbs of frequency (e.g. 'manchmal'), prepositions of location (e.g. 'zu Hause'), and expressions of opinion (e.g. 'gern'). • Opinions can be expressed using verbs like 'finden', 'mögen', 'lieben', and 'hassen'. • Not liking something can be expressed by adding the word 'nicht' at the end of the sentence. • The verb 'spielen' is a weak verb with the singular conjugation: 'ich spiele', 'du spielst', 'er/sie spielt'. • Conjunctions such as 'weil', 'da', and 'denn' can be used to give reasons.	• Communicate about activities and routines, how often they are engaged in, as well as when and where they take place. • Express opinions about activities and give reasons where appropriate.	**Routines** • Ich stehe immer um 7 Uhr auf. • Ich gehe meistens um 9 Uhr ins Bett. • Ich esse immer Brötchen zum Frühstück. • Abends höre ich oft Musik. • Manchmal spiele ich Computerspiele. • Montags habe ich immer Deutsch. • Dienstags um 5 Uhr trainiere ich Handball. • Wann hast du + subject? • Wann beginnt der Unterricht? • Wann endet der Unterricht? • Welche Schulfächer hast du? Ich habe Deutsch, Mathematik, Englisch, Biologie, Sozialkunde, und Kunst. **Leisure activities** • Was machst du in deiner Freizeit? • Spielst du ein Instrument? Ich spiele Gitarre.
Cultural and Sociolinguistic Knowledge	• Arbeitsgemeinschaften (AGs) are voluntary, extracurricular clubs or working groups offered in German schools. Students can explore interests outside the standard curriculum. They include choirs, school bands, cooking, chess, activities related to sports, or language learning. • Apart from a school related context, there are a lot of Vereine (community-based clubs and associations) for all ages in Germany (e.g. Sportverein or Musikverein).		

			• Machst du Sport? Ich spiele jeden Sonntag Tennis. • Am Wochenende lese ich gern. **Frequency** • Wie oft spielst du Fußball? Zweimal die Woche. **Location** • Ich spiele Handball in der Schulhalle. **Opinions** • Wie findest du English? Ich mag Englisch, weil die Lehrerin sehr gut ist. • Er findet Kunst klasse, weil es Spaß macht. • Ich hasse Mathematik, weil es schwierig ist. • Sie mag Sozialkunde nicht, da es langweilig ist.

Linguistic Knowledge	• The phrase ‘es gibt’ (there is/are) is used for singular and plural and becomes ‘es gibt kein(e)’ in the negative.
	• The form of German verbs in the present tense changes depending on the person. For example:
	  ○ full conjugation of the verb ‘sein’ (to be) is ‘ich bin’, ‘du bist’, ‘er/sie/es ist’, ‘wir sind’, ‘ihr seid’, and ‘sie sind’
	  ○ full conjugation of the verb ‘haben’ (to have) is ‘ich habe’, ‘du hast’, ‘er/sie/es hat’, ‘wir haben’, ‘ihr habt’, and ‘sie haben’.
		• Communicate about a familiar place.
		• Ask for and give directions.
			Description
			• Wie groß ist deine Stadt?
			Meine Stadt ist klein, aber hübsch.
			• Mein Haus hat vier Schlafzimmer.
			• In meinem Viertel gibt es ein modernes Handelszentrum und eine große Bibliothek.
			• Meine Schule hat eine moderne Sporthalle.
			• Wie heißt deine Schule?
			• Auf welcher Schule bist du?
			• Auf welche Schule gehst du?
			Locations and directions
			• Meine Schule ist in der Innenstadt.
			• Wo sind die Toiletten? Gehe geradeaus und dann nach links.

Cultural and Sociolinguistic Knowledge	• In Germany, living in an apartment is quite common, especially in urban areas.		
Linguistic Knowledge	• Possessive adjectives must agree with the noun they modify in gender, number, and case. • German comparatives are formed by adding an –er ending to the adjective (e.g. ‘schnell’ becomes ‘schneller’) followed by the conjunction ‘als’ (than) to introduce the item being compared. • Equal comparisons are made using the structure ‘so’ + adjective + ‘wie’ (e.g. ‘so groß wie’). • The superlative form uses ‘am’ + [adjective] + –sten or –esten for ‘the most’ (e.g. ‘am schnellsten’).	• Make simple comparisons between people, places, or things. • Use connectives.	**Comparisons** • Meine Schwester ist schneller als ich. • Dein Haus ist größer als mein Haus. • Dein Handy ist älter als mein Handy. • Das Buch ist besser als der Film. • Ich spreche genauso gut Deutsch wie mein Bruder. • Ich singe gut, aber meine Freundin singt besser, und meine Mutter singt am besten.
Linguistic Knowledge	• The perfect tense in German is formed by combining the present tense of the auxiliary verbs ‘haben’ (to have) or ‘sein’ (to be) with the past participle of the main verb, which goes at the end of the sentence. • The verb ‘haben’ is used with most verbs to form the perfect tense. • The verb ‘sein’ is used with verbs that indicate a change of state or describe movement from one place to another. • Regular/weak verbs form the past participle with the prefix ge–. • Plans for the immediate future are commonly expressed using the present tense plus a future time adverbial.	• Communicate about a limited range of actions in the past and plans for the immediate future. • Use time markers referring to the past and immediate future to add more detail.	**Plans for the immediate future** • Was machst du dieses Wochenende? Ich besuche meine Großeltern. **Future time adverbials** • Ich fliege nächstes Jahr nach Deutschland. • Wir haben in zwei Wochen endlich Ferien. • Gehst du morgen einkaufen?

Linguistic Knowledge	• Wants are expressed using the weak verb ‘möchten’ with the singular conjugation: ‘ich möchte’, ‘du möchtest’, ‘er/sie möchte’. • Needs can be expressed using the weak verb ‘brauchen’ with the singular conjugation: ‘ich brauche’, ‘du brauchst’, ‘er braucht’. • The verb ‘brauchen’ takes an accusative object (e.g. ‘Ich brauche einen Kugelschreiber’). • Asking for or giving permission can be expressed using the strong verb ‘dürfen’ with the singular conjugation: ‘ich darf’, ‘du darfst’, ‘er/sie darf’.	• Communicate about wants, needs, and obligations. • Give and seek permission.	**Wants** • Ich möchte an den Strand gehen. • Möchtest du Fußball spielen? • Ich möchte nicht schwimmen gehen. **Giving and seeking permission** • Darf ich in die Stadt gehen? Ja, du darfst in die Stadt gehen. • Du darfst nicht auf dem Computer spielen.
Linguistic Knowledge	• Polite requests can be made using the phrases: o ‘Kann ich bitte [article + noun in the accusative] haben?’ o ‘Ich hätte gerne’ [article + noun in the accusative] • In German, numbers after 20 follow a set pattern (e.g. ‘one and fifty’ = 51 = ‘einundfünfzig’).	• Use simple language to interact in transactional contexts • Communicate about the quantity and cost of items.	**Transactions** • Kann ich bitte eine Cola haben? • Ich hätte gerne den Kuchen. • Wie viel kostet das? • Sechs Euro neunzig. • Wann fährt der nächste Zug nach Berlin? • Ich möchte gerne zwei Karten kaufen. **Food quantities** • Eine Scheibe Schinken • 500 g Schokolade • 1 kg Äpfel • Ein Liter Milch

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 2
The New Zealand Curriculum

9 Learning Languages (Years 0-10)

(14) Spanish Novice Stages

New Zealand Government
Te Kāwanatanga o Aotearoa

Purpose statement

Ko tōu reo, ko tōku reo, te tuakiri tangata. Tihei uriuri, tihei nakonako.

Your language and my language are expressions of identity. May our descendants live on, and our hopes be fulfilled.

This learning area equips students with the linguistic, cultural, and sociolinguistic knowledge needed to communicate in an additional language.

Learning Languages provides students with the knowledge and practices to interpret meaning, adapt communication for different audiences and situations, and communicate purposefully in increasingly complex contexts. It also supports literacy development by strengthening students' understanding of how language works, how meaning is communicated, and how spoken, written, and signed language are used in different contexts.

Through learning additional languages, students develop understanding of the cultural and social contexts in which languages are used and recognise that language reflects and upholds the values, stories, and practices of different communities and cultures. This enables them to contribute meaningfully to New Zealand's diverse society and increasingly interconnected world.

Learning Languages exposes students to new ways of thinking about themselves and their world. It can deepen understanding of their first language, strengthen cultural connections, contribute to the vitality of languages, and build confidence in communicating with others in a range of contexts.

Learning Languages prepares students to further develop their language proficiency in Years 11–13 in the language they have studied, including Te Reo Māori, New Zealand Sign Language, Gagana Sāmoa, Gagana Tokelau, Lea Faka-Tonga, Te Reo Māori Kūki 'Āirani, Vagahau Niue, French, German, Spanish, Chinese (Mandarin), Japanese, and Korean.

Learning area structure

Learning Languages consists of three sequences - Novice 1, 2, and 3, which lay out the knowledge and practices to be taught during these three stages of learning. In Learning Languages, teaching is structured around distinct two strands:

- **Linguistic Knowledge** focuses on how language works. It develops student understanding of pronunciation, vocabulary, grammar, and spelling.
- **Cultural and Sociolinguistic Knowledge** focuses on how language is shaped by culture and context. It develops student understanding of cultural practices, values, beliefs, and social norms and supports the development of intercultural communicative competence.

Communication skills

Developing communication skills is fundamental to Learning Languages. Students learn through communication modes (listening, speaking, reading, writing, and interacting) that are interconnected, and progress in one mode strengthens progress in others. The skills associated with each mode support effective communication across Novice 1, 2, and 3.

Knowledge, Practices and Language Examples

In Learning Languages, the communicative practices drive the learning experience. The knowledge component sets out the scope of content to be taught alongside the practice. Because language and culture are inherently interconnected, the linguistic and cultural/sociolinguistic strands are grouped together and connect to a shared practice rather than having separate practices for each strand. This structure recognises that learners communicate most effectively when they draw on both linguistic knowledge and cultural understanding to use language in meaningful, authentic, and contextually appropriate ways. Teachers have autonomy to sequence the knowledge and practices to bring the language to life for the students they are teaching.

The language examples are non-exhaustive and are intended to illustrate the types of language students might use and understand when demonstrating the practice. These examples are neither mandatory nor intended to represent the only language that should be taught. Teachers are encouraged to introduce additional examples and language that reflect their teaching context and students' learning needs.

Flexible Progression

Unlike the year-by-year structure used in many learning areas, the Novice sequences are proficiency-based. Novice 1, Novice 2, and Novice 3 may therefore be taught at any year level. Teachers design learning in response to the needs of their students and the time available, adapting the order, contexts, and content to maintain a practice-driven approach.

Language Groups

The curriculum provides detailed teaching sequences across five language groups: Te Reo Māori, New Zealand Sign Language (NZSL), Pacific Languages, Asian Languages, and European Languages. Schools may also choose to offer additional languages outside of the 13, where they have the resources and community interest to do so.

European Languages introduction

Learning French, German, and Spanish during the three Novice sequences immerses students in rich linguistic and cultural exploration and global connection. These languages use alphabetic writing systems and share linguistic similarities with English, making them more accessible and often quicker to acquire for English-speaking learners.

In Novice 1 and 2, teachers introduce students to everyday expressions and phrases, and key linguistic features of the target language. This enables students to begin communicating across all modes — speaking, listening, writing, reading, and interacting. Teaching focuses on greetings and introductions and on supporting students to communicate simple personal details about themselves, their families, and their immediate surroundings in the present tense. Students begin to use the target language to express likes, dislikes, and immediate needs of a concrete type, as well as to engage in everyday classroom interactions. Teachers also guide students to understand and use basic cultural norms and politeness conventions, while creating an authentic language learning environment.

In Novice 3, teachers focus on developing a broader and more flexible repertoire of language so students can locate, describe, and compare their immediate surroundings (for example, home, school, hometown, people) and communicate about activities and routines. Students learn to express opinions, wants, needs, and obligations, and to give and seek permission. Teachers guide students to comprehend and produce simple, connected text across all modes on topics of personal interest, spanning the past, present, and future. Students engage respectfully in transactional communication, including planning with others and interacting in everyday settings like shops, restaurants, and public transport. Teachers encourage students to demonstrate curiosity about other cultures by asking questions and listening to other perspectives.

Capabilities across the phases

Learning Languages provides rich opportunities for students to strengthen the capabilities that support communication across cultures, linguistic understanding, and participation in an interconnected world. Students enhance **communication** in their journey as a language learner, as communication is the foundation of Learning Languages, **collaboration** as they exchange ideas, co-construct meaning, and build shared understanding, **self-management** as they take increasing responsibility for their language learning and reflect on their progress, **problem solving** as they adapt language and strategies to communicate effectively, and **creativity** as they explore and express ideas in new ways. Together, these capabilities enable students to participate confidently in culturally diverse communities and multilingual settings.

Spanish Novice

Communication

The skills across each communication mode below support effective communication during the Novice phase. The modes are interconnected, and progress in one strengthens progress in others. Teachers select and teach the skills that best align with the needs of their students, alongside the knowledge and practices in their teaching programmes.

		During Novice 1, students will:	During Novice 2, students will:	During Novice 3, students will:
Receptive skills	**Listening**	• recognise simple classroom language • recognise everyday familiar words and very basic phrases concerning personal information, family, and immediate surroundings.	• understand instructions in a classroom environment • begin to understand phrases and the highest-frequency vocabulary related to areas of most immediate personal relevance (e.g. personal information, simple descriptions and preferences, time, and ownership) • begin to make sense of unfamiliar language by recognising similarities with words from languages they already know (cognates).	• understand phrases and vocabulary related to matters of immediate personal relevance (e.g. people and places, activities and routines) • begin to understand enough to be able to meet some needs of a concrete type (e.g. directions, permissions) • begin to make sense of unfamiliar language by using clues from word structures and context.
	Reading	• recognise everyday familiar words and very simple phrases in very short, simple texts concerning personal information, family, and immediate surroundings.	• begin to understand short, simple texts containing familiar phrases and the highest-frequency vocabulary related to areas of most immediate personal relevance (e.g. personal information, simple descriptions and preferences, time, ownership) • begin to recognise basic written spelling conventions and simple punctuation • begin to make sense of unfamiliar language by recognising similarities with words from languages they already know (cognates).	• read short, simple texts containing phrases and vocabulary related to areas of immediate personal relevance (e.g. people and places, activities and routines) • recognise basic written spelling conventions and simple punctuation • begin to make sense of unfamiliar language by using clues from word structures and context.
Productive skills	**Speaking**	• produce simple, mainly isolated phrases and sentences about themselves, their families, and their immediate surroundings.	• produce simple phrases and sentences containing highest-frequency vocabulary related to areas of most immediate personal relevance (e.g. personal information, simple descriptions and preferences, time, ownership).	• describe or present about matters of immediate personal relevance (e.g. people and places, activities and routines), expressing opinions and giving reasons in a simple way.
	Writing	• produce simple, isolated phrases and sentences about themselves, their families, and their immediate surroundings.	• produce a series of linked simple phrases and sentences containing highest-frequency vocabulary related to areas of most immediate personal relevance (e.g. personal information, simple descriptions and preferences, time, ownership).	• produce straightforward connected texts about matters of immediate personal relevance (e.g. people and places, activities and routines), expressing opinions and giving reasons in a simple way. • begin to use resources appropriately (e.g. artificial intelligence, dictionaries, glossaries) to experiment with some new language in writing and to check spelling.
	Interacting	• exchange simple phrases to meet some immediate needs in the classroom • use formulaic language and simple phrases to exchange information about themselves, their families, and their immediate surroundings.		• use formulaic language and simple phrases to initiate and sustain short conversations about matters of immediate personal relevance (e.g. people and places, activities and routines), familiar matters regularly encountered (e.g. school, leisure), and needs of a concrete type (e.g. directions, buying and ordering, making arrangements) • use strategies to sustain an interaction, such as self-correcting, repetition, clarification, and relying on known language to compensate for missing vocabulary.

Spanish Novice 1
Teaching sequence

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Linguistic Knowledge	• The words and phrases used for greetings, farewells, and introductions vary depending on the social context, as some situations may require more formal conventions.
	• Formulaic expressions for greetings, farewells, and introductions often use simple forms of the verbs ‘ser’, ‘estar’, ‘llamarse’, and ‘presentar’.
	• The Spanish alphabet has 27 letters.
	• Spanish has some distinct features, such as:
	  ○ an extra letter, ‘ñ’
	  ○ a silent letter, ‘h’
	  ○ some different punctuation, such as accent marks and inverted question and exclamation marks.
	• Spanish spelling is largely phonetic, meaning that the pronunciation of a word is predictable from its spelling.
		• Use basic greetings and farewells in different contexts.
		• Introduce oneself and others and respond to introductions appropriately.
		• Ask others how they are and respond appropriately when asked.
			Greetings
			• Hola.
			• Buenas noches.
			Farewells
			• Adiós.
			• Hasta luego.
			Asking how someone is doing
			• ¿Cómo estás?
			Estoy bien/mal. ¿Y tú?
			Introductions
			• Te presento a Juan.
			Interaction
			Luis: ¿Cómo te llamas?
			Julia: Me llamo Julia.
			Luis: Soy Luis.
			Julia: Mucho gusto.

Cultural and Sociolinguistic Knowledge	• Spanish is an official language in 21 countries. • The use of the language and cultural norms, such as handshakes and kissing on the cheek, varies across Spanish-speaking countries.		

Linguistic Knowledge	• The verb endings used for classroom instructions change according to who is being addressed. For example:
	  ○ for one person (tú), the imperative ending (e.g. ‘habla’, ‘lee’) is used
	  ○ for groups (vosotros), the final –r of the infinitive is replaced with –d (e.g. ‘hablad’, ‘leed’)
	  ○ in more formal contexts (usted/ustedes), the present subjunctive form (e.g. ‘hable’, ‘hablen’) is used.
		• Respond to and use simple classroom language and politeness conventions.
		• Recognise the words for common classroom objects and expressions of location.
			Classroom instructions
			• Levantaos. / (La clase) se levanta.
			• Abrid sus cuadernos. / (La clase) abre su/tu cuaderno.
			• Sacad un lápiz. / (La clase) saca un lápiz.
			• Repetid. / (La clase) repite.
			Classroom questions
			• ¿Listo/a(s)?
			• ¿Cómo se dice …?
			• ¿Puedo ir al baño?
			Classroom comments
			• Excelente.
			• Muy bien.
			• Más o menos.
			Common phrases and politeness conventions
			• Sí. / No.
			• Por favor.
			• De nada.
			• No importa.

Cultural and Sociolinguistic Knowledge	• Spanish uses different forms for giving commands; they are generally in the ‘you’ form, but with singular and plural options as well as regional variations between Spain and Latin America. • Communication can be supported with set expressions for clarification, checking for understanding, asking for repetition, and asking for vocabulary translations.		
Linguistic Knowledge	• Formulaic questions and answers for identifying where a person is from, where they live, and what languages you speak often use the singular forms of the verbs ‘tener’, ‘vivir’, and ‘hablar’.	• Exchange basic personal information.	**Age**

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• Subject pronouns are used only sparingly with verbs, mainly for emphasis and clarity, because the verb ending already indicates the subject. • In Spanish, verbs in the present tense change their endings to agree with the subject in terms of person and number (e.g. 'yo hablo', 'tú hablas'). • Numbers are similar across Romance languages. • When talking about age in Spanish, the verb 'tener' (to have) is used, instead of the equivalent 'be' verb that is used in English. • Cognates such as 'nombre', 'nacionalidad', and 'número de teléfono' can be used to express basic personal information.		• ¿Cuántos años tienes? Tengo 11 años. **Where they are from** • ¿De dónde eres? Soy de Nueva Zelanda. **Where they live** • ¿Dónde vives? Vivo en Auckland, en Nueva Zelanda. **Languages they speak** • ¿Qué idiomas hablas? Hablo inglés y un poco de māori. • Soy de México y hablo español.
Cultural and Sociolinguistic Knowledge	• Many Spanish-speaking countries have indigenous languages as well as other regional languages (e.g. Catalan and Basque in Spain).		
Linguistic Knowledge	• The numbers 16–19 in Spanish follow the same pattern where the ones unit is simply added onto the base 10, with a slight change in spelling and pronunciation (e.g. 'diez' + 'seis' becomes 'dieciséis', 'diez' + 'nueve' becomes 'diecinueve'). • In Spanish, all nouns are either masculine or feminine. Generally, nouns ending in –o are masculine and nouns ending in –a are feminine. However, there are exceptions to this rule, so it is recommended to learn the article in conjunction with the noun. • The masculine plural is used for mixed-gender groups. • The days of the week and the months are all masculine nouns. • In Spanish, the days of the week and the months are not capitalised.	• Communicate about the days of the week, months, dates, and birthdays.	**Numbers (16–31)** • dieciséis, diecisiete … • veinte, veintiuno … • treinta, treinta y uno … **Days of the week** • ¿Qué día es hoy? Hoy es jueves. **Months of the year** • ¿Qué mes es hoy? Es julio. **Date** • ¿Qué fecha es hoy? Hoy es jueves 11 de marzo. **Birthday** • ¿Cuándo es tu cumpleaños? Mi cumpleaños es el 23 de abril. • ¡Feliz cumpleaños!
Cultural and Sociolinguistic Knowledge	• The names of the days of the week in Spanish reflect historical and religious influences from different traditions, including Roman mythology, Christianity, and earlier celestial naming traditions linked to the moon and planets. • Spanish-speaking countries observe religious holidays like Christmas and Easter, alongside nationally significant secular holidays (e.g. Mexico's Independence Day) and seasonal traditions (e.g. Las Fallas in Spain). • Birthday celebrations in Spanish-speaking countries share some traditions but also vary across countries and regions.		
Linguistic Knowledge	• In Spanish, the verb 'hacer' is used to describe general weather conditions (e.g. 'hace sol' for 'it is sunny'), while verbs such as 'llover' and 'nevar' are used to describe specific weather events. • Impersonal verbs conjugated in the third person singular are used to talk about the weather.	• Communicate about the weather and the seasons.	**Weather** • ¿Qué tiempo hace? Hace calor/frío. • Está nublado. • Llueve. **Seasons** • ¿Qué tiempo hace en verano? En verano no nieva y hace calor.
Cultural and Sociolinguistic Knowledge	• Spanish-speaking countries span both the Northern and Southern Hemispheres, so seasonal changes occur at different times of the year.		
Linguistic Knowledge	• The possessive adjectives 'mi', 'tu', and 'su' do not change for gender but do agree in number with the noun (e.g. 'mi abuelo', 'mis abuelos', 'tu gato', 'tus gatos'). • Most plurals are formed by adding –s to nouns ending in a vowel and –es to nouns ending in a consonant. • The negative 'no' goes before the verb (e.g. 'No tengo hermanos'). • While 'padre' in the singular means 'father', the plural form 'padres' means both 'parents' and 'fathers' and therefore refers to both mother and father.	• Communicate about families, including names and ages.	**Family** • ¿Cómo es tu familia? Tengo una familia grande/pequeña. • ¿Cómo se llama tu padre/madre? Mi padre se llama Juan. • ¿Tienes mascotas? Sí, tengo un perro y dos gatos.

	During Novice 1		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• The use of the masculine form as the default for gender-neutral contexts is a common feature across Romance languages, including Spanish.		**Age** • ¿Cuántos años tiene tu hermano? Mi hermano tiene 10 años.
Cultural and Sociocultural Knowledge	• Extended family may live in the same household. • In Spanish-speaking cultures, people typically use two family names, keeping their paternal and maternal surnames.		

Spanish Novice 2
Teaching sequence

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**

Linguistic Knowledge	• There are different forms for 'you', depending on the familiarity and relationship between the speakers. For example:
	  ○ 'tú' is used for people who are younger or very familiar
	  ○ 'usted' is used for when meeting an adult for the first time or someone who is older or to show respect.
	• As in English, names of countries in Spanish are capitalised. However, unlike in English, the names of languages and nationalities are not.
	• Nationalities agree in gender and number with the person being described.
		• Use greetings, farewells, and introductions, and exchange basic personal information in a formal context.
		• Communicate about nationality or ethnicity in formal and informal contexts.
			Formal greetings and farewells
			• Buenos días.
			• Buenas tardes.
			• Buenas noches.
			• Mucho gusto.
			• Hasta luego.
			Formal introductions
			• ¿Cómo se llama?
			Me llamo Juan.
			• ¿De dónde es?
			Soy de Argentina.
			• Le presento a Andrea.
			Nationalities/ethnicities (formal)
			• ¿Cuál es su nacionalidad?
			Soy australiano/a.
			Nationalities/ethnicities (informal)
			• ¿Cuál es tu nacionalidad?
			Soy mexicano/a.

Cultural and sociolinguistic Knowledge	• Many languages (e.g. French and German) use equivalent 'tú'/'usted' forms to indicate levels of respect or familiarity. Other languages convey formality through different linguistic features (e.g. registers in Pacific languages). • Using the informal 'tú' when the formal 'usted' is required could be perceived as rude.		
Linguistic Knowledge	• The verb 'hay' means both 'there is' and 'there are' — it does not change between singular and plural. • Articles in Spanish use grammatical gender and number (un/una, el/la, unos/unas, los/las) that agree with the noun.	• Communicate in a classroom environment using an extended repertoire of instructions and short interactions. • Identify and communicate about classroom and school objects.	**Classroom instructions** • Escribe en el cuaderno. • Trabaja con tu pareja. • Mira la pizarra. **Classroom interactions** • ¿Tienes un lápiz? • Necesito un lápiz, por favor. • ¿Dónde está tu libro? Mi libro está en mi mochila.
Linguistic Knowledge	• Adjectives like 'bueno' (good), 'malo' (bad), 'interesante' (interesting), and 'aburrido' (boring) are used to provide basic reasons for preferences. • The verb 'gustar' (to please) is used to talk about likes or dislikes. • The pronoun before 'gusta(n)' (me, te, le, nos, les) reflects the person doing the liking or disliking (literally who is being pleased or not pleased). • The construction 'gusta(n)' + [definite article] + [noun] is used to express liking a thing (e.g. 'Me gusta el español'). • 'Gustar' is conjugated to agree with the thing being discussed. For example, 'I like mathematics' is 'Me gustan las matemáticas' (literally meaning 'Mathematics pleases me'), with 'gustan' conjugated to agree with 'las matemáticas'. • The singular form 'gusta' is used with infinitive verbs (–ar, –er, –ir) to express liking an action. • Dislike is expressed by placing 'no' before 'me gusta(n)'.	• Express preferences and likes and dislikes in familiar contexts and give reasons in a simple way where appropriate.	**Preferences** • ¿Cuál es tu asignatura favorita? Mi asignatura favorita es el español. • ¿Cuál es tu actividad favorita? Mi actividad favorita es escuchar música. **Likes and dislikes** • ¿Qué asignaturas te gustan? Me gusta el inglés porque es interesante. • ¿Qué asignatura no te gusta? No me gustan las ciencias porque son difíciles. • ¿Qué te gusta hacer después de la escuela? Después de la escuela me gusta mirar la televisión.

	During Novice 2		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
	• Adjectives need to agree in gender and number with the noun they qualify. • 'Porque' is the linking word that introduces reasons.		
Cultural and Sociolinguistic Knowledge	• Preferences in areas such as food, school subjects, after-school activities, sports, and music may vary between New Zealand and Spanish-speaking countries due to cultural influences and regional traditions.		
Linguistic Knowledge	• In Spanish, adjectives must agree with the noun they qualify in both gender (masculine or feminine) and number (singular or plural). • This also applies to possessive adjectives: mi(s), tu(s), su(s), nuestro/a(s), vuestro/a(s). • Adjectives generally follow the nouns they describe, a structure that is similar to te reo Māori but different from English. • The negative 'no' goes before the verb meaning 'to be' (e.g. 'No soy alta'). • A variety of question words are needed to find out about people (e.g. '¿Cómo?', '¿Qué?', '¿Dónde?', '¿Cuál?').	• Describe appearance and qualities of people, animals, and objects.	**Qualities** • ¿Cómo eres? Soy muy divertido y un poco inteligente. • ¿Cómo es tu profe de …? Es muy divertido y bastante estricto. **Physical characteristics** • ¿Cómo eres? Soy joven y alto, y tengo los ojos azules. • ¿Cómo es tu hermana? Mi hermana es alta y tiene el pelo largo y negro.
Cultural and Sociolinguistic Knowledge	• What is considered polite or appropriate when describing someone's appearance may vary across cultures and contexts. Spanish often uses physical descriptors as neutral identifiers (e.g. 'la morena', 'el rubio').		
Linguistic Knowledge	• The verb 'ser' is used to tell the time, and it changes from 'es' to 'son' to agree with the time in number (e.g. 'es la una', 'son las dos').	• Tell the time.	**Time** • ¿Qué hora es? Es la una en punto. • Son las diez y media.
Cultural and Sociolinguistic Knowledge	• Most Spanish-speaking countries use the 12-hour clock, while some, like Argentina, use the 24-hour clock. • Perceptions of punctuality are varied across Spanish-speaking cultures. While business and formal appointments are often treated with timeliness, social gatherings are more flexible.		
Linguistic Knowledge	• You can form a question in Spanish simply by adding an inverted question mark (¿) at the beginning of a declarative sentence and a standard question mark (?) at the end, without changing the order of the words. • Most plurals in Spanish are formed by adding –s to words ending in a vowel and –es to words ending in a consonant.	• Communicate about ownership.	**Ownership** • ¿Tienes un instrumento? Sí, tengo un piano. • No, no tengo instrumentos.
Cultural and Sociocultural Knowledge	• Words used for everyday objects may vary across Spanish-speaking countries (e.g. 'ordenador'/'computadora'). These differences may cause confusion but generally will not lead to major breakdown in communication as similar grammar and sentence structures make it easy to imply meaning from context.		

Linguistic Knowledge	• As in te reo Māori, adjectives follow nouns and agree in gender and number with the noun they follow.
	• Some common Spanish prepositions are 'en', 'al lado de', and 'entre'.
	• The preposition 'de' and the definite article 'el' contract to become 'del'.
	• Spanish has two words for 'to be', namely:
	  ○ 'ser', used for permanent or lasting qualities (e.g. identity, characteristics, origin), and to talk about time, days, dates, and seasons
	  ○ 'estar', used for temporary states or conditions (e.g. location, feelings, temporary conditions, actions in progress).
		• Ask and answer simple questions about location.	**Asking for location**
			• ¿Dónde está el lápiz azul?
			El lápiz azul está en el estuche.
			• ¿Dónde está el sacapuntas?
			El sacapuntas está al lado de la goma.

Spanish Novice 3
Teaching sequence

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Linguistic Knowledge	• Degrees of preference can be expressed using verbs like 'gustar', 'encantar', and 'odiar'. • Phrases like 'a mí', 'a ti', and 'a ella' are optional in Spanish, but they help clarify who is experiencing the action. • Reasons for likes and dislikes are introduced by 'porque creo que' or 'porque pienso que'. • Different types of language resources and tools can be utilised for productive, receptive, and interactive skills (e.g. spellcheck, chatbots, online dictionaries).	• Express likes and dislikes, and to what degree. • Give reasons for likes and dislikes. • Explore language resources and tools under guided use to support language learning processes.	**Likes and dislikes** • A mí me gusta/encanta + [infinitive]. • A ti te gusta/encanta + [infinitive]. • A él/ella le gusta/encanta + [infinitive]. • A ellos/ellas les gusta/encanta + [infinitive]. **Degrees of likes and dislikes** • A mí me encanta jugar al tenis. • A ella le gusta bastante practicarr atletismo. • No nos gusta jugar al ajedrez. • No les gusta nada hacer senderismo. **Reasons for likes and dislikes** • Me encantan los videojuegos porque creo que son divertidos. • ¿Cuál es tu asignatura favorita y por qué? Me encanta el francés porque es interesante y útil. • No me gusta la física porque es súper difícil y nunca entiendo la materia. ¡Qué horror!
Cultural and Sociolinguistic Knowledge	• Levels of directness when expressing opinions may vary across Spanish-speaking communities and contexts. Being direct does not mean they are being rude.		
Linguistic Knowledge	• In Spanish, verbs in the infinitive end in –ar, –er, or –ir. They follow regular patterns by changing their endings to reflect person, number, and tense. • The Spanish words for many school subjects (e.g. 'historia', 'física', 'música') and sports (e.g. 'fútbol', 'tenis', 'voleibol') are cognates of their English equivalents. • For ball sports and games, the verb 'jugar' is used followed by 'a' and the definite article. 'Jugar' follows an irregular verb conjugation pattern. • For non-ball sports, the verb 'practicar' or 'hacer' is used, immediately followed by the sport. • Other verbs to use with activities include 'tener', 'estudiar', 'mirar', 'leer', and 'escuchar'. • Words and phrases that express frequency can be positioned in several places in the sentence, like in English. • While in English people say 'on Mondays', in Spanish people say 'los lunes' (literally 'the Mondays'). • Spanish uses reflexive forms of verbs and pronouns to indicate certain daily routines.	• Communicate about activities and routines, how often one engages in them, and when and where they take place. • Express opinions about activities and give reasons where appropriate.	**Routines** • ¿Qué tienes los lunes? Los lunes tengo francés, ciencias, inglés, matemáticas y arte. • ¿A qué hora estudias inglés? Estudio inglés a las nueve de la mañana. **Leisure activities** • Después de la escuela, juego al fútbol con mis amigos y hago los deberes en mi ordenador. • Practico natación y atletismo, pero no juego al tenis. También me gusta escuchar música y mirar la televisión. • ¿Qué haces los fines de semana? Leo libros, juego a los videojuegos en línea y practico equitación. **Frequency** • ¿Cuándo juegas al tenis? Juego al tenis todos los días después de la escuela y a veces los sábados. **Routines** • ¿A qué hora te levantas? Me levanto a las 7 de la mañana. • Mis padres se acuestan muy tarde. • Primero, me ducho. Después, me visto y por último me lavo los dientes. **Adverbs of frequency** • Juego al fútbol todos los lunes y miércoles después de la escuela.
Cultural and Sociolinguistic Knowledge	• School timetables, extracurricular activities, and daily routines may differ across cultures and contexts, though may tend to follow a structured rhythm (e.g. dinner times in some countries are much later than others; some Spanish-speaking countries have a 'siesta', or a midday rest where people sleep or businesses close).		

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
			• Normalmente practico natación dos veces por semana, pero a veces practico atletismo también. • Casi nunca juego a los videojuegos y nunca juego al ajedrez. **Location** • ¿Dónde practicas natación? Después de la escuela, practico natación en el club y mi hermana practica baloncesto en la escuela. • Juego al fútbol en el campo de fútbol de la escuela y practico atletismo en el parque con mis amigos.
Linguistic Knowledge	• Prepositions of location are used with 'estar' to describe where people, places, and objects are located. • The verbs 'seguir', 'girar', 'tomar', and 'haber' are used to give directions to get from one place to the other. • The verb 'estar' is used to indicate where a place is located. • Directions are provided using imperative forms that change based on the recipient (singular or plural). • Where English uses just two nouns to form a compound noun (e.g. science classroom), Spanish uses the preposition 'de' between the nouns (e.g. 'aula de ciencias').	• Communicate about a familiar place. • Ask for and give directions.	**Description** • En mi escuela no hay piscina, pero hay un campo de deportes. • ¿Cómo es tu barrio/ciudad? Mi barrio es pequeño. Hay un centro comercial moderno y una biblioteca muy grande. **Locations and directions** • ¿Dónde está el museo? El museo está entre la biblioteca y la iglesia. • ¿Dónde está tu casa? Está al final de la calle, al lado de un parque. • Sigue todo recto y gira a la derecha en el auditorio. La biblioteca está enfrente del auditorio.
Linguistic Knowledge	• In Spanish, comparatives are expressed with 'más [adjective] que' for 'more than' and 'menos [adjective] que' for 'less than'. One does not simply add a suffix to the adjective, as is done with adding –er in English. • Adverbs of degree (e.g. 'un poco', 'muy') go before the adjective.	• Make simple comparisons between people, places, or things.	**Comparisons** • En mi opinión, mi profe de matemáticas no es tan organizado como mi profe de ciencias. • Él es mayor que yo. • Creo que soy menos perezoso que él. • La camisa blanca es más barata que la camisa verde.
Linguistic Knowledge	• 'Ir' is an irregular high-frequency verb. • The sentence structure for the immediate future follows the pattern '[conjugated form of 'ir'] + a + [infinitive of the main verb]', with 'ir' conjugated as 'voy', 'vas', 'va', 'vamos', 'vais', or 'van'. • Uncertain conditions can be referred to using 'si + [present tense clause]' in combination with another clause. • To begin communicating about actions in the past, regular verbs are used in either the Pretérito Perfecto (European Spanish) or Pretérito Indefinido (Latin American Spanish) tenses, as well as formulaic use of the verbs 'ir' and 'hacer' in the 1st, 2nd, and 3rd person singular forms. • For regular verbs in the Pretérito Perfecto, the present tense form of 'haber + [past participle of main verb]' is used. The past participles are formed by: ○ replacing the infinitive ending of regular –ar verbs with –ado ○ replacing the infinitive ending of regular –er and –ir verbs with –ido. • Regular verbs in the Pretérito Indefinido are formed by removing the –ar/–er/–ir ending from the infinitive and adding the correct verb ending based on the subject. For example: ○ For –ar verbs, add –é (I), –aste (you), and –ó (he/she) ○ For –er and –ir verbs, add –í (I), –iste (you), and –ió (he/she).	• Communicate about a limited range of actions in the past, and plans for the immediate future. • Use time markers referring to the past and immediate future to add more detail.	**Plans for the immediate future** • ¿Qué vas a hacer este fin de semana? Voy a visitar a mis abuelos. • Si hace buen tiempo, vamos a hacer una caminata. **Actions in the past** • ¿Qué has hecho hoy? He mirado una película y he comprado una camiseta nueva. • ¿Qué hiciste ayer? Ayer, fui al centro comercial y comí en una cafetería. Mi hermano estudió en casa.

	During Novice 3		
	Knowledge *The facts, concepts, principles, and theories to teach*	**Practices** *The skills, strategies, and applications to teach*	**Language examples**
Cultural and Sociolinguistic Knowledge	• The tenses used when talking about the past differ based on region. European Spanish speakers tend to prefer using the Pretérito Perfecto tense, while Latin American Spanish speakers tend to prefer the Pretérito Indefinido tense.		
Linguistic Knowledge	• Formulaic expressions are used with specific verbs to express wants (querer), needs (necesitar), obligations (tener que), and permission (poder, hay que). • The pattern '[subject] + [conjugated form of 'querer', 'necesitar', or 'poder'] + [infinitive of main verb]' is used to express wants, needs, and permission, respectively. Adding 'No' at the beginning of the same structure negates the sentence. • Expressing obligations is done with '[subject] + [conjugated form of 'tener'] + que [infinitive of main verb]'.	• Communicate about wants, needs, and obligations. • Give and seek permission.	**Obligations** • Tengo que ayudar a mis padres en casa. **Giving and seeking permission** • Se puede visitar el museo nacional. • No se puede comer en el museo. • Hay que escuchar a la profesora.
Linguistic Knowledge	• The imperative can be used to make a request. • The direct object pronoun has different forms depending on the person(s) or object(s) it refers to. • The direct object pronoun goes before the conjugated verb or is attached at the end of the imperative.	• Use simple language to interact in transactional contexts. • Communicate about quantity and cost of items.	**Transactions** • ¿Cuánto vale …? • Necesito 500 gramos de uvas. • ¿A qué hora sale el proximo tren a Barcelona? • Me das una coca cola, por favor. • Ponme un café.
Cultural and Sociolinguistic Knowledge	• Spanish transactional requests do not necessarily use the same markers of courtesy as English (e.g. use of imperatives to place an order in a bar or restaurant would not be considered rude). • Negotiating the price of an item is culturally acceptable in certain contexts and locations.		

Progress markers

Progress markers in each learning area describe the expected level of proficiency at the end of each year. They are aligned to the teaching sequence progression and support assessment as part of teaching and learning. Progress and assessment content specific to Learning Languages will be developed in 2027. In the meantime, schools should continue using their existing practices.

Te Tāhuhu o te Mātauranga
Ministry of Education

Schedule 3
Te Marautanga o Aotearoa

1. Te Anga Marautanga o Aotearoa

New Zealand Government
Te Kāwanatanga o Aotearoa

He kōrero mō tēnei tuhinga

Kei tēnei tuhinga te anga marautanga, arā, ko Te Anga Marautanga o Aotearoa, mō Te Marautanga o Aotearoa. Ka motuhake te whakaputanga o te anga marautanga o Te Mātaiaho mō te New Zealand Curriculum.

E marohitia ana kia whakaūngia e te Minita o te Mātauranga ngā kōrero o tēnei tuhinga hei Tauākī Marautanga ā-Motu i raro i te wāhanga 90(1)(a) o te Education and Training Act 2020. Kia oti te waihanga me te whakaputa ki te New Zealand Gazette, ka whakatakotoria i tēnei anga ngā herenga matua mō ngā kura kāwanatanga e whai ana i te ara o Te Marautanga o Aotearoa. Me mātua tīmata ngā kura ki te whakamahi i tēnei anga atu i te 1 o Hānuere 2027.

Kei te putuputu te whakatinanahia o ngā panonitanga ki ngā herenga o te Marautanga ā-Motu. Me tīmata ngā kura mā te waihanga i tētahi mahere, kātahi ka whakatinana i taua mahere, e tutuki katoa ai te whakatinanatanga o Te Anga Marautanga o Aotearoa i te takanga o te wā, kia hāngai ki ngā wā e mana ai ngā wāhanga ako me ngā marau hei herenga (hei te mutunga o te tau 2030). E kore tēnei wā whakawhiti e hāngai ki ngā herenga kua whakaritea i tēnei tuhinga kua mana kē i raro i ngā Tauākī Marautanga ā-Motu o mua.

Ngā herenga mō ngā poari kura kua tautuhia

Ka whakaūngia te whakatinanatanga o ngā here mō ngā poari kura kua tautuhia hei te wā ka mana ngā Tauākī Marautanga ā-Motu i raro i te Ture, ka whakaputaina ai ki te New Zealand Gazette. Kua pēnei kia roa ake te wā ki te Karauna ki te mahi tahi ki ngā kaiwhakarato mātauranga Kaupapa Māori, i mua i te pānga o ēnei whakatau ki ō rātou kura. Ko te poari kura kua tautuhia, ko te poari o ngā kaupapa e whai ake nei:

- tētahi kura kaupapa Māori.
- tētahi kura motuhake ko tōna motuhaketanga nō tōna hapū, nō tōna iwi rānei, kei raro rānei i te maru o Ngā Kura ā-Iwi o Aotearoa.
- tētahi kura tāuke kei raro i te maru o te kāwanatanga he kaupapa motuhake tōna i takea mai i tōna hapū, i tōna iwi rānei.

Kia oti tērā, ka whakakapia tēnei tuhinga ki te putanga kua mana i raro i te Ture, i whakaputaina ai hoki ki te New Zealand Gazette.

He kōrero mō Te Anga Marautanga o Aotearoa

Ka whakatakoto Te Anga Marautanga o Aotearoa i ngā herenga whānui mō ngā hōtaka whakaako i ngā kura e whakamahi ana i Te Marautanga o Aotearoa. Me mātua whai ngā kura i aua herenga i a rātou e whakawhanake ana, e whakatinana ana, e aroturuki ana, e arotake ana, e whakapai ake ana hoki i ā rātou hōtaka whakaako me ngā hōtaka ako.

Te hunga e whakamahi ana i tēnei anga

Ka whakamahi ngā **poari** i a Te Anga Marautanga o Aotearoa:

- hei whakarite kia whakatinanahia e te kura te marautanga;
- hei aroturuki, hei arotake hoki i te pānga o ngā hōtaka whakaako ki ngā putanga mō te mokopuna.

Ka whakamahi ngā **kaiārahi** i a Te Anga Marautanga o Aotearoa:

- hei hoahoa, hei whakatinana, hei aroturuki, hei whakapai ake hoki i ngā hōtaka whakaako;
- hei tautoko i ngā whakamahinga mōhiotanga o te marautanga, o te whakaako, o te ako, o te aromatawai hoki e kounga ana.

Ka whakamahi ngā **kaiako** i a Te Anga Marautanga o Aotearoa:

- hei whakamahere, hei whakaako, hei aromatawai, hei urupare hoki ki te ako a te mokopuna;
- hei tautoko i ngā mokopuna katoa kia whai wāhi atu ki te marautanga, kia kauneke i roto i te marautanga, kia angitu hoki.

Ka whai hua hoki a Te Anga Marautanga o Aotearoa ki ngā mokopuna, ki ō rātou whānau, ki ngā hapū, ki ngā iwi, ki ngā hapori, ki ngā kaiwhakarato mātauranga, me ētahi atu e whai ana kia mārama ki ngā kawatau me ngā herenga o Te Marautanga o Aotearoa.

Te āhua o te whakamahi i tēnei anga

Me whakamahi ngā kura i tēnei anga i te wā o:

- te hoahoa i ngā hōtaka whakaako;
- te whakamahere i te whakatinanatanga o te marautanga i te taumata o te kura, o te hōtaka, o te mokopuna hoki;
- te whiriwhiri whakatau mō te whakaako, mō te ako, me te aromatawai;
- te aroturuki i te whai wāhi atu a te mokopuna ki te marautanga, i tana kauneke i roto i te marautanga, me ana whakatutukinga;
- te arotake i te whai huatanga o ngā hōtaka whakaako;
- te tautohu i ngā take mātāmua hei whakapai ake i te hoahoa marautanga, i te whakaako, i te ako, i te aromatawai, i te koke a te mokopuna, me te whai huatanga o ngā hōtaka.

Te Maiea o Te Rangi
Te Whakakitenga

E tipu e rea mō ngā rā o tōu ao.
Ko tō ringa ki ngā rākau a te Pākehā hei ara mō tō tinana.
Ko tō ngākau ki ngā taonga a ō tīpuna Māori hei tikitiki mō tō māhuna.
Ko tō wairua ki tō Atua, nāna nei ngā mea katoa.
Grow up and thrive for the days destined to you.
Let your hands be on the tools of the Pākehā to provide for your body.
Let your heart be on the treasures of your Māori ancestors as a crown for your brow.
Let your soul be with your Atua, to whom all things belong.

Tā Apirana Ngata

Kua roa te kōrero o *'E tipu, e rea mō ngā rā o tōu ao'* e whakaawe ana i ngā whakaaro me ngā mahi a ngā whakatipuranga, otirā i te ao mātauranga. E whakaatu ana tēnei kōrero i te mauroa o te whakaawe a ngā whakaaro e māmā ana, e whai mana ana hoki, i te tipuranga me te whanaketanga o te mokopuna i te takanga o te wā.

Te Maiea o Te Rangi

Maiea te moko o te rangi e tū nei	Behold yonder the rising potential
Kura pae tawhiti, tau ana ki tai	Aspirations of excellence drawn near on the tide
Maiea te moko o te papa e hora nei	Grounded and nurtured in the fertile soil
Toi kai wānanga, hōmai ki uta	Of learners' minds, bring them ashore
Tōia, rukuhia ki te wai whakaika	And dedicate them in the ritual waters
Tāia te moko o te puna mana ririki	So that they are well prepared
Ngā rau o te whare moko e tū e	For the riches of knowledge provided herein
Kia puta ki waho i te hana kuranui	That will serve them well
Ki te whai ao, ki te ao mārama	On their pathways to success
Uhi wero, uhi tāia	Therefore, let us commit
Tau mai te mauri	ourselves to this end
Haumī e! Hui e! Tāiki e!	Let it be so

E whakaata ana a Te Maiea o te Rangi i te wawata, i whakapuakina rā e Tā Apirana Ngata, kia tipu, kia angitu, kia puāwai hoki ia whakatipuranga i runga i te whai take. Ka whakakotahi tēnei wawata i te awhero, i te angitu, i te reo, me te ahurea, hei poutokomanawa mō te whakatinanatanga o Te Marautanga o Aotearoa hei ara mō tā tātou Marautanga ā-Motu.

Te Anga Marautanga o Aotearoa

Te Moko Tapāwaha
Te kaupapa matua

Ka whakaakona te mokopuna ki tētahi marautanga e poipoi ana, e tiaki ana, e whakapakari ana hoki i te reo Māori, e whai wāhi nei tētahi huinga pātahi o ngā mōhiotanga, o ngā whakamahinga mōhiotanga, o ngā toi mokopuna, me ngā āheinga, e whakaata ana hoki i ngā herenga o te Karauna i raro i Te Tiriti o Waitangi, e ai ki te wāhanga 32 o te Education and Training Act 2020 – *ko te hāpai i ia mokopuna kia eke te tiketiketanga o tōna pitomata ā-mātauranga, kia māia, kia whai hua hoki tana whakawhiti kōrero i te reo Māori.*

Te Manawa o Te Moko
Te whakapakeke i te mokopuna hei ākonga, hei tangata hoki

Ka whakawhanake te mokopuna i ngā āheinga me ngā toi mokopuna e tino whāia ana, e whakaahuatia ana i ngā wāhanga o Ngā Pou Matua me Ngā Toi Mokopuna, hei whakarite i a ia mō ngā akoranga, mō te mahi, mō tana tū hei kirirarau, me tana whai wāhi ki ōna hapori ā tōna wā – *ko te whakamana i ia mokopuna kia whai wāhi ki te tārai i te anamata ka whai hua ki a ia, ki tōna whānau, ki ōna hapū, ki ōna iwi, ki ōna hapori, ki te porihanga whānui hoki.*

Te Moko Paepaeroa
Ngā hononga ki te hapori

Ka ako, ka whakamahi hoki te mokopuna i te reo, i ngā mōhiotanga me ngā whakamahinga mōhiotanga i ngā horopaki e whai tikanga ai te tūhono ki te tangata, ki ngā wāhi, ki ngā hapori me te ao hurihuri – *ko te hāpai i te whakarauoratanga o te reo Māori me tōna tukunga iho, ko te whakarangatira i te ako, ko te tūhono ki ngā hapori, ko te whakawhānui hoki i ngā pae tawhiti.*

Te Whare Moko
Ngā wāhi reo taurikura

Ka tautokona te mokopuna ki te whakawhanake i ngā pūkenga e māia ai, e matatau ai hoki tana whakawhiti kōrero, mā roto i ngā wāhi reo taurikura, e poipoi nei, e whakawhānui nei hoki i te tūāpapa ā-reo ka kawea mai e ia mokopuna – *ko te whakawhanake i te mokopuna kia matatau tana whakamahi i te reo Māori me te reo Pākehā.*

Te Takapau o Te Moko
Ngā tūāpapa mō te whakaako me te ako

Ka whai wāhi te mokopuna ki te āhua o te whakaako me te ako e kounga ana, e takea ana i ngā taunakitanga mō te āhua o tā te mokopuna ako – *ko te whai wāhi atu a ngā mokopuna katoa ki te marautanga, ko te kauneke i roto i te marautanga, ko te angitu hoki.*

Te Moko Pūwānanga
Ngā wāhanga ako me ngā marau

Ka whakaakona te mokopuna ki tētahi huinga pātahi o ngā mōhiotanga me ngā whakamahinga mōhiotanga mā roto i ngā wāhanga ako me ngā marau e āta tautuhi ana i ngā mea me ako i ia tau – *ko te mārama o ngā kawatau o te marautanga me te whanaketanga o te ako i te takanga o te wā.*

Te Moko Tīwhana
Te tautoko i te kauneke

Ka kitea, ka whakanuia, ka uruparetia hoki te kauneke o te ako a te mokopuna mā ngā tikanga aromatawai e whai taunaki ana, e whakahaeretia ana hoki i te wā e tika ana – *ko te tautoko i te kauneke, i te whanaketanga, me te angitu o ngā mokopuna katoa.*

Te Moko Arapata
Ngā hōtaka whakaako me ngā hōtaka ako a ngā kura

Ka whai wāhi te mokopuna ki ngā hōtaka whakaako e arorau ana, kua āta hoahoatia, kua whai taunakitanga hoki – *ko te whakatinana i te marautanga hei painga mō te mokopuna, kia āhei ai tana whai wāhi atu, tana whanake, me tana angitu.*

Te Moko Tapāwaha
Te kaupapa matua

Te moko e tohu ana i ngā āhuatanga hei tautoko i te putanga o te kaupapa, otirā o te reo mokopuna.

Maiea te moko o te rangi e tū nei

He kōrero whānui mō tēnei wāhanga

Ka whakaakona te mokopuna ki tētahi marautanga e poipoi ana, e tiaki ana, e whakapakari ana hoki i te reo Māori, e whai wāhi nei tētahi huinga pātahi o ngā mōhiotanga, o ngā whakamahinga mōhiotanga, o ngā toi mokopuna, me ngā āheinga, e whakaata ana hoki i ngā herenga o te Karauna i raro i te Tiriti o Waitangi, e ai ki te wāhanga 32 o te Education and Training Act 2020 – *ko te hāpai i ia mokopuna kia eke te tiketiketanga o tōna pitomata ā-mātauranga, kia māia, kia whai hua hoki tana whakawhiti kōrero i te reo Māori.*

Te aronga o tēnei wāhanga

Ko te tukunga o ngā hōtaka whakaako e āhei ai ia mokopuna ki te eke ki te taumata tiketike rawa o te whakatutukitanga ā-mātauranga ka taea e ia, ā, i tētahi taiao manaaki, taiao tautoko ka whakarangatira i te reo Māori hei taonga, ā, ka noho ko te tiaki, ko te whakarauora, ko te whakapakari, me te rere māori noa o te reo hei pūtake matua. Ka wehe ana te mokopuna i te kura, ka tū ia:

- hei kaiwhakawhiti kōrero e māia ana, e whai hua ana hoki. Ka hāpai hoki ia i te oranga me te tukunga iho o te reo ki ngā whakatipuranga, i te taha o tōna whānau, o ōna hapū, me ōna iwi.
- hei mokopuna whai mōhiotanga mō Aotearoa me te ao whānui.
- hei ākonga e auaha ana, e pākiki ana, e hihiri ana hoki ki ngā mōhiotanga hou, ki ngā whakaaro hou, me ngā ara hou.
- hei mokopuna kua rite kia haepapa te whakamahi i ngā mōhiotanga, i ngā pūkenga, me ngā hangarau hei hāpai i tētahi anamata e toitū ana te porihanga, te ōhanga, me te taiao.
- hei mokopuna e māia ana ki te mahi ngātahi me ētahi atu kia tutuki ai ngā whāinga tōpū, e whakamana ana hoki i ngā hua o ngā ahurea kanorau ki te porihanga o Aotearoa me te ao whānui.

Ka āta arotahi te marautanga ki te reo matatini me te pāngarau hei tūāpapa mō te ako. Ka tautoko i te mokopuna kia whakapakari haere i tōna reo, i ōna mōhiotanga, i tāna whakamahi mōhiotanga, me tōna tohungatanga puta noa i ngā marau. Ka whakawātea hoki te marautanga i ngā ara e hōhonu ake ai tana ako, e whāiti ake ai hoki tana whai i ētahi marau i ngā tau whakamutunga o te kura.

He mea hoahoa te marautanga mā ngā mokopuna i Aotearoa, e whakanui ana i te kākano rua o tō tātou takenga mai, i tō tātou tūranga i Te Moananui a Kiwa, me tō tātou porihanga kākano maha. Kei roto i te marautanga ngā mōhiotanga nō te motu, nō te ao whānui hoki, puta noa i ngā marau huhua, tae atu ki ngā mōhiotanga nō te ao Māori. Mā ngā hōtaka whakaako a ngā kura te marautanga e whakatinana, e whakarangatira hoki i runga i ngā ara e whakaata ana i ō rātou hapori.

Te hiranga o tēnei wāhanga ki te mokopuna

Ka poipoi, ka tiaki, ka whakapakari hoki te marautanga i te reo Māori, ka whakatakoto i ngā kawatau tiketike mō ngā mokopuna katoa, ka whakatairanga i te tautika me te kairangi, ka whakaata hoki i ngā herenga o te Karauna i raro i Te Tiriti o Waitangi, e ai ki tā te Ture. Ka whai wāhi atu hoki ki tēnei, ko te āta aro ki ngā pūmanawa, ki ngā hiahia, ki ngā aronga, me ngā āhuatanga motuhake o ia mokopuna.

Mā te whai wāhi a te mokopuna ki ngā mōhiotanga, ki ngā whakamahinga mōhiotanga, me ngā āheinga tairite kua takoto ki te marautanga, ka whai tūāpapa ia e rongo ai i te angitu i roto i te ako, e mārama ai ki te ao e noho nei ia, e whai ai hoki i ngā ara whai take i te roanga o tōna oranga. Mā te whakaako me te ako i te marautanga mā roto i te reo Māori e āhei ai te mokopuna ki te whai wāhi i runga i te whai take ki ngā mātauranga o te ahurea, ka whakaū hoki i te ao Māori hei tūāpapa mō tōna ako.

Te āhua o te whakatinanatanga o tēnei wāhanga

- Me whai i ngā ara katoa e whai take ana, e whai wāhi ai ia mokopuna ki ngā mōhiotanga me ngā whakamahinga mōhiotanga e takoto ana i te marautanga, e kauneke ai hoki ia i roto i te marautanga. Mā konei hoki e whanake ai te mokopuna hei kaiwhakamahi i te reo Māori me te reo Pākehā e matatau ana.
- Me whakatairanga i ngā kawatau tiketike mō ia mokopuna, tae atu ki te whakaū i te korenga o te whakaako me te ako e whakahāwea i te ira tangata, e kaikiri, e whakatoihara rānei.
- Me aroturuki, me arotake hoki i ngā pānga o ngā hōtaka whakaako ki te tautika me te kairangi o ngā mokopuna katoa, mā te whakamahi i ngā taunakitanga nō ngā mātāpuna maha, tae atu ki te here kia tairite ngā aromatawai puta noa i te motu, hei ārahi i te whanake tonutanga.

Te Manawa o Te Moko

Te moko e tohu ana i te whakatakotoranga o te whāriki o te kaupapa, o te takapau.

Te whakapakeke i te mokopuna hei ākonga, hei tangata hoki

Tāia te moko o te puna mana ririki

He kōrero whānui mō tēnei wāhanga

Ka whakawhanake te mokopuna i ngā āheinga me ngā toi mokopuna e tino whāia ana, e whakaahuatia ana i ngā wāhanga o Ngā Pou Matua me Ngā Toi Mokopuna, hei whakarite i a ia mō ngā akoranga, mō te mahi, mō tana tū hei kirirarau, me tana whai wāhi ki ōna hapori ā tōna wā – *ko te whakamana i ia mokopuna kia whai wāhi ki te tārai i te anamata ka whai hua ki a ia, ki tōna whānau, ki ōna hapū, ki ōna iwi, ki ōna hapori, ki te porihanga whānui hoki.*

Te aronga o tēnei wāhanga

Ko te whakawhanake i Ngā Pou Matua, e whakapuaki ana i ngā wawata tauroa mō te mokopuna, e whakaahuatia ana e Ngā Toi Mokopuna kei ngā wāhanga ako me ngā marau. Ka tutuki haere aua wawata i te wā ka whakaakona te mokopuna ki ngā mōhiotanga me ngā whakamahinga mōhiotanga kua takoto i te marautanga.



Ko ēnei Ngā Pou Matua:

He uri whakaheke te mokopuna	He puna kōrero te mokopuna	He tangata te mokopuna	He ākonga te mokopuna
Kia tau te mokopuna i roto i ngā tini mata o tōna tuakiri.	**Kia matatau te mokopuna ki ngā tini mata o te reo.**	**Kia puāwai ngā tini mata o te pūmanawa tangata.**	**Kia matatau te mokopuna ki ngā tini mata o te ako.**
E māia ana te mokopuna ki te tuku whakaaro ki tōna ao, kua kaha tana whakakanohi i tōna whānau, i ōna hapū, i ōna iwi hoki hei mokopuna, hei taunga, hei pātaka, hei ringa hora, hei ringa hanga hoki i te ako whai uara kua tukuna iho i tēnā whakatipuranga ki tēnā whakatipuranga.	He autaia te mokopuna ki te whakawhiti kōrero, ki te pāhekoheko, he kaiarotake whakaaro hoki ia, kua kaha ia ki te whakapuaki i ōna whakaaro, i ōna tirohanga, i ōna kare ā-roto, i ōna māramatanga hoki hei kaiwhakamahi māia i ōna momo reo matatini. He kaiwhakamahi māia ia i te reo Māori, ā, ka taea e ia te whakamahi i ngā momo reo matatini huhua i roto i te whānuitanga o ngā horopaki, o ngā minenga, me ngā pūtaketanga.	Ka whakaaro nui, ka ngākau atawhai hoki te mokopuna, ā, e ora ana te hinengaro, te tinana, me te wairua, e arahina nei e ngā uara me ngā waiaro matareka, ka kaha, ka māia hoki ki te whai wāhi atu ki te ao me te pāhekoheko i runga i te whakaute ki ētahi atu hei tangata māia i te porihanga, hei tangata whai whakaaro hoki ki ngā kare ā-roto.	He ākonga takatū, he hinengaro takatū hoki te mokopuna e kaha ana ki te whakaoti rapanga, he manawa-kai-tūtae, he auaha hoki. He kaiwhakaoho i te ako te mokopuna e para ana i te huarahi, e mahi ana i runga i te whai take, e matareka ana hoki tana tuku whakaaro ki tōna ao i tēnei wā, ā haere ake nei.

Ngā Toi Mokopuna

Ka kauneke ana te mokopuna i ngā wāhi kōhungahunga ki te kura, ka kawea mai e ia ōna aronga, ōna mōhiotanga, me ōna āheinga kua whakawhanakehia mai i ōna wheako i te kāinga me tana ako mā roto i Te Whāriki (ko Te Whāriki a Te Kōhanga Reo, ko Te Ara Whānui, ko Te Ara Māori rānei). Ka whakapakari te kura i ēnei tūāpapa mā roto i ngā mōhiotanga me ngā whakamahinga mōhiotanga o te marau.

Ka whakaahua Ngā Toi Mokopuna, kei ngā wāhanga ako me ngā marau i ngā āhuatanga motuhake o ngā waiaro me ngā āheinga e whakatinanahia ai Ngā Pou Matua. Ka whanake ēnei mā te ako i ngā mōhiotanga me te whakamahinga o aua mōhiotanga; kāore ēnei e whakaakona motuhaketia. Kei ia wāhanga ako, kei ia marau hoki ngā ara rerekē e whakapakari ai te mokopuna i Ngā Pou Matua i runga i ngā āhuatanga tuatini kei te tipu/nui haere . Ka kitea ēnei waiaro me ngā āheinga i te āhua o te whakaaro o te mokopuna, me te āhua o te mahi, o te whakawhanaunga, o te urupare, o te whakatau whakaaro, o te whakawhiti kōrero, o te auaha, me te whāngai a te mokopuna i ngā wheako ako e whai wāhi atu ai ia.

Te hiranga o tēnei wāhanga ki te mokopuna

Mā Ngā Pou Matua e whai wāhi atu ai te mokopuna i runga i te māia ki te ako, ki te whakamahi hoki i ngā mōhiotanga kua ākona e ia hei whakapakari i ngā hononga ki ētahi atu, e whai wāhi ai hoki ia ki te porihanga i runga i te whai whakaaro, e puāwai ai hoki i roto i te ao hurihuri nei. He mea whakahirahira tō ia Pou i te hāpainga o te kiriraraurautanga, me ngā ara tautoko ki te ao mahi me ngā akoranga o muri ake.

Mā te māramatanga tōpū ki te hiranga o ngā waiaro me ngā āheinga e tautoko ana i te whanaketanga o te mokopuna hei ākonga, hei tangata hoki, e hua ai ngā putanga e tairite ana, e tōkeke ana hoki.

Te āhua o te whakatinanatanga o tēnei wāhanga

› Ko te whakatauira, ko te whakapakari hoki i Ngā Pou Matua me Ngā Toi Mokopuna mā roto i ngā wheako o te whakaako, o te ako, o te aromatawai hoki me ngā pāhekoheko o ia rā, hei āwhina i te mokopuna kia āhukahuka i te āhua o tana whakawhanake i ēnei waiaro me ngā āheinga.

› Ko te mahi tahi ki te mokopuna, ki te whānau, ki te hapū, ki te iwi, ki ngā hapori kia mārama ai ki ngā wawata e puritia ana mō ngā ara o te mokopuna ā muri ake nei, me te whai whakaaro ki te āhua e whakaatuhia ai aua wawata i te whanaketanga o te mokopuna i roto i Ngā Pou Matua me Ngā Toi Mokopuna.

Te Moko Paepaeroa
Ngā hononga ki te hapori

Te moko e tohu ana i ngā tūhononga ki kaupapa kē, ki tangata kē, ki kaitautoko anō.

Maiea te moko o te papa e hora nei

He kōrero whānui mō tēnei wāhanga

Ka ako, ka whakamahi te mokopuna i te reo, i ngā mōhiotanga me ngā whakamahinga o aua mōhiotanga i roto i ngā horopaki e whai tikanga ai te tūhono ki te tangata, ki ngā wāhi, ki ngā hapori me te ao hurihuri – *ko te hāpai i te whakarauoratanga o te reo Māori me tōna tukunga iho, ko te whakarangatira i te ako, ko te tūhono ki ngā hapori, ko te whakawhānui hoki i ngā pae tawhiti.*

Te aronga o tēnei wāhanga

Ko te aronga, ko te whai take o te whakatau i te āhua o te whakaora mai i ngā kōrero o te marau hei painga mō te mokopuna, me te whakawhānui i ana akoranga ki ngā horopaki whānui ake e whai take ana ki te hapori o ia kura.

Mā ngā hononga e pakari ana, e aro ana hoki ki te ako, ki te mokopuna, ki tōna whānau, ki ōna hapū, ki ōna iwi, ki ōna hapori hoki, e āwhina ngā kaiārahi me ngā kaiako ki te āta tīpako, ki te whakaako pū hoki i ngā mōhiotanga āpiti me ngā wheako āpiti e hua ai ngā horopaki whakaako me ngā horopaki ako e motuhenga ana. Ka whai wāhi pea ki ēnei ko ngā tūāhua o te rohe, o te motu, o te ao whānui hoki, tae atu ki te ako mō te tangata, mō ngā wāhi, mō ngā kōrero o mua, me ngā ahurea. I ngā tau whakamutunga o te kura tuarua, ka tautoko ēnei i ngā ara o te mokopuna mā te ako i te wā o te mahi, mā ngā mahi whakangungu, mā ngā wheako i te hapori hoki.

Mā te mahi tahi ki ngā hapū me ngā iwi, ka āhei ngā kura ki te komo i ngā mātauranga o te rohe ki roto i ā rātou hōtaka whakaako me ngā hōtaka ako. Ka whai whakaaro ēnei hononga ki te mana, ki ngā tikanga ahurea, me ngā haepapa e pā ana ki ngā mātauranga o te rohe, e mōhiotia ai hoki ka tika te whakamahinga.

Ka āhei hoki ngā kura ki te whakauru i ētahi atu kōrero me ngā wheako ako e whakaata ana i ngā take mātāmua a ō rātou hapori, i te āhuatanga motuhake rānei o tō rātou kura.

Te hiranga o tēnei wāhanga ki te mokopuna

Mā te mōhio ki ngā aronga, ki ngā wawata, ki te ahunga mai hoki o te mokopuna e āwhinai ngā kaiako me ngā kaiārahi ki te āta whai horopaki, ki te whakawhānui hoki i ngā mōhiotanga me ngā whakamahinga mōhiotanga kua whakatakotoria ki te marautanga. Mā tēnei e whakapakari te noho huānga o ia mokopuna, e whakawhānui hoki ōna ara wātea. Mā te whakawhānui i te māramatanga o te mokopuna ki tōna hapori me te ao e karapoti nei i a ia, ka āhei ia ki te whakamahi i ōna mōhiotanga hei hāpai i tōna whānau, i ōna hapū, i ōna iwi, i tōna hapori, i te porihanga hoki. Ka piki te ora o te reo Māori me ngā mātauranga ahurea e kawea ana e taua reo, ina pīkau ngātahi te mokopuna, te whānau, te hapū, te iwi, ngā kaiako, ngā kura, me ngā hapori i te haepapa mō te tuku iho i ēnei taonga i tēnā whakatipuranga ki tēnā whakatipuranga.

Te āhua o te whakatinanatanga o tēnei wāhanga

› Ko te whakapakari i ngā hononga ki te mokopuna, ki te whānau, ki te hapū, ki te iwi, ki ngā hapori hoki, kia tautohua ai ngā ara e whakaurua ai ētahi atu mōhiotanga, ētahi atu kōrero o mua, ētahi atu wheako, ētahi atu horopaki hoki, kia pakari ake te tuku iho i te reo Māori me ngā mātauranga ahurea e kawea ana e taua reo i tēnā whakatipuranga ki tēnā whakatipuranga.

› Ko te āta tīpako, ko te āta whakaako hoki i ētahi atu mōhiotanga, i ētahi atu kōrero o mua, i ētahi atu wheako, i ētahi atu horopaki hoki hei whakawhānui i te māramatanga o te mokopuna ki ngā mōhiotanga me ngā whakamahinga o aua mōhiotanga kua whakatakotoria ki te marautanga. Ko te whakawhānui hoki i ōna pae me ōna hononga ki ngā hapori.

Te Whare Moko
He kupu e tohu ana i te whare kei reira ngā momo mātauranga e noho ana, e iri ana.

Ngā wāhi reo taurikura

Ngā rau o te whare moko e tū e

He kōrero whānui mō tēnei wāhanga

Ka tautokona te mokopuna ki te whakawhanake i ngā pūkenga e māia ai, e matatau ai tana whakawhiti kōrero, mā roto i ngā wāhi reo taurikura, e poipoi ana, e whakawhānui ana hoki i te tūāpapa reo ka kawea mai e ia mokopuna – *ko te whakawhanake i te mokopuna kia matatau tana whakamahi i te reo Māori me te reo Pākehā.*

Te aronga o tēnei wāhanga

Ko te āhukahuka i te whānuitanga o ngā pūkenga reo, o ngā wheako reo, me ngā momo reo e mau ana i te mokopuna. Ka whakaawe ēnei wheako me ngā āheinga i te āhua o tā te mokopuna whai wāhi atu ki te reo, ki te hopu reo, ki te whakawhanake tonu hoki i ōna āheinga reo, i a ia e whakapakari ana hoki i ōna mōhiotanga ki te marau.

E tohu ana ngā taunakitanga, ko ngā mokopuna ka uru ki te akomanga reo Māori, i te nuinga o te wā, ka whakaata i te whānuitanga o ngā momo ākonga reorua, ka mutu, he mea tārai ēnei e ō rātou wheako o te whakamahi i te reo i te whānau, i te hapori, i ngā horopaki mātauranga hoki. Ko ngā momo ākonga reorua e tino kitea ana, ko ēnei e whai ake nei:

- **Ngā ākonga tupu reorua**[1]: Ko te mokopuna ka tupu i roto i ngā reo e rua i te whānautanga, i te kōhungahungatanga rānei, i ngā wāhi māori noa, pēnei i te kāinga me te hapori, i te nuinga o te wā. Ka tupu ngātahi ngā reo e rua, ā, e kaha ana ngā hononga ahurea. Ka whakaatu pea te mokopuna i te mātau taurite, i ngā momo pūkenga rānei i ngā reo e rua, i runga i te nui o te pānga mai o aua reo me te horopaki.
- **Ngā ākonga whai reo tuarua**[2]: Ko te mokopuna ka ako i tētahi reo tuarua i muri i te ūnga o te reo tuatahi, i te nuinga o te wā nā te kura, nā te heke rānei ki wāhi kē i pēnei ai. Ka whanake pea te reo i ngā whakawhitinga i te reo tuatahi ki te reo tuarua, ā, ka mātau haere pea te mokopuna nōna ka urutau ki ngā taiao reo hou, ki ngā taiao ahurea hou hoki.
- **Ngā ākonga i kōwhiri reo**[3]: Ko te mokopuna ka kōwhiri i tētahi atu reo, i te nuinga o te wā ka ākona i te kura, i te wā e mātāmua tonu ana tana reo tuatahi. Ko tana whakahihikotanga me tana whai wāhi ki te whakaharatau ka whakaawe i tana matatau. E whānui ana te kitea o tēnei momo mokopuna i ngā wāhi e uaratia ana te ako reo mō ngā take ahurea, mō ngā take mātauranga, mō ngā take umanga hoki.

Ka poipoi ngā akomanga reo Māori i te āpitihanga o ngā reo, arā, mā te whakawhanake i ētahi atu reo e whakapakari kētia ai te reo Māori, tē whakakapi kē noa ai i te reo Māori, e tautoko nei i te whakarauoratanga o te reo, e whakawhānui ana hoki i ngā ara wātea ki te ako, ki te whakawhiti kōrero, ki te whai wāhi atu hoki.

1. Cross-linguistic influence in simultaneous and early sequential bilingual children: a meta-analysis | Journal of Child Language | Cambridge Core
2. Cross-linguistic influence in simultaneous and early sequential bilingual children: a meta-analysis
3. The Effects Of Bilingual Education On Academic Achievement Of Students In School Settings

Te hiranga o tēnei wāhanga ki te mokopuna

Ko te mārama ki te matatau o te reo me ngā wheako reo e kawea mai ana e te mokopuna ki tana ako tētahi mea nui e whai hua ai te urupare a te kaiako ki ōna pūmanawa me ōna hiahia ako, me te whakamana hoki i te whānuitanga o ngā reo me ngā pūkenga reo e mau ana i a ia. Mā tēnei e āhei ai te kaiako ki te waihanga i ngā wāhi reo taurikura, e āta whakapakari ana i te reo Māori o ia mokopuna, i a ia e whakaako ana i ngā mōhiotanga me ngā whakamahinga mōhiotanga kua whakatakotoria ki te marautanga.

Te āhua o te whakatinanatanga o tēnei wāhanga

› Ko te whakarite i tētahi wāhi reo taurikura, e āta whakawhanake ana i te mokopuna kia māia ake, kia tika ake, kia matatau ake, kia huatau ake tana whakamahi i te reo Māori, me te whai whakaaro ki tōna momo ākonga reorua.

› Ko te āta whakaako whaikawa i te reo Pākehā i te wā e tika ana, kia hāngai hoki ki ngā ara whakaako whai taunaki mō te whanaketanga reorua.



Te Takapau o Te Moko

Te whāriki tonu o te kaupapa.

Ngā tūāpapa mō te whakaako me te ako

Toi kai wānanga, hōmai ki uta

He kōrero whānui mō tēnei wāhanga

Ka whai wāhi te mokopuna ki te āhua o te whakaako me te ako e kounga ana, e takea ana i ngā taunakitanga mō te āhua o tā te mokopuna ako – *ko te whai wāhi atu a ngā mokopuna katoa ki te marautanga, ko te kauneke i roto i te marautanga, ko te angitu hoki.*

Te aronga o tēnei wāhanga

E riro ai i te mokopuna ngā hua ako o te marautanga, me kounga te whakaako i ngā kōrero kua whakatakotoria ki roto, tae atu ki te hāngai ki ngā ara whakaako whai taunaki mō te whanaketanga reo reorua. Mā ngā taunakitanga mai i te pūtaiao hirikapo, i te mātai hinengaro, i te pūtaiao io, i te mātauranga, me ngā pūtaiao o te ako e whai māramatanga nui ai ki te āhua o te whanaketanga o te ako me ngā āhuatanga e tautoko ana i taua whanaketanga. Mā te mātauranga hōhonu ki te ako (arā, te whakaako me te ako i raro i te tirohanga o te ao Māori) e whakapakari hoki te māramatanga ki te āhua o te whanaketanga o te ako i roto i ngā horopaki ahurea. Ko ēnei hei tūāpapa pātahi mō ngā whakatau e pā ana ki te whakaako me te ako e kounga ana.

- **Ko te whakarite i ngā taiao ako e urupare ana, e tiketike ana hoki ngā tūmanako**

  Ka tautokona te oranga pāpori, te oranga kare ā-roto, te whakamatua whaiaro, me te kiritau whaiaro o te mokopuna, i roto i ngā taiao ako e whakaū ana i te ahurea, e ita ana ngā hononga, e tauutuutu ana te whakaute, e whakawātea ana i te kawenga hirikapo, e whakapakari ana hoki i te tukanga ako.

- **Ko te āta hono me te whakaraupapa i te ako**

  Ka whakawhanake te mokopuna i ngā mōhiotanga me te reo e taurikura ake ana, e arorau ake ana, e tuatini ake ana , e tūhono ana ki tā rātou e mōhio ana, ka tīrewa, ka āta whakaraupapahia ana te āhua o te ako i te takanga o te wā.

- **Ko te whakamahi i ngā tikanga whakaako e whaikawa ana, e whai taunaki ana**

  Ka pai ake te tautokona o te mokopuna ki te ako, ki te pupuri, ki te whakaū hoki i ngā mōhiotanga me ngā whakamahinga mōhiotanga hou mā te whakahaere i te kawenga hirikapo, mā te whakatauira, mā te ārahi i te ako, mā te whakahoki i ngā mahara, mā ngā whakahoki kōrero, mā te whakahāngai hoki i te whakaako.

- **Ko te tuku i ngā ara wātea me ngā whakahoki kōrero e rawaka ana hei āwhina i te mokopuna ki tāna i ako, kia koke ai hoki ia**

  Ka whanake haere te tūhake, te māia, te whakaū me te matatau o te mokopuna ina whakamahi, ina whakawhiti ia i tāna i ako ai ki ngā horopaki tuatini, motuhenga hoki. Ka whanake haere ana tōna matatau, ka tautokona te mokopuna kia pākiki, kia auaha tana whakamahi i ngā mōhiotanga. Nā konā, ka whakapakaritia te ako me te whanaketanga o te mōhiotanga e whānui ake ana.

Ka whakamahi te kaiako i ēnei māramatanga e takea mai ana i ngā taunakitanga hei tūāpapa mō ngā whakatau whai take e pā ana ki ngā ara whakaako, ki te ārahi, ki te haratau, me ngā whakahokinga kōrero. E tika ai ngā whakatau mō ia mokopuna, ka whai te kaiako kia mārama ki ngā wheako reo, ki ngā pūkenga, ki ngā aronga o ia mokopuna, me ngā ara ako, me ngā whāinga a ia mokopuna, me te whai whakaaro ki tana momo ākonga reorua.

Te hiranga o tēnei wāhanga ki te mokopuna

Ka tino whai hua te mokopuna i ōna rā i te kura ina aro ngā kura ki te whakaako, i runga i te whai hua, i te whānuitanga o ngā mōhiotanga me ngā whakamahinga mōhiotanga e matatini ana, me te whakawhanake i te reoruatanga. Ka hua ake ngā putanga tōkeke ina arahina te whakaako e ngā taunakitanga pai katoa e wātea ana mō te āhua e whanake haere ai te ako, me te aro tonu ki ngā tūāpapa pātahi kua whakatakotoria i runga ake nei. Ka whakahāngaitia te whakaako e whai hua ana hei urupare ki ngā hiahia o ia mokopuna me ngā kōrero o te marautanga e whakaakona ana.

Mā te māramatanga tōpū ki te kounga o te whakaako me te ako e tautoko ngā wheako e tairite ake ana, e tōkeke ake ana mō te mokopuna.

Te āhua o te whakatinanatanga o tēnei wāhanga

› Ko te whai i ngā mahi katoa e tika ana kia whakaritea, kia whakapūmautia hoki ngā āhuatanga o te whakaako me te ako e tautoko ana i te angitu o ia mokopuna.

› Ko te whakamahi i ngā tūāpapa pātahi kua whakatakotoria i runga ake nei hei whakatau i runga i te whai take i ngā ara o te whakaako me te ako, me te whai whakaaro ki ngā hiahia o te mokopuna me ngā kōrero o te marautanga e whakaakona ana.

Te Moko Pūwānanga Ngā momo akoranga.

Ngā wāhanga ako me ngā marau

Ngā rau o te whare moko

He kōrero whānui mō tēnei wāhanga

Ka whakaakona te mokopuna ki tētahi huinga pātahi o ngā mōhiotanga me ngā whakamahinga mōhiotanga mā roto i ngā wāhanga ako me ngā marau e āta tautuhi ana i ngā mea me ako i ia tau – *ko te mārama o ngā kawatau o te marautanga me te whanaketanga o te ako i te takanga o te wā.*

Te aronga o tēnei wāhanga

Ko te whakaū i te whakaakona o ngā mokopuna katoa ki ngā mōhiotanga me ngā whakamahinga mōhiotanga kua whakatakotoria i ia tau o ngā wāhanga ako me ngā marau. Ko ēnei te tūāpapa matua mō te hoahoa marautanga, mō te whakamahere, mō te whakaako, mō te aromatawai, me te tuku pūrongo. Ka whakatakoto ngā wāhanga ako i ngā mea me whakaako, me ako puta noa i ngā Tau 0–10, ka whakatakoto hoki i tētahi tūāpapa whānui o te ako mā ngā mokopuna katoa. I ngā Tau 11–13, ka whakaritea te marautanga ki ngā marau e whakawātea ana i ngā ara kia hōhonu ake te ako, kia whāiti ake te aronga, kia whai kōwhiringa hoki te mokopuna i ana ara ako.

He mea hoahoa ngā raupapa whakaako ā-tau i roto i ngā wāhanga ako me ngā marau hei tautoko i te whanaketanga e arorau ana, e tōpū haere ana i te takanga o te wā. Ko te tikanga, me aro te whakaako ki ngā kai e hāngai ana ki te tau ako o te mokopuna. E tutuki ai tēnei, me aro kia eke ngā wawata ki ngā taumata tiketike mō ngā mokopuna katoa. Ka kaha te kaiako ki te tautoko i te mokopuna kia whai wāhi atu, kia koke hoki ia i roto i ngā mōhiotanga me ngā whakamahinga mōhiotanga kua whakatakotoria ki ngā wāhanga ako me ngā marau. Ka whai hoki ngā kaiako kia kaua ngā whai wāhitanga ki te ako e whakawhāitihia e ngā whakapae mō ngā āheinga o te mokopuna, mō ōna ara anamata rānei.

He āhuatanga ako pea tō ētahi mokopuna e tika nei kia rerekē te raupapa me te tere o te whakaako me te ako, kia whai take ai tā rātou koke. Me āta whakamahere, me āta tautoko hoki ngā kura i te kauneke a ēnei mokopuna i te reo matatini me te pāngarau, me te aro tonu, i te nuinga o te wā, ki ngā kōrero e hāngai ana ki tō rātou tau i te kura. Mā te pēnei e whai wāhi ai ngā mokopuna ki te katoa o te whānuitanga me te hōhonutanga o te marautanga.

Me whakawātea pea ki ētahi mokopuna ētahi ara e whānui ake ai, e hōhonu ake ai, e tuatini ake ai te ako. Ka uru pea ki tēnei ko te ngāwari o ngā whakaritenga, ko ngā kōwhiringa, me ngā momo tautoko anō i roto i te whakaako i ngā kōrero o tērā tau. Mā konei e whakapakari ai rātou i ō rātou pūmanawa, e whai ai rātou i ō rātou aronga. Me whai hoki pea ētahi mokopuna i ngā akoranga whakawhānui, me whai wāhi rānei ki te ako i ngā kōrero o tētahi tau o tua atu o tōna (tae atu ki te wawe o te whai wāhi atu ki ngā marau, ki ngā ara ako whai muri i te kura rānei), kia koke tonu ai rātou i roto i ā rātou akoranga.

Ko te wāhanga ako o Ngā Reo i Te Marautanga o Aotearoa

Ka whakamātāmua Te Marautanga o Aotearoa i te whakawhanaketanga o te reo matatini ki te reo Māori. I ngā horopaki reorua me ngā horopaki rumaki e whakamahia ai Te Marautanga o Aotearoa hei ārahi i ngā hōtaka whakaako, ka poipoia tuatahitia te reo matatini ki te reo Māori, tae atu ki te reo ā-waha, ki te whakarongo, ki te pānui, ki te tuhituhi, ki te mātakitaki me te whakapuaki. Mā konei e takoto ai tētahi tūāpapa pakari mō te whakaako whai take me te aromatawai i te reo Pākehā i te wā o te ako e tika ana.

Kua whakaritea a Ngā Reo mā ngā mokopuna kua reorua kē, kua whai wheako rānei ki te ako i tētahi atu reo, me te mōhio anō kei te whakawhanake ngā mokopuna e ako ana i Te Marautanga o Aotearoa i te reo Māori me te reo Pākehā. Ka whakamahia tētahi whanaketanga ako reo whānui e whakapakari ana i ngā āheinga reo me ngā pūkenga whakawhiti reo kua mau kē i te mokopuna. Me mōhio ngā kura kāore a Ngā Reo e whakatakoto i ngā raupapa whakaako e hāngai pū ana ki tēnā reo, ki tēnā reo. Engari, me whakamahi ngā kaiako i ngā raupapa whakaako o Learning Languages i te taha o te whanaketanga o Ngā Reo hei hoahoa i ngā akoranga e urupare ana ki ngā hiahia o ā rātou mokopuna.

Ka āta tautokona te whakaako i a Te Reo Rotarota o Aotearoa i ngā horopaki ako mā roto i te reo Māori i ngā Tau 11–13. Ka whakaritea hoki he tautoko mō te whakaako me te ako i ngā tūātupu tōmua mō te hunga kātahi tonu nei ka tīmata, kia takoto ai tētahi ara ako e arorau ana mō ngā mokopuna.

Te hiranga o tēnei wāhanga ki te mokopuna

Mā te āta tautuhi i ngā mōhiotanga me ngā whakamahinga mōhiotanga me whakaako ki te mokopuna i ia tau o tana haere ki te kura, ka tautoko te marautanga i tētahi ara ako e arorau ana, me te tairite ake o ngā wheako mātauranga me ngā putanga mātauranga mō te mokopuna. Mā konei e hāpaitia ai te tōkeke me te kairangi, mā te whakaū kia whai wāhi atu ia mokopuna e haere ana ki tētahi kura kāwanatanga ki tētahi marautanga e taurikura ana, e tiketike ana hoki ngā wawata. Mā ngā wāhanga ako me ngā marau te mokopuna e whakarite ki ngā mōhiotanga, ki te whakamahi i aua mōhiotanga, me ngā āheinga mātāmua e tika ana kia angitu ia i ngā tohu mātauranga o ngā tau whakamutunga o te kura tuarua, i ngā ara whai muri i te kura, me te ao whānui.

E tutuki ai tēnei, me ū te aronga ki ngā kawatau tiketike mō ngā mokopuna katoa. Ka kaha ngā kaiako ki te tautoko i te mokopuna kia whai wāhi atu ki ngā mōhiotanga me ngā whakamahinga mōhiotanga kua whakatakotoria ki ngā wāhanga ako me ngā marau, kia koke hoki tana ako i roto i aua mōhiotanga me te whakamahinga o aua mōhiotanga. Ka whai hoki ngā kaiako kia kaua ngā whai wāhitanga ki te ako e whakawhāitihia e ngā whakapae mō ngā āheinga o te mokopuna, mō ana ara anamata rānei.

Te āhua o te whakatinanatanga o tēnei wāhanga

Me mātua whakarite ngā kura i ngā hōtaka whakaako e whai take ana mā ngā mokopuna katoa o ngā Tau 0–10 i ēnei wāhanga ako:

- Ko Te Reo Rangatira, me whakaako ōna wāhanga katoa e ai ki ngā kōrero kua whakatakotoria ki tēnei wāhanga ako
- Ko Te Pāngarau, me whakaako ōna wāhanga katoa e ai ki ngā kōrero kua whakatakotoria ki tēnei wāhanga ako.
- Ko Te Pūtaiao, me whakaako ōna wāhanga katoa e ai ki ngā kōrero kua whakatakotoria ki tēnei wāhanga ako.
- Ko Te Pūmanawa Tangata i ngā Tau 0–10, me whakaako ōna wāhanga katoa e ai ki ngā kōrero kua whakatakotoria ki tēnei wāhanga ako.
- Ko Te Waiora i ngā Tau 0–10, me whakaako ōna wāhanga katoa e ai ki ngā kōrero kua whakatakotoria ki tēnei wāhanga ako (me te mōhio anō e āhei ana ngā mātua ki te tuku tono ā-tuhi kia kaua tana tamaiti e whakaakona ki ētahi wāhanga whāiti e hāngai ana ki te mātauranga hōkakatanga).
- Ko Te Hangarau, me whakaako ōna wāhanga katoa tae atu ki te mutunga o te Tau 8, ā, i te Tau 9 me te Tau 10, me mātua whakaako kia kaua e iti iho i te rua o ngā whenu kua whakatakotoria ki tēnei wāhanga ako (e āhei ana kia rerekē ngā whenu ka tīpakohia i te Tau 9 me te Tau 10).
- Ko Te Toi Ihiihi, me whakaako ōna wāhanga katoa tae atu ki te mutunga o te Tau 8, ā, i te Tau 9 me te Tau 10, me mātua whakaako kia kaua e iti iho i te kotahi o ngā whenu kua whakatakotoria ki tēnei wāhanga ako (e āhei ana kia rerekē ngā whenu ka tīpakohia i te Tau 9 me te Tau 10).
- Ko Te Reo Pākehā, e tāwariwari ana ngā whakaritenga mō te wā e tīmata ai te whakaako (e tūtohungia ana kia tīmata i mua tonu i te Tau 7). Me whakaako whaikawa tonu i Te Reo Pākehā, e ai ki ngā kōrero kua whakatakotoria ki tēnei wāhanga ako, kia rawaka te pakari o te reoruatanga o ia mokopuna e angitu ai ia i ana ara whai muri i te kura.

Kia mōhio noa mai, i ngā Tau 9–10, ka ōrite te nui o te whakaako me te ako i ngā whenu e rua o Te Hangarau ki te nui o te whakaako me te ako i tētahi whenu o Te Toi Ihiihi.

E tūtohua ana ngā kura, engari kāore e herea ana, ki te whakarite ara e ākona ai a Ngā Reo i ngā Tau 7–10, me te mōhio anō, mō ngā reo kua whakaurua ki te marautanga, me mātua whakamahi te raupapa whakaako e hāngai ana ki taua reo.

Me mātua whai ngā kura i ngā whakaritenga e whai ake nei mō ngā mokopuna o ngā Tau 11–13:

- Hei te tau 2028, me whakarite he hōtaka whakaako e whai hua ana mā ngā mokopuna katoa o **te Tau 11** i ēnei marau:
  - Ko Te Reo Rangatira, me whakaako ōna wāhanga katoa e ai ki ngā kōrero kua whakatakotoria ki tēnei wāhanga ako.
  - Ko Te Pāngarau, me whakaako ōna wāhanga katoa e ai ki ngā kōrero kua whakatakotoria ki tēnei wāhanga ako.
  - Ko Te Pūtaiao, me whakaako ōna wāhanga katoa e ai ki ngā kōrero kua whakatakotoria ki tēnei wāhanga ako

- Me wātea ki ngā mokopuna o ngā Tau 11–13 tētahi whānuitanga o ngā marau hei kōwhiringa mā rātou; arā, ko ngā marau e arahina ana e Te Tāhuhu o te Mātauranga, e te rāngai ahumahi hoki/rānei, puta noa i te marautanga, kia taea ai e te mokopuna te kōwhiri ngā marau e tuwhera ai te whānuitanga o ngā ara ki a ia.
- Me whakarite i ngā hōtaka whakaako e whai hua ana mā ngā mokopuna katoa o ngā Tau 11–13 i roto i ngā marau **e rima** hemihemi o te marautanga i ia tau kura (arā, ngā marau e arahina ana e Te Tāhuhu o te Mātauranga, e te rāngai ahumahi hoki/rānei). Waihoki, kia nui ake anō i tēnā mēnā e tika ana, me te whakaako i te katoa o ngā kōrero kua whakatakotoria ki ia marau.
- Me whakaū i te tautoko a te hōtaka ako a ia mokopuna o ngā Tau 11–13 i te whanaketanga o tētahi huinga arorau o ngā mātauranga, o ngā pūkenga, o ngā wheako hoki e tautoko ana i tana ara ki te ako anō, ki te whakangungu, ki te whai mahi rānei.
- Me tautoko i te mokopuna kia whai wāhi atu ki ngā marau e hāngai ana ki ōna wawata e tipu haere ana, tae atu pea ki te tuku i ētahi anō āwhina me ngā tūāpapa tautoko kia āhei ai ia ki te whai i tētahi marau kāore anō ia kia ākona i ngā tau o mua.

I ngā tau katoa (ngā Tau 0–13), e āhei ana ngā kura ki te whakarite i tētahi hōtaka whakaako me tētahi hōtaka ako kua whakahāngaitia (arā, he hōtaka kāore e whakatutuki ana i te katoa o ngā herenga o runga ake nei) hei whakatutuki i ngā hiahia ako motuhake o tētahi mokopuna:

- kāore tēnei tāwariwaritanga e whakaiti i te aronga kia whai ngā kura i ngā huarahi whai take katoa e taea ai e ia mokopuna te whai wāhi atu ki ngā raupapa whakaako ā-tau mō ia wāhanga ako, mō ia marau hoki, me te koke haere i roto i aua raupapa;
- me āta hāngai aua hōtaka ki ngā ara ako kua whakatakotoria ki te marautanga mō ngā mokopuna katoa;

Ko ētahi tauira o ngā whakahāngaitanga ki te hōtaka ka taea e tētahi kura te whakarite mā tētahi mokopuna, i runga i te whakaaetanga a taua mokopuna me tōna whānau, ko ēnei:

- ko te āhei o taua mokopuna ki te whai i ētahi whāinga kauneke kua whakahāngaitia ki a ia, kua whakaaetia hei wāhanga mō tētahi mahere tautoko, e tino ea ai ngā hiahia o te mokopuna, ā, i ngā wā e tika ana, e whakahohoro ai i te kauneke o tana ako ki ngā whāinga marautanga;
- ko te whakarerekē i te raupapa, i te tere rānei o te whakaako me te ako kia hāngai ki te āhua o te ako a taua mokopuna, kua whakaaetia hei wāhanga mō tētahi mahere tautoko, kia whai take ai tana whanake, kia whai wāhi atu hoki ia ki te whānuitanga me te hōhonutanga o te marautanga.
- ko te āhei o te mokopuna ki te whai i ētahi wāhanga o te marautanga (tae atu ki ngā marau) kei tētahi tau o tua atu o tōna kua uru atu ia, kia koke tonu ai tana ako;
- ko te āhei o te mokopuna ki te whai i ngā ara ako ka whai i muri i te kura hei wāhanga mō tana hōtaka (mēnā kua oti kē i a ia tētahi marau o te Tau 13), kia koke tonu ai tana ako;
- ko te iti ake i te rima o ngā marau ka whakaakona ki te mokopuna i roto i tētahi tau kura, ko te ako rānei i tētahi marau nō tētahi tau i roto i tētahi wā e roa ake ana i te tau. Ka pēnei nā runga i te whakaaetanga he wāhanga tēnei nō tētahi mahere tautoko, kia whai wāhi ai hoki taua mokopuna ki tana ako, kia koke ai hoki ia.

Ka āpitihia pea ētahi atu whakaritenga mō te whakatinana e hāngai ana ki ngā Tau 11–13, atu i te tau 2028.

Te Moko Tīwhana

Te moko e tohu ana i ngā tīwhana a Rangi – Ngā whakamātaunga o ngā kaupapa.

Te tautoko i te kauneke

Tōia, rukuhia ki te wai whakaika

He kōrero whānui mō tēnei wāhanga

Ka kitea, ka whakanuia, ka uruparetia hoki te kauneke o te ako a te mokopuna mā ngā tikanga aromatawai e whai taunaki ana, e whakahaeretia ana hoki i te wā e tika ana – *ko te tautoko i te kauneke, i te whanaketanga, me te angitu o ngā mokopuna katoa.*

Te aronga o tēnei wāhanga

Ko te hoahoa me te whakamahi i te aromatawai hei wāhanga matua tonu mō te whakaako me te ako. Mā konei e āwhinatia ai ngā mokopuna, ngā kaiako, ngā mātua, me ngā whānau kia kitea, kia āhukahukatia, kia uruparetia hoki te whanaketanga o te ako me te tipu haere o ngā pūkenga o ngā mokopuna ki te whakahāngai i ā rātou akoranga.

Me whakahaere te aromatawai i te wā e tika ana, me hāngai hoki ki ngā kawatau o te marautanga, kia puta ai he pārongo whai hua hei ārahi i ngā uruparetanga ki te whakaako:

- I ngā Tau 0–10, ka whakaahua ngā tohu whanake e hāngai pū ana ki ia wāhanga ako i te taumata o te matatau e tika ana, e hāngai ana hoki ki te whanaketanga o te raupapa whakaako, hei tautoko i te aromatawai hei wāhanga mō te whakaako me te ako.
- I ngā Tau 11–13, ka tautoko ngā pārongo mō te whanaketanga e hāngai pū ana ki a ia i te aromatawai hei wāhanga mō te whakaako me te ako. Ka noho hoki ēnei hei tūāpapa mō te whakawhiwhi ki ngā tohu o te ako mā roto mai i te *Foundational Award*, i te *New Zealand Certificate of Education (NZCE)*, me te *New Zealand Advanced Certificate of Education (NZACE)*.

Mā te māramatanga tōpū ki te whanaketanga o te mokopuna e āwhinatia ai ngā kaiako, ngā mokopuna, me ngā whānau ki te āhukahuka i te whanaketanga me te urupare ki te whanaketanga i te takanga o te wā, me te mārama ki ngā akoranga e whai ake ana me ako e te mokopuna. Mā te aromatawai e kitea ai te ako, mā te tuku pārongo mō ngā mea e mārama ana ki te mokopuna me ngā mea e taea ana e ia, e ai ki ngā taumata e tika ana i te marautanga.

Ka whakamahi ngā kaiako i ēnei pārongo ki te āhukahuka i te whanaketanga me te urupare ki te whanaketanga o te mokopuna, me te tautohu i ōna pūmanawa me ōna hiahia ako, ā, ki te whakatau hoki i ngā wāhi e tika ana kia whai tautoko āpiti, kia werohia, kia whakaterehia, kia whakawhānuihia rānei te ako. Ka āta whakamahia ngā pārongo aromatawai ki te whakatakoto whāinga ako me te whakatau i ngā mahi o muri mai, kia whai take ai te aronga o te whakaako ki ngā mōhiotanga me te whakamahinga o aua mōhiotanga e tika ana kia ākona e te mokopuna, kia hāngai pū, kia urupare, kia mana taurite te whakaako.

He rerekē ngā take e whakamahia ai ngā taputapu me ngā ara aromatawai. Ka whakarite ētahi i ngā pārongo mō te whanaketanga me te whakatutukinga o te mokopuna e ai ki ngā kawatau o te marautanga, ka āwhina ētahi atu i ngā kaiako ki te tautohu i ngā pūmanawa, i ngā hiahia, i ngā pōhēhētanga, me ngā mahi ako o muri mai e whāiti ana. Ahakoa e herea ana ētahi aromatawai e tairite ana puta noa i te motu, e kore e taea e te aromatawai kotahi anake te whakaatu te katoa o te whanaketanga me te whakatutukinga o te mokopuna. Ka takea mai ngā whakataunga i runga i te mōhio mō te whanaketanga o te mokopuna i te whānuitanga o ngā pārongo aromatawai. Ina hāngai, ka whai wāhi ki ēnei ko ngā taunakitanga i ngā taputapu me ngā rauemi e tautoko ana i te māramatanga ki ngā whanaketanga ako e whāiti ana ki te mokopuna.

Te aroturuki i te kauneke o te ako a te mokopuna

Ngā Tau 0–8

He mea nui te āta aroturuki i te whanaketanga ako o ia mokopuna i ngā Tau 0–8. Mā konei e wawe ai te tautohua me te uruparetia o ngā hiahia o te mokopuna, kia pai ai tana whakawhiti ki ngā tau o te kura tuarua, me te noho takatū ki te angitu i roto i te ako. Kei roto hoki i tēnei ko te mārama tonu ki ngā matea mō ngā tautoko āpiti.

Mā te whakamahi i te whānuitanga o ngā taunakitanga aromatawai me ngā tohu o te kaunekehanga i ia wāhanga ako, ka aroturuki ngā kaiako i te whanaketanga o ngā mokopuna i ngā Tau 0–8 mā te whiriwhiri whakatau i runga i te mōhio mō tō rātou whanaketanga e ai ki ia whenu o ia wāhanga ako, me te āhua hoki o te whanaketanga whānui o ia mokopuna puta noa i taua wāhanga ako.

Ka whakarite Ngā Tohu Aromatawai kei raro nei i tētahi reo pātahi hei whakaahua i ngā whiriwhiri whakataunga i runga i te mōhio o ngā kaiako mō te whanaketanga o ngā mokopuna i ngā Tau 0–8 e ai ki ngā kawatau o te marautanga i te mutunga o tō rātou tau kaiako. Ina ako te mokopuna i te katoa o te wāhanga ako i tētahi taumata ā-tau kei runga ake i te taumata nō reira rā ia, me whai whakaaro ki tōna whanaketanga e ai ki ngā tau e akohia ana e ia.

Mō ngā mokopuna kei te tau tuatahi i te kura, me whiriwhiri whakatau ngā kaiako i runga i te mōhio mō te whanaketanga i muri i ngā marama tuatahi e ono, i muri hoki i te tau tuatahi ki te kura (arā, me hāngai ki te rā i tīmata ai te mokopuna). Mō ngā mokopuna kei te Tau 2, kei runga ake rānei, me whiriwhiri whakatau ngā kaiako i runga i te mōhio mō te whanaketanga e ai ki te tau kura. Mō ngā mokopuna he hiahia ako tāpiri ō rātou, ā, kua tuhia ā rātou whāinga whanaketanga takitahi ki tētahi mahere tautoko, me whakamahi tonu i Ngā Tohu Aromatawai i te nuinga o te wā. I ēnei āhuatanga, ka whakaata ngā tohu whakaahua i te whanaketanga e ai ki ngā whāinga takitahi a taua mokopuna, kaua ko ngā kawatau o te marautanga mō tana tau akoako. Ina hāngai, me mātua kite tonu e ngā kura te whanaketanga o te mokopuna ki ngā kawatau o te marautanga mō te tau akoako, i te taha o tōna whanaketanga ki āna whāinga takitahi.

Ngā Tohu Aromatawai	Te tikanga o tēnei i waenganui tau	Te tikanga o tēnei i te mutunga o te tau
E maiangi ana:	Kei ngā taumata tōmua o te ako. Me hāngai pū te whakaako, ngā urupare, ngā tautoko rānei ki ngā mokopuna kia whai tikanga ai te whanake haeretanga.	Kāore anō te whanaketanga o te ako me ngā tautoko kia whakarite i te mokopuna kia whakatutukihia ngā kawatau. Tērā pea me whai tautoko anō te mokopuna i a ia ka piki ki te tau ako e whai ake nei.
E whanake haere ana:	Kei te whanake ngā mokopuna, engari kāore anō tana ako kia eke ki te ara e tutuki ai ngā kawatau. Tērā pea me whakarerekē te whakaako, ngā urupare, te tautoko āpiti rānei e hāngai pū ana kia kaha ake ai te tautoko i te whanaketanga.	
E ū haere ana:	Kei te whakatutuki ngā mokopuna i ngā kawatau maha, ā, kei te whakapakari haere i tō rātou māramatanga me tā rātou whakahāngai i ngā akoranga. Kei te ara tika hoki rātou kia eke ki te taumata o ‘E mātau ana’, ki tua atu rānei, hei te mutunga o te tau.	
E mātau ana: **E kairangi ana:**	Kei te whakatutuki, kei te eke rānei ngā mokopuna ki tua atu o ngā kawatau. Me whai ara wātea ngā mokopuna ki ngā akoranga e whānui ake ana, e hōhonu ake ana, e tuatini ake ana hoki.	Nā te whanaketanga o tana ako me ngā momo tautoko i whakatutuki ai te mokopuna i ngā kawatau, i eke ai rānei ki tua atu o ngā kawatau. Kei te rite, kei te tautokona hoki te mokopuna mō tana tau ako e whai ake nei.

Ngā Tau 9–10

Me whakamahi hoki i Ngā Tohu Aromatawai i runga ake nei i ngā Tau 9–10 hei whakaahua i ngā whiringa whakataunga a ngā kaiako i runga i te mōhio i a rātou e aroturuki ana i te whanaketanga ako o ngā mokopuna i ngā wāhanga ako o Te Reo Rangatira me Pāngarau. Mā konei e arorau ai te āhua o te kitea, o te āhukahukatia, me te uruparetia o te whanaketanga o te mokopuna i te reo matatini me te pāngarau, i a rātou e whakatata atu ana ki te wā e whakawhiwhia ai rātou ki ngā tohu mātauranga e hāngai ana ki ēnei akoranga kei te tūāpapa hei wāhanga mō ngā tohu.

Ka āpitihia ngā akoranga mō te whanaketanga me te aromatawai e whāiti ana ki ētahi atu wāhanga ako o ngā Tau 0–10 me ngā marau o te kura tuarua hei te tau 2027. Mō tēnei wā, me whakamahi ngā kura i ā rātou whakahaere o nāianei.

Kei te putuputu te āpitihia o ngā tohu whanake ki ngā kōrero o ngā wāhanga ako.

Te hiranga o tēnei wāhanga ki te mokopuna

Mā ngā pārongo aromatawai e āhei ai te whakahāngai i ngā mahi whakaako ki ngā hiahia o te mokopuna. He rerekē ngā wāhi tīmata o ngā mokopuna, he rerekē hoki te tere o tā rātou ako, ā, tērā pea me rerekē ngā momo tautoko me ngā wero e hiahiatia ana kia whanake ai rātou. Mā te aromatawai e āwhina te mokopuna kia mārama ki tōna whanaketanga me ngā mea e tika ana kia ākona e ia ā muri ake, e tautokona ai te whanaketanga o tōna māia me tōna kaha ki te whakahaere i tāna ake ako.

Mā te whai ngātahi i ngā ara kia mārama ki te whanaketanga o te mokopuna me tana whakatutuki i ngā kawatau o te marautanga, tae atu ki ētahi aromatawai e tairite ana puta noa i te motu, e tautokona ai ngā whiringa whakataunga i runga i te mōhio hei whakapai ake i ngā putanga mātauranga mō ngā mokopuna, i te taumata o te kura me te taumata o te pūnaha.

Te āhua o te whakatinanatanga o tēnei wāhanga

- Me whakamahi te aromatawai hei wāhanga mō te whakaako me te ako kia kitea, kia āhukahukatia, kia uruparetia ngā taunakitanga o te whanaketanga o te mokopuna me tana whakatutuki i ngā akoranga, tae atu ki ngā taunakitanga mai i ngā aromatawai e tairite ana puta noa i te motu (e takoto nei i raro iho nei).
- Me tuku urupare e whakamana ana i ngā pūmanawa o te mokopuna, e tautoko ana i tōna māia me tōna hihiri, e āwhina ana hoki i te mokopuna kia mārama ki tōna whanaketanga, ki te tautohu i ngā mahi ako o muri mai, me te whakarerekē i āna ake rautaki hei tautoko i tōna whanaketanga i te ako.
- Me whai i ngā huarahi katoa e whai take ana ki te turaki i ngā tauārai e pā ana ki te taiao, ki ngā taputapu, ki te whai wāhitanga rānei, kia eke ai te whai wāhi a te mokopuna ki te aromatawai me te whakaatu i ōna mātauranga i roto i te aromatawai.
- Me whakatū, me whakapūmau hoki i tētahi ara aromatawai arorau puta noa i te kura hei whai mā ngā mokopuna katoa, puta noa i te marautanga, me te whakarite kia whai take ngā ara aromatawai, ngā taputapu, me ngā puna taunakitanga, kia tairite, kia whai hua te whakamahinga.
- Me whakarite kia aroturukina te whānuitanga o te whanaketanga o ia mokopuna me tā rātou whakatutuki i ngā kawatau o te marautanga mā roto mai i ngā whiringa whakataunga a ngā kaiako i runga i te mōhio e takea mai ana i ngā taunakitanga huhua. Kei roto i tēnei ko te whakaahua i te whanaketanga mā te whakamahi i Ngā Tohu Aromatawai (e takoto ana i runga ake nei).

Ngā herenga aromatawai e tairite ana puta noa i te motu

Me whakarite ngā kura kia whakahaeretia ēnei aromatawai e tairite ana puta noa i te motu:

- Ka hihira a Hihira Weteoro, i whakaritea e Te Tāhuhu o te Mātauranga, i ia mokopuna i ngā wā e toru e whai ake nei **i roto i ngā marama tuatahi 18 i te kura** (arā, ka tīmata i te Tau 0–1), kia wawe ai te kitea o te āhua o te whanaketanga o te mokopuna i tana ako i te reo matatini:
  - Ko te hihiratanga o te 20 wiki (i muri tata i ngā wāhanga kura e rua) – Te Mōhiohio Oro, e aro ana ki te aroā weteoro me te aroā oromotu.
  - Ko te hihiratanga o te 40 wiki (i muri tata i ngā wāhanga kura e whā) – Te Mōhiohio Pūriki, e aro ana ki ngā mātāpono o te arapū.
  - Ko te hihiratanga o te 55 wiki (i muri tata i ngā wāhanga kura e rima) – Te Mōhiohio Arapū, te Kupu, te Tuhi Oro, me te Pānui Rerenga Kōrero, e aro ana ki te mōhio ki ngā kūoro me ngā kupu, tae atu ki te aronga ki te tuhi i ngā rerenga kōrero ka kōrerotia atu.
- Kia rua ngā whakahaerehanga o te aromatawai i ngā mokopuna o **ngā Tau 3–8** i ia tau hei aroturuki i te whanaketanga i te pānui, i te tuhituhi, me te pāngarau mā te whakamahi i a SMART (Student Monitoring, Assessment and Reporting Tool), ka whakaritea e Te Tāhuhu o te Mātauranga.
- Me whakamahi i ētahi atu taputapu, i ētahi atu rautaki, i ētahi atu whakaritenga aromatawai rānei mēnā kāore tētahi aromatawai kua tohua i te hāngai ki te aromatawai i te whanaketanga ako o te mokopuna he hiahia ako āpiti ōna, he ara reo kē rānei kei te whāia e ia. Me whakamahi aua ara rerekē hei aromatawai i te whanaketanga o te reo matatini i ngā marama tuatahi 12 i te kura, me te whanaketanga i te pānui, i te tuhituhi, me te pāngarau i ngā Tau 3–8.
  - Me tuhi i tētahi whakawāteatanga i te aromatawai kua tohua, me te take hoki mō taua whakawāteatanga, ina whakamahia tētahi aromatawai rerekē.
  - Me whakaae ngātahi ki ngā whakaritenga aromatawai kē i runga i te mahi ngātahi ki te taha o te mokopuna me tōna whānau, hei wāhanga mō tētahi mahere tautoko, me hāngai hoki aua whakaritenga ki ngā whāinga whanaketanga takitahi e hāngai ana i taua mahere.

I whakaurua ngā herenga o runga ake nei ki ngā Tauākī Marautanga ā-Motu o mua, i mana ai i te tīmatanga o te tau 2026, ā, me tutuki tonu aua herenga (kāore he wā whakawhiti e hāngai ana). Kei roto i ēnei herenga, ko te whakamahi i Ngā Tohu Aromatawai hei whiriwhiri whakataunga i runga i te mōhio mō te whanaketanga o te mokopuna me tana whakatutuki i te pānui, i te tuhituhi, me te pāngarau.

Te Moko Arapata

Ngā whakaritenga akoranga
i waenganui i te kauae
runga me te kauwae raro.

Ngā hōtaka whakaako me ngā hōtaka ako a ngā kura

Kura Pae tawhiti, tau ana ki tai

He kōrero whānui mō tēnei wāhanga

Ka whai wāhi te mokopuna ki ngā hōtaka whakaako e arorau ana, kua āta hoahoatia, kua whai taunakitanga hoki – *ko te whakatinana i te marautanga hei painga mō te mokopuna, kia āhei ai tana whai wāhi atu, tana whanake, me tana angitu.*

Te aronga o tēnei wāhanga

Mā te hoahoa i ngā hōtaka whakaako e kounga ana e whakatinanahia ai te marautanga ki ngā mokopuna. Kei roto i te whai huatanga o te hoahoa me te whakatinanatanga o ngā hōtaka, ko te aroturuki, ko te arotake, me te whakapai tonu. Ka whakamahi ngā kaiārahi me ngā kaiako i ō rātou hononga ki te hapori, ki ngā iwi, ki ngā hapū, me ngā whānau hei whakarangatira i te marautanga mā ngā mokopuna.



Hei tautoko i te whanaketanga e pakari ana o ngā akoranga whakahirahira i te takanga o te wā, me pēnei ngā hōtaka:

- Me āta whakamahere, me āta whakaraupapa, me āta whakarite hoki i te tere o te whakahaerenga o ngā hōtaka, kia arorau, kia tāpiripiri haere hoki ngā akoranga i roto i ia tau, i waenga hoki i ngā tau o te kura.
  - Ka uru mai ki tēnei ko te tautoko i te mokopuna ki te whakamahi i ōna mōhiotanga o mua, ki te āta whai wāhi ki ngā akoranga hou, ki te whakapakari i tōna māramatanga mā te whakaū me te whakahāngai i ngā akoranga, me te whakawhiti i aua akoranga ki ngā horopaki hou.
- Me āta wāwāhi i te wā whakaako me te wā ako, tae atu ki te āta whakaako i te reo matatini me te pāngarau, otirā i ngā Tau 0–8.
  - Ka uru mai ki tēnei ko te whakatutuki i ngā herenga mōkito mō te wā whakaako me te wā ako. Me āta whakamahere, me āta whakaako, me āta aromatawai, me āta urupare hoki ki te whanaketanga o te mokopuna i te pānui, i te tuhituhi, me te pāngarau.
- Me kōtuitui ngā akoranga puta noa i ngā wāhanga ako ina tautoko tēnei i ngā hononga arorau me ngā hononga whai tikanga i waenga i ngā mōhiotanga me ngā whakamahinga o aua mōhiotanga, me te whakarite anō kia kitea tonutia ngā mōhiotanga me ngā whakamahinga o aua mōhiotanga e whāiti ana ki ia wāhanga ako.
  - Ka uru mai ki tēnei ko te whai wāhi tonu a te mokopuna ki ngā mōhiotanga me ngā whakamahinga o aua mōhiotanga e hāngai ana ki tana tau akoako, me ngā ara ariari ki ngā marau. Me rawaka te whai wāhitanga kia whakawhanakehia ai, kia whakapakaritia ai hoki ngā mōhiotanga me ngā whakamahinga o aua mōhiotanga i ia wāhanga ako. Ka uru mai hoki ko te whai whakaaro ki ngā ara whai hua katoa ki te kōtuitui i te pānui, i te tuhituhi, me te pāngarau ki ngā akoranga puta noa i ngā wāhanga ako.
- Me whakarite kia whai wāhi ngā mokopuna katoa ki ngā mōhiotanga me ngā whakamahinga o aua mōhiotanga mō tō rātou tau akoako e herea ana kia whakaakona ki a rātou.
  - Ka uru mai ki tēnei ko te whakarite i ngā tautoko āpiti, i ngā whakaritenga e hāngai ana, i ngā tīrewa ako, i te whakahoronga o te ako, i ngā mahi whakawhānui i ngā akoranga, i ngā ara kē hoki e rawaka ana. Mā konei e āhei ai ia mokopuna ki te whai wāhi atu, ki te ū ki te ako, ki te whanake, ki te angitu hoki.

Ka whai wāhi, ka whai wheako te mokopuna ki te Marautanga ā-Motu mā roto mai i ngā hōtaka whakaako ka whakaritea e tō rātou kura. E whakahirahira ana kia whai take te hoahoa me te whakatinanatanga o ngā hōtaka, i te wā o te aroturuki tonu, o te arotake tonu, me te whakapai tonu, ki te whakatinanatanga o te marautanga.

Ka toro atu ngā kaiārahi me ngā kaiako ki ō rātou whakaaro ngaio i te whiriwhiri whakatau mō te hoahoa hōtaka, mō te wāwāhinga o te wā whakaako me te wā ako, mō ngā horopaki me whai hei whakaniko i te whakaako me te ako, me ngā whakaritenga whakarōpū (e tika nei kia whai take, kia tāwariwari, kia whakamahia hoki i te taha o ngā mahi ā-akomanga me ngā mahi takitahi). Ka whakamahi rātou i ō rātou hononga ki te hapori, ki ngā whānau, ki ngā hapū, me ngā iwi hei whakanikoniko i te Marautanga ā-Motu mā ngā mokopuna.

Mā te āta whiriwhiri whakatau mō te wāwāhinga o te wā whakaako me te wā ako e rawaka ai te whai wāhi a ngā mokopuna ki te ako, ki te whakawai, ki te whakahāngai, ki te hoki anō ki ngā akoranga. Mā te pēnei e whakaūngia ai hoki ngā mōhiotanga me te whakamahinga o aua mōhiotanga, me tō rātou reo Māori, i te takanga o te wā. Ka pēnei mā roto mai i ngā hōtaka e whakaaweawe ana, e whakahihiko ana i ngā mokopuna.

Me āta aro ngā kura, me kōkiri wawe hoki i te whanaketanga o ngā mokopuna, kia tautokona ai ia mokopuna kia whanake i runga i te whai tikanga, kia angitu puta noa i te marautanga. Me pēnei ngā hōtaka:

- Me āta whakamahere, me āta whakaraupapa, me āta whakarite te tere o te haerenga kia arorau ai te tipu o ngā akoranga me te reo i te takanga o te wā, i roto i ia tau, i waenga hoki i ngā tau o te kura. Mā konei e whakamahi ai ngā mokopuna i ō rātou mōhiotanga o mua, e whai wāhi ai ki ngā akoranga hou me te reo hou e hōhonu ana, e whakapakari ai i tō rātou māramatanga mā te whakaū me te whakahāngai, e whakawhiti ai hoki i ngā akoranga ki ngā horopaki hou.
- Me whakamātāmua i te whakaako whaikawa i te reo matatini me te pāngarau, otirā i ngā Tau 0–8. Kei roto i tēnei ko te whakatutuki i ngā herenga mōkito mō te wā whakaako me te wā ako, me te āta whakamahere, te whakaako, te aromatawai, me te aroturuki hoki i te whanaketanga o ngā mokopuna i te pānui, i te tuhituhi, me te pāngarau.
- Me kōtuitui i ngā akoranga puta noa i ngā wāhanga ako ina tautoko tēnei i te ako arorau me ngā hononga whai tikanga i waenga i ngā mōhiotanga me te whakamahinga o aua mōhiotanga. I taua wā hoki, me whakaū anō i te whai wāhi tonu a ngā mokopuna ki te putunga pātahi o ngā mōhiotanga me te whakamahinga o aua mōhiotanga e taurikura ana, ki ngā kawatau o tana tau akoako, ki ngā ara ariari ki ngā marau, me ngā ara wātea e rawaka ana ki te whakawhanake me te whakapakari i ngā mōhiotanga me te whakamahinga o aua mōhiotanga o ia wāhanga ako.
- Me whakarite kia whai wāhi ngā mokopuna katoa ki ngā mōhiotanga me te whakamahinga o aua mōhiotanga o te marautanga mō tō rātou tau akoako e herea ana kia whakaakona ki a rātou. Me whakarite i te tautoko, i ngā whakaritenga e hāngai ana, i ngā tīrewa ako, i te whakahoronga o te ako, i ngā mahi whakawhānui i ngā akoranga, i ngā ara kē hoki e rawaka ana e āhei ai te whai wāhitanga, te toro, te kauneke, te angitu, me te whanaketanga o ngā akoranga whakahirahira i te takanga o te wā.

Ngā herenga mōkito o te whakaako me te ako me te pānui, mō te tuhituhi, me te pāngarau

Mō ngā mokopuna i ngā Tau 0–8, me whakarite ngā hōtaka whakaako kia whai wāhi, kia ū, kia angitu ngā mokopuna katoa ki ēnei akoranga:

- Kia 10 hāora ia wiki o te whakaako me te ako e aro pū ana ki te tautoko i te whanaketanga me te angitu o te mokopuna i te pānui me te tuhituhi.
- Kia 5 hāora ia wiki o te whakaako me te ako e aro pū ana ki te tautoko i te whanaketanga me te angitu o te mokopuna i te pāngarau.

Ki te whakahaerehia te whakaako me te ako i te pānui, i te tuhituhi, me te pāngarau i roto i ngā wāhanga ako i tua atu i Te Reo Rangatira, i Te Pāngarau rānei, me whaikawa te whakamahere, te whakaako, te aroturuki, me te tautoko hoki i te whanaketanga o te mokopuna i te pānui, i te tuhituhi, i te pāngarau rānei. He wāhi whakahirahira tō te kōrero ki te whanaketanga o te pānui me te tuhituhi, otirā i ngā tūārere tōmua o te ako.

Mō te taha ki te kōrero, ka whakakapi te pānui me te tuhituhi i ngā momo ara me ngā tikanga hoki e whānui ana o te whakawhiti kōrero, tae atu ki ngā reo ā-waha, ki te Reo Rotarota o Aotearoa, ki ngā hangarau hei tautoko, hei whakakapi rānei i te reo ā-waha (AAC), me te Tuhituhi Matapō.

Mō ngā mokopuna he matea ako āpiti ō rātou, tērā pea me rerekē ngā whakaritenga mō te wā whakaako i te pānui, i te tuhituhi, me te pāngarau mō tētahi wā. Me whakaae ngātahi ngā whakarerekētanga o ēnei herenga wā hei wāhanga mō tētahi mahere tautoko ka whakawhanakehia ngātahitia ki te taha o te mokopuna me tōna whānau.

I whakaurua ngā herenga mō te wā whakaako me te wā ako kua whakarārangitia i runga ake nei ki ngā Tauākī Marautanga ā-Motu o mua, i mana ai i te tīmatanga o te tau 2024, ā, me tutuki tonu aua herenga (kāore he wā whakawhiti e hāngai ana).

Te whakaako i roto i ngā akomanga taumata-maha

I ētahi kura, ka tika pea kia whakarōpūtia ngā mokopuna ki ngā akomanga taumata-maha. Ina tika kia pēnei, me āta whakamahere, me āta aroturuki hoki ngā hōtaka kia whakaakona ai ki ia mokopuna ngā kōrero o te marautanga e herea ana kia whakaakona i te takanga o te wā, me te whai kia tutuki aua mahi i roto i te tūārere kua tohua.

I ngā Tau 0–11, me whai ngā kura i ngā huarahi katoa e whai take ana kia hoahoatia ngā hōtaka hei whakaako i ngā akoranga kua tohua mō te tau o ia mokopuna. Tērā pea, me whakarerekē ngā kura i te raupapa e whakaakona ai ētahi o ngā akoranga kia whai tikanga ai te whakaako ngātahi i ngā mokopuna i ngā tau maha. Kāore tēnei whakarerekētanga e pā ki te whakaako nahanaha i te reo matatini i ngā Tau 0–6, ki te whakaako nahanaha rānei i te pāngarau i ngā Tau 0–8.

Mō ngā wāhanga ako o ngā Tau 12–13, me whakaako ngā kura i ngā akoranga mō te tau e ako nei te mokopuna (me te mōhio anō tērā pea ka ako ētahi mokopuna i tētahi wāhanga i tētahi tau e rerekē ana i tōna pakeketanga). Ka aromatawaihia ēnei akoranga, ka whakawhiwhia hoki te mokopuna ki ngā whiwhinga mā roto mai i ngā tohu *NZCE* me *NZACE*.

Te hiranga o tēnei wāhanga ki te mokopuna

Mā ngā hōtaka e ariari ana, e āta hoahoatia ana hoki, e whai wāhi ai ngā mokopuna katoa ki te whānuitanga me te hōhonutanga o te marautanga, e whanake ai hoki tā rātou ako i runga i te tere e tika ana i te takanga o te wā.

E whakahirahira ana ngā whakataunga ngaio a ngā kaiārahi me ngā kaiako i a rātou e hoahoa ana i ā rātou hōtaka, hei whakatinana i te marautanga i runga i ngā ara e whakaata ana i ngā hapori o te kura me ōna take rautaki mātāmua.

Te āhua o te whakatinanatanga o tēnei wāhanga

› Me whakamahi ngā raupapa whakaako ā-tau hei whakamahere i te whakaako me te ako e arorau ana i roto i ia tau, i waenga hoki i ngā tau o te kura, ko ngā akoranga o mua tōna tūāpapa, e tautokona ai te whanaketanga i te takanga o te wā, i ia wāhanga ako, i ia marau, i tana reo Māori hoki.

› Me āta whiriwhiri whakatau mō te wāwāhinga o te wā whakaako me te wā ako ki ngā wāhanga ako me ngā marau, e whai wāhi ai te mokopuna ki ngā mōhiotanga me te whakamahinga o aua mōhiotanga, e mārō ai tana haere i aua āhuatanga e herea ana kia whakaakona ki a ia.

› I te whiriwhiri whakataunga mō te ara e tutuki ai ngā herenga mōkito mō te wā whakaako me te wā ako mō te pānui, mō te tuhituhi, me te pāngarau i ngā Tau 0–8, (kua whakarārangitia i runga ake nei), me whai whakaaro ki ēnei āhuatanga:

  – ki te tūārere o te ako, ki te pakeke me ngā hiahia whāiti o ia mokopuna, me te ara ka whāia e te kura ki te hoahoa i ngā hōtaka whakaako.

  – ki te taurite o ngā wā ako, o ngā akoranga rānei e aro pū ana ki te pānui, ki te tuhituhi, me te pāngarau, me te wā e whakapaua ana ki te whakawhanake i ēnei mōhiotanga me ēnei whakamahinga mōhiotanga mā roto i te horopaki o ngā wāhanga ako.

  – ki te wāwāhi i ngā wā ako, i ngā akoranga rānei e aro pū ana ki ēnei marau ki ētahi wā, ki ētahi akoranga rānei e poto ake ana (tē whakapau kē ai i te kotahi hāora ki tētahi akoranga). Ina pēnei, me whai whakaaro ki te akomanga katoa, ki tētahi huinga mokopuna whāiti rānei mēnā ka whai hua rātou i ngā akoranga e poto ake ana, e māmā ake ai tana whakahaere i tana rā.

  – ki te whai wāhitanga o te mokopuna ki ngā mahi aromatawai, ka noho hei wāhanga mō te wā whakaako me te wā ako i ētahi wiki.

Schedule 3
The New Zealand Curriculum

2 Te Reo Rangatira (Tau 0-10)

Te Iho

E whakanohoia ai te tīrewa e whakairia ai ngā wheako o tōu ao … Ko te tīrewa ko te reo.

Nā Te Wharehuia Milroy (2012)

Te Pūtake

Ko te reo te whakapuakitanga o te tangata: o ōna whakaaro, o tōna tuakiri, o tōna mauri. Mā Te Reo Rangatira e whai reo ai te tuakiri reo, te tuakiri whaiaro, me te tuakiri ahurea o te mokopuna, e māia ai tana whai wāhi atu ki tana ao hei kanohi mō tōna whānau, mō tōna hapū, mō tōna iwi hoki. Ka whakatakoto hoki te wāhanga ako nei i te tūāpapa o te reo matatini mā reira e angitu ai te mokopuna i ngā taumata o tua atu o te mātauranga, o te mahi, o tōna ao anō hoki.

Mā te kounga o te whakaako me ngā wheako ako e taurikura ana te reo, ka whanake te mokopuna hei kaiwhakamahi i te reo Māori e māia ana, e wahapū ana, e whakaaweawe ana hoki i ētahi atu. Ka whakawhanake ia i te mōhiotanga hōhonu ki te reo me te māramatanga ki te ahurea, e āhei ai ia ki te whakawhiti kōrero kia mārama, kia tauwhāiti, kia tuatini hoki; ki te whakahāngai, ki te whakaniko, ki te whakapai ake hoki i tōna reo kia hāngai ki te pūtake me te minenga; ā, ki te whakamāori, ki te tātari, ki te waihanga hoki i te tikanga o te kōrero i runga i te mātau me te whakaaro haehae. Hei kaiwhakawhiti kōrero matatau, ka toro te mokopuna ki te ihiihi o te reo Māori ki te whakapuaki i ngā whakaaro tuatini, ki te uara i ngā tirohanga kanorau, ki te whai wāhi atu hoki hei ākonga mō te roanga o te ora, hei kaiārahi, hei kaiuru mātātoa hoki i tōna hapori, i tua atu hoki.

Ka takoto i a Te Reo Rangatira te whanaketanga o ngā mōhiotanga, o ngā pūkenga, o ngā toi mokopuna, me te whakamahinga mōhiotanga e arorau ana, e tautoko ana hoki i te whanaketanga o te mokopuna i te takanga o te wā. Ka āwhina tēnei i te kaiako kia mārama ki ngā mea me whakaako, ki te āhua o te whanake o te ako, me ngā mahi ka whai mai e tika ana kia eke ai te mokopuna ki ngā taumata e whāia ana, kia whanake tonu ai hoki ia. Ahakoa ka tautohu ia whenu i ngā mōhiotanga, i ngā pūkenga, i ngā toi mokopuna, me ngā whakamahinga o te mōhiotanga e whāiti ana hei aronga mō te whakaako, ko te tikanga ka kōtuituia ngā whenu i roto i ngā mahi whakatinana. Ina whakaakona tahitia, ka tautoko ngā whenu i te hoahoatanga o ngā hōtaka ako e taurikura ana, e aro pū ana, e tūhonohono ana hoki, hei whakapakari i te āheinga reo, hei whakahōhonu i te māramatanga ahurea, hei whakawhanake i te tuatini haere o te whakamahinga o te reo Māori, puta noa i te whānuitanga o ngā horopaki.

Ka whakarite a Te Reo Rangatira i te mokopuna ki ngā mōhiotanga me ngā whakamahinga o te mōhiotanga e āhei ai ia ki te whai wāhi atu ki ngā marau e hāngai ana ki ngā Tau 11-13, pērā i a Te Reo Rangatira. Ka tautokona hoki ngā paerewa tautokorua o te reo matatini, e māia ai te whai wāhitanga atu a te mokopuna, puta noa i ngā akoranga, i tōna ao hoki.

Te hoahoa o te hōtaka

Ka whai wāhi atu ki tētahi hōtaka ako e nahanaha ana ko te whitiwhitinga o te ako tūhura, o te ako e arahina ana, me te ako e whakahaeretia ana e te kaiako.

Te ako tūhura – ka tuku te kaiako i te whānuitanga o ngā ngohe e akiaki ana i te mokopuna kia tūhura, kia whakaharatau hoki i te reo hou. Ka tautoko tēnei i te mokopuna kia whakawhiti i waenga i te mahara maupoto me te mahara mauroa. He wāhi nui tō te tāruarua o te whakaharatau e mau haere ai tēnei mea, te reo.

Te ako e arahina ana – ka hoahoa te kaiako i ngā ngohe me whai wāhi te mokopuna, engari ka riro tonu mā te mokopuna e whiriwhiri te āhua o tana whai wāhi atu – o tāna

e kī ai, e mahi ai, e tuhi ai rānei. Me whakaoho ngā ngohe i ngā mōhiotanga o mua e māmā ake ai, e tere ake ai hoki te ako.

Te ako e whakahaeretia ana e te kaiako – ka āta whakaaro te kaiako ki te āhua o tana whakaako. Ko āna ara whakaako, ka āta hora i ngā tauira reo hou, i ngā rautaki ako hou, me ngā kōrero hou ki te mokopuna kia ngāwari noa te ako. Ka akiaki te kaiako i te huritao me te whakahoki whakaaro hei tautoko i te ako.

Rangaranga Reo ā-Tā

He ara whakaako rangaranga te Rangaranga Reo ā-Tā ka whakamahia hei whakaako i te pānui me te tuhituhi mai i Ngā Tau 1 ki te 8. Ka noho tūāpapa ki tēnei ara whakaako te mātai hirikapo (arā, te āhua o tā te roro whai māramatanga ki te reo), te mātai reo, me te ariā me ngā tikanga o te mau haere o te reo i tētahi ara e mataaho ana, e nahanaha ana, e tōpū ana hoki.

Ka whakaaturia, ka ākona hoki te reo i ngā akoranga whāiti (h.t. hei oromotu, hei orotuhi hoki) ka rite tonu te hokia. Mā te pēnei e whakawhānuitia ai ngā mōhiotanga, te mahara, me te matatau o te mokopuna ki te pānui me te tuhi i te huhua haere o ngā rauemi.

E ono ngā waehanga o te Rangaranga Reo ā-Tā:

1. Te Aroā Weteoro me te Aroā Oromotu – te āhukahuka ki te oro me te raweke oro.
2. Te Oro Arapū ā-Tā – te mārama ki te pū me ngā tauira pū.
3. Ngā Kūoro me te Tautohu Kupu – te wāwāhi i te kupu ki ngā kūoro me te āhukahuka ki te kupu i tōna katoa.
4. Te Mātai Wetekupu – te mārama ki te hanganga mai o te kupu.
5. Te Tātaikupu – te ako i te āhua o te whakaraupapa i te kupu hei hanga rerenga.
6. Te Kawenga Tikanga Reo – te mārama ki te kupu, ki te kīanga, me ngā kōrero i tētahi horopaki.

I tēnā waehanga, i tēnā waehanga, ka tautohu te hōtaka i ngā mea me whakaako rawa (te whānuitanga), te raupapa o te whakaako (te raupapa), me te wā e whakaakona ai (te tere).

Te Raupapa Ako o Te Reo Rangatira

Ngā Toi Mokopuna

Ka whakaata ngā hua e wawatatia ana i Te Reo Rangatira i ngā hiahia o ngā whānau, o ngā hapū, me ngā iwi kia whakaatu te mokopuna i ētahi toi mokopuna whāiti, e tautokona ana e te whānuitanga o ngā mōhiotanga me ngā pūkenga. Ka whakatau ēnei Toi Mokopuna i ngā aronga ako puta noa i ngā whenu e whā me Ngā Tau 1–13.

Ngā whenu	Kia Tika	Kia Mārama	Kia Arero Taiaha	Kia Auaha
Ngā toi mokopuna	**Ka ngākaunui te mokopuna ki te tika o tana whakapuaki kōrero.** Ka hiahia te whānau kia māia, kia matatau te mokopuna ki te kōrero i te reo Māori. He wāhi nui tō te kura i te whakaūnga o te mārama o te mokopuna ki te hiranga o te kounga o te reo i te whakarauoratanga o te reo Māori, i tana angitu hoki hei ākonga – he puna kōrero te mokopuna.	**Ka huritao te mokopuna i te reo e whakamahia ana, e rangona ana, e pānuitia ana, e tuhia ana hoki e ia, ā, ka ngākau hihiko kia mārama tana whakawhiti kōrero.** Ka hiahia te whānau kia arohaehae, kia tātari te mokopuna i ngā kōrero me ngā rauemi ka whai wāhi atu ia, ka tukuna hoki e ia. Ko te kaha ki te whakaaro haehae me te whai wāhi atu, i runga i te whai take, ki ngā tāngata, koia rā ētahi āhuatanga e noho ana hei tūāpapa mō te angitutanga o te ākonga - he ākonga te mokopuna.	**Ka āta whakaaro te mokopuna ki te āhua o tana whakapuaki i ana whakaaro.** Ka hiahia te whānau kia mōhio te mokopuna ki te kōtuitui, ki te whakaū hoki i ngā hononga ki ētahi atu. Ko te tūāpapa o te hono ki te tangata, ko te whai take me te tika o te whakawhiti kōrero, me te mārama ki ngā tirohanga a ētahi atu. Mā te ako kia tika te whai wāhi atu ki ētahi atu, ka hua mai ko te ngākau aroha me te whakaute — he tangata te mokopuna.	**Ka ngākau whakaute te mokopuna ki te reo kua tāraia kia auaha, kia Māori.** Ka hiahia te whānau kia whakawhanaketia e te mokopuna tōna ake ‘reo’, kia mōhio hoki ia ki te whakapuaki i a ia anō kia whai hua, i te reo Māori — he uri whakaheke te mokopuna.

Ngā Whenu

E whā ngā whenu o Te Reo Rangatira e tūhonohono ana. Ka tautoko, ka whakaita hoki ia whenu i ērā atu — e taupuhipuhi ana tētahi ki tētahi, ā, me kōtuitui te whakaako e whanake ai te mokopuna hei kaiwhakawhiti kōrero e māia ana, e matatau ana hoki.

Kia Tika	Kia Mārama	Kia Arero Taiaha	Kia Auaha
Ko te whenu o Kia Tika (kia tika te whakamahi i te reo) tētahi o ngā āhuatanga matua e noho ana hei tūāpapa ako i Te Reo Rangatira. E hāngai ana tēnei ki te tika o te whakamahia o ngā hanganga reo, mā te tō mai i ngā mōhiotanga ki te oro (te weteoro), ki te kupu, ki te wetereo (te tātaikupu), me te āhua o te tuhi (ngā tikanga tuhi).	Ko tā Kia Mārama (te mārama ki ngā whakaaro me te tūhono i ngā whakaaro) he tautoko i te mokopuna kia whai māramatanga ia, kia mārama hoki āna kōrero. Ka ako te mokopuna ki te āta whai whakaaro ki te reo, me te tuku pātai mō te reo, mō ngā ariā hoki i ngā kōrero ā-waha, i ngā kōrero ā-tuhi, i ngā kōrero hoki kua whakaaturia. Mā te tō mai i ana mōhiotanga ki te āhua o te reo (te mātauranga ahureo) me te tūhono i ngā whakaaro puta noa i ngā reo me ngā horopaki (te whakawhiti), ka ako te mokopuna kia tāwariwari ana whakaaro, e whai tikanga ai ana kōrero, e puta ai hoki i runga i te mōhio.	Ko Kia Arero Taiaha (te whai whakaaro me te whakahangahanga o te whakawhitinga kōrero) te kaha ki te pāhekoheko ki ētahi atu i runga i te whakaute, i te whakaaro nui, me te tika. Ka tōia ake ngā mōhiotanga aropori — te mārama ki te āhua o te whakahāngaitanga o ngā kōwhiringa reo, o te hā, o ngā whanonga hoki ki te horopaki o te porihanga me te ahurea.	Ko tā Kia Auaha (te auaha me te ihiihi o te whakamahinga o te reo) he whakawhānui i te māramatanga me te mōhiotanga o te mokopuna ki te reo Māori mā te whakauru i ngā āhuatanga reo e pūrangiaho ake ai, e whakaūria ai hoki te reo ā-waha, te reo ā-tuhi, te reo ataata hoki. Ko tēnei te tūāpapa o te ako me mātua ako e te mokopuna e whai hua ai tana whakawhitinga kōrero.
Ngā mōhiotanga			
• **Te mōhiotanga weteoro:** Ko te āhukahuka, ko te whakaputa, me te rāwekeweke i ngā oro me ngā pū ētahi āhuatanga e tūāpapa ana i Te Tūārere 1. Ko te mōhiotanga ki te pūnaha weteoro o te reo te tūāpapa o te reo ā-waha, e taea ai e te mokopuna te pānui, te tātaki kupu, te whakaputa reo hoki, mā te mōhio ki te ara e puta ai ngā oro me te ara e hua mai ai ngā kupu i ngā oro. • **Te mōhiotanga kupu:** Ko te mōhiotanga kupu, ko te māramatanga ki te kupu me te āhua o te whakamahia i tētahi horopaki. E kaha ai tana whakawhiti kōrero, me mātua whai puna kupu te mokopuna, ahakoa whāiti nei pea. Hei tautoko i tana angitu i te kura, me mōhio te mokopuna ki te hanganga mai o te kupu, ki te āhua o te whakarōpūtia o ngā	• **Te mōhiotanga tikanga reo:** Ko te mōhiotanga tikanga reo, ko te whai māramatanga ki ngā kupu me te āhua e mahi tahi ai ngā kupu i te horopaki. Mā reira e whai māramatanga ai te mokopuna ki tāna e kite ai, e rongo ai, e pānui ai, mā tēnei hoki e kaha ai tana whakapuaki i ana whakaaro kia mārama, ka tuhi ana, ka kōrero ana, ka whakaatu ana hoki ia. • **Te mōhiotanga ahureo:** Mā te mōhiotanga ahureo e taea ai e te mokopuna te whakarite tūhononga i waenganui i ngā reo (h.t. te NZSL, tētahi atu reo taketake, te reo ā-kāinga, tētahi anō reo rānei), hei tautoko, hei whakatere hoki i tana ako i te reo Māori. Mā te whakapakari i tana aroā me tana mōhio ki te mātai ahureo, ka kaha ake te mokopuna ki te ako i te reo, ki te kōrero, ki te pānui, ki te tuhi hoki.	• **Te mōhiotanga aropori:** Ko te mōhiotanga aropori te tūāpapa o te pāhekoheko tika atu ki ētahi atu i te whānuitanga o ngā momo horopaki. Ka whai wāhi ki tēnei te mōhio ki ngā kōrero me puta, te āhua o te whakaputaina, tae atu ki te pānga o ērā ki ētahi atu. E mātuatua ana ēnei akoranga e tika ai te whai wāhi a te mokopuna ki tētahi hapori reo.	• **Te mōhiotanga kōrero ā-waha, ā-tuhi:** Ko te mōhiotanga kōrero ā-waha, ā-tuhi te māramatanga ki te āhua o te takoto o ngā kōrero, ki te whakamahinga hoki o aua kōrero mō ngā momo take, i mua i ngā momo minenga, e puta ai hoki ngā momo pānga. Ka whai wāhi ki tēnei te mōhio ki te pūtake o te kōrero, ki te takoto o te kōrero, ki te momo kōrero hoki. • **Te mōhiotanga mātākōrero:** Mā te mōhiotanga mātākōrero, ka whai wāhi atu te mokopuna ki ngā tikanga me ngā āhuatanga reo e āta puta ai ngā pānga me ngā hua. Ka whakawhanake ia i tana mōhio me tana mārama ki ngā hanga kōrero taki me ngā āhuatanga reo whāiti ka tautoko i te kaha ake o te whai māramatanga ki te ahurea me te reo.

kupu, me te whānuitanga o ngā kupu kaupapa me ngā kupu ā-kura. • **Te mōhiotanga wetereo:** E hāngai ana te mōhiotanga wetereo (tae atu ki te tātaikupu me ngā momo kupu) ki te whai māramatanga ki te takoto o te reo Māori. Mā tēnei mōhiotanga e mārama ai, e kaha ai hoki te mokopuna ki te whakaputa i ngā whakawhitinga kōrero whai tikanga. • **Te mōhiotanga tikanga tuhi:** Ko te mōhiotanga tikanga tuhi, ko te whai māramatanga ki te takoto ā-tuhi o tētahi reo, tae atu ki te mōhio ki te arapū, ki te tuhi ā-ringa, ki te tātaki kupu, me ngā kārawarawa. Ka āwhina tēnei i te mokopuna ki te pānui me te tuhi i te reo kia tika, kia matatau.			

Te hiranga o te horopaki ā-rohe

Mā ngā kaiako tonu e whakamatomato, e mahi hoki kia whai kiko te raupapa whakaako, mā te tūhono atu ki ngā tauira tino hāngai, ki ngā tauira ariari hoki o roto mai i ngā horopaki ā-rohe: ngā tāngata me te wāhi, ngā mātauranga o te rohe, ngā wheako anō hoki i ngā tini kawenga a ngā mokopuna, a ō rātou whānau, a ō rātou hapū, a ō rātou iwi, a ō rātou hapori hoki.

Kia mātua kīia ake i konei, ahakoa e mau mai ana ki te raupapa whakaako ngā mōhiotanga me ngā whakahaerenga kua tūtohua, he whakatauira noa tā ngā tauira me ngā horopaki e tohua ana ki te ‘hei tauira'. Ko te takune o ēnei tauira, ko te ārahi noa, ehara ko te whakatau i ngā kaupapa me whakaako. Ki te mātua whakaakona ngā mōhiotanga me ngā whakahaerenga kua tohua, kei ngā kaiako te whiriwhiri ina hiahia kuhu rātou i tauira kē atu e hāngai ake ana ki ngā taiao ā-rohe, ki ngā hononga ā-hapū, ā-iwi hoki, ki ngā kaupapa e paingia ana e ngā mokopuna, ki ngā kaupapa e matatau ana te kaiako, ki ngā take rānei o te wā e hāngai ana ki te pekanga. mātauranga.

Te Tūārere 1 (Ngā Tau 0–3)

Ka whakatakoto Te Tūārere 1 i ngā tūāpapa o te reo Māori. Ka whakawhanake te mokopuna i te tika o tana whakamahi i ngā oro, i ngā kupu, i ngā hanganga rerenga kōrero, me te reo ā-tuhi, me te whakapakari anō i tōna māia ki te whakarongo, ki te kōrero, ki te pānui, me te tuhituhi. Ka ako ia ki te whakawhiti i te tikanga o te kōrero i ngā horopaki e taunga ana ia, ki te tūhono i ngā whakaaro mai i ngā kōrero me ngā wheako, ki te pāhekoheko ki ētahi atu i runga i te whakaute, ā, ka tīmata hoki ki te whakamahi i te reo kia auaha. Mā Te Tūārere 1 e whakarite te mokopuna mō Te Tūārere 2, mā te whakawhanake i ngā mōhiotanga me ngā pūkenga matua e tika ana kia piki haere te tika, te motuhake, me te whai take o tana whakamahi i te reo Māori.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Tika

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te mōhiotanga weteoro							
• ki ngā oro o te reo Māori, tae atu ki: ○ ngā oropuare poto me ngā oropuare roa (a, ā, e, ē, i, ī, o, ō, u, ū) ○ ngā orokati (h, k, m, n, p, r, t, w), me ngā orokati pūrua (ng, wh) ○ ngā huinga oropuare (ae, ai, ao, au, ea, ei, eo, eu, ia, ie, io, iu, oa, oe, oi, ou, ua, ue, ui, uo) ○ ka tīmata ētahi kupu e taunga ana ki te oro kotahi, ka huarite rānei ngā oro whakamutunga (Hei tauira, nui, hui) • ki ētahi kupu o ia rā e taunga ana (Hei tauira, te ingoa o te tangata).	• e whakaataria ana ngā oro (ngā oromotu) e ngā pūmatua me ngā pūriki (ngā orotuhi), tae atu ki: ○ ngā oropuare poto me ngā oropuare roa (Aa, Āā, Ee, Ēē, Ii, Īī, Oo, Ōō, Uu, Ūū) ○ ngā huinga oropuare māmā (ae, ai, ao, au, ea, ei, eo, eu) ○ ngā orokati (Hh, Kk, Mm, Nn, Pp, Rr, Tt, Ww) ○ ngā pūrua (Ng/ng, Wh/wh) • he pānga e taea ana te matapae i waenga i ngā oro me ngā pū, i waenga i ngā huinga pū rānei, e whakaata ana i aua oro.	• ka taea te hanga kupu ki ngā kūoro he kotahi te orokati, he kotahi te oropuare (Hei tauira, *ha, he, hi, ho, hu*) • ka whai wāhi ki ngā kupu ngā huinga oropuare e kaha whakamahia ana (Hei tauira, *ae, ai, ao, au, ea, ei, eo, eu, oi, ou, ui*) • ka taea te wāwāhi te kupu ki ngā kūoro, me te whakahanumi anō i aua kūoro • he ōrite ngā tauira oro me ngā tauira kūoro o ētahi kupu.	• ki ngā motuhaketanga ā-oro e matahuna ana i ngā oropuare me ngā kūoro o ētahi kupu (Hei tauira, te *e* me te *i*, te *au* me te *ou*) • ki te āhua o te paku rerekē pea o te tangi o ētahi kupu ina kōrerotia tahitia me ētahi atu kupu, tēnā i te whakahua takitahi • ki te wāwāhi i ngā kupu ki ngā kūoro me te whakahanumi i ngā kūoro hei hanga i te katoa o te kupu.	**Te whakarongo me te kōrero** • ki te whiriwhiri me te whakaputa i ngā oropuare poto me ngā oropuare roa i te raupapa (a, ā, e, ē, i, ī, o, ō, u, ū), e whakaatu ana i te tika o te roa o te oropuare, o te whakahua, me te whakamahinga o te tohutō i a ia e kōrero ana • ki te whiriwhiri, ki te whakahua, ki te whakamahi hoki i ngā orokati i te raupapa (h, k, m, n, p, r, t, w) me ngā orokati pūrua (ng me te wh), e whakaatu ana i te tika o te whakaputa oro, o te whiriwhiri oro, me te whakamahi i te reo ā-waha i a ia e kōrero ana, e whakarongo ana hoki ki ētahi atu • ki te whiriwhiri, ki te whakahua, ki te whakamahi hoki i ngā huinga oropuare (ae, ai, ao, au, ea, ei, eo, eu, oi, ou, ui, uo), e whakaatu ana i te tika o te rongo, o te whakaputa, o te whakahanumi hoki i ngā oro oropuare kia mārama, kia tika hoki te whakawhiti i te tikanga o te kōrero • ki te tautohu me te whakamahi i ngā kupu e taunga ana e tīmata ana ki ngā tauira oro ōrite, e huarite ana rānei ngā oro whakamutunga (Hei tauira, nui, hui) • ki te āhukahuka, ki te whakahua, ki te pānui, ki te tuhi hoki i ngā kupu o ia rā e taunga ana, tae atu ki ngā ingoa tangata.	**Te whakarongo me te kōrero** • ki te tautohu, ki te whakaputa, ki te whiriwhiri, ki te whakamahi hoki, i runga i te tika, i ngā oro (ngā oromotu) e whakaataria ana e ngā pūmatua me ngā pūriki (ngā orotuhi), tae atu ki ngā oropuare poto me ngā oropuare roa (Aa, Āā, Ee, Ēē, Ii, Īī, Oo, Ōō, Uu, Ūū), me te āhukahuka me te whakahua i ngā rerekētanga ā-oro kia tika ai te whakawhiti i te tikanga o te kōrero i te reo Māori (Hei tauira, kaka/kākā me te keke/kēkē) • ki te tautohu, ki te whakaputa, ki te whiriwhiri, ki te whakamahi hoki i ngā huinga oropuare māmā (ae, ai, ao, au, ea, ei, eo, eu), me te āhukahuka me te whakahua i ngā tauira oro kia tika ai te whakawhiti i te tikanga o te kōrero i te reo Māori (Hei tauira, haere (ae), wai (ai), kāo (ao), tau (au), mea (ea), hei (ei), reo (eo), me te ue i roto i ngā kupu pēnei i a Eruera) • ki te whakarongo ki ngā orokati (Hh, Kk, Mm, Nn, Pp, Rr, Tt, Ww) me ngā orokati pūrua (Ng/ng me Wh/wh), me te tautohu, te whakaputa, te whiriwhiri, me te whakamahi i aua orokati me aua orokati pūrua, me te āhukahuka me te whakahua i ō rātou oro kia tika ai te whakawhiti i te tikanga o te kōrero (Hei tauira, hī (*h*), kākā (*k*), maunga (*m*), nani (*n*), pipi (*p*), raukura (*r*), toru (*t*), waka (*w*), ngaru (*ng*), me te whare (*wh*)) • ki te āhukahuka me te whakamahi i te pānga e taea ana te matapae i waenga i ngā oro me ngā pū, i waenga rānei i ngā huinga pū e whakaata ana i aua oro, kia tika ai te whakarongo, te whakahua, me te whakawhiti kupu (Hei tauira, te ng i te kupu *ngaru*, te wh i te	**Te whakarongo me te kōrero** • ki te tautohu, ki te whakaputa, ki te whakahanumi hoki i ngā kūoro he kotahi te orokati, he kotahi te oropuare i a ia e whakarongo ana, e kōrero ana hoki (Hei tauira, te rongo me te whakahua i te ha, he, hi, ho, hu, me te whakamahi kūoro hei whakahua i ngā kupu pēnei i te haka, i te mana, me te ruru) • ki te tautohu, ki te whakaputa, ki te whakamahi hoki i ngā huinga oropuare e kaha whakamahia ana (ae, ai, ao, au, ea, ei, eo, eu, oi, ou, ui), me te tika o te rongo me te whakahua i ēnei tauira oro i roto i ngā kupu (Hei tauira, pae, kai, pao, me te kuia) • ki te wāwāhi ā-waha i ngā kupu ki ngā kūoro me te whakahanumi anō i aua kūoro • ki te āhukahuka me te whakamahi i ngā kupu he ōrite ngā tauira oro me ngā tauira kūoro (Hei tauira, haka/hama/hara; kai/pai/wai). **Te pānui me te tuhituhi** • ki te whakamahi i ngā kūoro he kotahi te orokati, he kotahi te oropuare hei pānui, hei tuhi hoki i ngā kupu (Hei tauira, te pānui i te haka, i te mere, i te hinu, i te oho, me te huru, me te tuhi i te mana, i te raki, i te wati, i te pene, me te motu mā te whakamahi i ngā kūoro pēnei i te ha, i te he, i te hi, i te ho, me te hu) • ki te whakamahi i ngā huinga oropuare e kaha whakamahia ana (ae, ai, ao, au, ea, ei, eo, eu, oi, ou, ui) hei pānui, hei tuhi hoki (Hei tauira, te pānui i te kai, i te tae, i te ao, i te hau, i te mea, i te kei, me te reo, me te tuhi i ngā kupu pēnei i te wai, i te pae, i te tau, me te kuia mā te whakamahi i ngā huinga oropuare tika)	**Te whakarongo me te kōrero** • ki te tautohu, ki te whiriwhiri, ki te motuhaketanga ā-oro e matahuna ana i ngā oropuare me ngā kūoro i a ia e whakarongo ana, e kōrero ana hoki, me te whakahāngai i tana whakahua kia tika ai te whakawhiti i te tikanga o te kōrero i te reo Māori (Hei tauira, te whiriwhiri i te e me te i i ngā kupu *wera* me te *wira*, me te au me te ou i ngā kupu *hau* me te *hou*) • ki te āhukahuka me te whakamahi i te whakahua kupu i te kōrero rere me te piki haere o te tika • ki te āhukahuka i te wā e kūtia ai, e whakahanumitia ai rānei ngā huinga oropuare i te kōrero matatau (Hei tauira, ka whakahuatia te *ki a* hei *kia*). **Te pānui me te tuhituhi** • ki te whakamahi i ngā motuhaketanga ā-oro e matahuna ana me ngā motuhaketanga ā-kūoro hei tautoko i te tika o te pānui me te tuhi i ngā kupu kāore ia e taunga ana (Hei tauira, te āhukahuka i te rerekētanga o ngā huinga oropuare o te hou me te hau, nā konā i rerekē ai ngā oro e whakaataria ana, te whakamahi rānei i te mōhiotanga ki ngā oro o te *e* me te *i* hei pānui, hei tuhi tika hoki i ngā kupu kāore ia e taunga ana, pēnei i te wera me te wira) • ki te āhukahuka i te āhua o te pānga o ngā huinga oropuare ki te whakahua kupu i a ia e pānui ana i ngā kōrero tūhonohono (Hei tauira, te pānui tika i te *I haere au ki te whare* mā te āhukahuka i te waihanga a te ae i te *haere*

					kupu *whare*, me te ā i te kupu *kākā*). **Te pānui me te tuhituhi** • ki te whakamahi i ngā pūmatua me ngā pūriki hei whakaata i ngā oro, tae atu ki ngā oropuare poto me ngā oropuare roa (Aa, Āā, Ee, Ēē, Ii, Īī, Oo, Ōō, Uu, Ūū), i a ia e pānui ana, e tuhi ana hoki i ngā kupu o te reo Māori (Hei tauira, te pānui tika i te kākā me te tuhi i te whānau me ngā tohutō tika) • ki te whakamahi i ngā huinga oropuare māmā (ae, ai, ao, au, ea, ei, eo, eu) hei whakaata, hei whakamāori hoki i ngā oro i a ia e pānui ana, e tuhi ana hoki i ngā kupu o te reo Māori (Hei tauira, te pānui i te pae, i te mai, me te ao kia tika, me te tuhi i te kau, i te wea, me te heo mā te whakamahi i ngā huinga oropuare tika) • ki te whakamahi i ngā orokati (Hh, Kk, Mm, Nn, Pp, Rr, Tt, Ww) hei whakaata, hei whakamāori hoki i ngā oro i a ia e pānui ana, e tuhi ana hoki i ngā kupu (Hei tauira, te pānui i te haka, i te maunga, me te waka kia tika, me te tuhi i te kākano, i te ruru, me te patu mā te whakamahi i ngā pū orokati tika) • ki te whakamahi i ngā pūrua (Ng/ng me te Wh/wh) hei whakaata, hei whakamāori hoki i ngā oro i a ia e pānui ana, e tuhi ana hoki i ngā kupu (Hei tauira, te pānui i te ngaru, i te ngā, me te whare kia tika, me te tuhi i te whānau, i te ngahere, me te whenua mā te whakamahi i ngā pūrua tika) • ki te whakamahi i te pānga e taea ana te matapae i waenga i ngā oro me ngā pū, i waenga rānei i ngā huinga pū, i te wā o te pānui me te tuhituhi i ngā kupu e tino taunga ana ia.	• ki te wāwāhi me te whakahanumi i ngā kūoro i a ia e whakamātau ana ki te pānui me te tuhi i ngā kupu kāore ia e taunga ana • ki te āhukahuka me te whakamahi i ngā tauira oro me ngā tauira kūoro e taunga ana i a ia e pānui ana, e tuhi ana hoki i ngā kupu.	me te au i te *au* i ngā oro oropuare rerekē) • ki te wāwāhi me te whakahanumi kūoro hei pānui, hei tuhi hoki i ngā kupu kāore ia e taunga ana (Hei tauira, te wāwāhi i te moana ki te mo-a-na kia tika ai te pānui, me te whakahanumi i te ku-i-a kia tika ai te tuhi i te kuia) • ki te whakamahi i ngā tauira oro me ngā tauira kūoro e mōhiotia ana hei whakamātau ki te pānui me te tuhi i ngā kupu kāore ia e taunga ana, e tuatini haere ana • ki te aroturuki i tana whakahua kupu me te whakatika whaiaro i a ia e pānui ā-waha ana.
Te mōhiotanga kupu							
• ki ngā mihi me ngā kupu māmā o ia rā (Hei tauira, kia ora, tēnā koe, āe, kāo) • ki ētahi kupu mō ngā tāngata, mō ngā wāhi, mō ngā mea, me ngā mahi e taunga ana • ki ētahi kupu me ētahi kīanga ka rite tonu te whakamahia i	• ki ngā tūingoa ka kaha whakamahia hei whakaingoa i ngā tāngata, i ngā wāhi, me ngā mea (Hei tauira, *māmā, kaiako, hoa, tama, kōtiro*) • ki ngā tūmahi ka kaha whakamahia hei whakaahua i ngā mahi o ia rā (Hei tauira,	• ki ngā tūingoa ka kaha whakamahia e hāngai ana ki ngā kaupapa me ngā kōrero e taunga ana • ki ngā tūmahi ka kaha whakamahia hei whakaahua i ngā mahi, i ngā tūāhua, me ngā wheako	• ki ngā kupu kaupapa e whakamahia ana puta noa i ngā kōrero ā-waha, ā-tuhi hoki e taunga ana • ki ngā kupu e hāngai ana ki ngā wāhanga ako, ki ngā matapakinga i te akomanga, me ngā wheako e taunga ana	**Te whakarongo me te kōrero** • ki te urupare me te whakamahi i ngā mihi me ngā kupu māmā o ia rā e taunga ana (Hei tauira, kia ora, tēnā koe, āe, kāo) i roto i ngā pāhekoheko i te akomanga, i te porihanga hoki • ki te āhukahuka me te whakamahi i ngā kupu mō ngā	**Te whakarongo me te kōrero** • ki te āhukahuka me te whakamahi i ngā tūingoa ka kaha whakamahia hei whakaingoa i ngā tāngata, i ngā wāhi, me ngā mea e taunga ana ia (Hei tauira, māmā, kaiako, hoa, tama, kōtiro)	**Te whakarongo me te kōrero** • ki te whakaingoa i ngā tāngata, i ngā wāhi, me ngā mea mā te whakamahi i ngā tūingoa ka kaha whakamahia e hāngai ana ki ngā kaupapa me ngā kōrero e taunga ana ia • ki te whakaahua i ngā mahi, i ngā tūāhua, me ngā wheako	**Te whakarongo me te kōrero** • ki te whakamahi i ngā kupu kaupapa i a ia e whakapuaki ana i ngā whakaaro, e urupare ana hoki ki ngā matapakinga ā-waha me ngā kōrero e taunga ana ia • ki te whakamahi i ngā kupu e hāngai ana ki ngā wāhanga

ngā pāhekoheko o ia rā i te akomanga, i te porihanga hoki • ki ētahi kupu e pā ana ki ngā pukapuka me ngā kōrero (Hei tauira, te *uhi,* te *taitara,* te *kaituhi/kaitā,* te *tau whārangi*) • ka taea te tūhono ngā kupu e taunga ana hei whakawhiti i ngā karere māmā.	*oma, noho, tākaro, moe, haere, waiata*) • ki ngā tūāhua ka kaha whakamahia hei whakaahua i ngā tāngata, i ngā wāhi, me ngā mea e taunga ana (Hei tauira, *nui, iti, pōuri, koa, wera, makariri*) • ki ngā tūpou ka kaha whakamahia i ngā whakawhitinga kōrero o ia rā (Hei tauira, *au, koe, ia, rāua, rātou, koutou*) • ki ngā kupu pātai māmā (Hei tauira, *aha, wai, hea*) • ki ngā mihi me te reo whakawhiti kōrero o ia rā (Hei tauira, *kia ora, tēnā koe, āe, kāo*) • ki ngā kupuhono māmā ka whakamahia hei tūhono i ngā whakaaro māmā (Hei tauira, *me, engari, nā te mea*) • ki ngā kupu e hāngai ana ki ngā hātepe, ki ngā ngohe, me ngā wheako i te akomanga e taunga ana • ki ngā kupu e hāngai ana ki ngā āhuatanga māmā o ngā pukapuka me ngā tuhinga (Hei tauira, te *uhi*, te *taitara*, te *kaituhi/kaitā*, te *tau whārangi*).	• ki ngā tūāhua ka kaha whakamahia e hāngai ana ki ngā kaupapa me ngā kōrero e taunga ana • ki ngā tūpou ka kaha whakamahia i ngā kōrero ā-waha, ā-tuhi hoki e taunga ana • ki ngā kupu pātai hei kimi, hei whakamahuki hoki i ngā pārongo • ki ngā mihi me te reo whakawhiti kōrero e whakamahia ana i te whānuitanga ake o ngā horopaki e taunga ana • ki ngā kupuhono hei tūhono i ngā whakaaro i te reo ā-waha me te reo ā-tuhi e māmā ana • ki ngā kupu e hāngai ana ki ngā kaupapa, ki ngā akoranga, me ngā wheako i te akomanga e taunga ana • ki ngā kupu e hāngai ana ki te matapaki i ngā kōrero, tae atu ki ngā tāngata, ki ngā āhuatanga, me ngā whakaaro (Hei tauira, te *kaituhi*, te *kaiwhakaahua*, te *kiripuaki*, te *wāhi*, te *kaupapa*) • ki ngā tūwā me ngā kīwā ka kaha whakamahia hei whakaraupapa, hei tohu hoki i te wā o ngā tūāhua (Hei tauira, *inanahi*, *i tērā wiki, ākuanei*) • he kupu kei ngā kōrero hei āwhina i te kaipānui ki te matapaki i ngā tāngata, i ngā āhuatanga, me ngā whakaaro o roto i aua kōrero (Hei tauira, te *kaituhi*, te *kaiwhakaahua*, te *kiripuaki*, te *wāhi*, te *kaupapa*).	• ki ngā kupu tohutohu me ngā kupu ako hei whakamārama, hei whakaahua, hei tuku pātai, hei whakautu hoki (Hei tauira, *whakamārama, whakaatu, pātai, whakautu*) • ki ngā kupu ka whakamahia hei matapaki i te hanganga o te kupu me ngā āhuatanga reo (Hei tauira, *tumu, kūmua, kūmuri*) • ki ngā kupu whakaahua, e piki haere ana te hāngai, hei whakawhiti i ngā whakaaro, i ngā pārongo, me ngā wheako.	tāngata, mō ngā wāhi, mō ngā mea, me ngā mahi e taunga ana ia i te reo ā-waha • ki te urupare me te whakamahi i ngā kupu me ngā kīanga e taunga ana ia, ka rite tonu te whakamahia i ngā pāhekoheko o ia rā i te akomanga, i te porihanga hoki • ki te āhukahuka me te whakamahi i ngā kupu e pā ana ki ngā pukapuka me ngā kōrero (Hei tauira, te uhi, te taitara, te kaituhi/kaitā, te tau whārangi) i roto i ngā pāhekoheko ā-waha • ki te tūhono i ngā kupu e taunga ana hei whakawhiti i ngā whakaaro māmā, i ngā hiahia, me ngā karere. **Te pānui me te tuhituhi** • ki te whai wāhi atu ki te pānui i ngā mihi me ngā kupu māmā o ia rā e taunga ana (Hei tauira, kia ora, tēnā koe, āe, kāo) i roto i ngā kōrero • ki te urupare ki ngā kupu mō ngā tāngata, mō ngā wāhi, mō ngā mea, me ngā mahi e taunga ana, me te tūhono i aua kupu ki ngā pikitia, ki ngā tohu, ki te tā hoki i ngā horopaki e taunga ana • ki te urupare ki ngā kupu me ngā kīanga e taunga ana, ka rite tonu te whakamahia i ngā pāhekoheko i te akomanga, i te porihanga hoki, i roto i ngā kōrero, i ngā pikitia, i ngā tohu, me te tā • ki te whakamahi i ngā kupu e pā ana ki ngā pukapuka me ngā kōrero (Hei tauira, te uhi, te taitara, te kaituhi/kaitā, te tau whārangi), me te urupare ki aua kupu, i a ia e tautohu ana i ngā āhuatanga pēnei i te uhi, i te taitara, i te kaituhi/kaitā, me ngā tau whārangi • ki te whakamahi i ngā kupu e taunga ana ia, i ngā kupu kua tāruatia, i te tuhi tōmua rānei hei tūhono kupu, hei whakawhiti hoki i ngā karere māmā.	• ki te āhukahuka me te whakamahi i ngā tūmahi ka kaha whakamahia hei whakaahua i ngā mahi o ia rā (Hei tauira, oma, noho, tākaro, moe, haere, waiata) • ki te āhukahuka me te whakamahi i ngā tūāhua ka kaha whakamahia hei whakaahua i ngā tāngata, i ngā wāhi, me ngā mea e taunga ana (Hei tauira, nui, iti, pōuri, koa, wera, makariri) • ki te āhukahuka me te whakamahi i ngā tūpou ka kaha whakamahia i ngā whakawhitinga kōrero o ia rā (Hei tauira, au, koe, ia, rāua, rātou, koutou) • ki te āhukahuka, ki te urupare, ki te whakamahi hoki i ngā kupu pātai māmā (Hei tauira, aha, wai, hea) i a ia e tuku ana, e whakautu ana hoki i ngā pātai • ki te urupare me te whakamahi i ngā mihi me te reo whakawhiti kōrero o ia rā (Hei tauira, kia ora, tēnā koe, āe, kāo) i roto i ngā pāhekoheko i te akomanga, i te porihanga hoki • ki te whakamahi i ngā kupuhono māmā (Hei tauira, me, engari, nā te mea) hei tūhono i ngā whakaaro māmā i a ia e whakawhiti kōrero ana • ki te āhukahuka me te whakamahi i ngā kupu e hāngai ana ki ngā hātepe, ki ngā ngohe, me ngā wheako i te akomanga e taunga ana ia • ki te āhukahuka me te whakamahi i ngā kupu e hāngai ana ki ngā āhuatanga māmā o ngā pukapuka me ngā tuhinga (Hei tauira, te uhi, te taitara, te kaituhi/kaitā, te tau whārangi). **Te pānui me te tuhituhi** • ki te āhukahuka i ngā tūingoa ka kaha whakamahia hei whakaingoa i ngā tāngata, i ngā wāhi, me ngā mea e taunga ana ia (Hei tauira, māmā, kaiako, hoa, tama, kōtiro) i roto i ngā horopaki whai tikanga • ki te āhukahuka i ngā tūmahi ka kaha whakamahia hei whakaahua i ngā mahi o ia rā (Hei tauira, oma, noho, tākaro, moe, haere, waiata) i roto i ngā horopaki whai tikanga • ki te āhukahuka i ngā tūāhua ka kaha whakamahia hei whakaahua i ngā tāngata, i ngā	mā te whakamahi i ngā tūmahi ka kaha whakamahia • ki te whakaahua i ngā tāngata, i ngā wāhi, i ngā mea, me ngā whakaaro e taunga ana ia mā te whakamahi i ngā tūāhua ka kaha whakamahia • ki te whakamahi i ngā tūpou ka kaha whakamahia i te reo ā-waha e taunga ana ia • ki te tuku me te whakautu i ngā pātai mā te whakamahi i ngā kupu pātai hei kimi, hei whakamahuki hoki i ngā pārongo • ki te whakamahi i ngā mihi me te reo whakawhiti kōrero i te whānuitanga ake o ngā horopaki e taunga ana ia • ki te tūhono i ngā whakaaro māmā mā te whakamahi i ngā kupuhono i te reo ā-waha • ki te whakamahi i ngā kupu e hāngai ana ki ngā kaupapa, ki ngā akoranga, me ngā wheako i te akomanga e taunga ana i a ia e whakapuaki ana i ngā whakaaro me ngā wheako • ki te matapaki i ngā tāngata, i ngā āhuatanga, me ngā whakaaro i roto i ngā kōrero mā te whakamahi i ngā kupu pēnei i te kaituhi, i te kiriwhakaahua, i te kiripuaki, i te wāhi, me te kaupapa • ki te whakamahi i ngā tūwā me ngā kīwā ka kaha whakamahia (Hei tauira, inanahi, i tērā wiki, ākuanei) hei whakaraupapa, hei tohu hoki i te wā o ngā tūāhua • ki te matapaki i ngā tāngata, i ngā āhuatanga, me ngā whakaaro i roto i ngā kōrero mā te whakamahi i ngā kupu e hāngai ana ki ngā kōrero. **Te pānui me te tuhituhi** • ki te āhukahuka me te pānui i ngā tūingoa ka kaha whakamahia e hāngai ana ki ngā kaupapa me ngā kōrero e taunga ana • ki te āhukahuka me te pānui i ngā tūmahi ka kaha whakamahia hei whakaahua i ngā mahi, i ngā tūāhua, me ngā wheako, i roto i ngā kōrero e taunga ana • ki te āhukahuka me te pānui i ngā tūāhua ka kaha whakamahia e hāngai ana ki ngā kaupapa me ngā kōrero e taunga ana	ako, ki ngā matapakinga i te akomanga, me ngā wheako e taunga ana i a ia e whakawhiti kōrero ana ki ētahi atu • ki te whai me te whakamahi i ngā kupu tohutohu me ngā kupu ako (Hei tauira, whakamārama, whakaatu, pātai, whakautu) i a ia e whakamārama ana, e whakaahua ana, e tuku pātai ana, e whakautu ana hoki • ki te kōrero mō ngā kupu me te reo mā te whakamahi i ngā kupu e hāngai ana ki te hanganga o te kupu me ngā āhuatanga reo (Hei tauira, tumu, kūmua, kūmuri) • ki te whiriwhiri i ngā kupu whakaahua e piki haere ana te hāngai hei whakawhiti i ngā whakaaro, i ngā pārongo, me ngā wheako. **Te pānui me te tuhituhi** • ki te āhukahuka, ki te pānui, ki te whakamahi hoki i ngā kupu kaupapa i roto i ngā kōrero e taunga ana, e tūhonohono ana hoki • ki te āhukahuka, ki te pānui, ki te tuhi, ki te whakamahi hoki i ngā kupu e hāngai ana ki ngā wāhanga ako, ki ngā matapakinga i te akomanga, me ngā wheako e taunga ana ia • ki te āhukahuka me te whakamahi i ngā kupu tohutohu me ngā kupu ako (Hei tauira, whakamārama, whakaatu, pātai, whakautu) i roto i ngā horopaki o te pānui, o te tuhituhi hoki e whai tikanga ana • ki te āhukahuka me te whakamahi i ngā kupu e hāngai ana ki te hanganga o te kupu me ngā āhuatanga reo (Hei tauira, tumu, kūmua, kūmuri) i a ia e matapaki ana i te reo, i te pānui, me te tuhituhi • ki te whiriwhiri i ngā kupu e kaha ake ana te whakaahua, e hāngai ake ana hoki hei whakawhiti i te tikanga o te kōrero ā-tuhi.

					wāhi, me ngā mea e taunga ana (Hei tauira, nui, iti, pōuri, koa, wera, makariri) i roto i ngā horopaki whai tikanga • ki te āhukahuka i ngā tūpou ka kaha whakamahia (Hei tauira, au, koe, ia, rāua, rātou, koutou) i roto i ngā kōrero ā-tuhi e taunga ana ia • ki te āhukahuka me te urupare ki ngā kupu pātai māmā (Hei tauira, aha, wai, hea) i roto i ngā kōrero ā-tuhi e taunga ana ia • ki te whai wāhi ki ngā mihi me te reo whakawhiti kōrero o ia rā e taunga ana (Hei tauira, kia ora, tēnā koe, āe, kāo) i roto i ngā kōrero e pānuitia tahitia ana, e taunga ana hoki ia • ki te āhukahuka me te urupare ki ngā kupuhono māmā (Hei tauira, me, engari, nā te mea) e whakamahia ana hei tūhono i ngā whakaaro māmā i roto i ngā kōrero e taunga ana ia • ki te āhukahuka me te urupare ki ngā kupu e hāngai ana ki ngā hātepe, ki ngā ngohe, me ngā wheako i te akomanga e taunga ana ia, i roto i ngā horopaki whai tikanga • ki te āhukahuka me te whakamahi i ngā kupu e hāngai ana ki ngā āhuatanga māmā o ngā pukapuka me ngā tuhinga (Hei tauira, te uhi, te taitara, te kaituhi/kaitā, te tau whārangi) i a ia e tautohu ana i ngā āhuatanga o te kōrero.	• ki te āhukahuka me te whakamahi i ngā tūpou ka kaha whakamahia i roto i ngā kōrero ā-tuhi e taunga ana • ki te āhukahuka me te urupare ki ngā kupu pātai e whakamahia ana hei kimi, hei whakamahuki hoki i ngā pārongo i roto i ngā kōrero e taunga ana ia • ki te whai wāhi ki ngā mihi me te reo whakawhiti kōrero i roto i ngā kōrero e pānuitia tahitia ana, e taunga ana hoki ia • ki te āhukahuka me te whakamahi i ngā kupuhono hei tūhono i ngā whakaaro māmā i roto i te reo ā-tuhi e taunga ana ia • ki te āhukahuka, ki te pānui, ki te whakamahi hoki i ngā kupu e hāngai ana ki ngā kaupapa, ki ngā akoranga, me ngā wheako i te akomanga e taunga ana ia • ki te whakamahi i ngā kupu e hāngai ana ki te matapaki i ngā kōrero, tae atu ki ngā tāngata, ki ngā āhuatanga, me ngā whakaaro (Hei tauira, te kaituhi, te kiriwhakaahua, te kiripuaki, te wāhi, te kaupapa) • ki te āhukahuka me te whakamahi i ngā tūwā me ngā kīwā ka kaha whakamahia (Hei tauira, inanahi, i tērā wiki, ākuanei) hei whakaraupapa, hei tohu hoki i te wā o ngā tūāhua i roto i ngā kōrero me ngā tuhinga e taunga ana ia • ki te matapaki i ngā tāngata, i ngā āhuatanga, me ngā whakaaro i roto i ngā kōrero e taunga ana ia mā te whakamahi i ngā kupu e hāngai ana ki ngā kōrero.	
Te mōhiotanga wetereo							
• ki ngā rereingoa māmā (Hei tauira, *'Ko … tōku ingoa', 'He pene tēnei'*) • ki ngā reremahi māmā (Hei tauira, *'Kei te noho au', 'Ka oma ia'*) • ki ngā rereāhua māmā (Hei tauira, *'He reka te kai', 'He pango te tae'*) • ki ngā tohutohu māmā (Hei tauira, *'Homai te pene'*) me ngā pātai māmā (Hei tauira, *'Nā wai tēnei?'*)	• ki ngā rereingoa māmā (Hei tauira, *'Ko te Rātapu tēnei', 'Ko Whaea Pare taku kaiako'*) • ki ngā reremahi māmā (Hei tauira, *'I mātakitaki au i te kēmu'*) • ki ngā rereāhua māmā (Hei tauira, *'He whero te tae o te motokā', 'Kei te pōuri a Pepe'*).	• ki ngā tauira rerenga māmā e kitea mai nei te *ka*, te *kua*, te *i*, te *he*, te *me*, te *e*, te *kei*, te *kei te*, te *e ... ana*, te *i te*, me te *ko* (Hei tauira, *He tamaiti pai ia, Kei te kai ia i te āporo, Me noho koe, I haere rāua*) • ki ngā tohu wāmahi ka kaha whakamahia (Hei tauira, te *i*, te *kei te*, te *kua*) • ki ētahi whakakāhoretanga (Hei tauira, *kaua e, kāore i te, kāore e*) • ka taea te whakarōpū ngā kupu ki ngā karangatanga kupu	• ka mahi tahi, ā-tauira nei, ngā kupu • ki ngā ture wetereo māmā, pēnei i te tūmahi–kaimahi–taunga (Hei tauira, I haere (tū) ahau (k) ki te kēmu whutupōro (tau)) • ka whakamahi ngā rerepānga i ngā pūpānga (Hei tauira, *tōku, ōku, tāku, āku, tōna, ōna*) hei whakaatu i te pānga i waenga i te tangata me ngā mea, tae atu ki ngā whakakāhoretanga (Hei tauira, *kāore anō, ehara, kāore ōku*)	**Te whakarongo me te kōrero** • ki te whakamahi i ngā reremahi māmā (Hei tauira, Kei te noho au, Ka oma ia) hei whakawhiti i ngā whakaaro, i ngā mahi, me ngā wheako • ki te whakamahi i ngā rereāhua māmā (Hei tauira, He reka te kai, He pango te tae) hei whakaahua i ngā tāngata, i ngā wāhi, i ngā mea, me ngā wheako e taunga ana • ki te urupare tika ki ngā tohutohu māmā (Hei tauira, Homai te pene) me te tuku me	**Te whakarongo me te kōrero** • ki te whakamahi i ngā rereingoa māmā (Hei tauira, Ko te Rātapu tēnei, Ko Whaea Pare taku kaiako) hei tautohu, hei whakaahua hoki i ngā tāngata, i ngā wāhi, i ngā mea, me ngā whakaaro • ki te whakamahi i ngā reremahi māmā (Hei tauira, I mātakitaki au i te kēmu) hei whakawhiti i ngā mahi, i ngā tūāhua, me ngā wheako • ki te whakamahi i ngā rereāhua māmā (Hei tauira, He whero te	**Te whakarongo me te kōrero** • ki te waihanga me te urupare ki ngā rerenga kōrero māmā mā te whakamahi i ngā whakatakotoranga kōrero e taunga ana e kitea mai nei te ka, te kua, te i, te he, te me, te e, te kei, te kei te, te e ... ana, te i te, me te ko (Hei tauira, He tamaiti pai ia, Kei te kai ia i te āporo, Me noho koe, I haere rāua) • ki te whakamahi i ngā tohu wāmahi ka kaha whakamahia (Hei tauira, i, kei te, kua) hei	**Te whakarongo me te kōrero** • ki te waihanga me te urupare ki ngā rerenga kōrero mā te whakamahi i ngā tauira kupu me ngā tauira rerenga kōrero e taunga ana ia • ki te whakamahi i ngā ture wetereo māmā, tae atu ki te tūmahi–kaimahi–taunga (Hei tauira, I haere ahau ki te kēmu whutupōro), hei whakawhiti tikanga • ki te whakamahi i ngā pūpānga (Hei tauira, tōku, ōku, tāku, āku, tōna, ōna) me ngā

• ki ngā kīanga (Hei tauira, *'Kei te pēhea koe?', 'Tēnā koe', 'kei te pai'*) • ka taea te ako ngā tauira rerenga kōrero me ngā kīanga e taunga ana mā te whakarongo, mā te tāruarua, me te rite tonu o te whakamahi.		māmā, tae atu ki ngā tūingoa, ki ngā tūmahi, ki ngā tūāhua, me ngā tūpou.	• ka whai wāhi atu ki te kupu ētahi wāhanga whai tikanga, tae atu ki te *tumu*, ki te *kūmua*, me te *kūmuri.*	te whakautu i ngā pātai māmā (Hei tauira, Nā wai tēnei?) • ki te whakamahi i ngā kīanga e taunga ana ia (Hei tauira, Kei te pēhea koe?, Tēnā koe, Kei te pai) i ngā pāhekoheko o ia rā • ki te whakarongo ki ngā tauira rerenga kōrero me ngā kīanga e taunga ana ia i ngā pāhekoheko o ia rā, me te tāruarua me te whakamahi i aua tauira rerenga kōrero me aua kīanga. **Te pānui me te tuhituhi** • ki te āhukahuka me te tāwhai i ngā tauira reremahi māmā (Hei tauira, Kei te noho au, Ka oma ia) i roto i te reo ā-tuhi e taunga ana ia • ki te āhukahuka me te tāwhai i ngā tauira rereāhua māmā (Hei tauira, He reka te kai, He pango te tae) i roto i te reo ā-tuhi e taunga ana ia • ki te āhukahuka me te urupare ki ngā tohutohu me ngā pātai māmā i roto i ngā kōrero me te reo ā-tuhi e taunga ana ia • ki te whai wāhi ki ngā kīanga e taunga ana ia i roto i ngā kōrero e pānuitia tahitia ana, e taunga ana hoki ia • ki te āhukahuka, ki te tāruarua, ki te whakamahi hoki i ngā tauira rerenga kōrero me ngā kīanga e taunga ana i roto i te tuhituhi tōmua, i te tā pikitia, i ngā tohu, i ngā kōrero tārua rānei.	tae o te motokā, Kei te pōuri a Pepe) hei whakaahua i ngā tāngata, i ngā wāhi, i ngā mea, me ngā wheako e taunga ana ia. **Te pānui me te tuhituhi** • ki te āhukahuka me te pānui i ngā tauira rereingoa māmā i roto i ngā kōrero e taunga ana ia • ki te āhukahuka me te pānui i ngā tauira reremahi māmā i roto i ngā kōrero e taunga ana ia • ki te āhukahuka me te pānui i ngā tauira rereāhua māmā i roto i ngā kōrero e taunga ana ia • ki te tuhi i ngā rereingoa māmā mā te whakamahi i ngā hanganga rerenga kōrero me ngā kupu e taunga ana ia • ki te tuhi i ngā reremahi māmā mā te whakamahi i ngā hanganga rerenga kōrero me ngā kupu e taunga ana ia • ki te tuhi i ngā rereāhua māmā mā te whakamahi i ngā hanganga rerenga kōrero me ngā kupu e taunga ana ia.	whakawhiti kōrero mō ngā mahi, mō ngā tūāhua, me ngā wheako • ki te whakamahi i ngā whakakāhoretanga (Hei tauira, kaua e, kāore i te, kāore e) hei kawe i te tikanga i roto i ngā horopaki e taunga ana ia • ki te kōwhiri me te whakamahi i ngā tūingoa, i ngā tūmahi, i ngā tūāhua, me ngā tūpou hei whakawhiti tikanga. **Te pānui me te tuhituhi** • ki te āhukahuka me te pānui i ngā whakatakotoranga kōrero e taunga ana e kitea mai nei te ka, te kua, te i, te he, te me, te e, te kei, te kei te, te e ... ana, te i te, me te ko, i roto i ngā kōrero tūhonohono • ki te āhukahuka me te whakamāori i ngā tohu wāmahi ka kaha whakamahia (Hei tauira, i, kei te, kua) i roto i ngā kōrero e taunga ana ia • ki te āhukahuka me te whakamāori i ngā whakakāhoretanga (Hei tauira, kaua e, kāore i te, kāore e) i roto i ngā kōrero e taunga ana ia • ki te tautohu me te matapaki i ngā tūingoa, i ngā tūmahi, i ngā tūāhua, me ngā tūpou i roto i ngā kōrero e taunga ana ia • ki te tuhi rerenga kōrero mā te whakamahi i ngā whakatakotoranga kōrero, i ngā tohu wāmahi, i ngā whakakāhoretanga, me ngā momo kupu e taunga ana ia.	rerepānga me ōna whakakāhoretanga hei whakaatu i te pānga me ngā hononga i roto i ngā horopaki e taunga ana ia • ki te tautohu me te kōrero mō ngā wāhanga whai tikanga o te kupu, tae atu ki te tumu, ki te kūmua, me te kūmuri. **Te pānui me te tuhituhi** • ki te āhukahuka me te whakamāori i ngā tauira kupu me ngā tauira rerenga kōrero e taunga ana ia i roto i ngā kōrero • ki te āhukahuka me te whakamāori i ngā tauira wetereo māmā, tae atu ki te tūmahi–kaimahi–taunga, i roto i ngā kōrero e taunga ana ia • ki te tautohu me te whakamahi i ngā pūpānga me ngā rerepānga, tae atu ki ōna whakakāhoretanga, i roto i ngā horopaki o te pānui, o te tuhituhi e taunga ana ia • ki te tautohu i ngā tumu, i ngā kūmua, me ngā kūmuri, me te whakamahi i aua wāhanga kia whai māramatanga ki ngā kupu, kia waihanga kupu hoki.
Te mōhiotanga tikanga tuhi							
• ka whakamahia ngā pū i roto i te tuhituhi • ka āhukahukatia te rerekē o te pū i te pikitia, i ngā tohu, me te tānga pikitia • ka whakaata te tā, ngā tohu, me ngā pikitia i te tikanga o te kōrero • ka whai te tā i ngā tikanga māmā.	• ka whakaata ngā pū i ngā oro i ngā kupu ā-tuhi • ka āwhina ngā kārawarawa, pēnei i te kopi, i te tohu pātai me te pūmatua, ki te whakanahanaha i te tuhinga • ka whai te reo ā-tuhi i ngā tikanga, pēnei i ngā āputa i waenganui kupu me te tuhi mai i te taha mauī ki te taha matau, mai i runga ki raro • ka whakamahia ngā tohutō hei whakaatu i ngā oro oropuare roa.	• he ōrite ngā tauira tātaki kupu me ngā tauira kūoro o ētahi kupu • ka kitea ngā huinga oropuare e kaha whakamahia ana (Hei tauira, au, ai, ae, ao, ou) i roto i ngā kupu maha • ka whakamahia ngā kārawarawa mō ngā pūtake huhua hei tautoko i te tikanga o te tuhinga.	• ka whakamahia ngā tauira tātaki kupu, ngā tauira kūoro, me ngā tauira wāhanga kupu e ōrite ana hei pānui, hei tuhi hoki i ngā kupu kāore ia e taunga ana • ka āhukahuka aunoatia ngā kupu ā-tuhi e taunga ana ia mā te toai i ngā wheako o te pānui me te tuhituhi • he rerekē ngā pūtake o ngā momo kārawarawa i te reo ā-tuhi • mā te ariari me te mārama o te tuhi ā-ringa e tautokona ai te whakawhiti kōrero me te pānui	**Te pānui me te tuhituhi** • ki te pupuri me te whakamahi tika i te pene rākau, i tētahi atu taputapu tuhi rānei, hei tā, hei tārua hoki i ngā pū (te pūmatua me te pūriki) • ki te āhukahuka i te rerekē o ngā pū i ngā pikitia, i ngā tohu, i ngā tānga, me āna ake tohu • ki te whakamahi i ngā pū, i ngā tānga pikitia, i ngā tohu, i ngā kupu tārua, i tāna ake uhingaro tuhi rānei hei whakawhiti i ngā whakaaro e taunga ana ia me te tikanga o te kōrero • ki te whai i ngā tikanga māmā o te tā i a ia e pānui ana, e tuhi ana hoki (Hei tauira, mai i te	**Te pānui me te tuhituhi** • ki te tātaki i ngā kupu māmā (Hei tauira, te, au, ngā) me te whai kia tātaki i ngā kupu kāore e taunga ana ia mā te whakamahi i tana mōhio ki ngā pū me ngā oro • ki te āhukahuka me te whakamahi i ngā kārawarawa, tae atu ki te pūmatua, ki te kopi, me te tohu pātai, hei whakanahanaha i te tuhinga • ki te whakarite i ngā kupu me ngā rerenga kōrero ā-tuhi mā te whakamahi i ngā tikanga tuhi, tae atu ki ngā āputa i waenganui kupu me te tuhi mai	**Te pānui me te tuhituhi** • ki te āhukahuka me te whakamahi i ngā tauira tātaki kupu me ngā tauira kūoro e kitea whānuitia ana i ngā kupu e taunga ana ia • ki te āhukahuka me te whakamahi i ngā huinga oropuare ka kaha whakamahia (Hei tauira, au, ai, ae, ao, ou) i a ia e pānui ana, e tuhi ana hoki i ngā kupu e taunga ana ia • ki te whakamahi i ngā kārawarawa mō ngā pūtake huhua hei tautoko i te tikanga o te tuhinga.	**Te pānui me te tuhituhi** • ki te āhukahuka me te whakamahi i ngā tauira tātaki kupu, i ngā tauira kūoro, me ngā tauira o ngā wāhanga kupu hei pānui, hei tuhi hoki i ngā kupu kāore ia e taunga ana • ki te āhukahuka aunoa i ngā kupu ā-tuhi e taunga ana, e huhua haere ana hoki, i a ia e pānui ana • ki te whakamahi me te whakamārama i te wāhi ki ngā momo kārawarawa, tae atu ki te tohu kī me te tohu oho, hei tautoko i te tikanga

				mauī ki te matau, mai i runga ki raro).	i te taha mauī ki te taha matau, mai i runga ki raro • ki te āhukahuka me te whakamahi i ngā tohutō i ngā kupu e taunga ana hei whakaatu i ngā oro oropuare roa.		• ki te tuhi ā-ringa kia ariari, kia mārama hoki, hei whakawhiti i te tikanga me te tautoko i te pānui.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Mārama

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te mōhiotanga tikanga reo							
• mā te whakawhiti kōrero e kawe ngā whakaaro, ngā pārongo, ngā kare ā-roto, me ngā wheako • ka puta te māramatanga i te reo, i ngā whakaahua, i ngā mahi, me ngā wheako • ka taea te tūhono ngā whakaaro nō ngā wheako me ngā kōrero e taunga ana • ka āwhina ngā pātai i te tangata ki te whai māramatanga.	• mā te tūhura i ngā kōrero ā-waha, ā-tuhi, ā-ataata hoki e whakawhanaketia ai te māramatanga me te tikanga • ka whakamahi te tangata i ngā puna kōrero huhua e whai māramatanga ai ki tāna e rongo ai, e kite ai, e pānui ai • ka taea te tūhono, te whakaatu, me te whakawhiti whakaaro i ngā ara huhua.	• ka taea te whakamahi ngātahi ngā puna pārongo huhua hei whakamāori i ngā kōrero • mā ngā ara huhua e whakamāoritia ai ngā karere.	• ka kawe ngā kupu, ngā kīanga, me ngā kōrero i ngā whakaaro, i ngā pārongo, me ngā wheako whāiti • he tikanga ō ngā kupu e hāngai ana, e tino hāngai ana, e rerekē ana rānei • mā ngā wāhanga kupu me ngā pārongo horopaki e āwhina ki te whakatau i te tikanga o ngā kupu kāore e taunga ana • ka whai wāhi ngā kōwhiringa reo ki te āhua o te kawe i te tikanga o te kōrero.	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te urupare ki ngā mea ka rangona, ka kitea, ka wheakotia hoki • ki te whai i ngā tohutohu māmā (Hei tauira, E tū! Tīkina tētahi pene) • ki te whakaatu i tōna māramatanga mā roto mai i te mahi, i te tuone, i te tā pikitia, i te kōrero hoki. **Te pānui me te tuhituhi** • ki te whai wāhi ki ngā wheako o te pānui tahi me te mātakitaki tahi • ki te tūhono i ngā whakaaro mai i ngā wheako e taunga ana me ngā kōrero e pānuitia ana, mā te kōrero, mā te mahi, mā te tā pikitia, mā te tuhituhi hoki • ki te āhukahuka i ngā tāngata, i ngā wāhi, i ngā mea, i ngā mahi, me ngā tūāhua e taunga ana i roto i ngā kōrero • ki te whakawhiti i ngā whakaaro mā te whakamahi i tāna ake pūnaha tuhi e whanake haere ana (Hei tauira, ngā tānga pikitia, ngā tohu, ngā rārangi, ngā āhua, ngā pū, ngā tuinga pū, ngā tau, ngā kupu e āhua tika ana, me ngā kōrero tārua).	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te āhukahuka, ki te kōrero, ki te whakaatu hoki (Hei tauira, te whakaari, te whakatau) i ngā ariā matua o tāna e rongo ai, e kite ai, e wheako ai, e pānui ai hoki • ki te tūhono i ngā pārongo mai i ngā tāngata, i ngā wheako, me ngā kōrero hei whakapakari i te māramatanga. **Te pānui me te tuhituhi** • ki te whakamahi i ngā kupu, i ngā whakaahua, i te horopaki, me ngā wheako o mua hei tautoko i te whai māramatanga • ki te waihanga kōrero māmā hei whakawhiti i ngā whakaaro mā te whakamahi i tāna ake uhingaro tuhi (Hei tauira, ngā pū, ngā tau, ngā tohu).	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te kōwhiri, ki te tūhono, ki te tā pikitia, ki te whakaari, ki te whakaatu rānei i tōna māramatanga ki ngā ariā matua me ngā pārongo hirahira. **Te pānui me te tuhituhi** • ki te tautohu i ngā ariā matua me ngā pārongo hirahira i roto i ngā kōrero e taunga ana • ki te whakamahi i ngā pārongo ā-ataata, ā-tuhi, ā-horopaki hoki hei tautoko i te whai māramatanga • ki te kōwhiri me te kōtuitui i ngā pārongo kia mārama ai te whakawhiti i ngā whakaaro i roto i te tuhituhi.	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te tautohu i ngā ariā matua me ngā pārongo tautoko i roto i ngā kōrero ā-waha me ngā kōrero kua whakaaturia • ki te whakamahi i ngā pārongo horopaki hei whiriwhiri i te tikanga o ngā kupu me ngā karere kāore e taunga ana • ki te urupare ki ngā whakaaro me ngā pārongo mā te whakamahi i te reo e piki haere ana te hāngai • ki te kōwhiri i ngā kupu me ngā kīanga hei whakawhiti i ngā whakaaro kia mārama. **Te pānui me te tuhituhi** • ki te tautohu i ngā ariā matua me ngā pārongo tautoko i roto i ngā kōrero • ki te whakamahi i ngā wāhanga kupu, i ngā tīwhiri horopaki, me ngā kupu e mōhiotia ana hei whiriwhiri i te tikanga • ki te whakamahi i ngā kupu me ngā kīanga, e piki haere ana te hāngai, hei whakawhiti, hei whakawhānui hoki i ngā whakaaro mā roto mai i te tuhituhi.
Te mōhiotanga ahureo							
• he mea hanga te reo ki ngā kupu, ki ngā oro, ki ngā tauira hoki • ka taea e te tangata te reo te aro me te kōrero.	• he āhuatanga ō te reo ka taea te kite me te matapaki • mā te tuku pātai e ako ai ia mō te reo • ka whai wāhi ki te ako i te reo te whakarongo, te āta kite, me te whakamātau i te reo hou.	• ka whai te reo i ngā tauira • mā te kite me te huritao i te reo e tautokona ai te ako i te reo • mā ngā ara huhua e whakamahia ai te reo hei whakapuaki i te tikanga o te kōrero.	• mā ngā ara huhua e whakapuakina ai te whakaaro kotahi • he mārama ake te kawe a ētahi kōwhiringa reo i ngā whakaaro, tēnā i ētahi atu • mā te huritao i te reo e pai ake ai pea te whakawhiti kōrero.	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te kite, ki te whakarongo, ki te urupare hoki ki ngā kupu, ki ngā oro, me ngā tauira reo e tāruaruatia ana • ki te whai wāhi ki ngā kupu me ngā kīanga e taunga ana.	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te kite i ngā kupu me ngā kīanga e taunga ana i roto i ngā pūāhua huhua mā te whai wāhi atu • ki te whakarongo, ki te kite, ki te tuku pātai hoki mō ngā kupu me ngā kīanga kāore e taunga ana (Hei tauira, te tuku i te pātai, “*He aha tēnā kupu?*”) • ki te kōrero mō ngā kupu, mō ngā oro, me ngā kīanga ka rangona, ka whakamahia hoki e	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te kōrero mō ngā kupu me ngā kīanga ka rangona, ka whakamahia hoki e ia (Hei tauira, “Kua rongo au i taua kupu i mua.” “He kupu hou tēnā.”) • ki te kite i ngā wā kāore e taunga ana, kāore rānei e mārama ana te reo (Hei tauira, “Me kōrero anō!”) • ki te whakaputa whakaaro mō ngā kupu me ngā kīanga ka	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te whakatakoto i tētahi atu ara hei whakapuaki i tētahi whakaaro e taunga ana (Hei tauira, “*Ka taea hoki te kī…*”) • ki te kōwhiri i ngā kupu, i ngā kīanga rānei e mārama ake ai te whakawhiti i ngā whakaaro (Hei tauira, te whakakapi i tētahi kupu whānui ki tētahi kupu e whāiti ake ana, te tāpiri pārongo rānei kia mārama ake ai te tikanga)

					ia (Hei tauira, “*He pai tēnā kupu.*”).	kōwhiria e ia hei whakamahi māna (Hei tauira, “He pai ake tēnei kupu.” “Ka whakamahi au i tēnei kupu.”).	• ki te whakahou i te reo kia pai ake ai te whakawhiti kōrero.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Arero Taiaha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te mōhiotanga aropori							
• mā te kupu, mā te mahi, mā te kanohi, mā te tuone hoki e whakawhitia ai he kōrero • he kare ā-roto, he hiahia hoki ō te tangata, ā, mā te whakawhiti kōrero e mārama ai tātou ki aua kare ā-roto me aua hiahia, me te āhua o te urupare ki aua kare ā-roto me aua hiahia • ka pā te āhua o tā tātou whakawhiti kōrero ki ngā kare ā-roto me ngā urupare a ētahi atu.	• ka whakamahi te tangata i ngā tīwhiri ā-waha me ngā tīwhiri ā-reo tinana hei whakawhiti kōrero, hei urupare hoki ki ētahi atu • mā te hohoko o te karawhiu me te whakarongo e whai wāhi ai te katoa ki ngā pāhekoheko • ka whai pānga te āhua o ā tātou kōrero me ā tātou mahi ki ngā kare ā-roto me te āhua o te urupare a ētahi atu • ka taea te whakamahi te reo hei mihi, hei whakamānawa, hei whakawhetai, hei tuku tono, hei whakapuaki hoki i ngā whakaaro, i ngā kare ā-roto, me ngā hiahia.	• ka rerekē pea ngā whakaaro, ngā kare ā-roto, me ngā urupare a tēnā tangata, a tēnā tangata • ka whai pānga ngā kōwhiringa whakawhiti kōrero ki ngā urupare • me rerekē ngā ara whakawhiti kōrero i runga i ngā horopaki rerekē • mā te āta whakarongo me te āta mātakitaki e mārama ai tātou ki ētahi atu.	• ka whakahāngaitia te reo i runga i te minenga, i te pūtake, me te horopaki • ka rerekē te āhua o te kōrero a tēnā, a tēnā, puta noa i ngā horopaki ahurea, ā-iwi nei hoki • me whāngai kōrero, me urupare, me mihi hoki i ngā tirohanga o ētahi atu i ngā whakawhitinga kōrero.	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te mihi, ki te whakamānawa, ki te urupare rānei ki ētahi atu i runga i te tika, mā te whakamahi i ngā kupu, i ngā mahi, i tā te kanohi, i ngā tuone hoki hei whakawhiti kōrero ki ētahi atu (Hei tauira, *"Kia ora", "Mōrena"*, te ringa pōhirihiri, te menemene) • ki te whakamahi i ngā tikanga māmā o te whakaute i a ia e pāhekoheko ana ki ētahi atu (Hei tauira, *"Ngā mihi", "Tēnā koe", "Homai te …"*) • ki te tono āwhina ina hiahiatia (Hei tauira, te whakamahi i ngā kīanga pērā i te *"Āwhinatia mai"*) • ki te mātakitaki, ki te whakarongo, me te urupare kia tika, ki ngā whakawhitinga kōrero ā-waha, ā-tinana hoki a ētahi atu.	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te āhukahuka me te urupare ki ngā tīwhiri ā-waha, ki ngā tīwhiri ā-reo tinana hoki, i a ia e pāhekoheko ana mā te whakarongo, mā te hohoko o te karawhiu, mā te whai i te raupapa o ngā kaikōrero, me te urupare ki ngā tīwhiri pērā i te tatari kia wātea mai he wāhi kōrero, i te tatari rānei ki tētahi tīwhiri ataata • ki te whakamahi i te reo hei mihi, hei whakamānawa, hei whakawhetai, hei tono, hei whakapuaki hoki i ngā whakaaro, i ngā kare ā-roto, me ngā hiahia (Hei tauira, *Tēnā kōrua*, *Ngā mihi ki a koe*, *Kei te mārama au*). **Te pānui me te tuhituhi** • ki te āhukahuka me te whakamahi i te reo e taunga ana hei mihi, hei whakamānawa, hei tono, hei whakapuaki hoki i ngā whakaaro, i ngā kare ā-roto, me ngā hiahia.	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te whakahāngai i te reo, i te hā, me ngā whanonga kia hāngai ki ngā tāngata me ngā pūāhua huhua (Hei tauira, Tēnā koa…, E pai ana rānei kia…) • ki te whakawhiti whakaaro mō ngā hiahia, mō ngā kare ā-roto, mō ngā tino hiahia, me ngā whakaaro i runga i te whakaute (Hei tauira, Kei te hiainu au, He pai ake ki a au te…) • ki te āhukahuka me te urupare kia tika ki ngā kare ā-roto o ētahi atu (Hei tauira, Ka aroha, Kei te pai koe?). **Te pānui me te tuhituhi** • ki te āhukahuka i te reo e taunga ana e whakamahia ana hei whakawhiti i ngā hiahia, i ngā kare ā-roto, i ngā tino hiahia, me ngā whakaaro • ki te whakamahi i ngā hanga reo e taunga ana hei whakawhiti i ngā hiahia, i ngā kare ā-roto, i ngā tino hiahia, me ngā whakaaro kia tika i roto i tāna ake tuhinga.	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te whai wāhi ki ngā whakawhitinga kōrero mā te tuku whakaaro, mā te urupare ki ētahi atu, mā te tuku i ngā pātai e hāngai ana, me te mihi i ngā tirohanga huhua (Hei tauira, *Ki ōku nei whakaaro…, He aha ō whakaaro?, Tēnā koe i tēnā whakaaro*) • ki te whakahāngai i te reo e taunga ana, i te hā, me te whanonga kia hāngai ki ngā minenga, ki ngā pūtake, ki ngā pūāhua, me ngā horopaki ahurea e taunga ana (Hei tauira, te mihi ki tētahi pakeke, te kōrero ki tētahi rōpū, te tuku i tētahi tono i runga i te whakaute, te mihi i tētahi kaikōrero). **Te pānui me te tuhituhi** • ki te āhukahuka i te reo e whakamahia ana mō ngā pūtake huhua i ngā kōrero e taunga ana (Hei tauira, te mihi, te whakamānawa, te tuku tono, te pōhiri, me te tuku whakaaro) • ki te kōwhiri i te reo e hāngai ana ki te minenga me te pūtake o tāna ake tuhinga.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Auaha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te mōhiotanga kōrero ā-waha, ā-tuhi							
• ka whakamahia ngā kōrero mō ngā pūtake huhua • he huhua ngā ara whakaraupapa i ngā kōrero • he tauira tāruarua kei roto i ētahi kōrero • he raupapa ka whāia i ētahi kōrero • arā ngā momo huhua o te kōrero ā-waha, ā-ataata, ā-tuhi hoki.	• ka whakamahia ngā kōrero e taunga ana i ngā horopaki huhua, mō ngā pūtake huhua hoki • he tauira tāruarua pea tō ngā kōrero e taunga ana • he raupapa ka whāia i ngā kōrero e taunga ana • he takotoranga motuhake tō ētahi kōrero • he āhuatanga e āhukahukatia ana tō ngā kōrero e taunga ana.	• ka waihangatia ngā kōrero mō ngā pūtake huhua • he huhua ngā takotoranga o ngā kōrero • he āhuatanga motuhake ō ngā momo kōrero rerekē.	• ka waihangatia ngā kōrero mō ngā momo pūtake me ngā momo minenga, ā, ka whakanahanahatia hei kawe i te tikanga • he takotoranga, he āhuatanga hoki ō ngā momo kōrero hei tautoko i te pūtake o taua kōrero.	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te āhukahuka me te whai wāhi atu ki ngā kōrero ā-waha, ā-ataata, ā-tuhi hoki e taunga ana (Hei tauira, te waiata, te karakia, te mihi, te pūrākau, te tapanga, te tohu, me te pukapuka) • ki te matapae i ngā tauira tāruarua i ngā kōrero e taunga ana. **Te pānui me te tuhituhi** • ki te āhukahuka ki ngā ara huhua o te whakanahanaha i ngā kōrero e taunga ana • ki te whai i te raupapa e tika ana o ngā kōrero e taunga ana, ina āwhinatia ia.	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te whakahāngai i ngā kōrero e taunga ana ki ngā pūtake me ngā pūāhua e taunga ana • ki te āhukahuka i ngā kupu, i ngā kīanga, i ngā mahi, me ngā tauira e tāruarua ana i ngā kōrero e taunga ana • ki te whai wāhi atu ki ngā raupapatanga o te kōrero e taunga ana, ina āwhinatia ia. **Te pānui me te tuhituhi** • ki te whai wāhi ki te tuhituhi ngātahi mō ngā pūtake e taunga ana • ki te whai wāhi ki te pānui ngātahi me te tuhituhi ngātahi i ngā kōrero e taunga ana • ki te āhukahuka i ngā āhuatanga me ngā tauira o ngā kōrero e taunga ana i te wā o te pānui ngātahi me te tuhituhi ngātahi.	**Te whakarongo, te mātakitaki, te kōrero, me te whakaatu** • ki te kōwhiri i ngā momo kōrero mō ngā pūtake huhua (Hei tauira, hei whakamihi, hei whakapuaki i te tuakiri ahurea, hei tohutohu) • ki te āhukahuka me te whakamahi i ngā āhuatanga e taunga ana o ngā momo kōrero mō ngā momo pūtake (Hei tauira, ngā kīanga tāruarua i te waiata, te reo whakataki me te reo whakakapi i te mihi, ngā mahi ā-ringa ka haere tahi me te waiata). **Te pānui me te tuhituhi** • ki te āhukahuka i ngā āhuatanga o te kōrero e taunga ana i ngā momo kōrero (Hei tauira, ngā whakaahua, ngā tapanga, ngā kīanga tāruarua, me ngā raupapa mahi), me te tīmata ki te whakamahi i ētahi o ēnei āhuatanga i ngā wheako o te tuhituhi ngātahi e taunga ana • ki te waihanga i ngā kōrero poto mō ngā pūtake whāiti • ki te waihanga i ngā kōrero e whakaata ana i ngā āhuatanga o ngā momo kōrero e taunga ana.	• Te whakarongo, te mātakitaki, te kōrero, me te whakaatuki te kōwhiri i ngā momo kōrero e taunga ana mō ngā pūtake whāiti, pērā i te whakangahau, i te whakamōhio, i te whakaahua, me te whakamārama • ki te whakamahi i ngā āhuatanga o ngā momo kōrero e taunga ana hei whakawhiti whakaaro, hei tuku pārongo hoki. **Te pānui me te tuhituhi** • ki te tautohu i ngā āhuatanga, e taunga ana, e whakamahia ana i ngā kōrero mō ngā pūtake (Hei tauira, ngā upoko i tētahi pānui, ngā kupu whakaraupapa pērā i te "*i te tuatahi*" me te "*muri iho*" i ngā pūrākau, ngā tapanga i ngā hoahoa, i ngā whakaaturanga ā-akomanga rānei, ngā raupapa mahi hoki i ngā tohutohu) • ki te waihanga i ngā kōrero mō ngā momo pūtake • ki te whakaraupapa i ngā whakaaro kia hāngai ki te pūtake o āna tuhinga (Hei tauira, te whakaraupapa i ngā tūāhua o tētahi pūrākau, te whakarōpū i ngā kōrero e hāngai ana, te whakatakoto i ngā mahi kia whai raupapa ai).
Te mōhiotanga mātākōrero							
• he tauira oro, he tauira manawataki, he tauira tāruarua hoki tō te reo ā-waha • ka taea te whakamahi ngā kupu hei whakaahua i ngā tāngata, i ngā mea, me ngā wheako • ka taea te whakamahi te reo hei whakapuaki i ngā whakaaro, i ngā kare ā-roto, me te pohewatanga	• mā te toai kupu me te toai kīanga e miramira ai ngā whakaaro, mā reira hoki e waihangatia ai ngā tauira o te reo • ka taea te whakamahi te reo hei whakaahua i te tangata, i ngā wāhi, i ngā mea, me ngā wheako • ka kawe ngā waiata, ngā karakia, me ngā paki i ngā	• mā te toai, mā te manawataki, me ngā tauira reo e kaha ake ai te arohia, e miramirahia ai hoki ngā whakaaro o te kōrero • mā te reo whakaahua e āwhina ki te whakawhiti i ngā whakaaro, i ngā wheako, me te pohewatanga • ka taea e ngā tāngata te whakapuaki te whakaaro kotahi mā ngā ara huhua	• ka taea te tārai te reo kia puta ai ngā pānga, ngā kare ā-roto, ngā whakaahua, me ngā urupare whāiti • mā ngā āhuatanga reo, pēnei i te toai, i te manawataki, me te ororite, e whakahaukahatia ai te tikanga me te pānga o te kōrero • ka āta whakamahia te reo i roto i ngā paki, i ngā waiata, i ngā	**Te whakarongo, te mātakitaki, te kōrero, te whakaatu, te pānui me te tuhituhi** • ki te whai wāhi ki ngā waiata, ki ngā karakia, ki ngā pūrākau, me ngā wheako reo e taunga ana • ki te whakamahi i te reo e taunga ana hei whakapuaki i ngā whakaaro, i ngā kare ā-roto, i ngā wheako, me ngā urupare pohewa (Hei tauira, te whakaingoa, te tuku kōrero, te	**Te whakarongo, te mātakitaki, te kōrero, te whakaatu, te pānui me te tuhituhi** • ki te whai wāhi ki ngā waiata, ki ngā karakia, ki ngā pūrākau, me ētahi atu wheako o te reo whakaputa • ki te āhukahuka me te whakamahi i ngā kupu, i ngā kīanga, i ngā manawataki, i ngā oro, me ngā tauira reo e	**Te whakarongo, te mātakitaki, te kōrero, te whakaatu, te pānui me te tuhituhi** • ki te āhukahuka me te whakamahi i ngā kupu, i ngā kīanga, i ngā manawataki, me ngā tauira reo e tāruarua ana hei whakaara i te hiahia, hei miramira hoki • ki te whakamahi i te reo whakaahua hei whakawhiti i	**Te whakarongo, te mātakitaki, te kōrero, te whakaatu, te pānui me te tuhituhi** • ki te āhukahuka me te urupare ki ngā āhuatanga o te reo whakaputa, pērā i te tāruarua, i te manawataki, i te huarite, i ngā tauira oro (Hei tauira, *neke, nuku niki*), me ngā kupu whakaari oro (Hei tauira, *pakō, pakō*) i ngā kōrero me ngā wheako reo e taunga ana

• he momo whakapuakanga whakahirahira nō te whakaaro Māori te waiata, te karakia, me te pūrākau.	whakaaro, i ngā wheako, me te tuakiri.	• ki ngā hanga ihiihi Māori me ngā tauira reo e hāngai ana ki aua hanga (Hei tauira, te *waiata*, te *rotarota*, te *pao*, te *pūrākau*).	rotarota, me ētahi atu kōrero ihiihi hei kawe i ngā whakaaro, i ngā wheako, me ngā tirohanga.	whakapuaki i ngā tino hiahia, te whai wāhi ki te reo o te pūrākau, me te whai wāhi ki ngā tākaro pohewa) • ki te whai wāhi ki te pānui ngātahi i ngā kōrero e taunga ana, kei roto ko ngā kupu tāruarua, ko ngā manawataki, me te reo e whai ana i ngā tauira matapae • ki te urupare ki ngā whakaaro, ki ngā kare ā-roto, ki te reo, me ngā whakaahua i ngā kōrero e taunga ana	tāruarua ana i ngā kōrero me ngā wheako reo e taunga ana • ki te whakamahi i te reo hei whakaahua i te tangata, i te wāhi, i ngā mea, i ngā wheako, me ngā whakaaro pohewa.	ngā whakaaro, i ngā wheako, me ngā whakaaro pohewa • ki te whai wāhi me te urupare ki te *waiata,* ki te *pao,* ki te *rotarota*, ki te *pūrākau*, me ētahi atu wheako o te reo whakaputa • ki te whakamātau i ngā momo ara o te whakapuaki i ngā whakaaro, i ngā wheako, me ngā tirohanga e taunga ana, mā roto mai i te kōrero ā-waha, i te whakaari, me te tuhituhi.	• ki te tuku i ngā urupare ki ngā whakaaro, ki ngā wheako, ki ngā kare ā-roto, me ngā āhuatanga pohewa e whakawhitia ana mā ngā pūrākau, mā ngā waiata, mā ngā rotarota, me ētahi atu kōrero ihiihi • ki te kōrero mō te āhua o te kawe a te pūrākau, a te rotarota, me ētahi atu kōrero ihiihi i ngā whakaaro, i ngā wheako, me ngā tirohanga • ki te whakamahi i ngā āhuatanga o te reo whakaputa hei whakawhiti i ngā whakaaro, i ngā wheako, i ngā kare ā-roto, me ngā urupare pohewa i āna ake kōrero ā-waha, i āna ake whakaari, i āna ake tuhinga hoki.

Te Tūārere 2 (Ngā Tau 4–6)

Ka whakawhānui, ka whakapūmau hoki Te Tūārere 2 i ngā tūāpapa i whakatakotoria i Te Tūārere 1. Ka whakawhānui te mokopuna i tana puna kupu, i tana mōhiotanga wetereo, me tana māramatanga ki te āhua o te mahi a te reo, kia āhei ai ia ki te whakawhiti i ngā whakaaro e tuatini haere ana puta noa i te whānuitanga ake o ngā horopaki. Ka ako ia ki te whakamāori, ki te matapaki, me te waihanga i te huhua o ngā kōrero, ki te whai wāhi atu ki ngā pāhekoheko i runga i te whai whakaaro, ki te āta whiriwhiri hoki i te reo kia hāngai ki ngā pūtake me ngā minenga huhua. Mā Te Tūārere 2 e whakarite te mokopuna mō Te Tūārere 3, mā te whakapakari i tana āhei ki te tātari, ki te whakahāngai, ki te whakamahi hoki i te reo.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Tika

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te mōhiotanga kupu					
• ki ētahi kupu kaupapa mō ētahi kaupapa i ākona i Te Tūārere 2 i ētahi atu wāhanga ako o te marautanga (h.t. te Pāngarau, te Pūtaiao) • ki ngā tūāhua oti (h.t. oti, pōuri, ea, wareware …) • ki ngā kupu pūhui (h.t. matemoe, Rātapu, manawanui …) • ki ngā kūmuri ingoa (h.t. te *–nga* i te hokinga, te *–manga* i te akomanga, te *–hanga* i te tangihanga) • ki ngā tau tae atu ki te 10,000.	• ki ngā kupu horopaki (h.t. ngā kupu e hāngai ana ki te marae, ki te taiao, ki te kai, ki ngā kararehe) • ki ngā kupu taurite me ngā kupu tauaro mō ētahi kupu auau • ki ngā kupu whai kūmuri hāngū (h.t. kōrerotia, karangahia, ākona) • ki ngā kupu whai kūmuri ingoa (h.t. ākonga, manaakitanga) • ki ngā tūāhua hei whakaahua i ngā āhuatanga whāiti o te tangata me ngā mea • ki ngā tau tae atu ki te 100,000.	• ki ngā kupu kaupapa puta noa i te marautanga • ki te huhua noa o ngā kupu taurite mō ngā kupu auau • ki ngā kupu tauaro mō te whānuitanga o ngā kupu auau • ki ngā kupu ā-iwi • ki ngā kupu kāore e kaha ana te kitea, te rangona • ki ngā tau tae atu ki te 1,000,000.	• ki te whakamahi i ngā kupu e huhua ana ngā kūoro i roto i ana tuhinga • ki te whakamahi i ngā kupu kaupapa me ngā kupu kāore e kaha mōhiotia ana hei whakawhiti whakaaro • ki te tautohu me te whakamahi i ētahi kupu e whai wāhi nei ngā kūmua kāore e auau ana (h.t. te *taki-* i te takinoho, te *kore-* i te koretake) i ngā kōrero ā-waha, ā-tuhi hoki • ki te kimi tikanga i ngā kupu kāore e mōhiotia ana me ngā kupu pūhui mā te whakamahi i te huhua o ngā rautaki (h.t. te whakatau i runga i te horopaki, te wāwāhi kupu ki ngā wāhanga) • ki te whakamahi i te huhua o ngā rautaki hei ako kupu hou, pēnei i: ○ mā te whakarongo, mā te toai, ka mau ○ te arawhata ārepa.	• ki te tīpako me te whakamahi i ngā kupu o tētahi puna kupu e whānui haere ana • ki te whakamahi i ētahi kupu kāore e kaha whakamahia (h.t. ngā kupu kaupapa, ngā kupu taurite rānei) kia whāiti ake ai te kōrero • ki te whiriwhiri me te whakamahi i te kūmuri ingoa e tika ana mō tēnā, mō tēnā tumu (h.t. –tia, –tanga, –hia, –hanga, –ria, –ranga) • ki te whakamahi i te huhua o ngā rautaki hei ako kupu hou, pēnei i: ○ mā te whakarongo, mā te toai, ka mau ○ te arawhata ārepa ○ ngā nuka whakamahara.	• ki te huhua noa o ngā kupu kaupapa me ngā kupu whaitua i ngā kōrero ā-waha, ā-tuhi hoki • ki te whakamahi i ngā kupu kaupapa, i ngā kupu taurite, me ngā kupu tauaro • ki te tautohu i ngā kupu a iwi kē • ki te whakarōpū kupu i runga i te takenga mai me te hanga: ○ ngā kupu taketake (h.t. kūmara, whenua, iwi) ○ ngā kupu ororite (h.t. pakipakia, ngunguru, auau) ○ ngā kupu mino (h.t. pene, motokā) ○ ngā kupu pūhui (h.t. wharekai) ○ ngā tūingoa i takea mai i te tāpiringa o te kūmuri ingoa (h.t. tikanga, akoranga) • ki te whakamahi i te huhua o ngā rautaki hei ako kupu hou, pēnei i: ○ mā te whakarongo, mā te toai, ka mau ○ te arawhata ārepa ○ ngā nuka whakamahara ○ te whakarōpū kupu i runga i te kaupapa, i te momo, i te tikanga rānei.
Te mōhiotanga wetereo					
Te tātaikupu • ki ngā rerepūhui e whakamahi ana i ngā kupuhono e mōhiotia ana • ki ngā rereāhua oti māmā (h.t. 'Kua pau te kai', 'Kua oti ngā mahi') • ki ngā whakakāhoretanga o ngā rereāhua oti (h.t. 'Kāore i pau te kai') • ki ngā reremahi (h.t. 'I pānui a Mere i te pukapuka') • ki ngā whakakāhoretanga o ngā reremahi (h.t. 'Kāore a Mere i pānui i te pukapuka', 'Kāore anō a Mere kia pānui i te pukapuka') • ki ngā rerehāngū māmā (h.t. 'I pānuitia te pukapuka e Mere') • ki ngā whakakāhoretanga o ngā rerehāngū māmā (h.t. 'Kāore i pānuitia te pukapuka e Mere').	**Te tātaikupu** • ki ngā rereāhua oti (h.t. 'Kua pau katoa te kai i a rātou') • ki ngā whakakāhoretanga o ngā rereāhua oti (h.t. 'Kāore i pau i a rātou te kai') • ki ngā rerekaimahi me ōna whakakāhoretanga (h.t. 'Māku tēnā e mahi', 'Ehara māku tēnā e mahi', 'Nāku koe i āwhina') • ki ngā rereāhua hei whakaahua i ngā āhuatanga o te tangata me ngā mea • ngā whakakāhoretanga (h.t. 'Ehara i a …', 'Ehara i te …', 'Ehara mā …', 'Ehara nā …'). **Ngā momo kupu** • ki ngā pūpānga takitini (h.t. ā mātou/ō rātou) • ki ngā kūmuri hāngū (h.t. -tia, -ria, -kia …) • ki ngā kūmuri ingoa (h.t. -hanga, -tanga, -nga …).	**Te tātaikupu** • ki te whānuitanga o ngā kupuhono • ki te reretahi – te tairite o te whakamahi i te wāmahi (h.t. te 'Hei' me te 'ka' i te 'Hei te raumati, ka haere mātou ki tāwāhi') • ki ngā pūwā (h.t. ā, hei, nō, i) • ki ētahi āhuatanga wetereo me ētahi kīanga o reo ā-iwi kē (h.t. 'Kei te aha?'/'Kei te pēhea?'). **Ngā momo kupu** • ki ngā kupuhono (h.t. 'nā', 'kātahi ka …') • ki ngā pūpānga, pēnei i: ○ te 'tā' me te 'tō', te 'ā' me te 'ō', te 'wā' me te 'wō', te 'ngaa-' me te 'ngoo-' ○ te 'Arā tā rātou mōkai', me te 'Kei hea tō māua waka?' • ki ngā pūmuri tohu (h.t. tonu, rawa, kē, noa) • ki ngā kūmua (h.t. kore-, whai-, pae-, kau-, mata-).	• ki te tūhono i ngā ariā e rua mā ngā kupuhono māmā (h.t. me, ā) hei waihanga rerepūhui māmā • ki te whakarōpū kupu i runga i te momo (h.t. ngā tūingoa, ngā tūmahi, ngā tūāhua, ngā kupuhono) • ki te whakamahi i te maha atu o ngā momo rerenga ka kōrero ana ia, ka tuhi ana ia • ki te waihanga rereāhua oti māmā (me ōna whakakāhoretanga e hāngai ana) • ki te whakawhiti i ngā reremahi hei rerehāngū (me ōna whakakāhoretanga e hāngai ana) • ki te whakamahi i tana kaha ki te weteoro, mā roto mai i tana mōhio ki te reo Māori, kia tika ake ai te pānui.	• ki te whai i ngā ture wetereo o te maha ake o ngā whakatakotoranga kōrero (h.t. te rereāhua oti, te rerekaimahi, me ngā whakakāhoretanga) • ki te whakamahi i te whānuitanga o ngā āhuatanga reo kia tika, kia mārama hoki, ka pānui ana, ka tuhi ana ia • ki te tautohu i te tumu, i te kūmua, i te kūmuri hoki o ngā kupu tuatini (h.t. 'whakamāramatia').	• ki te whakamahi kupuhono hei tūhono i ngā ariā e rua, neke atu rānei, hei waihanga rerepūhui, hei waihanga rerenga roa ake rānei • ki te waihanga i ētahi rerenga roa ake kia tika • ki te whakaputa i te maha atu o ngā rerenga ka tuhi ana ia • ki te whakamahi i ngā wāmahi me ōna whakakāhoretanga kia tika • ki te whakamahuki i te pānga o ētahi kūmuri kāore e kaha mōhiotia ana ki te tumu o te kupu • ki te tautohu me te whakamahi i ētahi kūmua tuatini ake (h.t. kore–, kau–, pae–, mata–).

Ngā momo kupu • ki te whānuitanga o ngā kupu e whai wāhi atu nei te tumu, me ngā kuhi ka kaha whakamahia • ki ngā karangatanga kupu e māmā ana (h.t. te tūingoa, te tūmahi, te tūāhua, te kupuhono).					
Te mōhiotanga tikanga tuhi					

Te tātaki kupu
• he tikanga tuhi, he tikanga tātaki kupu hoki te tohutō me te oropuare rua
• ka honoa te kūmua me te kūmuri ki te tumu, kia takoto hei kupu kotahi.
	Te tātaki kupu
	• he tikanga tātaki kupu te tohutō me te oropuare rua, ā, mā ēnei e rerekē ai te tikanga o te kupu.
	Ngā kārawarawa
	• ki ētahi kārawarawa māmā (h.t. te kopi, te piko, te tohu kī, te tohu oho).
		Te tātaki kupu
		• me tairite te āhua o te whakamahi i te tohutō me te oropuare rua hei tikanga tuhi, hei tikanga tātaki kupu hoki
		• ki ngā whakatikahanga o ngā hapa tātaki i ngā kupu māmā, pēnei i:
		  ○ te mahuetanga o te tohutō i ngā kupu ka kaha whakamahia (h.t. te ae mō te āe, te nga mō te ngā, te aue mō te auē, te na mō te nā)
		  ○ te āpitihanga o te tohutō ki ngā kupu ka kaha whakamahia (h.t. te manāki mō te manaaki, te whakāro mō te whakaaro)
		  ○ te whitiwhiti i te 'e' me te 'i' (h.t. taki, take), i te 'au' me te 'ou' rānei (h.t. pou, pau)
		• ngā oro matahuna (h.t. te 'oe' me te 'oi', te 'ae' me te 'ai').
			• ki te whakamahi i te tohutō, i te oropuare rua rānei, ka tuhi ana ia
			• ki te tuhi me te tātaki i te nuinga o ngā kupu auau kia tika.
				• ki te whakamahi i te tohutō, i te oropuare rua rānei, me te piki haere anō o te tika
				• ki te whakamahi i tana mōhio ki ngā whānau kupu hei tātaki kupu hou kia tika
				• ki te whakamahi i ngā kārawarawa kia tairite, kia tika hoki.
					• ki te whakamahi i te tohutō, i te oropuare rua rānei me te āhua tairite anō o te karawhiu
					• ki te tātaki me te tuhi i ngā kupu tuatini ake kia tika.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Mārama

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te mōhiotanga tikanga reo					
Te reo torohū • he pūtake tō te whakawhitinga kōrero a te kaikōrero, a te kaituhi, a te kaitito rānei (h.t. te whakamōhio, te whakangahau, te whakawhere, te whakamahuki) • ka tārai te kaikōrero, te kaituhi, te kaitito rānei i te kōrero kia hāngai ki te pūtake e whāia ana • ki te whānuitanga o ngā rautaki aroā, pēnei i: ○ ngā rautaki wāhanga kupu (h.t. te wāwāhi i te kupu ki te tumu me te kuhi, te wāwāhi rānei i ngā kupu pūhui) ○ ngā tīwhiri horopaki pēnei i ngā kupu, i ngā kōrero rānei e karapoti ana, i ngā ataata, i te hā rānei hei hīkaro i te tikanga o ngā kupu kāore e mōhiotia ana ○ te tuku pātai (h.t. 'He aha i … ai?', 'He aha i pērā ai …?', 'Nā te aha i pērā ai?') ○ te matapae me te whakaū ○ te whakarāpopoto ○ ngā rautaki wāwāhi rerenga (h.t. te wāwāhi i ngā rerenga ki ōna wāhanga hei tautohu i ngā ariā matua). **Te reo whakaputa** • ki ngā rautaki ka tautoko i te kawea o ngā karere kia whai tikanga ka kōrero ana, ka tuhi ana, ka whakaatu ana ia, pēnei i: ○ te kōwhiringa kupu – te whiriwhiri i ngā tūmahi, i ngā tūāhua, i ngā tūingoa e whāiti ana hei whakapuaki pū i te tikanga ○ te whakaawhiwhitanga – te whakamahi i tētahi kupu tauaro e tata ana mō ngā kupu kāore e mōhiotia ana (h.t. te 'pai' mō te 'rawe', te 'paraehe' mō te 'heru', te 'kapu' mō te 'ipu') ○ te aroā o te minenga – te whakahāngai i te reo ki te minenga (h.t. ngā kaumātua, ngā tamariki rānei) ○ te maha atu o ngā rerenga – te whakamahi i te maha atu o ngā momo rerenga ka tuhi ana ia ○ te whakaraupapa i ngā whakaaro hei tautoko i te māramatanga.	**Te reo torohū** • ka whai pānga te pūtake o te whakawhitinga kōrero ki te āhua o te whakawhiti kōrero a te kaituhi • ka whakatau te pūtake o te whakawhiti kōrero a te kaikōrero, a te kaituhi, a te kaitito rānei i ngā rautaki ka whakamahia • ki ngā rautaki aroā, pēnei i: ○ te aro ki te hā me te momo reo, tae atu ki ngā kōwhiringa kupu, ki ngā momo rerenga, ki te ōkawa hoki, i whakamahia hei whakaata i te whāinga a te kaikōrero, a te kaituhi rānei ○ te āhukahuka ki te tirohanga me te haukume – nā wai te tirohanga e whakaaturia ana, nā wai te tirohanga e mahue ana? ○ te tuhi tīpoka (tae noa atu ki te whakanahanaha whakaaro i runga i tāna e rongo ai, e kite ai, e pānui ai) ○ te whakatau tata mai i te horopaki, mā te hīkaro i te tikanga o te kōrero, mā te kite i ngā tīwhiri horopaki (h.t. ngā kupu me ngā rerenga e karapoti ana), me te āhukahuka ki ngā tīwhiri o te kōrero (h.t. te momo kupu) ○ te whakarāpopoto kia hopukina ngā ariā matua ○ te hīkaro e mau ai te tikanga o ngā kōrero matahuna. **Te reo whakaputa** • ki te kawe i te tikanga o te kōrero i te wā e kōrero ana, e tuhi ana, e whakaatu ana rānei ia i tētahi kōrero, i ētahi whakaaro rānei • ka whai pānga te minenga ki te ōkawa, ki ngā whiriwhiringa ā-reo hoki • ka tutuki i ngā momo kōrero rerekē ngā pūtake rerekē.	**Te reo torohū** • ka whai pānga te whāinga a te kaituhi, a te kaikōrero rānei ki te kiko, ki te āhua hoki o tana kōrero, o tana tuhi, o tana whakaatu rānei, ā, mā konei pea e puta ai te haukume • ki ngā rautaki reo ka kaha whakamahia me te pūtake, pēnei i te whakamahinga o: ○ te reo whakawhere hei whakapakepake i te kaiwhakarongo, i te kaipānui rānei ○ te tāruaruatanga hei miramira (h.t. 'Ake, ake, ake', 'Tēnā koutou, tēnā koutou, tēnā koutou katoa') ○ te reo whakaahua hei miramira (h.t. 'He tino pai te …', 'He tino kaha te …', 'I āta haere …', 'Ko tōku tino hoa, ko …', 'Ko te mea tino pai rawa atu …') ○ te reo peha hei whakamahuki, hei tautoko rānei i ngā whakaaro (h.t. te huahuatau, te whakataukī) ○ ngā ariā matua me ōna taipitopito hei tautoko i te māramatanga ○ te reo kauawhi (h.t. te 'tātou', kaua ko te 'mātou'). **Te reo whakaputa** • ki ngā rautaki ka āwhina ki te kawe i ngā karere kia whai tikanga i te wā e kōrero ana, e tuhi ana, e whakaatu ana, pēnei i: ○ te whakapūaho i te pūtake o te tuhituhi ○ te whakamahi i te pukuhohe, i ngā tairitenga rānei ○ te hoatu i ngā taipitopito me ngā tauira.	• ki te tautohu i te pūtake o te kōrero (h.t. te whāinga a te kaituhi, a te kaikōrero rānei) • ki te whai wāhi atu ki te maha atu o ngā kōrero me ngā pūtake • ki te whakapuaki i tētahi whakaaro kia mārama • ki te whakamahi i te huhua o ngā rautaki hei kimi, hei kawe hoki i te tikanga o te kōrero • ki te kōrero mō ngā tīwhiri me ngā rautaki ka whakamahi ia hei kawe i te tikanga o te kōrero ka kōrero ana, ka tuhi ana, ka whakaatu ana rānei ia.	• ki te tautohu i te pūtake o te kōrero (h.t. te whāinga a te kaituhi, a te kaikōrero rānei) • ki te whai wāhi atu ki te maha atu o ngā kōrero me ngā pūtake • ki te whakapuaki i tētahi whakaaro kia mārama • ki te whakamahi i te huhua o ngā rautaki hei kimi, hei kawe hoki i te tikanga o te kōrero • ki te kōrero mō ngā tīwhiri me ngā rautaki ka whakamahi ia hei kawe i te tikanga o te kōrero ka kōrero ana, ka tuhi ana, ka whakaatu ana rānei ia.	• ki te tautohu i te pūtake o te whakawhitinga kōrero • ki te tautohu i ngā ariā matua me ngā taipitopito tautoko • ki te āhukahuka ki te haukume i tāna e tirotiro ai, e pānui ai, e rongo ai hoki • ki te tautohu me te whakamahi i te reo whakawhere • ki te whakatakoto me te parahau i ngā whakaaro (h.t. 'Ki a au, he pai ake te … nā te mea …') • ki te tukurua i ngā rautaki ka whakamahia e ētahi atu kaikōrero me ētahi atu kaituhi.

Te mōhiotanga ahureo					
Te whakawhiti • ka whakamahia ngā rerenga kōrero mō te huhua o ngā pūtake (h.t. ngā rereāhua i te wā e tākina ana tētahi tūāhua). **Te whiringa hirikapo** • ka whai pānga te hanga o te rerenga kōrero ki tōna tikanga me tōna pūtake (h.t. 'I haere koe ki te toa', 'Haere koe ki te toa').	**Te whakawhiti** • ka whakamahia ngā nuka tūhonohono (h.t. te kupuhono me te tūpou) i ngā tuhinga kia rōnaki ai te rere. **Te whiringa hirikapo** • ki te āheinga o ngā wāhanga rerekē o te wetereo (h.t. te wāmahi, te kupuhono, me te rerenga kōrero) • ki ngā huarahi hei tūhono i ngā ariā i tētahi rerenga.	**Te whakawhiti** • ka whakahāngaitia, ka raweketia hoki te reo kia mārama, kia whai hua hoki (tae noa ki te whakamahi i ngā reo e rua i te kōrerotanga kotahi, me te whakarerekē i te kōrero kia hāngai ki tētahi hunga rerekē). **Te whiringa hirikapo** • ki te kupu ahureo, pēnei i te whakamahinga o ngā kupu wetereo.	• ki te whakamahuki i ngā takatā māmā ki te tuhinga me te hua o ngā takatā ki te tikanga, ki te pānga, ki te hāngaitanga rānei. • ki te whakawhiti i tana mōhio me tana whakamahi i te reo Māori i/ki wāhanga ako kē (h.t. Te Ao Māori, Waiora, Pāngarau, Toi Ihiihi, Waiora).	• ki te whakawhiti i tana mōhio ki ngā whakatakotoranga kōrero, ki ngā āhuatanga wetereo (h.t. te wāmahi), me ngā āhuatanga reo kia mārama ai ia ki ngā kōrero hou, kia pai ai hoki tana waihanga kōrero hou • ki te whakawhiti i tana mōhio me tana whakamahi i te reo Māori i/ki wāhanga ako kē (h.t. Pāngarau, Hangarau, Pūtaiao, Waiora) • ki te āta tirotiro i te mārama o te reo ā-tuhi.	• ki te whakawhiti i tana mōhio ki te hā, ki te momo reo, me te ōkawa puta noa i ngā horopaki (h.t. te whaikōrero, te kōrerorero rānei, te kōrero ki te kaumātua, te kōrero rānei ki ngā hoa) • ki te whakawhiti tana mōhio me tana whakamahi i te reo Māori i/ki wāhanga ako kē (h.t. Toi Ihiihi, Hangarau, Pūtaiao, Waiora) • ki te huritao i te whai hua o ngā kōwhiringa kupu me ngā kōwhiringa rerenga.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Arero Taiaha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te mōhiotanga aropori					
Ngā ture o te kōrerorero • ki ngā huarahi hei tīmata i tētahi matapakinga, hei whakataki rānei i tētahi kaupapa (h.t. 'I te whakaaro au ki …', 'I kite au i …', 'He aha ō whakaaro e pā ana ki …?') • ki ngā rautaki whakawhiti kōrero, pēnei i: ○ te kuhu ki tētahi matapakinga (h.t. 'Ki a au …', 'He whakaaro ōku', 'He rite ōku whakaaro ki …', 'He rerekē ōku whakaaro i …') ○ te whakamahuki i tētahi whakaaro (h.t. 'Nō reira', 'Hei āpiti atu …') ○ ngā tīwhiri ā-reo tinana hei whakaatu i te whai wāhi atu (h.t. te ngāwari o te reo tinana, te aro ki te kaikōrero, te āta whakarongo, te tūngoungou, tae atu ki te hāngai o te titiro, mehemea e tika ana kia pērā) ○ te hoatu kōrero, te hoatu tauira anō rānei ○ te tuku i ngā pātai āpiti ○ te kōrero whaiaro i mua, i muri, i te wā rānei e kōrero ana (h.t. 'He aha hei āpiti māku?', 'Kei te whakaae atu au?', 'Ka riro māku ākuanei', 'Kua mātua rānei, kua nui rawa rānei taku whai wāhi atu?'). **Te aro ki tirohanga kē** • ka tohu ngā kaiwhakarongo i te aronga atu, i te kore rānei i aro, mā te hā me te reo tinana • mā ngā whakamatua i te wā o te kōrero e pai ai te kite ake kua mutu te kōrero a tētahi, e pai ai hoki te whai wāhi atu a ētahi atu. **Ngā āheinga reo** • ki te reo e hāngai ana ki: ○ te tuku me te whakautu pātai (h.t. 'He pēhea ō whakaaro?', 'Tēnā, whakamārama mai …', 'He aha ō whakaaro e pā ana ki …?') ○ te mihi i ngā tirohanga me ngā tāpaetanga a ētahi atu, ahakoa pea e rerekē ana i āna ake (h.t. 'Tēnā koe i ō whakaaro, heoi …', 'E tautoko ana au i ngā kōrero a …') ○ te āpiti whakaaro ki ngā whakaaro o ētahi atu (h.t. 'He pai ki a au tēnā	**Ngā ture o te kōrerorero** • ki te hanga o ngā matapakinga ā-rōpū (h.t. te tīmata, te urupare, te āpiti kōrero, te whakataki whakaaro hou, te whakarāpopoto) • ki ngā rautaki whakawhiti kōrero, pēnei i: ○ te hā, i te kahaoro, me te reo tinana e hāngai ana hei tautoko i tētahi karere ○ te whakarongo pīkari (h.t. mā te tuku pātai, te whakamihi i tāna i rongo ai, te urupare kia tika, te whakapuaki anō, te aha atu) ○ ngā kīanga hei whakangāwari i te whakahē (h.t. 'Tērā pea …', 'Engari ki a au nei …', 'He pai rānei ki a koe …', 'Arā anō pea ētahi atu tirohanga'). **Te aro ki tirohanga kē** • he maha pea ngā tirohanga i tētahi matapakinga e tika ana, e whakautea ana anō hoki • mā ngā whakamatua e āhei ai ētahi atu ki: ○ te whāngai kōrero ○ te hoatu pitopito kōrero ○ te tuku pātai • ka whāki atu te hā, tā te kanohi, me te reo tinana i ngā whakaaro me ngā kare ā-roto o tētahi. **Ngā āheinga reo** • ki te reo e hāngai ana ki: ○ te whakaatu i te ngākau aroha (h.t. 'E mārama ana au', 'Kei te riri koe?', 'He aha te mate?') ○ te whakaatu i te akiaki (h.t. 'Kia kaha', 'Haere tonu', 'Kei te tika', 'Ka taea e koe', 'Koinā!') ○ te whakahē (h.t. 'Anei kē pea ...', 'Kāore au i te tino whakaae/tautoko …') ○ te tuku āwhina (h.t. 'Māku pea e tautoko?', 'He mahi pea māku?', 'Kei te tautoko au i tēnā whakaaro') ○ te whakapuaki māramatanga (h.t. 'E mārama ana', 'Kua rongo au i a koe', 'E mārama ana tēnā whakaaro').	**Ngā ture o te kōrerorero** • ki ngā ture e hāngai ana ki ngā whakawhitinga kōrero ā-rōpū (h.t. te hohoko o te karawhiu, te kōrero kia mārama, te ū ki te kaupapa, te tuku pātai) • ki ngā rautaki whakawhiti kōrero, pēnei i: ○ te whakarongo pīkari (h.t. mā te tuku pātai, te mihi i tāna i rongo ai, te whakapuaki anō) ○ te tohu wawe i te tāpaetanga o te whakaaro (h.t. 'Ki a au nei …', 'Ki ōku whakaaro …') ○ te kore e whakamōmona kōrero, e tuku rānei i te nui rawa o te kōrero ○ te whakamatua – te kore e haukoti me te tatari kia mutu rā anō te kōrero a tētahi ○ te hoatu whakamahuki, te parahau rānei i ana whakaaro ○ te whakamahi i ngā whakaahua ā-kupu me ngā whakamahuki hei whakapuaki mārire i tana whakaaro ○ te whakapuaki anō, te toai rānei i tētahi whakaaro. **Te aro ki tirohanga kē** • e whai hiranga ana te āhua o te kawe i tētahi karere • ka whakamāori te tangata i te reo, i ngā karere, me ngā tono i runga i ōna ake whakaaro, i ōna ake wheako, me te aha, ka rerekē pea tāna whakamāoritanga i ā ētahi atu. **Ngā āheinga reo** • ki te reo e hāngai ana ki: ○ te whakapuaki i tētahi whakaaro (h.t. 'Nā, ki a au nei …', 'Ki ōku nei whakaaro …', 'Ki tōku mōhio …') ○ te parahau whakaaro ('Ko te take …', 'Mēnā ka …, kātahi ka …', 'Tēnā koa …', 'Nā, …') ○ te whakahē (h.t. 'Anei kē …', 'Heoi anō …', 'Kāore pea au i te tino whakaae/tautoko') ○ te tautoko i tētahi whakaaro (h.t. 'Tika tonu!', 'Koia!', 'Āe, kei te tautoko au')	• ki ngā ture e hāngai ana ki ngā whakawhitinga kōrero ā-rōpū (h.t. te hohoko o te karawhiu, te kōrero kia mārama, te ū ki te kaupapa, te tuku pātai) • ki ngā rautaki whakawhiti kōrero, pēnei i: ○ te whakarongo pīkari (h.t. mā te tuku pātai, te mihi i tāna i rongo ai, te whakapuaki anō) ○ te tohu wawe i te tāpaetanga o te whakaaro (h.t. 'Ki a au nei …', 'Ki ōku whakaaro …') ○ te kore e whakamōmona kōrero, e tuku rānei i te nui rawa o te kōrero ○ te whakamatua – te kore e haukoti me te tatari kia mutu rā anō te kōrero a tētahi ○ te hoatu whakamahuki, te parahau rānei i ana whakaaro ○ te whakamahi i ngā whakaahua ā-kupu me ngā whakamahuki hei whakapuaki mārire i tana whakaaro ○ te whakapuaki anō, te toai rānei i tētahi whakaaro. **Te aro ki tirohanga kē** • e whai hiranga ana te āhua o te kawe i tētahi karere • ka whakamāori te tangata i te reo, i ngā karere, me ngā tono i runga i ōna ake whakaaro, i ōna ake wheako, me te aha, ka rerekē pea tāna whakamāoritanga i ā ētahi atu. **Ngā āheinga reo** • ki te reo e hāngai ana ki: ○ te whakapuaki i tētahi whakaaro (h.t. 'Nā, ki a au nei …', 'Ki ōku nei whakaaro …', 'Ki tōku mōhio …') ○ te parahau whakaaro ('Ko te take …', 'Mēnā ka …, kātahi ka …', 'Tēnā koa …', 'Nā, …') ○ te whakahē (h.t. 'Anei kē …', 'Heoi anō …', 'Kāore pea au i te tino whakaae/tautoko') ○ te tautoko i tētahi whakaaro (h.t. 'Tika tonu!', 'Koia!', 'Āe, kei te tautoko au')	• ki ngā rautaki kia hihiri, kia tika te whai wāhi atu ki ngā matapakinga ki ngā hoa me ngā pakeke • ki te whakamahi i te reo e hāngai ana (tae atu ki te reo tinana) ki ngā hunga rerekē me ngā pūāhua o ngā pāhekoheko o ia rā.	• te pāhekoheko i runga i te ngākau aroha me te ngākau whakaute • ki te whakamahi i te hā, i te kahaoro, me te reo tinana e hāngai ana • ki te urupare, kia tika, ki te whakaaro o tētahi atu mā te whakapuaki i tana tautoko, i tana whakahē rānei • ki te huritao ki tāna ake pāhekoheko (h.t. 'He huarahi pai ake rānei hei whakapuaki i taku kōrero?', 'I mārama rānei ia kia tāku i kī ai?', 'Mēnā koinei kē tāku, ..., he aha te hua?').	• ki te ū ki te kaupapa i ngā matapakinga • ki te whakapuaki tirohanga whaiaro kia mārama, kia tika, kia whakaute, mā te whakamahi i te huhua o ngā kīanga • ki te whakamahi i te huhua o ngā rautaki hei tautoko, hei whakahē rānei i tētahi ariā • ki te whakapuaki mārire i tana whakaaro mā te whakamahi i ngā whakaahua ā-kupu me ngā whakamahuki • ki te whakamahi i te kōrero whaiaro i mua, i waenga, i muri hoki i te kōrero, i te tuhi rānei (h.t. 'Kei te mārama rānei tāku?', 'Me hoatu rānei he tauira?') • ki te huritao ki te āhua o tana pāhekoheko (h.t. 'I pēhea te urupare mai a ētahi atu?', 'He huarahi pai ake rānei hei whakapuaki i taku kōrero?').

whakaaro', 'I kī mai a Mea …', 'Hei tāpiri atu ki …', 'Kātahi anō ka puta te whakaaro kia …') ○ te kimi māramatanga (h.t. 'He aha anō ō whakaaro?', 'Tēnā whakamārama mai anō', 'He aha te tikanga o …?').		○ te mihi i ngā tirohanga a ētahi atu (h.t. 'I kī mai a Mea, …', 'Nō Mea tēnā whakaaro …', 'E ai ki a Mea ...') ○ te whiriwhiri tahi ki ētahi atu e tau ai tētahi take (h.t. 'Ka pēhea mēnā ka …', 'Kei te whakaae/pai rānei tātou ki …?').			

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Auaha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te mōhiotanga kōrero ā-waha, ā-tuhi					
Te pūtake o te kōrero • ka waihangatia ngā kōrero mō ngā pūtake rerekē, pēnei i: ○ te whakapuaki tuakiri ahurea ○ te tuku tohutohu ○ te tuku tohutohu mō te ahunga ○ te whakangahau (h.t. te pūrākau ā-rohe, te ataata) ○ te whakamōhio atu (h.t. te huarere, ngā rongo kōrero) ○ te whakaahua i ngā hātepe (h.t. 'ka …, ā, ka …', 'ā muri mai …') ○ te whakamahuki i ngā whakaaro hou (h.t. 'He āhua rite te whakahua i ēnei kupu, he āhua rite anō te tātaki i ēnei kupu'). **Te takoto o te kōrero** • ki ngā wāhanga matua o te kōrero (h.t. te upoko, ngā whiti, ngā hoahoa, te whakatakinga, te puku, te whakatepenga). **Te momo kōrero** • ki ngā āhuatanga o ngā kōrero poto, pēnei i: ○ te karakia ○ te waiata ○ te toikupu ○ te pūrākau ○ te tohutohu ○ te whakamahuki ○ te pārongo ○ te hātepe.	**Te pūtake o te kōrero** • ka waihangatia ngā kōrero mō ngā pūtake rerekē, pēnei i: ○ te whakapuaki tuakiri ahurea ○ te whakangahau (h.t. ngā mahi a te rēhia, te whakahihiko i te pohewatanga, te whakaoho i ngā kare ā-roto) ○ te whakamōhio atu (h.t. te tuku i ngā kōrero e mārama ana, e pono ana) ○ te tohutohu (h.t. te whakamahuki i te huarahi e tutuki ai tētahi mahi) ○ te whakaahua (h.t. te hoatu i ngā taipitopito e pā ana ki te hunga, ki te mahi, ki te wā rānei) ○ te whakawhere (h.t. te whakapakepake i tētahi kia mahi i tētahi mahi, kia pēhea kē rānei ngā whakaaro) ○ te whakamahuki (h.t. te whai kia mārama te huarahi, te pūtake rānei e puta ai tētahi āhuatanga) ○ te taki (h.t. te taki i tētahi āhuatanga). **Te takoto o te kōrero** • ka whai pānga te pūtake o te kōrero ki te whakatakoto me te hanga o te kōrero • ka āwhina te rangaranga o te kōrero i te raupapatanga o ngā kōrero (h.t. te whakatakinga, ētahi kōwae, te whakarāpopototanga) • ka āwhina te whakaraupapa whakaaro i te rangaranga o te kōrero. **Te momo kōrero** • ki ngā āhuatanga o ngā kōrero, pēnei i: ○ te karakia ○ te mōteatea ○ ngā pūrongo ○ ngā hātepe (h.t. 'Hei muri i tērā …', 'Whai muri mai …', 'Ko te tuatahi …', 'Kātahi ka whai mai ko …') ○ ngā tohutohu — te tohutohu i te huarahi e tutuki ai tētahi mahi (h.t. 'Tuatahi, me …', 'Kātahi ka …', 'Me …', 'Kia …').	**Te pūtake o te kōrero** • ka waihangatia ngā kōrero mō ngā pūtake rerekē, pēnei i: ○ te whakapuaki tuakiri ahurea ○ te whakangahau (h.t. ngā mahi a te rēhia, te whakahihiko i te pohewatanga, te whakaoho i ngā kare ā-roto) ○ te whakamōhio atu (h.t. te tuku i ngā kōrero e mārama ana, e pono ana) ○ te tohutohu (h.t. te whakamahuki i te huarahi e tutuki ai tētahi mahi) ○ te whakaahua (h.t. te hoatu i ngā taipitopito e pā ana ki te hunga, ki te mahi, ki te wā rānei) ○ te whakawhere (h.t. te whakapakepake i tētahi kia mahi i tētahi mahi, kia pēhea kē rānei ngā whakaaro) ○ te whakamahuki (h.t. te whai kia mārama te huarahi, te pūtake rānei e puta ai tētahi āhuatanga) ○ te taki (h.t. te taki i tētahi āhuatanga). **Te takoto o te kōrero** • ka āwhina te whakarōpū i ngā ariā e āhua ōrite ana i te raupapa o te kōrero • ka āwhina ngā kōwae, ngā wāhanga rānei, i te whakaritenga o ngā whakaaro kia arorau. **Te momo kōrero** • ka whakaputaina ngā momo kōrero ki ngā āhua rerekē, pēnei i: ○ te pārongo (h.t. te pānui, te pānui whakaahua, te pūrongo) ○ te kōrero ihiihi (h.t. te huarite, te ruri, te waiata, te haka) ○ te whakatutuki mahi whāiti (h.t. te pōhiri, te tohutohu, te īmēra).	• ki te whakamahuki i te wāhi ki ngā wāhanga o te kōrero hei tautoko i te hanga whānui me te pūtake o te kōrero • ki te whakaputa i te huhua o ngā kōrero ā-waha, ā-tuhi hoki, e poto ana, mō ngā pūtake rerekē • ki te whai wāhi atu, i runga i te whai take, ki te huhua o ngā momo kōrero ā-waha, ā-tuhi hoki, e poto ana.	• ki te tautohu i te pūtake o te kōrero • ki te whakaingoa i ngā āhuatanga e hono ana ki tētahi pūtake • ki te whakatairite i ngā momo kōrero me ngā hanga o roto • ki te whakaputa i te huhua o ngā kōrero ā-waha, ā-tuhi hoki, e poto ana, mō ngā pūtake rerekē • ki te tārai kōwae kōrero • ki te whai wāhi atu, i runga i te whai take, ki te huhua o ngā momo kōrero ā-waha, ā-tuhi hoki, e poto ana, puta noa i te marautanga.	• ki te tautohu i te pūtake o te kōrero me te whakamahuki i te take i mōhio ai ia koirā te pūtake • ki te tuhi i ngā kōrero roa ake, e nui ake ana hoki ngā taipitopito • ki te whakarite i ngā whakaaro ki ngā kōwae • ki te whakaatu i tana whai whakaaro ki tana minenga • ki te tīpako me te whakamahi i ngā hanga me ngā momo kōrero e hāngai ana ki te pūtake me te minenga • ki te whai wāhi atu, i runga i te whai take, ki te huhua o ngā momo kōrero ā-waha, ā-tuhi hoki, e poto ana, puta noa i te marautanga.

Te mōhiotanga mātākōrero					
Ngā hanga kōrero taki • he whai takiwā te paki • ka huri pea te takiwā i te roanga atu o te paki. **Ngā āhuatanga reo** • ka waihanga manawataki, ka miramira rānei te tāruarua kupu i ngā ariā matua • e pai ana ngā kīpeha māmā hei whakaahua i tētahi mea (h.t. 'He toka tū moana ia') • mā ngā tūāhua me ngā tūkē e hāngai ake ai te whakaahuatanga o tētahi mea • ka whakaatu ngā kīwā i te wā ka puta tētahi āhuatanga (h.t. 'I te mutunga', 'I ngā wa o mua', ‘Ā tērā wiki’) • ka āwhina ngā kupuhono i te rere o ngā whakaaro (h.t. 'nō reira', 'koinā te take', 'kātahi ka').	**Ngā hanga kōrero taki** • ka whai wāhi ki te paki tētahi raupapatanga o ngā tūāhua, ko te pūtake me te hua te hanga e tūhono ana i tētahi ki tētahi • mā ngā nuka tūhonohono (ngā tūpou, ngā kupuhono, ngā whakakapi, ngā kupu taurite) e rōnaki ai te rere o te paki. **Ngā āhuatanga reo** • mā te tāruarua e puta ai he hua, e rerekē ai hoki pea te tikanga o te kōrero (h.t. te ataata, te hāereere, te ringaringa, te pakupaku, te ririki, te nunui, te matimati, te whakaaroaro) • e pai ana te kupu whakarite (pērā i a/te ...) me te huahuatau māmā hei whakaahua āhuatanga • ka whakamahia tahitia ana te kupu taurite me te kupu tauaro, ka whakaaturia te tino noho tauaro o ētahi mea (h.t. he wera tētahi, he mātao tētahi; he poto te tamaiti, he tāroaroa te tamatāne) • ka whakamahia te tūāhua, te tūkē, te kupu taurite, te kupu tauaro me ētahi atu momo kupu hei whakaahua i ngā āhuatanga ā-tinana, ā-wairua hoki.	**Ngā hanga kōrero taki** • ko te nui ake o te taipitopito o te whakaahuahanga ā-kupu, ko te wana ake o te paki • ka kōrero paki ana, me whakaaroaro te reo, te hā, me te āhua. **Ngā āhuatanga reo** • ka whakaahua te kupu whakarite i tētahi mea mā te whakatairite i taua mea ki tētahi mea kē atu (h.t. 'He tangata kaha a Tū, he pērā i Te Hulk', 'He tere ia ki te kauhoe, ānō nei he aihe') • ka mea te huahuatau he mea kē tētahi mea (h.t. 'Ko ia te toka i tū i te moana') • ko tā te whakatangata, he hoatu i ngā āhuatanga tangata ki tētahi mea, ki te taiao rānei (h.t. 'Ka kōhimuhimu te hau') • ki te reo whakaahua (h.t. te tūāhua, te tūkē, me te reo peha) • ka whakamahia te reo peha hei peita i tētahi pikitia ki te hinengaro o te tangata (h.t. 'Ka noho rātou ki te māra a Tāne') • ka whakaata ngā āhuatanga reo ā-iwi i te wāhi nō reira mai te tangata (h.t. ngōku, mounga).	• ki te tautohu i te takiwā i ngā paki ka pānui ia, ka rongo ia • ki te waihanga me te tuku i ngā kōrero taki ā-waha, ā-tuhi hoki, e māmā ana • ki te whakarite i ana whakaaro kia arorau te raupapa mō te kōrero taki • ki te whakamahi i te reo whakaahua me te reo whakatairite hei whakaahua i te tangata, i ngā wāhi, me ngā mahi.	• ki te whakaraupapa i ngā tūāhua i tētahi paki • ki te whakaatu i ngā paki poto ki tētahi minenga • ki te whakamahi i ngā kupu (ngā tūāhua, ngā tūkē) e tika ana hei whakaahua i ngā āhuatanga o te tangata me ngā mea • ki te tautohu i ngā nuka tūhonohono ka whakamahia e ngā kaituhi e nahanaha ai te reo o ngā kōrero.	• ki te tīpako me te whakarite i ngā kai o te paki • ki te whakahāngai i tana reo kōrero, i tana hā, me tana tū ka kōrero taki ana • ki te kuhu i te nui o te taipitopito ki ana whakaahuahanga ā-kupu i ngā kōrero ā-waha, ā-tuhi hoki • ki te whakamahi kupu whakarite me ētahi huahuatau māmā hei waihanga whakaahua ā-hinengaro • ki te tautohu i ētahi āhuatanga reo ā-iwi i ngā kōrero ā-waha, ā-tuhi hoki, ka whai wāhi atu ia.

Te Tūārere 3 (Ngā Tau 7–8)

Ka whanake haere te mātanga o te whakamahinga reo i Te Tūārere 3. Ka whakaniko te mokopuna i te tika o tana whakamahi i te reo, ka whakahōhonu i tōna māramatanga ki ngā hanganga reo me ngā tikanga o te kōrero, ā, ka whakamahi i te whānuitanga ake o ngā rautaki hei whakamāori, hei arotake, hei whakawhiti hoki i ngā whakaaro. Ka ako ia ki te whakahāngai i te reo ki ngā minenga, ki ngā horopaki, me ngā pūtake huhua, me te arohaehae i ngā kōrero, me te waihanga hoki i ngā kōrero ā-waha, i ngā kōrero ā-tuhi, me ngā kōrero ā-ataata kia piki haere te whai hua. Mā Te Tūārere 3 e whakarite te mokopuna mō Te Tūārere 4, mā te whakapakari i ngā mōhiotanga, i te māia, me te āheinga ki te urutau e hiahiatia ana mō te whakamahi i te reo i runga i te matatau, mō te arohaehae hoki i ngā kōrero.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Tika

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te mōhiotanga kupu			

• ki ngā kupu e whai wāhi nei te tāruarua me te pānga o te tāruarua ki te tikanga o te kupu
• ki ngā kupu e whai wāhi nei ngā kūmua kāore e kaha whakamahia (h.t. te kau-, te pū-)
• ki te huhua o ngā kupu taurite mō ngā kupu ka kaha whakamahia
• ki te huhua o ngā kupu tauaro mō ngā kupu e mōhiotia ana
• ki te huhua o ngā kupu horopaki (h.t. ngā kupu ōkawa, ngā kupu ōpaki, ngā kupu whaitua)
• ki ngā kupu kaupapa puta noa i te marautanga.
	• ki ngā kupu e whai wāhi nei ngā kūmuri kāore e kaha whakamahia ana (h.t. -kanga, -ina, -ia)
	• ki ngā kūmua e huri ai te hanga o te tumu (h.t. hīkina, tāria, tīkina, tirohia)
	• ki ngā kupu taurite me ngā kupu tauaro mō ngā kupu ka kaha whakamahia, pēnei i:
	  ○ te ātaahua (h.t. te rerehua, te purotu)
	  ○ te iti (h.t. te paku, te ririki, te moroiti)
	  ○ te nui (h.t. te rahi, te kaitā)
	• ki ngā kupu kaupapa puta noa i te marautanga
	• ki ētahi kupu ā-iwi (h.t. tēneki, erangi, mounga).
		• ki te whakamahi i te huhua noa o ngā kupu i ngā kōrero ā-waha, ā-tuhi hoki
		• ki te wāwāhi i ngā kupu kāore e mōhiotia ana ki ōna anō wāhanga kia hanga māramatanga ka pānui ana ia
		• ki te whakamahi i ngā rauemi (h.t. te papakupu, te papakupu taurite) hei tautohu i ētahi kupu kē atu, i ētahi kīanga kē atu.
			• ki te whakamahi tika i te huhua noa o ngā kupu i ngā kōrero ā-waha, ā-tuhi hoki
			• ki te huritao me te tīpako kupu kē atu hei whakahaukaha i te mārama me te pānga.

Te mōhiotanga wetereo			

Te tātaikupu
• ki ngā rerepūhui e hono nei i ngā ariā e rua i te rerenga kotahi, mā te whakamahi i te kupuhono, i te piko, i te kopipiko rānei
• ki ngā rere whakawhirinaki me ōna whakakāhoretanga, pēnei i:
  ○ te 'mēnā', te 'pēnā', te 'mehemea', me te 'mēnā kāore …'
  ○ te 'ki te', me te 'ki te kore'
  ○ te 'ina', te 'ina … ai', me te 'ka … ana'
  ○ te 'kia …', me te 'kia kore …'
• ki ngā rerenga whakakāhore (h.t. 'Ehara māku e ...', 'Ehara nāna i …', 'Ehara mā/mō/nā/nō ...')
• ki ētahi kōrero o te reo ōkawa (h.t. 'Nau mai, piki mai, kake mai', 'Tēnā koe i tō pātai')
• ki ngā rereāhua oti (h.t. 'Kua pau i a au te kai').
Ngā momo kupu
• ki ngā wehenga kupu (h.t. te 'kia' me te 'ki a', te 'ki te' me te 'kite')
• ki ngā kupuhono (h.t. otirā, nā reira, nō reira, tēnā).
	Te tātaikupu
	• ki ngā rerehāngū (h.t. 'Kua tirohia ngā kākahu', 'Kua pānuitia te pukapuka e Mea')
	• ki ētahi huarahi kāore e kaha whakamahia hei whakapuaki pānga (h.t. 'tō Hēmi whare')
	• ki ngā rerenga e whakamahi ana i te pū 'ai' (h.t. 'Haere ai mātou ki …')
	• ki te whānuitanga o ngā rerenga whakakāhore (h.t. 'Ehara i a …', 'E kore e ...', 'Kīhai i ...', 'He aha i kore ai e ...?')
	• ki ngā kīwā (h.t. 'Nō te taenga mai o ...', 'I te taenga mai o …', 'Ka haere ana koe …')
	• ki ngā aho whakawhirinaki (h.t. 'Ki te haere koe …', 'Ki te kore koe e haere …').
	Ngā momo kupu
	• ki ngā tūpānga me ngā pūhono, pēnei i ēnei:
	  ○ 'tā/tō tāua'
	  ○ 'ā/tā mātou'
	  ○ 'ō/tō rātou'
	• ki ngā kūmua kāore e kaha whakamahia, pēnei i ēnei:
	  ○ ā– (h.t. tae ā-tīnana, utu ā-hāora, hui ā-tau)
	  ○ kau– (h.t. kauawhi, kauhoe, kauhanga)
	  ○ tau– (h.t. tauawhi, tautohe, tauutuutu)
	  ○ whā– (h.t. whāinu, whākao, whāngongo)
	• ki ētahi kūmuri kāore e kaha whakamahia (h.t. -ia, -a) me ngā kūmuri e huri ai te tumu, pēnei i ēnei:
	  ○ ārahi → arahina
	  ○ kukume → kūmea
	  ○ noho → nōhia, nohoia).
		• ki te whakamahi i ngā whakatakotoranga kōrero me ngā āhuatanga wetereo tuatini ake
		• ki te waihanga i ngā rerenga kōrero roa ake mā te āpiti i ētahi anō aho me ētahi anō taipitopito (h.t. 'nā te mea', 'ahakoa', 'ka mutu ana', 'ā muri i te')
		• ki te whakatika whaiaro e ū ai ana kōrero ki ngā ture wetereo.
			• ki te hāpai tahi i ngā reremāmā me ngā reretuatini
			• ki te whakamahi i te huhua o ngā takotoranga me ngā āhuatanga wetereo kia tika.
			• ki te whakamahi i ngā kūmua tuatini ake (h.t. ā–, kau–, tau–, whā–).

Te mōhiotanga tikanga tuhi			
Te tātaki kupu • ki te tātaki tika i ngā kupu kaupapa • ka rite tonu te mahue o te tohutō i ētahi kupu e kaha ana te whakamahia (h.t. te ‘kaore’ mō te ‘kāore’, te ‘ataahua’ mō te ‘ātaahua’, te ‘kohanga’ mō te ‘kōhanga’) • ka rerekē pea te tikanga o te kupu nā te whakamahinga hētanga o te tohutō (h.t. te 'tatari' me te 'tātari', te 'keke' me te 'kēkē', te 'matua' me te 'mātua’). **Ngā kārawarawa** • he pānga pea tō ngā kārawarawa ki te tikanga o te kōrero (h.t. te whakamahinga o te tohu oho). **Te takoto ā-tuhi arowhānui** • he pānga tō te wehenga kupu ki te tikanga o te kōrero (h.t. te 'kia' me te 'ki a', te 'ki te' me te 'kite').	**Ngā kārawarawa** • ka whakamahia ngā kārawarawa (ngā piko) i ngā kupuhono me ngā mihi (h.t. 'Nō reira, …', '…, arā, …', 'Tēnā koe, e …'). **Te takoto ā-tuhi arowhānui** • ka whai te momo ā-tuhi o te reo i ētahi ture whānui (ngā tikanga tuhi) • mā te tangata ake, mā te iwi ake rānei nōna te ingoa, e whiriwhiri te whakamahinga o te tohutō i tana ingoa • ki ngā wehenga tika o ngā kupu pūhui (h.t. ngā ingoa wāhi, ngā kupu e tīmata ana ki te 'whai') • ki te pūmatuatanga o ōna anō tūingoa e tika ana (h.t. ngā ingoa me ngā upoko) • ki ngā tūwā ka tuhia hei kupu kotahi (h.t. onamata, anamata).	• ki te whakamahi i ngā tikanga tuhi puta noa i te marautanga • ki te whakamahi i te kupuhono, i te piko, i te kopipiko rānei, hei waihanga rerepūhui e hono ana i ngā ariā e rua i te rerenga kotahi • ki te whakamahi, kia tairite, i ngā kārawarawa ka kaha whakamahia.	• ki te whai i ētahi āhuatanga rehurehu o ngā tikanga tuhi • ki te tiki atu me te whakamahi i Ngā Tikanga Tuhi a Te Taura Whiri i te Reo Māori hei whakatika whaiaro i tana tuhinga.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Mārama

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te mōhiotanga tikanga reo			
Te reo torohū • me āta whakaaro ki te minenga ka whiriwhiria ana te huarahi, te kaupapa rānei o te whakawhiti kōrero • tērā tonu pea ka whakakotahi te kaituhi, te kaikōrero, te kaitito hoki i ngā pūtake e rua, neke atu rānei, ki te kōrero kotahi (h.t. te pōhiri me te whakamōhio) • ka whai pānga te horopaki ki te tikanga o ētahi kupu, pēnei i ēnei: ○ 'I toa au', me te 'I te toa au' ○ 'Kua whārikihia te kōrero', me te 'I tū i runga i te whāriki' • ka whai pānga ki te tikanga o te kupu ngā āhuatanga reo, pēnei i te tāruarua, i te āpitihanga rānei o te kūmua (h.t. te ‘paki’ me te ‘pakipaki’, te ‘rere’ me te ‘rērere’, te ‘ringa me te ‘ringaringa’, te ‘rongo’ me te ‘whakarongo’, te ‘neke’ me te ‘kauneke’) • ki te whānuitanga o ngā rautaki aroā, pēnei i: ○ te pānui ripiripi kia tau ai he māramatanga whānui ○ te pānui anō e mārama ai ia ki te tikanga o te kōrero ○ ngā tīwhiri horopaki ā-kupu, ā-kōrero hoki, ka pānui ana, ka tirotiro ana, ka whakarongo ana hoki ia ○ te wāwāhi i ngā kupu kāore e mōhiotia ana ki ngā wāhanga e whai māramatanga ai ia ○ te aro ki ngā kupu me ngā kīanga e karapoti ana i tētahi kupu kāore e mōhiotia ana ○ te miramira i ngā ariā matua ○ te whakatau hīkaro. **Te reo whakaputa** • ka tautoko ngā tuone i te tikanga o te kōrero • ki ngā rautaki ka taea te whakahāngai ki ngā pūtake hou, pēnei i: ○ te whakatakoto whakaaro — 'Inā hoki …', 'Otirā …', 'Heoi anō …' ○ te whakamahuki, te parahau rānei — 'Ko te take …', 'Koinā i pērā ai …' • ki te tukanga tuhituhi (te tuhi, te takatā, te tuhi anō, te pānui whakatika, te whakaoti).	**Te reo torohū** • e whai tikanga ana te horopaki ki te māramatanga o te mea e kitea ana, e rangona ana, e pānuitia ana, e wheakotia ana rānei • ka taea te tārai anō te kōrero kia hāngai ki ngā tirohanga rerekē, kia wero rānei i ngā tirohanga ka kaha kōrerotia (mā te āta whiriwhiri i ngā whakaaro ka whāngaihia, i te reo, i ngā tuone, i ngā whakapuakitanga rānei ka whakamahia) • ki te whānuitanga o ngā rautaki aroā, pēnei i: ○ te matapaki me te huritao ki tāna i rongo ai, i pānui ai, i kite ai rānei, kia whai māramatanga ake ai ○ te wehewehe i ngā ariā matua me ngā ariā tautoko ○ te tautohu i te pūtake, i te whāinga, me te pānga ki te tikanga o te kōrero ○ te whakarāpopoto i ngā ariā matua ○ te whakatau hīkaro ○ te whiriwhiri i ngā whakatau māmā ○ te tautohu i ngā tikanga whakawhere. **Te reo whakaputa** • ka whakamahia ngā āhuatanga oro (h.t. te kahaoro, te tere) me ngā āhuatanga reo tinana (h.t. ngā tuone, tā te kanohi) hei kawe i te tikanga i te kōrero • ka āwhina te whakaraupapa whakaaro i te māramatanga (h.t. 'Kia oti tēnā, ka …', 'Kātahi anō ... ka …', 'I muri iho …') • ka riro mā ngā taipitopito whakaahua e whakaū, e whakamahuki rānei te tikanga o te kōrero, mā reira hoki e takoto ai he taunaki.	• ki te whakamahi i ngā tīwhiri horopaki ā-kupu, ā-tuhi hoki, ka pānui ana, ka tirotiro ana, ka whakarongo ana hoki ia • ki te whakahaere rangahau māmā, tae atu ki te toro haere i ngā pae tuihono me te whakamahi i ngā kupu rapu matua • ki te whai wāhi atu, kia whai hua nei (arā, kia whai māramatanga), ki te mea e pānuitia ana, e tirohia ana, mā roto mai i te mārama ki te pūtake me te whāinga a te kaihanga • ki te whakapuaki anō me te whakarāpopoto i ngā kōrero ā-tuhi, ā-waha rānei • ki te whai i te tukanga tuhituhi hei whakapai ake i te tuhinga • ki te whakamahi i te reo tinana me tā te kanohi hei āwhina ki te kawe i te tikanga o te kōrero • ki te whakawhānui i ngā whakaaro mā te hoatu taipitopito whakaahua me ngā tauira • ki te waihanga kōrero ā-waha, ā-tuhi rānei, e whai tikanga ana, mā roto mai i te whakaaroaro ki te pūtake, ki te minenga, ki te momo kōrero, ki te reo hoki o te whakawhitinga kōrero.	• ki te whakamahi i te huhua o ngā rautaki aroā kia whai tikanga ai te whai wāhi atu ki te kōrero • ki te tautohu i ngā karere arotoka, i ngā ariā tukituki, me ngā whakaaro nenekara • ki te pātai i te pono o tētahi puna, o ngā pārongo, me te whāinga a te kaihanga • ki te whakahaere rangahau māmā, pēnei i: ○ te toro haere i ngā pae tuihono ○ te whakamahi i ngā kupu rapu matua ○ te whakanahanaha i ngā pārongo e pānuitia ana, e tirohia ana ○ te kōtuitui i ngā pārongo nō roto i ngā puna e rua, neke atu rānei ○ te tautohu i ngā ritenga me ngā rerekētanga puta noa i ngā pūtake • ki te whakanahanaha i ana whakaaro kia arorau ka tuhi ana ia • ki te waihanga kōrero ā-tuhi, ā-waha, ā-ataata hoki e whai tikanga ana, e poto ana, i runga i te whakaaro nui ki te minenga me te pūtake • ki te whakamahi i te reo kakare, i te reo whakawhere rānei, hei whakaawe i te hunga e pānui ana, e tirotiro ana, e whakarongo ana rānei • ki te whai i te tukanga tuhituhi hei whakaoti i te tuhinga • ki te huritao ki tāna i tuhi ai (h.t. 'He aha ngā wāhanga o taku kōrero i pai nei te mārama?', 'He aha tāku e mārama ake ai, e whai hua ake ai te kōrero?').
Te mōhiotanga ahureo			
Te whakawhiti • ki ngā rerekētanga i waenga i ngā reo ā-iwi, i ngā hanga ā-rohe, i ngā momo reo rānei (h.t. te ‘ngōku’, te ‘tōku' rānei, te whaikōrero, te whakawhitinga kōrero rānei, te reo toikupu, te reo ā-kura rānei). **Te whiringa hirikapo** • ka taea te whakapuaki ngā whakaaro mā roto mai i ngā ara huhua.	**Te whakawhiti** • arā ngā āhuatanga āhua rite, arā hoki ngā rerekētanga o ngā pūnaha reo (h.t. ngā rerenga me ngā kīwaha o te reo Māori me te reo Pākehā, te whakamahinga o te reo peha). **Te whiringa hirikapo** • ka whai pānga pea te reo (tae noa ki te kōwhiringa kupu, ki te hā hoki) ki te hua o te karere.	• ki te tūhura i ngā rerekētanga me ngā pūtake i te reo • ki te whakawhiti i tana mōhio me tana whakamahi i te reo Māori i/ki wāhanga ako kē (h.t. Te Reo Pākehā, Hangarau, Pūtaiao) • ki te huritao me te parahau i ngā kōwhiringa reo.	• ki te whakatairite i ngā pūnaha reo • ki te whakawhiti i tana mōhio me tana whakamahi i te reo Māori i/ki wāhanga ako kē (h.t. Te Reo Pākehā, Toi Ihiihi, Waiora) • ki te huritao me te arotake i te pānga o tāna ake whakamahi, o tā ētahi atu whakamahi anō hoki, i te reo.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Arero Taiaha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te mōhiotanga aropori			
Ngā ture o te kōrerorero • ka aro ngā matapakinga ā-rōpū e whai hua ana ki te kaupapa, ā, ka akiaki hoki i te katoa kia whai wāhi atu • ki ngā rautaki whakawhiti kōrero, pēnei i: ○ te mātakitaki i te tuatahi, ka kōrero ai ○ te whakarongo pīkari ○ te tautohu i te takiwā, i te hunga e whai wāhi ana, me te pūtake, i mua i te whai wāhi atu ○ te whakahāngai i te reo tinana (te tū, te hāngai o te titiro, te kahaoro) ○ te whakamahi i ngā kupukiri e tika ana (h.t. 'E hoa', 'E kui', 'E whae') ○ te whakamahi i te momo reo e tika ana, ko te ōkawa i ngā wā me ōkawa, ko te ōpaki i ngā wā me ōpaki (h.t. 'Kei taku …', 'E te …') ○ te whakahāngai i te reo i runga i te āhua o tā ētahi atu whakamāori i ngā kōrero e puta ana (h.t. 'Me pēnei kē pea taku kōrero …', 'Ko te tikanga o taku kōrero …'). **Te aro ki tirohanga kē** • mā te reo ka āhei te whakamihi i ngā kare ā-roto me ngā tirohanga a ētahi atu (h.t. 'Āe, e mārama ana', 'Kei te rongo au i ō kōrero', 'Mō taku hē', 'He pēhea ō whakaaro?') • ka whai pānga te hauoro me te hā ki te māramatanga me te āhua o te taunga o te karere ki te kaiwhakarongo. **Ngā āheinga reo** • ki te reo e hāngai ana ki: ○ te whakaae (h.t. 'Tika tonu tāu', 'Kei konā au') ○ te whakanau (h.t. 'Kāore au i te hiahia', 'Kei a koe mō tēnā') ○ te tuku pātai (h.t. 'Nā wai i ...?', 'Mā wai e …?', 'He aha ō whakaaro mō/e pā ana …?',' He whakaaro anō ōu?') ○ te tuku tono ōkawa (h.t. 'Tēnā koa, haramai ki konei', 'E pai ana kia noho au ki konei?').	**Ngā ture o te kōrerorero** • i ngā matapakinga ā-rōpū e whai hua ana, ka whāngai, ka aro hoki te katoa ki te kaupapa • ki ngā rautaki whakawhiti kōrero, pēnei i: ○ te whakamihi i ngā whakaaro me ngā tirohanga a ētahi atu (h.t. 'Tēnā koe i tēnā whakaaro', 'He whakaaro hou tēnā') ○ te whakamahuki me te whakaū māramatanga (h.t. 'I kī mai koe …?', 'Ko te tikanga o tō kōrero, ko …?', 'Kua mārama rānei au?') ○ te tuku i ngā pātai e hāngai ana, e whai whakaaro ana (h.t. 'He aha te hononga ki …?', 'Ki ō whakaaro, ka pēhea te …?') ○ te whakamahuki i te take e pēnei ana, e pērā kē ana rānei ōna whakaaro ○ te āta whakarerekē i tana hā, i tana hauoro, me tana hāpiki. **Te aro ki tirohanga kē** • ka rerekē te āhua o te whakapuaki ā-waha, ā-ataata, ā-tuhi rānei i ngā whakaaro i runga i te horopaki • ka whakamahia te reo ngākau aroha hei whakamihi i ngā whakaaro e rerekē ana (h.t. 'Āe, e mārama ana ki aua whakaaro', 'Kia whakaarohia ake pea tēnei …', 'He aha ō whakaaro mō te …?') • ka whai pānga te reo, te hā, te hauoro, me te reo tinana, ki te whakaaetanga, ki te whakanautanga rānei a ētahi atu i ngā whakaaro. **Ngā āheinga reo** • ki te reo e hāngai ana ki: ○ te tīmata i te whakawhitinga kōrero ā-waha, ā-tuhi rānei (h.t. 'Tēnā koe ...', 'Kua rongo rānei koe i ...', 'Nau mai, haere atu taku reta ki te mihi atu …') ○ te whakamanahau (h.t. 'Kei hea mai nei koe', 'Kāore i tua atu i a ... mō te ...') ○ te tuku pātai (h.t. 'He aha te pānga o tēnā āhuatanga ki ...?', 'Nā te aha i … ai?', 'He aha koe i … ai?') ○ te whakamahuki i ngā whakaaro o ētahi atu (h.t. 'I kī mai a Mea …', 'Kia hoki ki te kōrero a Mea', 'Hei whai atu i ngā kōrero a Mea').	• ki te whai wāhi kia hihiri nei ki ngā matapakinga ā-rōpū, mā: ○ te tuku pātai e hāngai ana ○ te tuku whakaaro ○ te mihi i ngā whakaaro o ētahi atu • ki te waihanga me te whakapuaki ā-waha, ā-ataata, ā-tuhi hoki i ngā whakaaro, tae atu ki: ○ te whakamahuki i te take e pēnei ana, e pērā kē ana rānei tana tirohanga ○ te hoatu tauira ○ te mihi i ngā whakaaro o ētahi atu • ki te whakahāngai i te reo me te hā ki te minenga, ki te pūtake rānei, ka whakapuaki ana ia i ngā tirohanga whaiaro (i ngā horopaki e taunga ana ia).	• ki te whakahāngai i te reo me ngā whanonga ki te huhua o ngā horopaki pāpori me ngā horopaki ako • ki te whāngai, ki te mahi ngātahi kia whai tikanga, i ngā matapakinga • ki te whakamahi i te huhua o ngā rautaki e whakapuaki whakaaro ai ia i runga i te āta whai whakaaro • ki te huritao ki te pānga o te reo ka whakamahia e ia.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Auaha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te mōhiotanga kōrero ā-waha, ā-tuhi			

Te pūtake o te kōrero
• ka waihangatia ngā kōrero mō ngā pūtake rerekē, pēnei i:
  ○ te whakapuaki tuakiri ahurea
  ○ te whakangahau (h.t. ngā mahi a te rēhia, te whakahihiko i te pohewatanga, te whakaoho i ngā kare ā-roto)
  ○ te whakamōhio atu (h.t. te tuku i ngā kōrero e mārama ana, e pono ana)
  ○ te tohutohu (h.t. te whakamahuki i te huarahi e tutuki ai tētahi mahi)
  ○ te whakaahua (h.t. te hoatu i ngā taipitopito e pā ana ki te hunga, ki te mahi, ki te wā rānei)
  ○ te whakawhere (h.t. te whakapakepake i tētahi kia mahi i tētahi mahi, kia pēhea kē rānei ngā whakaaro)
  ○ te whakamahuki (h.t. te whai kia mārama te huarahi, te pūtake rānei e puta ai tētahi āhuatanga)
  ○ te taki (h.t. te taki i tētahi āhuatanga i pā).
Te takoto o te kōrero
• ka whakaraupapatia te kōrero e mārama ai, e miramira ai rānei tētahi ariā (h.t. mā te panoni i te raupapa, te whakamahi upoko)
• ko ngā āhuatanga whakanahanaha me ngā āhuatanga tuhi ka whakamahia e ngā kaituhi, ko ngā kōwae, ko ngā upoko, ko ngā whakaahua, ko ngā whakapūaho hoki.
Te momo kōrero
• ka whakaputaina ngā momo kōrero ki ngā āhua rerekē, pēnei i:
  ○ te taki (h.t. te taki whaiaro, te tuhi rātaka)
  ○ te tuhinga taki (h.t. te paki, te waiata, te pūrākau)
  ○ te tohutohu (h.t. te tohutaka, ngā ture, ngā tohutohu mō te ahunga)
  ○ te whakamahuki (h.t. ngā hōpara pūtaiao, ngā mahi tūhura)
  ○ te kōrero (h.t. te whakahoahoa, te whaikōrero, te kauhau)
  ○ te ihiihi (h.t. te whakataukī, te ruri, te waiata, te haka).
	Te pūtake o te kōrero
	• ka waihangatia ngā kōrero mō ngā pūtake rerekē, pēnei i:
	  ○ te whakapuaki tuakiri ahurea
	  ○ te whakangahau (h.t. ngā mahi a te rēhia, te whakahihiko i te pohewatanga, te whakaoho i ngā kare ā-roto)
	  ○ te whakamōhio atu (h.t. te tuku i ngā kōrero e mārama ana, e pono ana)
	  ○ te whakaahua (h.t. te hoatu i ngā taipitopito e pā ana ki te hunga, ki te mahi, ki te wā rānei)
	  ○ te tohutohu (h.t. te whakamahuki i te huarahi e tutuki ai tētahi mahi)
	  ○ te whakawhere (h.t. te whakapakepake i tētahi kia mahi i tētahi mahi, kia pēhea kē rānei ngā whakaaro)
	  ○ te whakamahuki (h.t. te whai kia mārama te huarahi, te pūtake rānei e puta ai tētahi āhuatanga)
	  ○ te taki (h.t. te taki i tētahi āhuatanga i pā).
	Te takoto o te kōrero
	• ka whakapakari ngā nuka tūhonohono i te takoto o te kōrero (h.t. 'Heoi anō', 'Hei whakamutunga', 'I te tuatahi', 'Waihoki', 'Hei tauira')
	• ka whakamahia ngā kōwae whakataki me ngā kōwae whakakapi hei whakataki, hei whakarāpopoto hoki i ngā ariā matua
	• mā te whakamahi kupu matua, te whakarite mōrahi kupu, me te whakaraupapa whakaaro ka pīhangaiti ake te kōrero.
	Te momo kōrero
	• ka whakaputaina ngā momo kōrero ki ngā āhua rerekē, pēnei i:
	  ○ te kōrero whakawhere (h.t. te tuhinga whakaaro me te hau ētita)
	  ○ te kōrero whakamahuki e whai wāhi nei ngā āhuatanga ā-ataata (h.t. te pūrongo, te taki, te tohutohu, te kauwhata)
	  ○ te kōrero whakaahua, tae atu ki te kōrero ataata e whai wāhi nei ngā āhuatanga tuhi (h.t. te hoahoa, te pārongo whakairoiro, te pānui whakaahua, te tuhinga roa ā-whakaahua, te whakaaturanga ataneke)
	  ○ te kōrero ahurea (h.t. te whaikōrero, te karanga, te mōteatea, te haka).
		• ki te whakaahua i ngā āhuatanga me ngā pūtake o ngā momo kōrero kua mātaihia
		• ki te whakamahi i ngā āhuatanga whakanahanaha me ngā āhuatanga kōrero hei whakaraupapa i te kōrero, tae atu ki ngā whiti, ki ngā kōwae, ki ngā upoko, ki ngā whakaahua, me ngā whakapūaho.
			• ki te whakaahua i ngā āhuatanga me ngā pūtake o ngā kōrero ka whai wāhi atu ia
			• ki te whakapai ake i te nahanaha o te kōrero e pūaho ake ai te mārama, e hāngai pū ai, e mārama ai hoki ki te minenga.

Te mōhiotanga mātākōrero			

Ngā hanga kōrero taki
• ka tāraitia ngā paki kia miramira i ngā tūāhua kare ā-roto, i ngā tūāhua tāpua rānei, me ngā wāhi whai tikanga, mā roto mai i ngā kiripuaki, i te takiwā, me te tāhū.
Ngā āhuatanga reo
• ki te reo ihiihi (h.t. te kupu whakarite, ngā tūmahi kakare, me ngā tūāhua)
• ka tuku ngā tūkē i ngā taipitopito e pā ana ki te huarahi, ki te wā, ki te wāhi rānei i puta rā tētahi āhuatanga (h.t. 'I āta whakarongo ngā tamariki', 'Ka noho wahangū ia', 'I wehe wawe atu rātou')
• ko ngā kupu taurite, he kupu e ōrite nei te tikanga engari ka rerekē pea te hā, te kaha rānei, pēnei i:
  ○ te nui (h.t. te hira, te whai take, te whai tikanga)
  ○ te makariri (h.t. te mātao, te mātaotao)
  ○ te māeke (h.t. te anu)
• ko ngā kupu tauaro, he kupu e tauaro nei te tikanga (h.t. te 'tere' me te 'pōturi', te 'makariri' me te 'wera')
• ka āwhina ngā tūāhua inati i te whakapuakitanga o te pai katoa, o te kino katoa rānei, o te nui katoa, o te iti katoa rānei o tētahi mea (h.t. 'tino pai rawa atu', 'kāore i tua atu')
• ka hono te kīpeha tauaro i ngā kupu, i ngā ariā rānei, e tukituki ana (h.t. 'He kino te pai', 'He ahi mātao')
• ka āwhina te kōwhiringa o tētahi kupu whāiti ki te whakaatu i te tikanga pū o te kōrero.
	Ngā hanga kōrero taki
	• kei te pai kia noho he kaupapa hei tūāpapa mō te tuhinga taki, kaua ko te tūāhua
	• ka waihangatia te paki kia tākirikiri i ngā pareparenga o te ngākau (h.t. te āmaimai, te ohorere rānei).
	Ngā āhuatanga reo
	• i ōna wā, ka whakamahukitia ngā whakaaro tuatini mā roto mai i te ruarua kupu, arā, mā te huahuatau, mā te kīwaha, mā te kīanga rānei
	• he kīanga te kīwaha e whai tikanga ana, engari he rerekē te tikanga i tā ngā kupu ake e tohu mai ana (h.t. 'kua pau te hau', 'tēnā pōhēhē tēnā')
	• he kīanga whakaaro nui te whakataukī (h.t. 'He aha te mea nui o te ao? He tangata, he tangata, he tangata')
	• ka whai mana ngā whakatauākī nā runga anō i te tangata nāna te kōrero, nā te wā, nā te take rānei i whakapuakina ai (h.t. 'Mahia te mahi hei painga mō te iwi' – Te Puea Herangi)
	• ka mea te huahuatau he mea kē tētahi mea (h.t. 'He manu tīoriori a Kere')
	• ka whakaahua te kupu whakarite i tētahi mea mā te āta whakatairite i tērā mea ki mea kē (h.t. 'Me he …', 'Ānō nei ...', 'Me te mea nei …')
	• ki ētahi āhuatanga o ngā reo ā-iwi (h.t. tēneki, teenaa koe, erangi, mounga).
		• ki te tautohu i ngā kiripuaki, i te takiwā, me te tāhū o te paki
		• ki te waihanga kōrero taki e whakaata ana i ngā mōhiotanga ahurea, i te tuakiri whaiaro rānei
		• ki te whakamahi me te whakamāori i te kīrehu, i te whakataukī, me te whakatauākī
		• ki te whakamahi i te tūkē, i te kupu taurite, me te kupu tauaro e hāngai pū ake ai te tikanga o te kōrero, e kitea ai hoki ngā āhuatanga rehurehu o te tikanga o te kōrero
		• ki te tākaro ki te kupu (h.t. te tito manawataki, te tito huarite, te waihanga kupu hou rānei)
		• ki te whakamahi i te reo e puta ai he pānga ka kōrero ana, ka tuhi ana ia.
			• ki te panui ā-waha kia whai manawataki
			• ki te huritao takamuri me te tārai anō i ana kōrero taki e tākirikiria ai ngā pareparenga o te ngākau, e kaha ake ai hoki te kōkiri i te kaupapa
			• ki te tautohu i ētahi āhuatanga o ngā reo ā-iwi (h.t. ngā kupu whāiti, te oropuare rua)
			• ki te whakapuaki kōrero mā ngā ara huhua (h.t. mā te whakapuaki anō, mā te whakamahi kupu taurite, mā te panoni i te hanga, i te kātū, i te aronga rānei ki minenga kē)
			• ki te whakamahi i te reo whakaahua, mā:
			  ○ te whakamahi i te kupu whakarite me te huahuatau
			  ○ te tāwhai i te reo whakaahua o ngā kōrero kua kitea, kua pānuitia, kua rangona rānei
			  ○ te whakaahua i ngā kare ā-roto
			  ○ te whakamahi i ngā kupu me ngā kīanga whakaahua
			  ○ te whakamahi i te kīwaha, i te kīrehu, me te whakataukī, tae atu ki ērā ka kaha kitea, ki ngā whakataukī ā-rohe hoki.

Te Tūārere 4 (Ngā Tau 9–10)

Ka whakapūmau, ka whakawhānui hoki Te Tūārere 4 i te matatau ki te reo Māori. Ka whakamahi te mokopuna i te puna kupu tuatini, i ngā hanganga wetereo, me ngā āhuatanga reo, me te piki haere o tana whakamatua, o te tika hoki, hei tātari, hei arotake, hei whakawhiti hoki i ngā whakaaro tuatini. Ka arohaehae ia i ngā tirohanga huhua, ka whai hua tana whakahāngai i te reo ki ngā minenga me ngā pūtake rerekē, ā, ka waihanga ia i te whānuitanga o ngā kōrero e whakaata ana i te kaha o te reo me te ahurea Māori. Mā tēnei tūārere e whakarite te mokopuna mō ngā ara ako kei mua i a ia i ngā tau tōmuri o te kura tuarua, mō te whakamahi hoki i te reo Māori i te roanga o tōna ora hei kaiwhakawhiti kōrero e māia ana, e matatau ana, e huritao ana hoki.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Tika

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te mōhiotanga kupu			

• ki te huhua noa o ngā kupu kaupapa (h.t. tūāhua, papatipu, tautika, mahere hoahoa)
• ki ngā kupu taurite e tata ana me ngā kupu āhua rite e kawe ana i tētahi tikanga rerekē, pēnei i ēnei:
  ○ whare, kāinga
  ○ poto, pāpaku
  ○ mahi, kawenga
• ki ngā kupu ka kawe i te hā (h.t. te ōkawa rānei, te kōrerorero rānei).
	• ki ngā kupu kaupapa
	• ki ngā kupu kāore e pērā rawa ana te auau
	• ki ngā kupu taurite me ngā kupu tauaro mō te huhua o ngā kupu e mōhiotia ana.
		• ki te whakamahi, me te piki haere o te tika, i te huhua noa o ngā kupu kaupapa i ngā kōrero ā-waha, ā-tuhi hoki, puta noa i te marautanga
		• ki te tīpako me te tārai kupu kia hāngai ki tētahi tikanga me tētahi pūtake whāiti.
			• ki te tīpako i ngā kupu e hāngai tonu ana ki tētahi momo reo
			• ki te kōrero, ki te tuhi, me te whakaatu kia pīhangaiti, mā:
			  ○ te tautohu i ngā kupu kāore e hiahiatia ana
			  ○ te whakamahi i ngā kupu e hāngai katoa ana
			  ○ te mōhio ki hea whakamahia ai ngā kupu māmā ake
			  ○ te pare atu i ngā taipitopito kāore e whai tikanga ana (arā, te tautohu i ngā kupu tāwere, i ngā kupu kāore e hiahiatia ana, e hoatu ana rānei i ngā taipitopito kāore e whai tikanga ana)
			  ○ te whakamahi kupuhono hei waihanga rerepūhui.

Te mōhiotanga wetereo			

Te tātaikupu
• ki ngā rerenga whakakāhore (h.t. 'Kia kaua e …', 'Kāore anō kia …', 'E kore e …', 'Mei kore ake …')
• ki ngā pātai tuwhera (h.t. 'He aha koe i whakaaro pēnā ai?')
• ki ngā rerehāngū e whai wāhi ana te tūkē (h.t. 'Kua pānuitia kētia te pukapuka')
• ki te reo ōkawa me te reo ōpaki (h.t. 'Kei te karanga a Rongo' = 'Kua reri te kai').
	Te tātaikupu
	• ki te wāmahi (h.t. 'Mō te Wenerei', 'Mō āpōpō')
	• ki te reretahi tūingoa me te tairite o te whakamahi i te takitahi, i te takitini rānei, pēnei i ēnei:
	  ○ ‘te tamaiti’, ‘ngā tamariki’
	  ○ ‘ō mōhiti’, ‘ngā makawe’, ‘ōna pāhau’
	• ki ngā rerenga kōrero tuatini ake (h.t. 'He aha i …ai', 'He … nō … i kore ai e …')
	• ki ngā pūmuri tohu, tae atu ki te [tumu] + 'kē', 'mā', 'noa', 'rawa', 'tonu', me te 'kau' (h.t. 'Kei te haere kē au ki a rātou', 'I tūpono noa rāua ki te tangata')
	• ki ngā tūkē, tae atu ki te 'kaha', ki te 'āta', ki te 'āhua', ki te 'mātua', ki te 'paku', ki te 'tata', ki te 'tere', ki te 'tino' + [tumu] (h.t. 'Kei te kaha whai ia i tana hiahia', 'He āhua roa te haere', 'I āta kōrerotia te kaupapa')
	• ki ētahi pūmuri kē atu, tae atu ki te [tumu] + 'anō', 'hoki', 'anake', 'rānei', 'pea' (h.t. 'I kuhu mai anō te kuia', 'Ko au pea hei hoa mōu')
	• ki ngā aho pūtake (h.t. 'Nā te … ai', 'kia … ai', 'Koinā i … ai', 'Koinā te take …', 'me te aha …')
	• ki ngā kīwā (h.t. 'ka haere te wā', 'mai rā anō', 'ā tōna wā', 'kua roa au e …').
		• ki te whakamahi i te huhua noa o ngā āhuatanga me ngā takotoranga wetereo
		• ki te whakamahi i te maha atu o ngā momo rerenga (reremāmā mai, rerepūhui mai, reretuatini mai)
		• ki te tautohu i ētahi takahanga o ngā ture o te reo
		• ki te whakamahi rautaki whāiti ka tuhi ana ia (h.t. te whakaaro ā-waha, te whakatika whaiaro, te pānui whakatika) hei āta tirotiro i te tika o tana reo.
			• ki te whakamahi kupuhono hei waihanga rerepūhui
			• ki te whakamahi i te maha atu o ngā momo rerenga (reremāmā mai, rerepūhui mai, reretuatini mai) kia ea mārika ōna hiahia i te reo ka whakamahia e ia
			• ki te whakamahi i te whānui haeretanga o ngā āhuatanga me ngā takotoranga wetereo hei whakapuaki, hei tuhi, hei whakaatu i ngā mea kia tika, ki ētahi ara kē atu
			• ki te whakamahi rautaki whāiti ka tuhi ana ia (h.t. te whakaaro ā-waha, te whakatika whaiaro, te pānui whakatika) hei āta tirotiro, hei whakaū i te tika o tana reo.

Te mōhiotanga tikanga tuhi			
Te takoto ā-tuhi arowhānui • ka tuhia ētahi tūmahi hāngū ki te oropuare roa (h.t. tīkina, whakarērea) • kāore e tuhia he tohutō ki ngā kupu e whai wāhi nei te kūmua e mutu ana ki te pū 'a', me tētahi tumu e tīmata ana ki te 'ā' (h.t. whakaahua, whakaawhiwhi).	**Te takoto ā-tuhi arowhānui** • ko ngā tūmahi hāngū he 'a' te pū whakamutunga o te tumu, he 'a' hoki te kūmuri hāngū, ka tuhia hei oropuare roa (h.t. maka + a > makā, hanga + a > hangā) • ko ngā kupu pūhui e whā, iti ake rānei, ngā oropuare, ka tuhia hei kupu kotahi (h.t. wharenui, moeroa) • ki ētahi takahanga o ngā ture whānui (h.t. te 'whaikōrero', kaua ko te 'whai kōrero', te 'whai take', kaua ko te 'whaitake').	• ki te whakatōpū i tana mōhio ki te āhua ā-tuhi o te reo Māori mā te whakamahi i ngā tikanga tuhi.	• ki te whakaatu i tana mātau ki ngā tikanga tuhi.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Mārama

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te mōhiotanga tikanga reo			

Te reo torohū
• kāore e ōrite ana te hiranga o ngā kōrero katoa – ka whai pānga ki te hiranga te pono, te haukume, me te whāinga o ngā mātāpuna rerekē
• tērā pea ka whakaatu ngā kōrero ā-ataata, ā-tuhi, ā-waha hoki i tētahi wāhanga anake o te pikitia
• ka whakaata ngā kōrero i ngā uara me ngā whakapono o te kaikōrero, o te kaituhi, o te kaitito rānei
• ki ngā rautaki aroā, pēnei i:
  ○ te hīkaro kia mau ngā kōrero matahuna
  ○ te wāwāhi i te kōrero kia māmā ake te pānui
  ○ te whakarāpopoto i ngā ariā matua
  ○ te tautohu i ngā kaupapa, i ngā ariā, i ngā karere matua rānei
  ○ te tuku pātai e pā ana ki ngā kōrero ka tae ki a ia.
• ki ngā momo pātai, pēnei i ēnei:
  ○ 'Me pēhea …'
  ○ 'Mā te aha/Nā te aha …'
  ○ 'He aha i … ai …'
  ○ 'He aha i kore ai …'
  ○ 'Nōnāhea i …'
  ○ 'Hei aha te …'
Te reo whakaputa
• ka whai pānga te pūtake o te whakawhitinga kōrero ki te reo ka whakamahia
• ka taea te whakanahanaha anō, te waihanga anō rānei, ngā kōrero kia hāngai ake ki ētahi pūtake hou (h.t. te huri i te whakamahuki kia hāngai ki tētahi taha o te tautohe)
• ka whai pānga ki te mārama o te kōrero te whakaraupapa anō i ngā kōrero, te miramira i ētahi āhuatanga, te mahuetanga atu rānei o ētahi taipitopito
• ki ngā rautaki matua, pēnei i:
  ○ te whakamahinga o ngā āhuatanga whāiti o te kōrero (h.t. te upoko, te upoko iti, te whakaahua, te whakapūaho)
  ○ te whakapuaki anō
  ○ te whakarāpopoto
  ○ te whakaraupapa kōrero (ā-waha mai, ā-tuhi mai hoki)
  ○ te panoni i te hā, i te hanga, i te miramiratanga rānei me te mau tonu ki te karere matua
  ○ te whakamahi i te huahuatau, i te tairitenga, i te whakataukī rānei hei whakapuaki anō i te kōrero.
	Te reo torohū
	• he pono ake ētahi kōrero i ētahi atu
	• he pūtake tonu tō tēnā kaikōrero, tō tēnā kaituhi (h.t. te whakamōhio, te whakawhere, te whakangahau, te wero) e whakatauria ai ana kōwhiringa reo, kōwhiringa whakatakoto, kōwhiringa hā anō hoki
	• ki ngā rautaki aroā, pēnei i:
	  ○ te tuku pātai e pā ana ki ngā kōrero ka tae ki a ia (h.t. 'He aha tā te kaikōrero (tā te kaituhi rānei) e whai nei?', 'He aha ngā rautaki kua whakamahia e ia kia tutuki ai tēnei whāinga?')
	  ○ te tautohu i ngā tīwhiri horopaki hei tautohu i te minenga e tika ana māna te kōrero
	  ○ te tautohu i ngā ariā matua me ngā mea kua miramiratia.
	Te reo whakaputa
	• mā te reo e whai wāhi ai, e kore ai rānei e whai wāhi, ētahi minenga (h.t. mā te kauawhi, te kaupare rānei, mā te whakaoho i ngā kare ā-roto, i te arorau, i te āhurutanga ahurea rānei)
	• ki ngā rautaki matua hei tautoko i te tuhituhi, pēnei i:
	  ○ ngā rautaki whakamahere hei whakapūaho i te pūtake, i te minenga, i te whāinga, i ngā ariā matua, hei ārahi hoki i te hanga o te kōrero me ngā tīwhiri ataata
	  ○ te waihanga anō i tētahi kōrero e hāngai ai ki tētahi minenga hou
	  ○ te pānui ā-waha hei whakaū i te mārama, i te rere, me te hā.
		• ki te arotake i te pono o ngā kōrero, mā:
		• te tautohu i te haukume me ngā kōrero horihori
		• te matapaki i ngā karere arotoka, i ngā ariā tukituki, me ngā whakaaro nenekara
		• te pānui me te whakarongo e mau ai ki ngā kōrero matahuna
		• te tātari i te pono, i te houtupu o ngā puna
		• te kimi pārongo hei whakatūturu i ngā kōrero
		• te whakatairite me te whakatauaro i ngā puna huhua, i ngā tirohanga huhua rānei
		• te rangahau hei kohi i ngā pārongo me ngā taunakitanga.
			• ki te tātari haehae i te āhua o tā te reo tākiri, o tā te reo whakaawe i te minenga
			• ki te wehewehe i ngā meka me ngā whakaaro noa
			• ki ngā tikanga ka whakamahia e te kaituhi, e te kaitā pikitia, e te kaikōrero, e te kaiwhakaataata rānei
			• ki te rangahau i ngā ariā me ngā whakaaro rerekē
			• ki te matapaki me te huritao ki te pānga me te whāinga o te reo me ngā tikanga ka whakamahia e te kaikōrero, e te kaituhi, e te kaitito rānei
			• ki te tuku i te kōrero i runga i te whakaaro Māori me te whakamahi i ngā whakapuakanga ahurea, i ngā whakaahua ahurea rānei, e tika ana
			• ki te whakamahi i te tukanga tuhituhi hei huritao, hei whakahou i te kōrero i runga i te pūtake me te whāinga
			• ki te whakahāngai i te hā, i te reo, me te whakatakoto hei whakaawe i te minenga
			• ki te whakamahi kupuhono hei whakaatu i ngā hononga i waenga i ngā ariā, hei whakapūaho hoki i te mārama (h.t. 'I runga anō i ...', 'Āpitihia ki ...').

Te mōhiotanga ahureo			
Te whakawhiti • ki te rerekētanga o te whakamāori horipū i te whakamāori i te tikanga o te kōrero. **Te whiringa hirikapo** • ka whakaawe te tuakiri whaiaro me te ahurea i te whakamahinga o te reo me ngā kōwhiringa reo.	**Te whakawhiti** • ka rerekē te whakamahia o te reo puta noa i ngā pūtake me ngā horopaki **Te whiringa hirikapo** • ka whai pānga te hā ki te tikanga o te kōrero.	• ki te whakamāori i te reo Māori, ki te reo Māori rānei, me te pupuri ki te tikanga o te kōrero i whāia rā • ki te tātari i ngā kōwhiringa reo • ki te whakawhiti i tana mōhio me tana whakamahi i te reo Māori i/ki wāhanga ako kē (h.t. Te Reo Pākehā, Ngā Reo, Hangarau, Pūtaiao).	• ki te whakamāori i te reo Māori, ki te reo Māori rānei, me te pupuri ki te tikanga me te hā o te kōrero i whāia rā • ki te whakamatua me te arohaehae i te reo • ki te whakawhiti i tana mōhio me tana whakamahi i te reo Māori i/ki wāhanga ako kē (h.t. Te Reo Pākehā, Ngā Reo, Hangarau, Pūtaiao) • ki te huritao ki tōna ake whanaketanga hei ākonga reo.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Arero Taiaha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te mōhiotanga aropori			

Ngā ture o te kōrerorero
• ki ngā huarahi hūmārika o te tāpae tono, o te whakahē, o te tuku pātai hoki (h.t. 'Tēnā pea …', 'E pai ana rānei kia …?', 'Ko wai anō te ingoa o …?')
• ki ngā rautaki whakawhiti kōrero, pēnei i:
  ○ te tika o te whakamahi kupukiri ā-rōpū (h.t. 'Tēnā koutou katoa', 'E te whānau …', 'Nō reira, tēnā koutou katoa')
  ○ te whakahāngai i te reo ki te horopaki (h.t. te kōrero ki te tamariki, te kōrero rānei ki te kaumātua)
  ○ te whakamahi i te reo tinana e tika ana hei whakaatu i te whakaaetanga, i te whakahētanga rānei, tae atu ki ngā tuone, ki te neke a te karu, a te māhunga rānei, me te āhua o tana noho, o tana tū rānei.
Te aro ki tirohanga kē
• ka whakahāngaitia te reo i runga i te pūtake, i te minenga, i te horopaki, me te kaupapa
• ki ngā āhuatanga whakarangatira o te whakawhiti kōrero (h.t. te taumata o te ōkawa, te tika o ngā kupukiri).
Ngā āheinga reo
• ki te reo e hāngai ana ki:
  ○ te whakapuaki me te parahau i ngā whakaaro
  ○ te whakaae (h.t. 'Tika tonu tāu', 'Tēnā koe i ēnā whakaro', 'Āna!')
  ○ te whakahē (h.t. 'Nō hea tāu!', 'Kāore au i te tino whakaae ki …', 'He rerekē pea ōku whakaaro')
  ○ te parahau (h.t. 'nā te mea …', 'kia …')
  ○ te whakaū māramatanga (h.t. 'E tika ana rānei taku whakamāori i tāu e kōrero nā?', 'Tēnā koa, whakamāramahia mai anō?', 'Koinei te tikanga o te pātai?').
	Ngā ture o te kōrerorero
	• mā te whakatika i ngā raru o te whakawhitinga kōrero e whai hua tonu ai ngā pāhekoheko (h.t. 'He aha pea te tikanga o taua kōrero?', 'Me pēnei kē pea taku whakamārama …', 'Mō tōku hē, kāore pea i te tino tika')
	• ki ngā rautaki whakawhiti kōrero, pēnei i:
	  ○ te tuku pātai e hāngai ana
	  ○ te āta whiriwhiri i te reo ka whakamahia e ia
	  ○ te whakamahi pukuhohe hei whakaū i ngā hononga tāngata
	  ○ te whakapuaki anō
	  ○ te tārai me te ahuahu anō
	  ○ te tuku i ngā pātai tuwhera (h.t. 'He aha ō whakaaro ki te …').
	Te aro ki tirohanga kē
	• mā te whakamihi i ngā whakaaro o ētahi atu ka whai hononga, ka arorau tētahi whakawhitinga kōrero (h.t. 'Tēnā koe i tēnā whakaaro', 'E ai ki …', 'Hei whai atu i …')
	• ka manaakitia ngā whakaaro o ētahi atu mā roto mai i te whakamihi, i te whakapuaki anō, i te whakamahuki rānei i ngā tirohanga a ētahi atu
	• ka whakamahia te reo hei kauawhi, hei kaupare, hei whakaawe rānei i ētahi atu.
	Ngā āheinga reo
	• ki te reo e hāngai ana ki:
	  ○ te whakaae (h.t. 'Koia!', 'Kotahi atu!', 'E mea ana koe!')
	  ○ te whakahē (h.t. 'Nā wai tāu!', 'Heoi anō, ko tāku kē …', 'E mārama ana, heoi, ko tāku kē …')
	  ○ te tāpiri kōrero atu anō hei whakamahuki (h.t. 'Heoi anō', 'Ahakoa tonu', 'Me te aha, ...')
	  ○ te whakawhere (h.t. 'Me whai whakaaro tātou ki …', 'He pai ake pea mēnā …')
	  ○ te whakaū i ō ētahi atu whakaaro (h.t. 'Ka nui te mihi ki a koe …', 'He whakaaro rangatira tēnā', 'Nau mai tēnā whakaaro')
	  ○ te whakapuaki whakaaro (h.t. 'Hei tā …', 'Anei ko tāku …', Ko tāku atu …', Engari e mea noa ana ia …').
		• ki te āta whakaaro ki te whakamahinga o te reo kia tutuki ai he whāinga whāiti (ngā pūtake whakawhiti kōrero)
		• ki te whiriwhiri i te reo me ngā rautaki whakawhiti kōrero e hāngai ana, mā te whakaaro ki te pūtake, ki te whāinga, me te minenga
		• ki te urupare ki ngā pātai ohorere, mā:
		  ○ te whakarongo pīkari
		  ○ te whai kia mārama te pātai
		  ○ te wāwāhi i te pātai ki ōna wāhanga me te urupare ki ngā wāhanga rā
		• ki te whai whakaaro ki ngā whakaaro o ētahi atu, tae atu ki te whakamihi, ki te toai, me te whakaū i te mārama ki ngā tirohanga a ētahi atu
		• ki te whakamahi i te reo tinana e tika ana hei whakaatu i te whakaaetanga, i te whakahētanga rānei, tae atu ki ngā tuone, ki te neke a te karu, a te māhunga rānei, me te āhua o tana noho, o tana tū rānei.
			• ki te waihanga whakaaro i runga i ngā taunaki (h.t. 'Ki ōku whakaaro …', 'E pēnei ana ōku whakaaro nā te mea …')
			• ki te whakamahi i ngā rautaki huhua hei whakawhiti kōrero, hei urupare hoki kia hāngai, i ngā matapakinga ā-rōpū, ā-akomanga hoki
			• ki te huritao ki te whai hua rānei o te reo me ngā tikanga i whakamahia rā, i runga i te pūtake, i te whāinga, i te minenga, me te kaupapa.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Auaha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te mōhiotanga kōrero ā-waha, ā-tuhi			
Te pūtake o te kōrero • ka waihangatia ngā kōrero mō ngā pūtake rerekē, pēnei i: ○ te whakapuaki tuakiri ahurea ○ te whakangahau (h.t. ngā mahi a te rēhia, te whakahihiko i te pohewatanga, te whakaoho i ngā kare ā-roto) ○ te whakamōhio atu (h.t. te tuku i ngā kōrero e mārama ana, e pono ana) ○ te tohutohu (h.t. te whakamahuki i te huarahi e tutuki ai tētahi mahi) ○ te whakamahuki (h.t. te whai kia mārama te huarahi, te pūtake rānei e puta ai tētahi āhuatanga) ○ te whakaahua (h.t. te hoatu i ngā taipitopito e pā ana ki te hunga, ki te mahi, ki te wā rānei) ○ te whakawhere (h.t. te whakapakepake i tētahi kia mahi i tētahi mahi, kia pēhea kē rānei ngā whakaaro) ○ te taki (h.t. te taki i tētahi āhuatanga) ○ te whakapuaki i ngā kare ā-roto, i ngā tirohanga whaiaro rānei ○ te whakawhanaunga me te whiri taura tangata. **Te takoto o te kōrero** • mā ngā upoko, ngā kōwae, me ngā whakakapinga e nahanaha ai te roanga o te kōrero. **Te momo kōrero** • ka whakaputaina ngā momo kōrero ki ngā āhua rerekē, pēnei i: ○ te kōrero ahurea (h.t. te haka, te mōteatea, te karanga, te waiata) ○ te kōrero taki (h.t. te kōrero paki, te kōrero whakakata, te pakiwaituhi) ○ te pārongo (h.t. te pūrongo, te kōrero meka) ○ te tohutohu (h.t. te tohutaka, ngā tohutohu mō te ahunga, te puka āwhina) ○ te whakamahuki (h.t. te whakamahuki ā-pūtaiao, ā-kaupapa rānei) ○ te kōrero whakawhere (h.t. te whakatairanga, te tāpaetanga huatau, te tautohenga) ○ te taki (h.t. te tuhi rātaka, ngā rongo kōrero) • te kōrero whaiaro (h.t. te ruri, te tuhinga whaiaro, te kāri, ngā whakawhitinga kōrero, te mihi) • te whakaahua (h.t. te whakaaturanga rongorau) • te whakairinga pāhopori (h.t. te memerangi, te ata, te pōhi).	**Te pūtake o te kōrero** • ka waihangatia ngā kōrero mō ngā pūtake rerekē, pēnei i: ○ te whakapuaki tuakiri ahurea ○ te whakangahau (h.t. ngā mahi a te rēhia, te whakahihiko i te pohewatanga, te whakaoho i ngā kare ā-roto) ○ te whakamōhio atu (h.t. te tuku i ngā kōrero e mārama ana, e pono ana) ○ te tohutohu (h.t. te whakamahuki i te huarahi e tutuki ai tētahi mahi) ○ te whakamahuki (h.t. te whai kia mārama te huarahi, te pūtake rānei e puta ai tētahi āhuatanga) ○ te whakawhere (h.t. te whakapakepake i tētahi kia mahi i tētahi mahi, kia pēhea kē rānei ngā whakaaro) ○ te taki (h.t. te taki i tētahi āhuatanga) ○ te whakapuaki i ngā kare ā-roto, i ngā tirohanga whaiaro rānei ○ te whakawhanaunga me te whiri taura tangata. **Te takoto o te kōrero** • ki ngā tikanga o te hanga anō i te kōrero kia hāngai ki te minenga, ki te momo kōrero, ki te pūtake, me te whāinga (h.t. te whakahou, te whakarite anō, te whakaraupapa anō) • mā te whakaraupapa whakaaro e tūhonohono ai, e mārama ake ai te kōrero (h.t. 'I konā ka …', 'Hei konā ka ...', 'Ka tahi, ka rua …') • me hāngai te reo, te hanga, te hā, me te whakatakoto ki te pūtake o te whakawhitinga kōrero me te minenga. **Te momo kōrero** • ka whakaputaina ngā momo kōrero ki ngā āhua rerekē, pēnei i: ○ te pārongo (h.t. ngā rongo kōrero, te pārongo whakairoiro, te mātārere) ○ te tohutohu (h.t. te puka āwhina, te pānui arataki, te mātārere) ○ te kōrero ahurea (h.t. te pūrākau, te karanga) ○ te hātepe (h.t. te tohutaka, te tohutohu, te mahere whakatinana kaupapa) ○ te whakawhere (h.t. te kauhau, te tāpaetanga huatau, te whakairinga pāhopori) ○ te whakaahua (h.t. te whakaaturanga rongorau, te taki, te whakaputa hokinga mahara) ○ te whakatakoto kōrero reorua (h.t. te tohu reorua, te whakaaturanga matihiko, te kōrero taki).	• ki te tuhi, ki te kōrero, ki te whakaatu rānei mō ngā pūtake whāiti • ki te tārai me te kōtuitui i ngā momo kōrero kia whai take (h.t. te kōrero taki me te whakamahuki; te ataata me te kōrero ā-waha).	• ki te whakaputa i te whānuitanga rā anō o ngā kōrero mō ēnei pūtake: ○ te whakapuaki tuakiri ○ te tohutohu ○ te whakangahau ○ te tuku pārongo ○ te tuku i ōna ake me ō ētahi atu whakaaro ○ te whakaahua me te whakamahuki i tāna e ako ana me te take e ākona ana • ki te whakaraupapa anō, ki te tārai anō rānei, i ngā kōrero kia hāngai ai ki ngā panonitanga ki te minenga, ki te pae, ki te whāinga rānei o te whakawhitinga kōrero • ki te tautohu me te whakaahua i ngā āhuatanga o ngā momo kōrero rerekē, tae atu ki ngā kōrero ā-rohe (h.t. te haka, te waiata, te paki, te pūrākau, te kōrero pāpāho, te toikupu, te whakaari).

Te mōhiotanga mātākōrero			

Ngā hanga kōrero taki
• ka whakaawe te kaikōrero paki i te āhua o te mārama o te tangata ki te paki
• ka āwhina ngā āhuatanga ā-ataata i te māramatanga, ka taunaki rānei i tētahi karere
• ka tārai te reo paki i te whakapuakitanga (h.t. te kiritūnei, te kiritūnā, te kiritūrā).
Ngā āhuatanga reo
• he hua anō ka puta i ngā āhuatanga oro (h.t. te orokati tārua, te ororite, te manawataki, te hauoro, te hā, te hāpiki me te hā heke)
• ka whakakaha te reo whakaahua i te pānga (h.t. ngā kupu whakarite, ngā kupu me ngā kīanga whakaahua, ngā whakataukī)
• ka whakamahia te reo whakaahua i te reo ā-waha, ā-tuhi, ā-ataata hoki hei whakapuaki kōrero ki ngā ara huhua, hei peita hoki i tētahi pikitia ki ngā hirikapo o te minenga
• ka pahawa te whakapuaki kōrero ki ngā ara huhua i te whakapuaki anō, i te whakamahi kupu taurite, i te panoni i te momo, i te kātū, i te minenga rānei, i te whakapai ake rānei i te hā, i te momo reo rānei
• ka whakamahia te tāruarua, te ororite, te kupu whakapehapeha, me ētahi atu āhuatanga reo hei whakakaha i te hua.
	Ngā hanga kōrero taki
	• ko tā te paki, he whakaū tuakiri, he whakapātari whakaaro, he kōrero rānei mō ngā take o te wā.
	Ngā āhuatanga reo
	• ka whakamahia te huhua o ngā āhuatanga reo i tētahi kōrero e nui ake ai ngā hua, pēnei i:
	  ○ te pukuhohe
	  ○ te kōrori
	  ○ te kīanga ōpaki (h.t. ngā kīpaki)
	  ○ te kīwaha (h.t. 'Kia pai mai hoki', 'He kino te reka o tēnei keke')
	  ○ te huarite (h.t. 'Whākana mai ngā karu pūkana o Nani Hūhana!')
	  ○ te kīpeha (h.t. 'Ka noho rātou hei ahikā ki te tiaki i te papakāinga o te whānau')
	• mā ngā āhuatanga reo e puta ai i te kaituhi, i te kaikōrero, i te kaitito rānei, tōna ake hā me tōna ake reo kōrero
	• ka whakapuakina ngā whakaaro tuatini mā roto mai i te reo peha me ngā tikanga toikupu
	• ka puta te reo whaiaro i te tākaro ki te reo, i te whakamātau i te hā, me te tūhura i ngā hanga rerekē.
		• ki te whakaatu i tana pohewatanga mā roto mai i te kōrero taki, i te whakatau me te whakaari, i te tito ohia, i ngā tūāhua tene, me te urupare ki ngā pātai tuwhera
		• ki te tātari me te waihanga anō i ngā kōrero taki kua titoa kētia kia hāngai ki ngā minenga rerekē, mā te whakamahi i ētahi atu āhuatanga reo me te huhua noa o ngā kupu
		• ki te raweke i ngā āhuatanga reo hei tārai i te reo kōrero, i te hā, me ngā paparanga tikanga i roto i te kōrero.
			• ki te tārai i ngā kōrero taki e nui ana te matū me te whakaniko
			• ki te whakamahi i ngā āhuatanga reo kia auaha hei whakapuaki whakaaro
			• ki te tautohu me te whakamārama i ngā tikanga ka whakamahia e te kaituhi, e te kaitā pikitia, e te kaikōrero, e te kaiwhakaataata rānei
			• ki te whiriwhiri i te reo, i ngā tuone, me ngā kīanga ka whakamahia e ia, mā te whai whakaaro ki:
			  ○ te pūtake
			  ○ te momo kōrero
			  ○ te minenga
			  ○ te pānga me te hua
			  ○ te kaha mārama
			• ki te whakawhanake i tōna ake hā whakapuaki, mā te whakamātau i ngā kupu, i ngā hā, me ngā āhuatanga reo e rerekē ana.

Ngā Tohu Whanake

E whakamārama ana ngā tohu whanake mō Te Reo Rangatirai te taumata matatau i te pito o ia tau. E hāngai ana ki te kokenga raupapa whakaako me te tautoko i te aromatawai, he wāhanga o ngā whakaakoranga me te ako.

	Panui	Tuhituhi	Kōrero
Hei te otinga o ngā marama e ono tuatahi e kuraina ana	Kei te whakaatu te mokopuna kaiaka i ngā whanonga ‘rite ki te pānui’, kei te kōrero hoki mō te kōrero paki. Whakamahi ai ia i te mōhiotanga, ngā pikitia me te whakamaumahara ina pānui tuhinga kua rangona kētia e ia. Ka mōhio me te tautohu i tōna anō ingoa, me ētahi kupu noa o te akomanga ina tāngia ērā.	Ka takatū haere te mokopuna kaiaka mō te tuhituhi mā te tātuhi. Ka tāwhai i te whanonga rite ki te ‘tuhituhi’, ka hanga tuhinga mai i te whānuitanga o ngā tohu, pū me ngā tau.	Ka rongo te mokopuna kaiaka me te tautohu i ngā oro o te reo Māori, taea noatia ngā oropuare tōtahi, ngā oropuare pūrua, ngā orokati me ngā orokati pūrua māmā. Ka rongo hoki i ngā rerekētanga mata hunahuna i waenga oro. He tika tana whakahua kupu, tana whakautu pātai māmā, tana matapaki i ngā kaupapa māmā, me tana whai i ngā tohutohu taketake.
Hei te mutunga o te Tau 1	Ka tika tā te mokopuna kaiaka whakataurite i ngā oro pūriki katoa ki ngā oro, ka tautohu anō hoki i ētahi kupu e taea ai te pānui ētahi tuhinga māmā mā te pānui ngātahi. Ka whakamahi i tāna e mōhio ai mō ngā kōrero, pikitia, me ōna anō wheako kia mārama ai ki tāna e pānui ana. Whakamahi ai te mokopuna i ngā rautaki whakamaumahara ki te ako me te maumahara kupu hou.	Ka taea e te mokopuna kaiaka te tuhituhi i te nuinga o ngā pūriki o te arapū Māori. Whakamahi pikitia ai hei tautoko i ōna ariā, me te whakamātau ki te tuhituhi i ngā oro e rongo ana ia i ngā kupu māmā. E kitea ana i ana tuhi ā-ringa ngā ahunga mauī-ki-matau, mai i runga-ki-raro, ngā āputa i waenga i te nuinga o ngā kupu, me ētahi tohu kārawarawa taketake. Kua tīmata tana whakamahi kupu āhukahuka, he auau te kitea, me ngā tīmatanga rerenga māmā i āna mahi tuhituhi, mā te tautoko.	He tika tā te mokopuna kaiaka whakahua i ngā oro katoa o te reo Māori, tae atu ki ngā kupu whai rerekētanga mata hunahuna. Kei te whakawhānui haere te huinga kupu me ngā hanganga rerenga e mōhio ai ia, ā, ka taea te tuku me te whakautu pātai māmā. Ka whai wāhi ki ngā kōrerorero poto me te whakamahi i te reo kua waia kē hei tiritiri i ōna whakaaro me ōna wheako.
Hei te mutunga o te Tau 2	Kei te pānui i te taumata whakaako te mokopuna kaiaka i Ngā Kete Kōrero taumata KKa. He inamata tana tautohu kupu nō tētahi puna kupu auau, me tana wāwāhi kia kūoro hei weteoro tika. Ka taea te whakatairite i te nuinga o ngā kupu tuhi ki ngā kupu kōrero ina pānui. I a ia e whai wāhi ana ki te pānui arahanga, kei te tautokona tōna matatau pānui e tōna āhei ki te ruruku i te tōtika me te aroā. Whakamahi ai ia i te whānuitanga āhua iti o ngā rautaki aroā hei whakaū, hei whakatika rānei i tana orotau ina pānui.	Ka taea e te mokopuna kaiaka te tuhituhi i te nuinga o ngā kūoro me ngā kupu auau. Ka whakamahi i ngā tauira tātaki kupu noa hei tuhituhi kupu hou, kupu tauhou rānei me te hoatu taipitopito taea noatia ngā karangatanga kupu me ngā kupu e tohu wāmahi ana. He tuhituhi rerenga māmā tāna, e tika ai te ahunga, e mārama ai ngā āputa i waenga kupu, me ngā tohu kārawarawa taketake, me te māia haere o te whakamahi i te huhua tipu noa o ngā kupu kua waia kē, aro ki te kaupapa, e whakapuaki ana i ōna anō kaingākautanga ki te whakaputa i ōna whakaaro.	Ka whakawhanakehia e te mokopuna kaiaka te whānuitanga o ngā kupu me ngā kīanga māmā kia āhua āmiki ai tana matapaki kaupapa kua waia kē ia. Whakamahi ai ia ingā raupapa noa o ngā kupu me te tūhono kupu hei whakaraupapa i ōna whakaaro me te urupare ki te whānuitanga o ngā pātai. Ka āta whakarongo, me te kōrero anō i ngā paki māmā, me te hoatu i ētahi taipitopito ōna mā tōna reo ahurei.

Hei te mutunga o te Tau 3	Kei te pānui i te taumata whakaako te mokopuna kaiaka i Ngā Kete Kōrero taumata KKe.i. Kei te whakamahi i tōna mōhiotanga ki ngā wāhanga kupu taketake (ngā rautaki wetekupu) hei whakarētō i tōna māramatanga ki te aronga me te kite i ngā taipitopito rauangi atu i te reo e pānui ana ia. Ka āhukahuka i ngā momo kupu rerekē me te whakaatu aweko ki te āhua e taurangi ai te reo puta noa i ngā momo tuhituhi me ngā horopaki rerekē, me te whakamahi i taua awekotanga hei whakamāori ka pēhea ngā kupu me ngā hanganga reo e kawe ai i te aronga.	Ka taea e te mokopuna kaiaka te tuhituhi kia mārama, kia taea hoki te pānui e te tangata. He nui ngā kupu auau me ngā kupu kaupapa e tuhituhi ana ia, ā, ka whakamahi i tōna aweko ki ngā āhua e mahi ai ngā kupu ki te whakamātau ki te tuhituhi kupu tauhou. Whakamahi ai ia i ngā tauira wetereo, tauira reo e whakamahi nuitia ana i roto i āna mahi tuhituhi, ka mutu, ka whakaatu i tōna mōhiotanga tātakikupu taketake. Ka tuhituhi i ngā rerenga māmā, rerepūhui hoki me te whakamahi tohu kārawarawa hei kawe tōtika i te aronga.	Ka taea e te mokopuna kaiaka te whakapuaki ā-raupapa i ōna anō whakaaro mā te whakamahi rerenga roa atu, āmiki atu. Kei te whanake ōna huinga kupu e aro ana ki ētahi kaupapa, kei te whakamahi kupu tūhono, me ngā kupu, kīanga hoki e tohu raupapa ana. Kei te āta whakarongo me te urupare noa ina matapaki i te whānuitanga o ngā kaupapa.
Hei te mutunga o te Tau 4	Kei te pānui i te taumata whakaako te mokopuna kaiaka i Ngā Kete Kōrero taumata KKi.KPa, me te whakamahi i te mahi pānui hei ako. Ka taea te tautohu me te whakamahuki i ngā rautaki e whakamahi ana ia kia mārama ki tāna e pānui ana. Ina pānui ā-waha, ka whakamahi kārawarawa ki te tautoko i te reretau me te tikanga. Ka tautuhi te mokopuna i ngā kupu matua me ngā ariā matua kia mārama ai ki te kaupapa whānui o te kuputuhi.	Ka taea e te mokopuna kaiaka te tuhituhi mō tētahi pūtake mō ngā kaupapa kua waia kē, mō ngā kaupapa ā-akomanga rānei. Whakamahi ai ia i te whānuitanga o ngā huinga kupu, i tāna e pānui ana ki te whakawhānui i tōna reo, mā te komokomo kupu me ngā kīanga mai i ngā tuhinga ki roto i āna anō tuhinga. Ka hoki atu, ina tautokona, ki tāna i tuhi ai, ka takatā anō hoki, me te āta aro ki te pūtake me te hunga pānui i tuhia ai.	Ka whakamahi te mokopuna kaiaka i ngā pūkenga reo matatini me te whakaniko, e tukuna ai ia kia āmiki atu, kia matatau atu tana whakapuaki whakaaro ina whakaahua, ina kōrero ana i ngā takahanga. Whakamahi ai ia i te whānuitanga o ngā huinga kupu, i tāna e pānui ana ki te whakawhānui i tana kete kōrero.
Hei te mutunga o te Tau 5	Kei te pānui i te taumata whakaako te mokopuna kaiaka i Ngā Kete Kōrero taumata KPa.e. Kei te āhukahuka me te whakahāngai i ngā tikanga reo tuhituhi hei tautoko i te hanga tikanga. Ka taea te tautohu i tō te kaituhi kaupapa me te whakamārama ka pēhea ngā āhuatanga reo e whakamahia ai kia ea ai taua kaupapa. Kei te āhukahuka te mokopuna i ngā nuka whakahonohono e whakamahi ana ngā kaituhi ki te hanga rerenga me te tūhonotanga i roto i tētahi tuhinga. Ka mau haere i a ia te māramatanga i tana pānui i ngā wāhanga kuputuhi roa ake.	Ka taea e te mokopuna kaiaka te tuhituhi mō te whānuitanga o ngā pūtake e whakaaturia ai te aweko ki te hunga pānui me te aro tonu kitana kaupapa. Ka taea te kōwhiri i ngā kupu tika kia puritia te māramatanga, me te whakamahi nuka whakahonohono hei hanga rerenga me te tūhononga i waenga whakaaro. Whakamahia ai e te mokopuna tōna mōhiotanga ki ngā wāhanga kupu ki te hanga kupu hou me te hoatu tikanga tātaki kupu, tohu kārawarawa anō hoki i runga i te tika hei tautoko tikanga, ā, ka whakamahi taipitopito whakaahua me te reo whakaahua kia mārama ai, kia whakamīereai tāna i tuhi ai ki te hunga pānui.	Ka kōrero te mokopuna kaiaka i runga i te māia, e tika ai te whakahua kupu me te mita. Whakamahi ai ia i te whānuitanga o ngā kupu whakaahua, o ngā kupu taurite, o ngā kupu tauaro kia āmiki tana whakaahua, ka mutu, kei te whakauru i te reo whakaahua pēnei i ngā kupu whakarite me ngā huahuatau. Kei te whakamahi te mokopuna tana whānuitanga o ngā rautaki reo hei whakarei i tōna aroā.
Hei te mutunga o te Tau 6	Kei te pānui i te taumata whakaako te mokopuna kaiakai Ngā Kete Kōrero taumata KPe.i. Kei te whakamahi i te huhua o ngā rautaki aroā ki te tautuhi kupu tauhou me te hanga tikanga puta noa i ngā momo kuputuhi rerekē. Ko tāna, hei huritao me te aromātai i te tōtika o ngā rautaki e whakamahi ana ia. Ka tautuhi	Ka taea e te mokopuna kaiaka te whakamahere me te tuhituhi i ngā tuhinga roa atu, he pai te whakaraupapa, mō te whānuitanga o ngā pūtake me ngā hunga pānui. He arorau tana whakawhanake ariā, me te tūhonohono take matua me ngā taipitopito tautoko, ā, ka whakamahi i te huhua o ngā nuka	He kaikōrero māia te mokopuna kaiaka, ka urutau i tōna reo kia arotau ai ki ngā hunga whakarongo kē me ngā pūtake kē. Ko tāna, he whakarato māramatanga āmiki ki te reo whakaahua kei roto rā ētahi kīanga ā-reo peha. Ka tautuhi, ka whakaatu hoki i ētahi āhuatanga reo ā-iwi ina kōrero.

	taipitopito tautoko te mokopuna me te tātari i tō te kaituhi kōwhiringa kupu kia mārama te pūtake me te pānga. Āhukahuka ai ia i te reo peha me te tautuhi nuka whakahonohono ka hanga rerenga i te kuputuhi. Ka taea hoki e te mokopuna te whakarōpū kupu e ai ki te takenga me te hanganga. I tana pānui haere i ngā tuhinga roa atu, matatini atu, ka mau tonu ki te māramatanga, ka mutu ka taea te tautuhi ariā matua, āhuatanga matua hoki i te reo tuhituhi me te reo ataata.	whakahonohono me ngā hanganga rerenga. He hakune tā te mokopuna kōwhiri kupu me ngā āhuatanga reo, taea noatia te āta whakamahi reo whakaahua, nuka whakaahua hoki hei whakamīere, hei whakarākei, ka mutu, ka urutau i te hā me te tāera kia tau ai ki te pūtake o te tuhinga. Ka tika tana whakamahi tikanga tātaki kupu me ngā tohu kārawarawa, ka mutu, ka tūhake tāna whakahou me te whakamahine i tāna i tuhi ai kia mārama, kia pakari hoki te aronga ki tā te kaipānui me te mārō te aronga ki te kaipānui.	
Hei te mutunga o te Tau 7	Kei te pānui i te taumata whakaako te mokopuna kaiaka i Ngā Kete Kōrero taumata KPi.KPo. Kei te whakamahi rautaki huhua noa hei whakaputa aronga pū ake me ngā aronga whai rerekētanga mata hunahuna i tāna whai wāhi ki ngā kuputuhi puta noa i te marautanga. Ka taea te whiriwhiri ka pēhea te pūtake o te kaituhi e whakaaweawe ai i ngā kiko me te tāera puta noa i te whānuitanga o ngā momo tuhinga ataata, tuhinga ā-kupu noa rānei. Māna ōna whakaaro mō tētahi tuhinga e tiri atu, me te tautoko i ōna whakaaro ki ngā tautohe me ngā taunakitanga.	Ka tuhituhi te mokopuna kaiaka e ai ki tōna anō tirohanga, ki ngā tirohanga o tangata kē rānei, me te whakamahine i tana huinga kupu me te āta kōwhiri kupu tika hei whakaatu i ngā rerekētanga mata hunahuna o te aronga, o te wairua me te whakarākeitanga. Ko tāna, he rangahau ariā mai i ngā mātāpuna maha, he whakahiato mōhiohio, he whakaraupapa anō hoki i tāna e tuhi ai ko ngā kōwae me ngā wāhanga tūhonohono te hua.	Ka whakapakari te mokopuna kaiaka i ōna pūkenga reo mā te whakamahinga maiā o te wetereo, te hanganga, me tētahi huinga kupu e whakawhānui ana. He āta matapaki, he taupatupatu whakaaro tāna mahi, me te whakarāpopoto i ngā take matua i tāna e rongo ai, ka whakamahi reo peha, reo pūkare anō hoki hei kawe i te aronga i runga i te wairua auaha e tutuki ai tāna i hiahia ai ki te whakapuaki.
Hei te mutunga o te Tau 8	Kei te pānui i te taumata whakaako te mokopuna kaiaka i Ngā Kete Kōrero taumata KPo.Muka. E whakatinanahia ana e ia ngā rautaki aroā matua i ngā tuhinga hāngai ki tētahi marau, me te pānui i runga i te arohaehae puta noa i te whānuitanga o ngā puna kia taea ai te tātari i te meka mai i te whakaaro, mai i te paki rānei. Ko tāna anō hoki, he aromātai i te pono, te hāngai, me te haukume o ngā mōhiohio, me te whai whakaaro ki te āhua e hanga ai te tirohanga, te hā me te pūtake o te kaituhi i te aronga, ka mutu, ki te āhua e whakaaweawe ai i te hunga pānui.	Ko tā te mokopuna kaiaka he whakamahi mōhiohio tōtika i ngā puna whakawhirinaki i ana mahi tuhituhi ki te whakawhanake me te hāpono i tōna anō tirohanga. Ka wehewehe i te meka i te whakaaro, ka whakamahi mōhiohio e ai ki tana kōwhiringa, ki tana pūtake hoki, ka mutu, ka whakamahi āhuatanga reo me te hanganga hei whakaaweawe, hei whakangahau i te kaipānui. He arohaehae tana whai whakaaro ki te tōtika o ana tuhinga.	Mā te mokopuna kaiaka ōna whakaaro e whakapuaki me te parahau i runga i te mārama me te hāngai kia tau ai ki ngā hunga whakarongo kē, ki ngā pūtake kē. Ka whakarei ia i ana mahi whakawhitiwhiti kōrero ki ngā āhuatanga o tōna anō reo ā-iwi, ka aroturuki me te whakamahine i tōna reo, me te āta whai kia kōrero ia me te reretau, te mita, ngā kīanga hoki o te arero ūkaipō.
Hei te mutunga o te Tau 9	Kei te pānui i te taumata whakaako te mokopuna kaiaka i Ngā Kete Kōrero taumata Muka. Ko tāna, he pānui ā-hinengaro hihiri i te whānuitanga o ngā tuhinga e nui haere ana te matatini me ngā puna, e whakamahi tūhaketia ai ana rautaki aroā me te tātari. Ka whakatairite, ka	Ka taea e te mokopuna kaiaka te tuhituhi tuhinga kua pai te hanga mō te whānuitanga o ngā pūtake me ngā hunga pānui, me te whakaatu i te mārama ki te pānga o te hanganga, te tāera, me te hā. Ka whakamahi i ngā momo rerenga maha, ngā huinga kupu e	Ka whakawhitiwhiti kōrero te mokopuna kaiaka i runga i te māia me te koi i ngā horopaki huhua. Whakamahi ai ia i ngā āhuatanga reo ā-iwi, āhuatanga whakarākei hoki hei hoatu hōhonutanga me te motuhēhē, he māmā ki a ia

	whakamāori ia i ngā mōhiohio puta noa i ngā tuhinga maha, me te kōmitimiti whakaaro hei hanga whakataunga taurite, kua tautokona paitia.	āta aro ana ki te kaupapa me ngā āhuatanga whakarākei hei whakarei aronga me te whakaputa hua. He māia tana komokomo manakohanga reo ā-iwi, he māia anō hoki tōna anō reo tuhi e whakaatahia ai tōna tuakiri, tirohanga, koronga hoki.	te aroturuki whaiaro, ka mutu, ka whakaatu i te matatau, te kaha me te hā o te arero ūkaipō.
Hei te mutunga o te Tau 10	Kei te whakaatu te mokopuna kaiaka i te kete hangore o ngā rautaki aroā me te whakaaro arohaehae, e taea ai e ia te pānui, te whakamāori me te aromātai i ngā tuhinga matatini me te tūrehurehu. Tātari ai ia i ngā āhua e auaha ai ngā whakaaro, tirohanga me ngā kōwhiringa tāera i te aronga me te pānga ki te hunga pānui i ngā horopaki me ngā kātū rerekē. Ko tāna, he whakahiato me te arohaehae mōhiohio i ngā puna maha, he whakahou me te whakamahine i ōna whakamāoritanga kia puta ai he whakakapi whai māramatanga, kua whakaaro paitia.	Ka taea e te mokopuna kaiaka te tuhituhi i runga i te reretau me te pūtake, e nui ake ai te mata hunahuna, mā te whānuitanga o ngā hunga pānui, o ngā horopaki anō hoki. Ka hakune tana auaha whakaaro, ka whakamahi i te reo, ngā hanganga, me te tāera hei whakaaweawe me te kume i te aro o te kaipānui. Mā te mokopuna e tīpako ngā kupu, ngā āhuatanga whakarākei, ngā kīanga hei tāpiri hōhonutanga, motuhēhēnga, me te tiorotanga ahurea ki tana tuhituhi. He whakahiato mōhiohio me ngā tirohanga tāna, mai i ngā puna maha hei tautoko me te whakawhānui i ōna whakaaro. E kitea ana i ana tuhituhi tōna reo māia e whakaata ana i tōna tuakiri, tōna tirohanga ā-ao, me tōna koronga, me te hoki atu ki ana mahi me te whakamahine ko te whakarei i te māramatanga, te hā, me te pānga whānui te pūtake.	Ka whakamahi te mokopuna kaiaka i te reo hei whakapuaki ariā matatini, hei whakaaweawe tirohanga, me te whakaputa urupare kare ā-roto. Whakaata ai tōna reo i te tūāpapa ahurea hōhonu, ka whakamahi noa i ngā whakapapa, tikanga me ngā āhuatanga reo ā-iwi hei hoatu motuhēhēnga me te rētōtanga ki ōna kupu. He māia tana whakawhitiwhiti kōrero i ngā horopaki ōpaki me te ōkawa, me te whakaatu i te reretau, te mita, me te hā e rite ana ki tō te arero ūkaipō.

Schedule 3
The New Zealand Curriculum

3 Te Pāngarau (Tau 0-10)

Te Iho

Kei hopu tōu ringa ki te aka tāepa, engari kia mau ki te aka matua.

Te Pūtake

He arawhiti a Pāngarau i waenga i te ao Māori me te ao o te mathematics, e tū ai te mokopuna i te ara o te ako e ahuahu nei i tōna angitu ā haere ake nei. Ko ngā mātāpono o ngā tīpuna, ko ā rātou tukanga hoki hei tūāpapa mō te mokopuna i tōna tuakiri, ā, mā ngā mātāpono me ngā tukanga pāngarau ia e tautoko kia hono ia ki ētahi tirohanga whānui ake ki te ao.

Ko tā tēnei wāhanga ako he kumanu i te mokopuna kua whakatōngia ki te kaha e torowhārahi ai tana tuku koha ki ana hapori. Ka ako te mokopuna ki te tuitui i te reo, i ngā taiaro, i ngā tukanga, i te mōhiotanga, i ngā pūkenga hoki o te pāngarau (ki tā te Māori titiro) ki ana hoa pāngarau (ki tā Tauiwi titiro) e arorau ai, e whai take ai, e whakamahia ai hoki i te whānuitanga o te mōhiotanga pāngarau. Ka tautoko tēnei i te mokopuna ki te hōpara, ki te whai māramatanga, ki te whai wāhi hoki ki tōna ao pātata, ā-motu, ā-ao whānui hoki.

Ka tautoko a Pāngarau i tā te Māori whakamahi i te mathematics hei painga mō te Māori. Tautoko ai ngā kaiako, ngā whānau, ngā hapū me ngā iwi i te mokopuna kia whai hua āna whakatau ā haere ake nei mā te hono i ana akoranga pāngarau ki ētahi atu wāhanga e whai take ai te mathematics, tae atu ki ētahi atu wāhanga ako me ngā aramahi.

Kei te whakaakoranga me te akoranga o te pāngarau tētahi aronga i āta whakaritea rā kia whai wāhi ai ngā mātauranga, ngā tikanga, me ngā tirohanga Māori o ngā whānau, o ngā hapū, o ngā iwi me ngā hapori ki ērā e whakaakona ana, e ākona ana hoki. Ko te reo Māori, ko te mātauranga Māori, ko ngā kaupapa ā-iwi hei tūāpapa mō te whakawhanaketanga o te ako me te whakaako i te pāngarau, hei akiaki i te mokopuna kia rere ōna whakaaro arohaehae. Ko te whāinga hoki kia tipu i roto i te kaiako me te mokopuna te kōingo ki te pāngarau.

I te ao Māori, ko te pāngarau he mea hei whakaoho i te hinengaro, he ara whakawhiti kōrero, he huarahi whakaoti rapanga, he puna whakakaha hoki hei āwhina i te mokopuna kia māia, kia whai pūkenga hoki ia ki te tuku koha atu ki ōna hapori.

Mā te ako i te pāngarau, ka tipu te mokopuna hei tangata e whai mōhiotanga ana, e whai pūkenga ana, e whai whakaaro ana hoki ki te whakamahi i te pāngarau e mārama ai ia ki tōna ao, e māia ai hoki tana hīkoi i te ao Māori me te ao whānui.

Te Raupapa Ako o Te Pāngarau

Ngā Toi Mokopuna

Ko ngā Toi Mokopuna e whakaahua ana i ngā taiaro me ngā āhuatanga o te ākonga i te wāhanga ako o Pāngarau. Ka whakaata ēnei i ngā tūmanako o ngā whānau, o ngā hapū me ngā iwi, i ngā hua o Pāngarau e pīrangitia nei, i ngā pūnga hoki o ia whenu. Ko ngā taiaro tonu te arotahi o te ako i te whānuitanga o ngā tūārere, ka mutu, mā ngā taiaro hoki e mārama ai ki te kaiako me te ākonga te pūtake o ngā mōhiotanga, o ngā pūkenga, o ngā māramatanga, o ngā wheako hoki e pā ana ki te ako kua whiria ki ia whenu.

Ngā whenu	He Puna Kōrero i te Reo Pāngarau	He Tangata Tūhura i te Taiao	He Uri Whakaheke ki te Whaiao	He Ākonga Mauri Oho
Ngā toi mokopuna	**He kaha te mokopuna ki te whakapuaki i ōna whakaaro, ki te whakanui hoki** Ka uaratia e te mokopuna te mārama o te whakawhitinga kōrero pāngarau. Ka rawe ki a ia te whakapuaki i ōna whakaaro, te pūtohe hoki i tana parahau me tana whakamārama i ōna whakaaro, ā, he mea nui ki a ia te mana o te reo hāngai pū e hono ai ia ki ngā momo minenga.	**Kua pākiki te hinengaro o te mokopuna, kua auaha hoki tōna wairua** Kua pākiki te hinengaro o te mokopuna, kua auaha hoki tōna wairua i a ia e hōpara ana i te tauanga me te tūponotanga mā ngā horopaki o te ao motuhenga. Ka uaratia e ia te tukunga o ana kitenga mā ngā ara e hono ana ki ōna ake wheako, e tautoko ana hoki i ōna hapori.	**Kua manawa tina, kua whai hononga hoki te mokopuna** Ko te pāngarau ka whai uara ki te mokopuna hei taonga whakakaha ake i te ora o tōna kura, o ōna hapori hoki. Kua hihiko ia ki te whakamahi i te pāngarau hei ārahi i ana whakatau hei painga mō tōna whānau, mō ōna hapū, mō ōna iwi, ka mutu, ka rawe ia ki te hōpara i ngā ara e tūhono ai te pāngarau ki tōna ao, ki tōna tuakiri, ki tōna anamata hoki.	**Kua hihiko te ngākau o te mokopuna, kua anga whakamua hoki ōna whakaaro** Kua hihiko te ngākau o te mokopuna, kua anga whakamua hoki ōna whakaaro i a ia e hōpara ine ana i te ao huri noa i a ia. Ka rawe ki a ia te tūhura i ngā ara e tūhono ai ngā rahi, ngā tawhiti me ngā āwhata ki ngā wheako motuhenga, ā, ka whakamahi ia i ēnei māramatanga ki te pohewa ki ngā mea ka taea, ki te whakamahere ki anamata, ki te tārai hoki i tōna ao o anamata i runga i te whai tikanga.

Ngā Whenu

Kua takoto i a Pāngarau tētahi ara e mahea ana kia rere te whanaketanga i te Tau 1 ki te Tau 13, kua whakaritea ki ngā whenu e whā e whai pānga atu ana ki ngā pou e whā o Te Marautanga o Aotearoa. Ka tautohu ia whenu i tētahi mōhiotanga matua e pā ana ki te pāngarau kua whakamahia rā hei anga mō ngā akoranga matua i te whānuitanga o ngā tūārere. Ka whakatairanga ngā whenu i te hōparatanga, i te whakaoti rapanga, i te whiriwhiringa whakaaro, i te whakahāngaitanga hoki i te whānuitanga o ngā whenu o Pāngarau e mau ai i te mokopuna ngā pūkenga matatini me te māramatanga i a ia e paneke ana i te pāngarau.

Te Taurangi me te Āhuahanga	Te Tauanga me te Tūponotanga	Te Tātai	Te Ine
I te horopaki o tēnei wāhanga ako, he whenu te taurangi me te āhuahanga nō Pāngarau e arotahi ana ki te tautoko i te mokopuna ki te whakawhanake kia hōhonu, kia whai pānga tōna māramatanga ki ngā tauira matapae, ki ngā hanga, ki te aroā mokowā, ki ngā panonitanga hoki i ngā horopaki o te ao motuhenga, me ngā horopaki e whai pakiaka ana hoki i te ahurea. Ka whakaata tēnei whenu i te tūhonohonotanga o ngā mōhiotanga o te Māori e noho tūāpapa ai te āhukahukatanga o ngā tauira matapae me ngā āhua i te raranga, i te whakairo, i te whakatere waka, i te kōrero pūrākau, i te hoahoatanga hoki o te taiao. Mā te taurangi, ka ako te mokopuna ki te whakatau whānui i ngā pānga o te pāngarau, ki te hōpara i ngā ture ā-pānga reretahi, ki te whakatauira hoki i ēnei pānga ki te nama, ki te tohu, ki te whakaahuahanga hoki. Ka whakawhanake ia i te kaha ki te whakarite me te whakamātau tāiringa kōrero, ki te whakawhiti kōrero mō ngā pānga i waenga i ngā rahi, ki te whai māramatanga hoki ki te ara e whakaahua ai ngā taurangi me ngā whārite i ngā āhuatanga o te ao motuhenga — hei tautoko i te whiriwhiringa whakaaro, i te parahau, i te whakaoti rapanga hoki. Mā te āhuahanga, ka ako te mokopuna ki te pohewa, ki te whakaahua, ki te raweke hoki i ngā āhuatanga mokowā o te āhua ahu-rua me te āhua ahu-toru. Ka hōpara ia i te taunga, i te ahunga, i te hangarite, i te whakaata, i te hurihanga, i te whakarahinga hoki e pā ana ki ngā hoahoa tawhito me ngā hoahoa hou a te	I tēnei whenu, ka tautoko te tauanga me te tūponotanga i te mokopuna kia hōpara i ngā take o te ao motuhenga mā te raraunga. Ka hihiko ia ki te tūhura kaupapa e whai take ana ki a ia, ki te tuku pātai e whai tikanga ana, ki te whakarite hoki i te ara hei kohikohi i ētahi pārongo e whai tikanga ana. Ka whakaata ā te mokopuna pakirehua i ōna ake wheako, ka whakahōhonu ake hoki i tōna mārama ki ōna hapori, ki ōna taiao, ki tōna anamata hoki. Mā te tauanga e manawanui ai te mokopuna i te roanga o te tūhuratanga — mai i te tuku pātai ki te whakawhiti kōrero whakatau. Ka ako ia ki te kohikohi, ki te whakahaere, ki te tātari raraunga hoki mā te whakamahi rautaki e whai māramatanga nei ki a ia, ka tīpako hoki ia i ngā hangarau e tika ana, pēnei i te tūtohi, i te kauwhata, me ngā hangarau matihiko. Mā tēnei tukanga, ka huraina e ia he tauira matapae, ka whakatau i runga i te whai mōhiotanga, ā, ka whai hoki i ngā huarahi whakawhiti kitenga e hāngai ana, e whai hua ana hoki ki ētahi atu. Ka poipoia te mokopuna i roto i te tūhuratanga tauanga amio kia whakaaro arohaehae, kia tuku koha hoki i runga i te whakaaro nui. He mea tautoko te mokopuna: • Te rapanga me te whakamahere — kia tautuhi ia i tētahi pātai whai tikanga, kia whiriwhiri hoki i te ara hei kohikohi raraunga e hāngai ana • Te raraunga — kia kohikohi raraunga ia mā te tirohanga tauanga, mā te whakamātau,	I Te Marautanga o Aotearoa, ka tautoko te whenu o Te Tātai i te mokopuna ki te whakakaha ake i tōna mārama ki te rahi me te tau hei taonga whakamārama i te ao ki a ia. Kua tapaina te whenu nei ki a Te Tātai, kaua ki a Te Tau i te mea e miramira ana te whenu nei i te māramatanga ki te rahi me ngā pānga o tua atu i ngā tohu me ngā tukanga, e whakatairanga nei i te āhua e āwhinatia ai te mokopuna e ngā huatau pēnei i te tatau, i te uara tū, i te paheko, i te hautau, i te tau ā-ira, i te ōrau hoki, ki te whakatairite, ki te whakamāori, ki te whakahāngai hoki i te tau i runga i te whai tikanga. Mā tēnei momo whakaaturanga e noho ai te tau hei taonga e whai wāhi nei ki ngā tūāhua me ngā horopaki e motuhenga ana, e whai tikanga ai, e hāngai ai, e tūhono ai hoki te akoranga ki ngā wheako ake o te mokopuna i te wā tonu e hāpaitia ana te oranga o tōna whānau, o tōna kura, o ōna hapori hoki. Nā runga i te whai tūāpapa mai i ngā horopaki whai tikanga i te ahurea — pēnei i te tohatoha kai, i te ine i ngā hauhakenga kai i te māra, i te whakarite i ngā kaupapa a te whānau, i te tūhura hoki i ngā huinga tau taketake o roto i ngā kōrero me ngā tauira hoahoa a te Māori — ka whānui ake tā te mokopuna titiro ki te pāngarau i tērā o te tohu tūhanga-kore noa. Ka tau haere te māramatanga ki a ia mō te tikanga o te tau hei taonga whai take, hei taonga whai pānga hoki e āwhina nei i a ia ki te manaaki i ētahi atu, ki te whakanui i ngā	Ko te whenu o Te Ine o roto i Te Marautanga o Aotearoa e akiaki ana i te mokopuna kia hōpara, kia uiui, kia whakaahua hoki i te ao kikokiko mā te ine. Ka oho mai te wairua pākiki i a ia ka whakatairite, ka whakatau tata, ka tātai hoki i ngā āhuatanga pēnei i te roa, i te horahanga, i te papatipu, i te wā, i te paemahana hoki. Ka hihiko te mokopuna ki te whakamahi i ngā taputapu taketake me ngā taputapu hou ki te hōpara i ngā pānga i waenga i ngā waeine, ki te tūhura i te tika pū me te āwhata, ki te whakahāngai hoki i ngā ture tātai e whai māramatanga ai ia, e hāngai ai hoki taua māramatanga ki tōna ao. Mā ngā wheako i whai pakiaka mai i te ahurea — pēnei i te ine i te māra kai, i te ine i te wā o ngā tauwhaiwhai waka ama, i te mātakitaki rānei i ngā tohu o te taiao — ka mārama ki te mokopuna, ehara te ine i te tukanga pāngarau noa iho, engari he mahi auaha, he mahi ahurea, he mahi whai take hoki. Ka whakatenatena ēnei horopaki kia kite ia i ngā tauira matapae i te taiao, i ngā mahi hoki a te tangata, ā, kia whakaahuangia hoki e ia aua tauira matapae i runga i te whai tikanga. Ka hōhonu ake ana te māramatanga o te mokopuna, ka whakakaha ake ia i tana whakapono ki ōna pūkenga ki te ine, ki te tātari, ki te whakawhiti kōrero hoki mō ana kitenga. Kua whai kaha ia ki te whakamahi i te pāngarau hei taputapu tautoko i te kaitiakitanga, ki te hāpai i te mātauranga Māori, ki te whakaputa whakatau i runga i te whai mōhiotanga, e toitū ana hoki hei painga

Māori, pēnei i te tukutuku, i te kōwhaiwhai, i te pūrākau hoki e whakaatu nei i te whakaaro āhuahanga.

Mā te paneke i tēnei whenu, ka whakapakari te mokopuna i tōna kaha kia pāngarau tana tirohanga ki te ao — te whakamāori i te āhua, i te hanga, i te tauira matapae, i te nekehanga hoki — me te mau tonu o te hono ki te ao Māori. Ka whakapakari ia i tōna māia ki te whakamārama, ki te parahau hoki i tana whiriwhiringa whakaaro, ki te whakamahi hoki i te reo pāngarau e hāngai pū ana, ki te whakatinana hoki i te whakaaro āhuahanga me te whakaaro taurangi kia auaha, kia ngātahi, kia whai take hoki.

mā te mātakihanga hoki e hono nei ki tōna ao

- Te tātari — kia whakaahua, kia hōpara hoki ia i te raraunga hei tautohu i ngā tauira me ngā ia
- Te whakatau — kia huritao ia i te tikanga o ngā kitenga, kia whakautu hoki i te pātai taketake
- Te whakawhiti kōrero — kia mārama tana tuku hua, mā te whakamahi i te reo me ngā whakaaturanga ataata e tika ana, i te wā hoki e whakaaroarotia ana te pānga o āna kitenga.

Ka hōpara te mokopuna i ngā pūāhua e whai wāhi nei te kumukumu me te tūponotanga mā ngā ara e hono ana ki tōna ao o ia rā. Hihiko ana ia ki te whakatau tata, ki te whakatairite, ki te whakamātau hoki i ngā tūponotanga mā ngā horopaki o te ao Māori — pēnei i ngā tauira matapae i te huarere, i ngā tākaro, i te maramataka hoki. Mā te huritao i ngā putanga me te āhukahuka i ngā tauira matapae, ka māia haere te mokopuna ki te matapae, ki te whakaaro ki ngā āhuatanga tērā pea ka puta, ki te whakatau hoki i runga i te whai mōhiotanga hei painga mōna, mō ōna hapori hoki.

Mā te Tauanga me te Tūponotanga, ka māia haere te mokopuna ki te whai wāhi atu ki te ao me ōna tini raraunga huri noa i a ia. Ka uaratia e ia te mana o te tauanga hei ara whakapuaki kōrero, hei tautoko whakatau, hei whakaaweawe hoki i te mahi hei painga mō tōna whānau, mō tōna kura, mō ōna hapū, mō ōna iwi hoki.

tikanga, ki te tuku whakaaro hoki ki ngā whakatau ngātahi.

Ka koke ana te mokopuna, ka kaha ake te rere o tana whakamahi tau ki te whakaoti rapanga, ki te whakatau kōwhiringa i runga i te mōhio, ki te whakawhiti kōrero hoki kia mārama. Ko ōna whiriwhiringa whakaaro ka pakari ake i ngā hononga ki ngā uara tū, ki ngā pānga o te wāhanga ki tōna tūtahi, ki te hanga hoki o ngā pūnaha tau. Mā ēnei pūkenga ia e whakarite kia māia tana whai wāhi atu ki te taurangi, ki te ine, ki te tauanga hoki, ka mutu, ka pūmau tonu tōna hononga ki te ao Māori.

Mā Te Tātai, ka māia, ka manawa tina hoki te tū a te mokopuna hei ākonga e whakamahi nei i te pāngarau ki te hāpai i ōna hapori, ki te tārai i tōna waka ki anamata i runga i te mārama, i te whai tikanga me te ngākau whakapuke.

mō tōna whānau, mō ōna hapū, mō ōna iwi hoki.

Ngā mōhiotanga

- **Te whārite me te pānga:** Te kaha ki te whakaahua, ki te hōpara hoki i ngā hononga pāngarau mā te whārite, mā te kīanga, mā te tōrite hoki. Ka whai wāhi ki tēnei ko te
- **Te tuku pātai tūhur:** Te kaha ki te tūhura i ngā rapanga o te ao motuhenga, o te ao Māori hoki, mā te tuku i ētahi pātai whai tikanga i ahu mai i ngā wheako me te
- **Te hanga o te tau whakahau:** Te kaha kia mārama ki ngā tau whakahau, ki te whakamahi hoki i aua tau rā — tae atu hoki ki ngā hautau, ki ngā tau ā-ira, ki ngā ōrau
- **Te ine me te āwhata**: Te kaha ki te hōpara, ki te whakatairite, ki te tātai hoki i ngā āhuatanga pēnei i te roa, i te horahanga, i te rōrahi, i te wā, i te papatipu hoki mā te

whakamahinga o te reo hāngai pū hei whakaahua i te ara e tūhonotia ai ngā rahi, ko te parahau i te whiriwhiringa whakaaro, ko te whakawhiti whakaaro hoki ki ngā momo minenga i runga i te mārama mā te whakaahuahanga ā-tohu, ā-ataata, ā-kupu hoki.

- **Te whārite me te pānga:** Te kaha ki te āhukahuka, ki te whakaahua, ki te waihanga hoki i ngā tauira tāruarua mā te whakamahi i te tūhanga, i te tohu, i te oro, i te nekehanga hoki. Ka whai wāhi ki tēnei ko te whakamārama i te wāhanga o te tauira e tāruarua ana, ko te whakamahi i te reo pāngarau e hāngai pū ana hei whakaahua i te ara e rere tonu ai, e rerekē ai rānei te tauira, ko te whakawhiti whakaaro hoki ki hunga kē i runga i te mārama.
- **Te tauira tāruarua:** Te kaha ki te āhukahuka, ki te whakaahua, ki te waihanga hoki i ngā tauira tāruarua mā te whakamahi i te tūhanga, i te tohu, i te oro, i te nekehanga hoki. Ka whai wāhi ki tēnei ko te whakamārama i te wāhanga o te tauira e tāruarua ana, ko te whakamahi i te reo pāngarau e hāngai pū ana hei whakaahua i te ara e rere tonu ai, e rerekē ai rānei te tauira, ko te whakawhiti whakaaro hoki ki hunga kē i runga i te mārama.
- **Te āhua me te mokowā:** Te kaha ki te whakaahua, ki te whakatairite, ki te whakarōpū hoki i ngā āhua e ahu-rua ana, e ahu-toru ana hoki, ki te hōpara hoki i te ara e pā ai te āhua ki tētahi kē i te mokowā. Ka whai wāhi ki tēnei ko te whakamahinga o te reo pāngarau e hāngai pū ana ki te whakamārama i te āhuatanga pūmau, ki te parahau i te whiriwhiringa whakaaro, kia mārama hoki te whakawhitinga whakaaro ki ngā momo minenga i runga i te mārama mā te whakaahuahanga ā-tohu, ā-ataata, ā-kupu hoki.

mātauranga ā-iwi. Ka whai wāhi ki tēnei ko te kohikohi me te tātari raraunga mā te whakamahi i ngā rautaki pāngarau, ko te parahau whakaaro mā te matapaki ngātahi, ko te whakawhiti kitenga hoki mā ngā ara e whakatairangatia ai te oranga o te whānau, o te hapū, o te iwi, o te taiao hoki.

- **Te whakamahere me te kohikohi raraunga:** Te kaha ki te whakamahere me te kohikohi raraunga mā te whakatau i ngā pārongo me whai, mā te whakamahi hoki i ngā hangarau me ngā tikanga e tika ana ki te kohikohi i ngā raraunga e tika ana, e hāngai ana hoki ki tōna ao, ki tōna whānau, ki ōna hapori hoki.
- **Te whakaahua me te tātari raraunga:** Te kaha ki te tātari raraunga mā te whakamahi i ngā tikanga tauanga me ngā whakaahuahanga ataata e tika ana hei tūhura i ngā tauira matapae, i ngā ia, i ngā rerekētanga hoki. Ka whai wāhi ki tēnei ko te whakamāori hua i runga i ngā ara whai tikanga e whakaata nei i ngā wheako, e tautoko nei hoki i te whakatau i runga i te whai mōhiotanga hei painga mōna, mō tōna whānau, mō ōna hapori hoki.
- **Te whakamāori raraunga**: Te kaha ki te whakamāori kitenga i ngā tūhuratanga tauanga mā te whai māramatanga i ngā raraunga i ngā horopaki o te ao Māori. Ka whai wāhi ki tēnei ko te whakatau nā runga i ngā taunakitanga, ko te huritao i te pono me te tikanga o ngā hua, ko te whakawhitiwhiti kōrero hoki mō ngā māramatanga mā ngā ara e hāngai ana, e whai hua ana hoki ki tōna ao, ki tōna kura, ki ōna hapori hoki.

hoki — ki te whakaoti rapanga e whai wāhi nei te tohatoha, te whakatairite, te hurirahi, me te ine. Ka whai wāhi ki tēnei ko te whakahāngai i te mōhiotanga ki ngā tūāhua o te ao motuhenga e tautoko nei i te oranga o te kura me ngā hapori; ko te hōpara hoki i te ara e hono ai ngā tau whakahau ki te whakamahinga o te rawa, ki te tauritetanga, ki te whakaputa whakatau hoki a te whānau, a te hapū, a te iwi hoki.

- **Te hanga o te tauoti: te whakarōpū, te wāwāhi, me te uara tū:** Te kaha ki te whai māramatanga ki ngā tauoti, ki te whakamahi hoki i aua tau ki te whakaoti rapanga whai tikanga e whai wāhi nā te whakarōpū, te wāwāhi, te whakatairite, te whakaraupapa, me te paheko, i ngā horopaki o te ao motuhenga. Ka whai wāhi ki tēnei te whakahāngai i te mōhiotanga uara tū, e whakaahua ai ia mati i te waetahi, i te tekau, i te rau, i ngā tau hoki i tua atu, ki te tautoko i te whakaputanga o ngā whakatau whai mōhiotanga, ki te hāpai hoki i te oranga o te whānau, o te kura, o ngā hapū me ngā iwi, i te wā e hōparatia ana te ara e tūhono ai ngā pānga tauoti ki ngā pūāhua o ia rā, ki te tuakiri, ki ngā whāinga hoki o anamata.
- **Te whakareatanga me te whakawehenga o ngā tauoti:** Te kaha ki te whakamahi i te whakareatanga me te whakawehenga hei whakaoti rapanga kua honoa ki te ao motuhenga, pēnei i te ōrite o te tohatoha, i te hurirahi, i te whakarōpū hoki. Ka whai wāhi ki tēnei ko te whakahāngai i ēnei rautaki hei tautoko i te whakaputa whakatau, i te whakahaerenga rawa hoki mā ngā ara e whakapai ake nei i te oranga o te whānau, o te kura, o te hapori hoki, i te wā hoki e āhukahukatia ana ngā hononga ki ngā tauira matapae i te ao Māori, ki ngā whāinga hoki o anamata.
- **Te tāpiritanga me te tangohanga o ngā tauoti:** Te kaha o te whakamahi i te whakamahi i ngā momo waeine e arowhānui ana, e arokē ana hoki. Ka whai wāhi ki tēnei ko te tūhura tauira matapae i ngā pūnaha ine, ko te whakamahi i ngā taputapu me ngā āwhata kia auaha te whakaahuahanga o te whakaaro, kia hōhonu ake hoki te māramatanga ki te ara e tūhono ai te ine ki te ao.
- **Te paenga porohita, te paenga, te horahanga, me te rōrahi:** Te kaha ki te hōpara, ki te tātai hoki i te paenga, i te horahanga, i te rōrahi hoki mā te tautohu me te tātari i ngā tauira matapae i ngā āhua, i ngā mokowā, i ngā hanga hoki. Ka whai wāhi ki tēnei ko ngā whakaahuahanga auaha hei whakatauira, hei whakatairite hoki i ngā ine, ko te whakahōhonu ake hoki i te māramatanga ki te ara e whakahāngaitia ai ēnei huatau ki ngā taiao o te ao motuhenga, ki ngā pānga hoki i waenga i ngā ahunga.

• **Te taunga me te wāhi:** Te kaha ki te whakaahua, ki te whakamāori hoki i te taunga, i te ahunga, i te ara hoki mā te whakamahi i te reo mokowā me te pūnaha taunga. Ka whai wāhi ki tēnei ko te whakamahinga o te kīanga e hāngai pū ana ki te whakamārama i te wāhi, ki te tuku, ki te whai hoki i ngā ahunga, ki te whakawhiti whakaaro hoki e mārama ana mā te mahere, mā te hoahoa, mā ngā whakaahuahanga ā-waha hoki ki ngā momo tāngata.		tāpiritanga me te tangohanga ki te whakaoti rapanga e whai tikanga ana, e whai wāhi nei te panonitanga, te whakatairitenga, te whiriwhiringa raupapa-kore hoki i ngā horopaki o te ao motuhenga. Ka whai wāhi ki tēnei ko te whakahāngai i ēnei paheko kia puta ai ngā whakatau i runga i te whai mōhiotanga, e tautoko ana i te oranga o te whānau, o te kura, o ngā hapori, i te wā hoki e hōparatia ana te ara e tūhono ai ngā pānga tau ki ngā pūāhua o ia rā, ki te tuakiri, ki ngā whāinga hoki o anamata. • **Te tāpiritanga me te tangohanga o ngā tau whakahau:** Te kaha ki te whakamahi i te tāpiritanga me te tangohanga o ngā tau whakahau ki te whakaoti rapanga e whai tikanga ana, e whai wāhi nei te panonitanga, te whakatairitenga, te whiriwhiringa raupapa-kore hoki i ngā horopaki o te ao motuhenga. Ka whai wāhi ki tēnei ko te whakahāngai i te hautau, i te tau ā-ira, i te ōrau, i te ōwehenga hoki e puta ai ngā whakatau i runga i te whai mōhiotanga e tautoko ana i te oranga o te whānau, o te kura, o ngā hapori hoki, i te wā hoki e hōparatia ana te ara e tūhono ai ngā pānga tau whakahau ki ngā pūāhua o ia rā, ki te tuakiri, ki ngā wawata hoki o anamata.	

Te hiranga o te horopaki ā-rohe

Mā ngā kaiako tonu e whakamatomato, e mahi hoki kia whai kiko te raupapa whakaako, mā te tūhono atu ki ngā tauira tino hāngai, ariari hoki o roto mai i ngā horopaki ā-rohe: ngā tāngata me te wāhi, ngā mātauranga o te rohe, ngā wheako anō hoki i ngā tini kawenga a ngā mokopuna, a ō rātou whānau, a ō rātou hapū, a ō rātou iwi, a ō rātou hapori.

Kia mātua kīia ake i konei, ahakoa e mau mai ana ki te raupapa whakaako ngā mōhiotanga me ngā whakahaerenga kua tūtohua, he whakatauira noa tā ngā tauira me ngā horopaki e tohua ana ki te ‘hei tauira'. Ko te takune o ēnei tauira, ko te ārahi noa, ehara ko te whakatau i ngā kaupapa me whakaako. Ki te mātua whakaakona ngā mōhiotanga me ngā whakahaerenga kua tohua, kei ngā kaiako te whiriwhiri ina hiahia kuhu rātou i tauira kē atu e hāngai ake ana ki ngā taiao ā-rohe, ki ngā hononga ā-hapū, ā-iwi hoki, ki ngā kaupapa e paingia ana e ngā mokopuna, ki ngā kaupapa e matatau ana te kaiako, ki ngā take rānei o te wā e hāngai ana ki te pekanga mātauranga.

Te Tūārere 1 (Ngā Tau 0–3)

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Taurangi me te Āhuahanga

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te whārite me te pānga							
	• ki te whakamahi i te tohu + me te - hei whakaahua i te tāpiri me te tango • ko tā te tohu ōrite (=) he whakaatu i te ōrite o te uara o ngā taha e rua, pēnei i te taurite • ko te rerenga tau huaki, ka taea te whakaoti mā te whiriwhiri i te tau e ngaro ana e ōrite ai ngā taha e rua.	• ko te tika, ko te hē rānei o te rerenga tau kei te āhua o te ōrite, o te korenga rānei i ōrite o ngā taha e rua (h.t. 153=149+4) • ko te tau e ngaro ana ka kitea i te rerenga tau huaki mā te mōhio ki te tāpiri me te tango (h.t. 147+__=163-10). Ka whakaatu te whakaotinga tika i te ōrite o ngā uara i ngā taha e rua, ā, kua whakaurua hoki he whakamārama (h.t. 147+6=153, 163-10=153, nō reira, e tika ana) • ka taea te whakatairite ngā tau mā te whakamahi i te tohu (>) mō te 'nui ake', i te (<) mō te 'iti iho', me te (=) mō te rite • ko te x me te ÷ ka whakamahia hei whakaahua i te whakarea me te whakawehe i ngā rerenga tau.	• ko te tika, ko te hē rānei o te rerenga tau kei te āhua o te ōrite, o te korenga rānei i ōrite o ngā taha e rua (h.t. 153=149+4) • ko te tau e ngaro ana ka kitea i te rerenga tau huaki mā te mōhio ki te tāpiri me te tango (h.t. 147+__=163-10). Ka whakaatu te whakaotinga tika i te ōrite o ngā uara i ngā taha e rua, ā, kua whakaurua hoki he whakamārama (h.t. 147+6=153, 163-10=153, nō reira, e tika ana) • ka taea te whakatairite ngā tau mā te whakamahi i te tohu (>) mō te 'nui ake', i te (<) mō te 'iti iho', me te (=) mō te rite.		• ki te whakaoti i ngā rerenga tau e tika ana, e hē ana rānei (h.t. 7-5=6-4 (Tika/Hē)) i ngā rerenga tau hoki e hukihuki ana (h.t. 9-6=8-__) e whai wāhi nei te tāpiritanga me te tangohanga o ngā tau mati-tahi, me te whakamahi i te māramatanga ki te tohu ōrite (=) • ki te āhukahuka i te = hei whakaatu i te taurite, kaua noa iho i te 'putanga mai o te whakautu' • ki te whakamahi whakaahuahanga pēnei i te porotiti, i te rārangi tau, i te anga tekau rānei hei whakaatu i te taurite, i te ōritetanga rānei • ki te whakamahi i te reo pāngarau e mārama ana hei whakamārama i te ara e ōrite ai ngā taha e rua o te whārite.	• ki te hihira i te tika o ngā rerenga tau e whai wāhi rā te whakatairite mata ki te mata o ngā tauoti atu ki te 100 (h.t. 16 > 60 - e tika ana, e hē ana rānei) • ki te whakaoti i ngā rerenga tau e tika ana, e hē ana rānei (h.t. 17=25 (T/H) me ngā rerenga tau huaki (h.t. 18+__=17+6) e whai wāhi rā te tāpiritanga me te tangohanga o ngā tau matitahi me ngā tau matirua, me te whakamahi i te māramatanga ki te tohu ōrite (=) • ki te whakamahi whakaahuahanga pēnei i te porotiti, i te anga tekau, i te rārangi tau, i te tāhei tau hei whakatauira, hei hihira hoki i te ōritetanga • ki te kōrero i te tika, i te hē rānei o te rerenga tau, ā, ka whakamārama hoki i te take i pērā ai.	• ki te hihira i te tika o ngā rerenga tau e whai wāhi rā te whakatairite mata ki te mata o ngā tauoti atu ki te 1,000 (h.t. 313 < 330 - e tika ana, e hē ana rānei) • ki te whakaoti i ngā rerenga tau e tika ana, e hē ana rānei, te whakaoti hoki i ngā rerenga tau huaki, e whai wāhi rā te tāpiritanga, te tangohanga, te whakareatanga me te whakawehenga o ngā tau matitahi me ngā tau matirua, me te whakamahi i te māramatanga ki te tohu ōrite (=) (h.t. 147+__=163-10) • ki te whakamahi whakaahuahanga pēnei i te poro-uara tū, i te tāhei tau, i te tānga rānei hei whakaoti rapanga • ki te āhukahuka, ki te whakatinana hoki i te whakaaro o te taurite i ngā horopaki o te ao Māori pēnei i te tuari kai, i te whakataurite tahua pūtea, i te whakarite tauira hangarite rānei.
Te tauira tāruarua							
	• he raupapa te tauira tāruarua e māmā ana, e rua nei, e toru nei rānei ōna huānga, e puta ai ngā huānga e rua, e toru rānei, i te raupapa pūmau kotahi, ā, e tāruarua ana hoki (h.t. te whero–te kahurangi, te paki–te takahi, te pōtae–te hū) • kei roto i ngā tauira, e rua nei, e toru nei rānei ōna huānga, ngā waetahi motuhake, tae atu ki te tae, ki te oro, ki te mahi, ki te tūhanga, ki te ata rānei (h.t. te anga–te toka–te rau) • ka tau te raupapa ki raro i tētahi ture, ā, ka ara ēnei i ētahi momo horopaki (h.t. ngā tauira ahurea, ngā tauira i te taiao o te	• ko te waetahi e auau ana i te raupapa, koia te wāhanga mokowā, te wāhanga tau rānei he rite tonu te kitea i te tauira matapae • ko te tauira matapae ka whakaauroatia i runga i te mōhio ki te mea e whai ake ana (h.t. ko te huānga ka whai ake i te pōtae–i te hū–i ngā mōhiti, ko te pōtae anō) • ka tau te raupapa ki raro i tētahi ture, ā, ka ara ēnei i ētahi momo horopaki (h.t. ngā tauira ahurea, ngā tauira i te taiao o te rohe pātata, i ngā tūhanga o ia rā).	• ko ngā tauira tāruarua ka kitea, ka whakamāramatia hoki mā te kōrero i te wāhanga e tāruarua ana (h.t. ko te tauira, ko te kōwhaiwhai–ko te tapatoru–ko te porohita, hoki atu, hoki atu) • ko te waetahi tauira me tōna tāruaruatanga ka whakamāramatia mā te whakamahi i ngā kupu pāngarau (h.t. ko te tauira, ko te whero–ko te kahurangi–ko te kākāriki–ko te whero–ko te kahurangi–ko te kākāriki, nō reira, ko te whero ka whai ake) • he ture pūmau tō ngā tauira matapae i tētahi kupu ki tētahi.		• ki te tārua, ki te whakaauroa, ki te waihanga, ki te whakaahua hoki i te tauira tāruarua e māmā ana, e rua nei, e toru nei rānei ōna huānga mā te whakamahi i te kupu, i te pikitia, i te tohu (h.t. te whero–te kahurangi-te kākāriki, te paki–te takahi-te ngoto, te pōtae–te hū-ngā mōhiti) • ki te tautohu i ngā huānga e ngaro ana i tētahi tauira (h.t. te whero-te kākāriki-te kahurangi-te whero-te_____, te kahurangi) • ki te hōpara me te whakamahi i ngā tauira tāruarua, e rua nei, e toru nei rānei ōna huānga, ka kitea i ngā horopaki o te ao Māori pēnei i te tī rākau, i te	• ki te āhukahuka me te whakaahua (mā te whakamahi i ngā rauemi motuhenga, i ngā tānga, i ngā mahi rānei) i te waetahi tāruarua i te tauira tāruarua, ka whakamahia ai ki te matapae i ētahi atu anō huānga (h.t. 'Ko te tauira pūtake e tāruarua ana, ko te pōtae–ko te hū–ko ngā mōhiti.') • ki te rapu me te hōpara i ngā tauira tāruarua i te ao Māori (h.t. ngā hoahoa kōwhaiwhai, ngā rerenga poi, te raranga, ngā koringa haka).	• ki te āhukahuka, ki te whakaauroa, ki te waihanga hoki i te tauira tāruarua (mā te kupu, mā te mahi, mā te tohu rānei) mā te tautohu i te wāhanga e tāruarua ana • ki te hōpara me te whakamahi i ngā tauira tāruarua ka kitea i ngā horopaki o te ao Māori pēnei i te kōwhaiwhai, i te tukutuku, i te kapa haka, i te māra kai hoki.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
	rohe pātata, i ngā tūhanga o ia rā).				kōwhaiwhai, i te waiata ā-ringa hoki.		
Te āhua me te mokowā							
• he rahinga kē, he āhuatanga kē kei tēnā āhua māmā, kei tēnā āhua māmā, arā, ngā rerekētanga e pā ana ki te maha rānei o ngā taha, ki te roa rānei o ngā taha, ki te whānui rānei o aua taha rā • ko ngā kupu taunga pēnei i ēnei: i runga, i raro, i te taha, i roto, i waho hoki e whāki ana i te wāhi kei reira tētahi mea • ko te ahunga mokowā e āwhina ana i te nekeneke haere i ngā wāhi pēnei i te akomanga, i te papa tākaro rānei • ko ngā tauira motuhake, pēnei i te tukutuku me te kōwhaiwhai, e whakaatu ana i ngā āhua, i ngā wāhi hoki kei reira aua āhua rā e karapiti ana. Ka āta whakatauria ētahi mea mō ngā wā motuhake pēnei i te pōwhiri.	• he ingoa motuhake ō ngā āhua ahu-rua e māmā ana (te porohita, te tapawhā rite, te tapawhā hāngai, te tapatoru) ō ngā āhua ahu-toru hoki (te mataono, te poi, te koeko) ka mutu, ka taea te kōrero i runga i te ehu o aua āhua rā • ko ngā tūhanga ka whakatairitea i runga i te rahinga me te taunga (h.t. ko tētahi mea ka nui ake pea rānei, ka iti ake pea rānei, kei mua pea rānei, kei muri pea rānei i tētahi atu) • ko ngā ahunga māmā pēnei i ēnei: i runga, i raro, i mua, i muri, i te taha matau, i te taha mauī hoki, e whakaatu ana i ngā wāhi kei reira ngā tāngata, ngā mea rānei, i te āhua hoki o te neke a aua tāngata, a aua mea rānei • ka taea te waihanga ngā āhua i ngā kohinga āhua iti iho, ka tauwehea rānei ki ētahi kohinga āhua e iti iho ana.	• he āhuatanga ō ngā āhua ahu-rua (te porohita, te tapawhā rite, te tapawhā hāngai, te tapatoru) pēnei i te taha me te kokonga • he āhuatanga ō ngā āhua ahu-toru (te mataono, te poi, te koeko) pēnei i te mata, i te tapa, i ngā akitu hoki • nā runga i ngā āhuatanga ōrite pēnei i te maha o ngā taha, o ngā mata rānei, ka taea te whakarōpū, te kōmaka rānei ngā āhua • ko te āhua ka taea te kauhuri, te huri, te neke, te whakamahi hoki hei waihanga tauira matapae.	• he āhuatanga whāiti ō ngā āhua ahu-rua me ngā āhua ahu-toru, pēnei i ngā taha, i ngā kokonga, i ngā tapa, i ngā mata, me ngā koki • nā ngā āhuatanga (h.t. te maha o ngā taha, te āhua o ngā mata, ngā tapa e kōpiko ana rānei, e torotika ana rānei) ka taea te whakatairite ngā āhua • nā runga i ngā āhuatanga, ka taea ngā āhua te kōmaka, te whakarōpū rānei • ko te hangarite whakaata, koia te mātātuhi whakaatanga o tētahi haurua o tētahi tūhanga, o tētahi āhua rānei i te taha o tērā atu haurua, e weherua ana i te rārangi hangarite • ko te rārangi hangarite te rārangi ka weherua i tētahi āhua, i tētahi tūhanga rānei kia rua ōna wāhanga e ōrite ana, e hangarite ana hoki.	• ki te tautohu, ki te whakaahua, ki te kōmaka hoki i ngā āhua ahu-rua nā te āhuatanga kotahi, me te tautohu anō hoki i te taunga o te tūhanga • ki te whakamahi i ngā kupu pēnei i ēnei: i runga, i raro, i te taha, i roto, i waho hoki hei whakaahua i ngā wāhi kei reira ētahi mea • ki te whakaahua i ngā wāhi i te akomanga, i te marae, i te papa tākaro rānei, kei reira ngā aha rā • ki te āhukahuka i ngā āhua me ngā taunga i ngā tauira pēnei i te tukutuku me te kōwhaiwhai.	• ki te tautohu, ki te whakaahua, ki te whakarōpū hoki i ngā āhua ahu-rua me ngā āhua ahu-toru e māmā ana, tae atu ki te mataono, ki te rango, ki te poi hoki • ki te whakatairite i ngā āhua me ngā tūhanga i runga i ngā āhuatanga pēnei i te rahinga, i te tapa, i te kokonga, i te mata • ki te whakarōpū āhua i runga tonu i te ehu o aua āhua rā, i runga hoki i ngā take i rerekē ai tētahi i tētahi • ki te waihanga i tētahi āhua pūhui mā te whakamahi āhua iti iho i runga i te rūnā haere, ki te tauwehe hoki i tētahi āhua ki ētahi āhua iti iho.	• ki te tautohu, ki te whakaahua, ki te whakarōpū hoki i ngā momo āhua ahu-rua e māmā ana, me ngā momo āhua ahu-toru e māmā ana; ki te whai me te tuku tohutohu hoki kia neke ki tētahi atu wāhi • ki te kauhuri, ki te neke, ki te huri hoki i ngā āhua ahu-rua hei waihanga i tētahi tauira matapae, hei waihanga rānei i tētahi āhua • ki te hōpara me te whakarōpū i ngā āhua me ngā tauira matapae ka kitea i ngā horopaki o te ao Māori, pēnei i ngā papa tukutuku, i ngā hoahoa kōwhaiwhai, i te raranga taketake, mā te whakamahinga o ngā āhuatanga o te āhuahanga.	• ki te tautohu, ki te whakatairite, ki te whakarōpū hoki i ngā āhua ahu-rua me ngā āhua ahu-toru mā te whakamahi i ngā āhuatanga o aua āhua • ki te tautohu rārangi hangarite i ngā tauira matapae, i ngā pikitia rānei; ki te waihanga, ki te whakaoti rānei i ngā pikitia hangarite, i ngā tauira hangarite rānei • ki te hōpara me te whakarōpū i ngā āhua me ngā tauira matapae ka kitea i ngā horopaki o te ao Māori, pēnei i ngā papa tukutuku, i ngā hoahoa kōwhaiwhai, i te raranga taketake, mā te whakamahinga o ngā āhuatanga o te āhuahanga.
Te taunga me te wāhi							
	• ko ngā tohutohu ka whai kupu motuhake hei whakaahua i te nekehanga i tētahi wāhi ki tētahi atu (h.t. ki mua, ki muri, ki te taha mauī, ki te taha matau, e huri, e tū) • ko ngā wāhi ka taea te whakaahua mā te whakamahi i te reo taunga (h.t. te tata, te tawhiti, te taha, a runga, a raro) • he āwhina kei roto i te mārama ki ngā ahunga me ngā tūtohu whenua e kitea ai he wāhi, he tūhanga rānei e mōhio kētia ana • he mea nui te mārama me te raupapa o ngā upane e angitu ai te whai me te tuku tohutohu nekehanga • ko te nekehanga ka taea te whakaahua hei raupapatanga	• ko ngā tohutohu nekehanga ka whakamahi i ngā kupu ahunga (h.t. ki mua, ki muri, ki te taha mauī, ki te taha matau) me ngā huringa (h.t. te huringa haurua, te huringa hauwhā, te huringa whakamuri) • ko ngā tawhiti ka taea te whakaahua mā te whakamahi inenga (h.t. te maha o ngā upane, o ngā waeine rānei) • ko te haere ngātahi o te ahunga me te tawhiti ka ārahi i te ara mā reira e nekehia ai te tangata, te tūhanga rānei i tētahi wāhi ki tētahi atu • ko ngā huringa ka panoni i te ahunga o te tangata, o te tūhanga rānei i mua i te nekehanga	• ko te raupapatanga o ia upane i ētahi tohutohu (te hātepe) ka whakamārama i te ara e nekehia ai te tangata, te tūhanga rānei i tētahi wāhi ki tētahi atu • he kupu kei te ahunga (h.t. ki mua, ki muri, ki te taha mauī, ki te taha matau), he huringa hoki kei te ahunga (h.t. kia hauwhā, kia haurua, kia kotahi rānei te huringa) • ko te tawhiti ka taea te ine mā te upane rānei, mā te waeine rānei, mā huarahi kē rānei hei whakaatu i te tawhiti o te neke • ko te hātepe me mārama, me raupapa, me hāngai pū hoki kia tika ai, kia māmā ai hoki te whāia o te nekehanga		• ki te whai me te tuku tohutohu kia neke ki tētahi wāhi e mōhio kētia ana, kia kitea rānei te wāhi o tētahi tūhanga • ki te whakaahua i te wāhi kei reira rā te tūhanga mā te whakamahi i te reo taunga (h.t. i runga, i raro, i te taha mauī, i te taha matau, i mua, i muri, a runga, a raro, a roto, a waho, kei runga, kei raro, kei te taha) • ki te whakamahi i te pikitia rānei, i te hoahoa rānei, i te pūrākau rānei hei whakaahua i ngā taunga o te tūhanga me te wāhi • ki te whakamahi i ēnei pūkenga i te ao Māori — pēnei i te mōhio ki te wāhi e tū ai te tangata i te marae, i te tākaro i ngā tākaro taketake a te Māori, i te tuku ahunga rānei i runga i ngā	• ki te whai me te tuku tohutohu hei neke i te tangata, i te tūhanga rānei ki wāhi kē mā te whakamahi i te ahunga me te tawhiti (h.t. te maha o ngā upane; te huringa haurua, te huringa hauwhā, te huringa whakamuri) • ki te whakamahi oro hei whakaahua i te tawhiti i te wā e tuku ahunga ana (h.t. ā, kātahi ka huri, aaa, kātahi ka huri, aaaaaaaa, kātahi ka huri) • ki te whakamāori hoahoa hei whakaahua i ngā taunga o te tūhanga me ngā wāhi e whai pānga ana ki ētahi atu tūhanga me ētahi atu wāhi • ki te whakatinana i ngā huatau nekehanga i ngā horopaki o te ao Māori, pēnei i te tuku ahunga i te kura, i te whakarite i	• ki te whai, ki te waihanga hoki i te raupapatanga o ia upane i ētahi tohutohu (te hātepe) hei neke i te tangata, i te tūhanga rānei ki tētahi atu wāhi mā te whakamahi i te ahunga me te tawhiti • ki te whakamahi i ngā mahere māmā e kitea ai ngā tūhanga me ngā wāhi e whai pānga ana ki ētahi atu tūhanga me ētahi atu wāhi • ki te hōpara, ki te whakaahua hoki i te nekehanga mā ngā horopaki o te ao Māori, pēnei i te whai i tētahi ara hīkoi, i te whakarite i te haerenga mā te waka me te whakamahi i ngā tohu o te taiao, i te whakamahinga o te reo mokowā i te hanganga kapa haka.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
	mahi e tae ai rānei ki tētahi ūnga, e kitea ai rānei te wāhi o tētahi mea • he whakaahuahanga ahu-rua te mahere nō ngā wāhi i te ao e whakaatu ana i te tirohanga mai i runga ki ētahi tohu hei whakaatu i ngā wāhi me ngā tūtohu whenua.	• he mea nui te whai i ngā tohutohu e mārama ana, e raupapa ana hoki e tae atu ai ki te wāhi tika • he whakaahuahanga ahu-rua te mahere nō ngā wāhi i te ao e whakaatu ana i te tirohanga mai i runga ki ētahi tohu hei whakaatu i ngā wāhi me ngā tūtohu whenua.	• kei te whai wāhi ki te waihanga tohutohu te whakarite i te raupapa tika o ngā ahunga me ngā tawhiti kia angitu ai te taenga atu ki tētahi ūnga • ko ngā ahunga mātuatua, ko ngā ahunga matua e whā o tētahi kāpehu autō: te raki, te rāwhiti, te tonga me te uru.		tikanga Māori, e mārama ai ki te mokowā i runga anō i ngā whakaaro o te Māori.	ngā hanganga kapa haka, i te pōkai rānei i te marae.	

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Tauanga me te Tūponotanga

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te tuku pātai tūhura							
		• ko te pātai tauanga e pā ana ki te huinga tangata, ki te huinga mea rānei e rangahaua nei e ia (h.t. tana rōpū ako, tana kapa haka) • ko ngā āhuatanga ā-rōpū he mea ka taea e ia te whakamahi hei kōmaka mea ki ētahi rōpū, pēnei i te momo mōkai, i te tino mahi rānei • he āwhina te pātai whakarāpopoto kia kitea ai te whakautu e pātahi katoa ana, kia whakaaturia ai hoki te kaupapa o tana tūhuratanga (h.t. he aha te mōkai e arotini katoa ana?).	• ko te rōpū e arohia ana, ko te hunga, ko ngā mea rānei e noho ana hei take ako māna, pēnei i ngā mokopuna i tana rōpū ako • ko te taurangi ā-rōpū te mea ka taea te kōmaka ki ētahi rōpū (h.t. te tino tae, te momo tina) • ko te taurangi ā-tau ka taea te tatau (h.t. te maha o ngā pukapuka, te maha o ngā hāmua me ngā tatao).			• ki te tuku pātai whakarāpopoto e pā ana ki tētahi rōpū e hāngai ana ki a ia, mā te whakamahi i ngā raraunga whakarōpū, ka mutu, ka tautokona ia e te kaiako, ka mahi ā-rōpū rānei.	• ki te tuku pātai tūhura e pā ana ki ngā tūāhua o ia rā e hāngai ana rānei ki a ia, ki tōna kura rānei, ki tōna whānau rānei mā te whakamahi i ngā raraunga whakarōpū me te tauoti, ka mutu, ka tautokona ia e te kaiako • ki te whakaahua i te noho rānei o te taurangi hei momo (h.t. te tino kai) hei tau rānei (h.t. te maha o ngā pukapuka) • ki te tuku matapae māmā i mua i te kohikohi raraunga, nā runga i tāna e mōhio kē nei, e kite kē nei rānei.
Te whakamahere me te kohikohi raraunga							

		• ko te whakamahere i te kohikohi raraunga te whakatau i ngā take e pīrangi nei ia ki te rangahau, i te hunga nō reira mai ngā pārongo e kohia ana, i te ara hoki mā reira e kohia ai, e whakatakotohia ai hoki aua pārongo (mā te mātakitaki, mā te whiu pātai rānei)
		• ko te taurangi tērā e tūhuratia ana e ia (h.t. te tino hākinakina, te maha o ngā mōkai)
		• ko te rōpū e arohia ana te hunga, ngā mea rānei nō reira mai ngā pārongo e kohia ana (h.t. ngā hoa ako, te whānau)
		• ko ētahi o ngā puna raraunga, ko:
		  ○ ngā raraunga mātāmua ka kohia e ia anō (h.t. ngā tirohanga tauanga, ngā mātakitakihanga)
		  ○ ngā raraunga mātārua ka kohia e ētahi kē, ā, ka tukuna ki a ia
		  ○ kei roto i te whakatakoto me te whakahaere i ngā raraunga ko te tuhituhi (h.t. te tatau, te tūtohi, te rārangi), ko te whakarōpū i ngā whakautu e āhua ōrite ana, ko te kimi hoki i ngā tauira matapae.
						• ki te whakamahere me te kohikohi raraunga mā te whakatau i ngā pātai hei tuku, i te hunga kia pātaihia, i te ara hoki hei kohikohi pārongo (h.t. mā te mātakitaki, mā te tuku pātai, mā te whakamahi i te tirohanga tauanga), ka mutu, ka tautokona ia e te kaiako, ka mahi ā-rōpū rānei
						• ki te whakatakoto me te whakahaere raraunga mā te whakamahi i te tatau, i te tūtohi, i te hangarau matihiko rānei, ka kōmaka ai ki ētahi rōpū e kitea ai te auau o te putanga o te aha rā
						• ki te whakatairite raraunga e kitea ai ngā mea e nui ake ana rānei, e iti ake ana rānei te pātahi.

Te whakaahua me te tātari raraunga							
	• ko te ataata raraunga tētahi ara hei whakaatu pārongo mā te whakaahua (h.t. te kauwhata pou, te kauwhata whakaahua, te kauwhata ira) • ko te raraunga whakarōpū te kōmakatanga o te pārongo ki ētahi rōpū (h.t. te tae, te kararehe, te momo kai)	• ko te ataata raraunga tētahi ara hei whakaatu pārongo mā te whakaahua (h.t. te kauwhata whakaahua, te kauwhata ira) • ko te raraunga whakarōpū te kōmakatanga o te pārongo ki ētahi rōpū (h.t. te tae, te kararehe, te momo kai) • ko te auau te maha o ngā tāngata, o ngā mea rānei kei ia rōpū	• ko te ataata raraunga tētahi ara hei whakaatu pārongo mā te whakaahua (h.t. te kauwhata pou, te kauwhata whakaahua, te kauwhata ira) • ko te raraunga motumotu ā-tau ka hua ake i ngā tau ka taea te tatau (h.t. te maha o ngā hāmua me ngā tatao, te maha o ngā pukapuka kua pānuitia)		• ki te waihanga me te whakamāori i ngā ataata raraunga mō ngā raraunga whakarōpū (h.t. he kauwhata whakaahua) • ki te tito kōrero mō te raraunga mā te whakaingoa i ngā rōpū, me te whakapuaki i te maha kei ia rōpū	• ki te tito me te whakaputa kōrero i te taha o te kaiako, i tētahi rōpū rānei, e pā ana ki ngā ataata raraunga (h.t. te whakaahua, te kauwhata ira) hei raraunga whakarōpū, me te whakatairite i te auau o ngā rōpū • ki te whakamārama i te ara e hono ai ngā raraunga ki tōna	• ki te waihanga ataata raraunga mō ngā raraunga whakarōpū me ngā raraunga tau • ki te tito me te whakaputa tauākī e pā ana ki ngā ataata raraunga (h.t. te whakaahua, te kauwhata ira, te kauwhata pou) mō te raraunga whakarōpū me te raraunga motumotu ā-tau, ka mutu, he

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
	• ko te auau te maha o ngā tāngata, o ngā mea rānei kei ia rōpū.	• ko te ataata raraunga e whakaatu ana i ngā rōpū e nui ake nei rānei, e iti ake nei rānei ngā tāngata, ngā mea rānei.	• ko te rōpū tētahi o ngā huinga i ngā raraunga, ā, ko te uara te tau ka hono ki taua huinga rā • ko te auau te maha o ngā tāngata, o ngā mea rānei i ia rōpū, te maha rānei e whai ana i ia tau • he tuaka pae, he tuaka pou hoki ō te kauwhata, ā, he āwhata kē ka whakamahia i te tuaka pou • kei te tuaka pae te ingoa o te huinga, o te rōpū rānei.		• ki te hono i ngā whakaaturanga mai i te raraunga ki tōna ake ao.	anō ao, tae atu ki te whānau, ki te kura rānei, me ngā wheako.	mahi takirua, he mahi ā-rōpū rānei te karawhiu • ki te matapaki i ētahi tauira ā-ao motuhenga o ngā raraunga mai i tōna ake rōpū ako, i tōna ake whānau, i tōna ake hapori hoki.
Te whakamāori raraunga							
	• ko te tauākī mō ngā raraunga e whakaahua ana i tā ngā raraunga e whakaatu ai (h.t. te whakataunga o te rōpū e nui katoa ana, e iti katoa ana rānei, te ōrite rānei o ētahi rōpū) • ko ngā tauākī pai katoa e hāngai ana ki ngā raraunga e whakaaturia ana i tētahi kauwhata, i tētahi tūtohi rānei, ā, ka āwhina ērā ki te whakautu i te pātai tūhura kia mārama, kia tika hoki.		• ko te tauākī mō ngā raraunga e whakamārama ana i tā ngā raraunga e whakaatu ai (h.t. te whakataunga o te rōpū e nui katoa ana, e iti katoa ana rānei te auau, te ōrite rānei o tētahi rōpū ki tētahi atu) • ko te tauākī tika e hāngai ana ki ngā raraunga tūturu, e āwhina ana hoki ki te whakautu i te pātai kia mārama, kia tika • ko ngā kitenga i ahu mai i tā ngā raraunga e whakaatu ai i muri i te kohinga me te whakahaerenga o aua raraunga rā.		• ki te whiriwhiri i ngā tauākī e pai katoa ana hei whakautu i te pātai tūhura, mai i ngā kōwhiringa kua takoto, ka mutu, ka tautokona e te kaiako • ki te hihira i te tika o te hāngai o te tauākī ki ngā raraunga e whakaaturia ana i te kauwhata, i te tūtohi rānei • ki te tautohu i ngā rōpū e nui katoa nei rānei, e iti katoa nei rānei te auau i ngā raraunga.	• ki te whiriwhiri i ngā tauākī e pai katoa ana hei whakautu i te pātai tūhura, mai i ngā kōwhiringa kua takoto, ki te huritao hoki i ngā kitenga, ki te whakatairite hoki i ērā ki ngā putanga i matapaetia ai • ki te whakaahua i tā ngā raraunga e whakaatu nei mā te whakamahi i ngā horopaki o ia rā, o te ahurea rānei e mōhio kētia ana.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Tātai

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te hanga o te tau whakahau							
	• ko te hautau te whakaahuahanga o tētahi wāhanga o te tūtahi • ko te huinga he huinga tūhanga, ā, ko te takiwā te katoa o tētahi āhua, o tētahi horahanga rānei • ko te tūtahi ka taea te whakawehewehe ki ōna wāhanga ōrite, pēnei i te haurua me te hauwhā • ko te hautau i ahu mai i ngā wāhanga, i ngā rahi rānei e ōrite ana (h.t. ngā haurua, ngā hautoru, ngā hauwhā) • ko te haurua ko tētahi wāhanga o te huinga kua whakawehea ki ōna rōpū ōrite e rua, ki ōna wāhanga ōrite rānei e rua • ko te hauwhā ko tētahi wāhanga o te huinga kua whakawehea ki ōna rōpū ōrite e whā, ki ōna wāhanga ōrite rānei e whā • ko te tauraro e whakaatu ana i te maha o ngā wāhanga ōrite kua whakawehea i te tūtahi • ko te taurunga e whakaatu ana i te maha o aua wāhanga e tirohia ana • ko te ōrite o te tohatoha, o te whakawehewehe rānei ka whakamahia e tōkeke ai, e tika ai hoki te whakaahuahanga o te hautau.	• ki te huatau o te tūtahi • ko ngā hautau e whakaahua ana i ngā wāhanga ōrite o te tūtahi hei wāhanga mō te huinga (h.t. he tōpūtanga tūhanga) mō te takiwā rānei (h.t. he āhua, he horahanga rānei) • mēnā ko te 1 te taurunga, he hautau waetahi tēnā (h.t. te $\frac{1}{2}$, te $\frac{1}{4}$, te $\frac{1}{8}$) • ko te taurunga e whakaatu ana i te maha o ngā wāhanga o te tūtahi e tirohia ana, ā, ko te tauraro e whakaatu ana i te maha o ngā wāhanga ōrite kua whakawehea i te tūtahi • ko te hautau me ahu mai i ngā wāhanga, i ngā rahi rānei e ōrite ana e tika ai, e tōkeke ai hoki te whakaahuahanga • ki ngā hautau waetahi atu ki te hautekau (te $\frac{1}{2}$, te $\frac{1}{3}$, te $\frac{1}{4}$, te $\frac{1}{5}$, te $\frac{1}{6}$, te $\frac{1}{8}$, te $\frac{1}{10}$) • ina whakakomititia ngā hautau waetahi ka puta ētahi atu hautau • e nui ake ana te haurua i te hautoru, ā, e nui ake ana tērā i te hauwhā, i te wā e whakatairitea ana ngā hautau o te tūtahi kotahi.	• ki te pūnaha tekau ki ngā hautekau • ko ngā hautau e whakaahua ana i ngā wāhanga ōrite o te tūtahi — he huinga rānei (he tōpūtanga tūhanga) he takiwā rānei (he āhua, he horahanga rānei) • kei te hautau tōna taurunga (te maha o ngā wāhanga e tatauhia ana) me tōna tauraro (te maha o ngā wāhanga ōrite e oti ai te tūtahi) • ko te hautau ka taea te pānui, te tuhituhi, te whakaahua hoki mā te whakamahi i te rawa, i te whakaahua, i te tohu (h.t. te $\frac{1}{2}$) i te kupu hoki (h.t. te haurua kotahi) • ko ngā hautau waetahi e whakaatu ana i ngā wāhanga ōrite o te tūtahi (h.t. te $\frac{1}{5}$),ā, ka taea te whakakomiti e hua mai ai ngā hautau waetahi-kore (h.t. $\frac{1}{5}+\frac{1}{5}+\frac{1}{5}=\frac{3}{5}$), ka whakatauiratia ki te kōpae hautau me te whakaahuahanga ā-pikitia • ko ngā hautau waetahi o te tūtahi kotahi ka taea te whakatairite, ā, ko te tauraro nui ake e hāngai ana ki ngā wāhanga iti ake (h.t. he nui ake te $\frac{1}{4}$ i te $\frac{1}{5}$) • i ngā hautau waetahi, ki te nui ake te tauraro, ka iti ake te hautau (h.t. $\frac{1}{12}<\frac{1}{6}$) • ka whakaingoa te hautau ōrite i te rahinga kotahi, ā, ka taea tērā te tautohu mā te whakaaro whai take e pā ana ki ngā wāhanga ōrite (h.t. $\frac{3}{6}=\frac{1}{2}$) • he nui ngā ara hei tuhi i te tūtahi o te 1, (h.t. e rite ana te $\frac{2}{2}$, te $\frac{3}{3}$, te $\frac{4}{4}$, me te $\frac{6}{6}$, ki te 1).		• ki te tautohu me te whakaahua i ngā hautau o te tūtahi pēnei i te huinga me te takiwā mā te whakamahi i ngā wāhanga, i ngā rahinga ōrite rānei o te tūtahi pēnei i te $\frac{1}{2}$ me te $\frac{1}{4}$ • ki te whakaahua i te tikanga o te taurunga me te tauraro i tētahi hautau waetahi • ki te āhukahuka i tā ngā hautau whakaahua i ngā wāhanga ōrite o te huinga (h.t. he huinga tūhanga) o te takiwā rānei (h.t. he āhua, he horahanga rānei) • ki te whakamahi i ngā tauira ataata (h.t. he porohita kua whakawehea, he taonga kua whakarōpūtia) hei whakaatu, hei whakamārama hoki i te $\frac{1}{2}$ me te $\frac{1}{4}$ • ki te whakahāngai i te māramatanga ki te hautau ki te tōkeke o te tohatoha, ki te whakarōpū, ki te whakatairite wāhanga hoki • ki te whiriwhiri i te haurua, i te hauwhā rānei o tētahi huinga mā te whakamahi i te tohatoha me te whakarōpū kia ōrite • ki te whakahāngai i taua mōhiotanga ki te hautau ki ngā horopaki o te ao Māori, pēnei i te tohatoha mātaitai kua kohia i te moana, i te tāuteute rau kia taurite te raranga, i te tohatoha kai rānei i te wā o te hākari.	• ki te tautohu, ki te pānui, ki te tuhituhi (ā-tohu, ā-kupu hoki), ki te whakaahua hoki i ngā hautau waetahi (h.t. te $\frac{1}{2}$, te $\frac{1}{4}$, te $\frac{1}{3}$) o te huinga me te takiwā mā te whakamahi i ngā wāhanga ōrite o te tūtahi • ki te whiriwhiri i te haurua, i te $\frac{1}{4}$ rānei o tētahi rahi (h.t. te $\frac{1}{2}$ o te 8, te $\frac{1}{4}$ o te 8) • ki te whakamārama i te tikanga o te taurunga me te tauraro i te hautau waetahi • ki te whakamahi tauira ataata (h.t. te āhua kua kaurukutia, ngā huinga kua whakarōpūtia) hei whakaahua, hei whakamāori hoki i te hautau waetahi • ki te āhukahuka i te ōrite o te $\frac{2}{4}$ me te $\frac{1}{2}$ • ki te āhukahuka i te ahunga mai o te hautau i ngā wāhanga, i ngā rahinga hoki/rānei e ōrite ana e tika ai te whakaahuahanga o te tūtahi • ki te whiriwhiri i te tūtahi ina whakatakotoria tētahi hautau waetahi (te $\frac{1}{2}$, te $\frac{1}{3}$, te $\frac{1}{4}$) rānei, te rahi rānei o te roa, o te āhua, o te huinga tūhanga, o te huinga rahinga rānei, e mōhiotia ana • ki te whiriwhiri i te haurua rānei, i te hauwhā rānei, i te hautoru rānei o tētahi huinga mā te tautohu i ngā rōpū me ngā tauira (tēnā i te whakawehewehe i ia tūemi kotahi) • ki te whakahāngai i te mōhiotanga ki te hautau ki ngā horopaki o te ao Māori, pēnei i te tohatoha kai i te hākari, i te whakawehe rawa e pā ana ki te māra kai, i te whakatau rānei i te wā ki tēnā wāhanga, ki tēnā wāhanga o te tū a te kapa haka.	• ki te whakawhānui i tōna mōhiotanga ki te uara tū: te tautohu, te pānui, te tuhituhi, te whakaahua, me te whakaoti i ngā rapanga hautau o te huinga, o te takiwā me te ine mā te whakamahi i ngā wāhanga, i ngā rahinga rānei e ōrite ana i te tūtahi (h.t. te $\frac{2}{3}$, te $\frac{3}{4}$, te $\frac{4}{5}$, te $\frac{7}{10}$) • ki te whakamahi i te mārama ki te uara tū hei whakatairite, hei whakamāori hoki i te hautau i te taha o te tauoti • ki te whakaahua i ngā wāhanga o tētahi hautau māmā (h.t. te $\frac{2}{3}$, te $\frac{3}{4}$) mā te whakamahi i te reo pāngarau (te taurunga, te tauraro) • ki te tatau i ngā hautau waetahi atu ki te 1 (h.t. $\frac{1}{3}$, $\frac{1}{3}$, $\frac{1}{3}$= 1) • ki te whakaoti i ngā rapanga hautau mā te whakamahi i te ōrite o te tohatoha, i ngā rautaki whakarōpū hoki • ki te whakaahua hautau pēnei i te $\frac{2}{3}$, i te $\frac{3}{4}$, me te $\frac{3}{6}$, mā te whakamahi i te tohu, i te kupu, i te hoahoa, i te tauira ataata hoki • ki te tautohu i te ōrite o ngā hautau e rua mā te whakamahi whakaahuahanga • ki te whakatairite me te whakaraupapa hautau waetahi-kore e rite ana ngā tauraro atu ki te 12 • ki te whakahāngai i te mōhiotanga ki te hautau ki ngā horopaki o te ao Māori pēnei i te tohatoha kai, i te whakataka rongoā, i te ine mō te raranga te take, i te whakarite i te wā e hāngai ana ki te maramataka Māori.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te hanga o te tauoti: te whakarōpū, te wāwāhi, me te uara tū							
• ki ngā ingoa o ngā tau atu ki te 20 • ko ngā tau ka taea te whakarōpū atu ki te 10 • ki te pūnaha tekau o ngā tau atu ki te 20 • ki ngā pānga i waenga i ngā tau • ki te taunga raupapa o ngā tau (h.t. te tuatahi, te tuarua, te tuatoru) • ko ngā tau, pēnei i ngā tahi me ngā tekau, ka taea te whakaahua mā te whakamahi i ngā rawa tūhanga.	• ki ngā ingoa o ngā tau atu ki te 100 • ko ngā tau ka taea te wāwāhi, te whakarōpū hoki ki te 100 (h.t. ko te 60 ngā rōpū e 6, ā, 10 kei ia rōpū) • ko ngā tau ka taea te wāwāhi (h.t. 34=30+4) me te whakarōpū anō • ki te hanga o te uara tū o ngā tau atu ki te 100 • mā te tatau mawhiti-rua i te kore, i tētahi taurua rānei, ka hua te taurua • mā te tatau mawhiti-rua i tētahi taukehe, ka hua te taukehe.	• ki ngā ingoa o ngā tau atu ki te 120 • ko ngā tau ka taea te whakarōpū e hua ai te 100 (h.t. 40+60=100) • ko ngā tau ka taea te wāwāhi, te whakarōpū hoki atu ki te 120 • ki te maha o ngā 10 kei ngā tau matirua me ngā tau matitoru • ko ngā tekau ka taea te whakawhiti hei rau (h.t. ko te 110 te rau kotahi me te tekau kotahi) • ko te raupapa o ngā paheko mō ngā tauoti me tīmata i te whakareatanga me te whakawehenga i mua i te huri ki te tāpiritanga me te tangohanga, ā, ko ngā taiapa e whakaatu ana i tētahi raupapa kē me whai • mā te tatau mawhiti-tekau ka rerekē noa iho te tau kei te uara tū o te 10.	• ki te pūnaha tekau atu ki te 1,000 • ko ngā rōpū o ngā 10 me ngā 100 ka whakamahia hei whakamāori, hei waihanga hoki i ngā tau matiwhā • ko te whānau tekau ka taea te whakawhiti hei whānau rau (h.t. ka huri te 240 kia 2 ngā rau, kia 4 ngā tekau) • he uara ā-tūnga, ā-mata, ā-tapeke hoki tō ia mati • mā te tatau mawhiti-rau e rerekē ai te uara tū o te rau.	• ki te pānui me te tuhi i ngā tau atu ki te 20 • ki te tatau wawe i ngā tau atu ki te 5 • ki te whakarōpū i ngā tau mā ngā momo ara e hua ai te 10 me te 20 (h.t. 6+4, 12+8) • ki te hōpara pānga i waenga i ngā tau atu ki te 10 (h.t. ko te 5 te tau kotahi o runga ake i te 4, ngā tau e rua o raro iho i te 7) • ki te whakaahua tau atu ki te 20 mā te whakamahi i ngā rawa pēnei i te porotiti, i te matimati, i ngā tūemi rānei o ia rā • ki te whakamahi i ngā horopaki o te ao Māori ki te hōpara tau (h.t. te tatau i ngā poi, i ngā tī rākau, i ngā taonga i waenga i te whānau).	• ki te tatau wawe i ngā tūhanga atu ki te 10 i tētahi kohinga • ki te tatau whakamua, ki te tatau whakamuri hoki i tētahi tauoti kei waenga i te 1 me te 20, kātahi ka pērā i waenga i te 1 me te 100 • ki te tatau whakamua, ki te tatau whakamuri hoki mā te mawhiti-rua me te mawhiti-tekau hoki, atu i tētahi tauoti kei waenga i te 0 me te 100 • ki te tatau whakamua mā te mawhiti-rua, atu i te 1 • ki te whakarōpū, ki te wāwāhi hoki i ngā tau atu ki te 100 mā ngā momo ara i runga i te āhua o te whakamahinga o te huatau ki te uara tū (h.t. 34=30+4) • ki te whakawhiti i ngā tekau hei rau mā ngā rautaki whakarōpū (h.t. ko te 240 ngā rau e 2 me ngā tekau e 4) • ki te whakaahua tau atu ki te 100 mā te whakamahi i ngā ehu o te tūhanga (h.t. he rawa), o te whakaahua (h.t. he tānga), o te tūhanga-kore hoki (h.t. he tohu) • ki te whakamahi i ngā horopaki o te ao Māori (h.t. te whakarōpū i ngā kete kai, te tatau i ngā tī rākau, te kōmaka i ngā rau hei tekau) kia hōparatia ngā tau atu ki te 100.	• ki te āhukahuka, ki te whakaraupapa whakamua, ki te whakaraupapa whakamuri hoki i ngā tau atu ki te 120 • ki te whakarōpū, ki te wāwāhi tau hoki ki ngā rau, ki ngā tekau, ki ngā tahi hoki atu ki te 120 • ki te āhukahuka i te uara tū o ia mati i ngā tau matirua me ngā tau matitoru atu ki te 120 • ki te tautohu i te maha o ngā 10 kei te tau matitoru • ki te whakawhiti i waenga i ngā rōpū tau, pēnei i te whakahua i ngā tahi hei tekau • ki te whakaahua tau atu ki te 120 mā te whakamahi i te ehu tūhanga (h.t. he porotiti), i te ehu whakaahua (h.t. he tānga), i te ehu tūhanga-kore hoki (h.t. he tohu) • ki te tatau whakamua mā te mawhiti-toru • ki te tatau whakamua me te tatau whakamuri mā te mawhiti-rua, mā te mawhiti-rima, mā te mawhiti-tekau hoki i tētahi tūtahi kei waenga i te 0 me te 120 • ki te whakamahi i ngā horopaki o te ao Māori (h.t. te tatau manu, te whakarite wāhinga kai, te whakarōpū rawa rānei) hei tautoko i te māramatanga ki ngā tau atu ki te 1,000.	• ki te āhukahuka, ki te wāwāhi, ki te whakaraupapa whakamua, ki te whakaraupapa whakamuri hoki i ngā tau atu ki te 1,000 • ki te tautohu i te uara tū, i te uara mati, i te uara tapeke hoki o ia mati i ngā tau atu ki te 1,000 • ki te whakarōpū, ki te wāwāhi tau hoki ki ngā mano, ki ngā rau, ki ngā tekau, ki ngā tahi hoki • ki te whakamahi i te pūnaha tekau ki te whakatairite, ki te whakaraupapa hoki i ngā tauoti • ki te whakaahua i ngā tahi, i ngā tekau, i ngā rau hoki i ngā ara e kitea ai aua tau hei tūhanga, hei whakaahua, hei tūhanga-kore hoki • ki te tatau whakamua, ki te tatau whakamuri hoki mā te mawhiti-tekau me te mawhiti-rau i tētahi tauoti kei waenga i te 0 me te 1000 • ki te tūhono i ngā rōpū o ngā uara tū ki ngā horopaki o te ao Māori, pēnei i te tatau taonga, i te whakarite rau i te mahi raranga, ki te whakarōpū ika rānei ka hī ika ana.
Te whakareatanga me te whakawehenga o ngā tauoti							
	• ko te whakareatanga e whakaahua ana i te tāruarua o te tāpiritanga, i ngā rōpū ōrite rānei • ko ētahi tikanga o te whakawehenga ko te tohatoha (te ritua ki ōna wāhanga ōrite) ko te whakarōpū rānei (te tatau i te maha o ngā rōpū o tētahi rahinga ka uru) • ko te whakareatanga me te whakawehenga kua hono (h.t. mehemea ko te 4×5=20, ko te 20÷5=4)	• ko te otinga o te whakareatanga ka kitea mā te whakarōpū i ngā huinga ōrite, mā te tūtohi tukutuku, mā te tatau māwhitiwhiti rānei — te ōrite o ngā upane i te tatau whakamua (h.t. kia 2, kia 3, kia 4, kia 5, kia 10) • ko te otinga o te whakawehenga ka kitea mā te whakawehe i tētahi tapeke ki ōna rōpū ōrite (te whakarōpū), mā te tāruarua rānei o te tango i ngā rahinga ōrite (e pā ana ki te tatau māwhitiwhiti whakamuri)	• ki ngā meka whakareatanga o te 2, o te 3, o te 4, o te 5, o te 8, o te 10 hoki • ko te whakareatanga me te whakawehenga he paheko kōaro (h.t. mehemea ko te 6×4=24, ko te 24÷6=4) • he uara kē tō te mati i runga i te āhua o tōna taunga, ā, ka taea te uara tū te whakamahi ki te wāwāhi tau i te wā o te whakarea, o te whakawehe rānei (h.t. 24×3=(20×3)+(4×3)) • ki ngā rautaki pēnei i te tatau māwhitiwhiti, i te rearua me te		• ki te whakamahi whakaahuahanga hei whakarea, hei whakawehe hoki i ngā tau matitahi mā te waihanga i ngā rōpū ōrite, mā te tatau rānei o roto i te 20 • ki te whakamahi i ngā rautaki o te whakarōpū me te tohatoha i ngā horopaki o te ao Māori, pēnei i te toha i ngā wāhinga hāngī, i te tohatoha rawa raranga, i te whakarite taonga rānei mō ngā hui ā-whānau.	• ko te otinga o te whakareatanga ka kitea mā te whakarōpū i ngā huinga ōrite, mā te tūtohi tukutuku, mā te tatau māwhitiwhiti rānei — te ōrite o ngā upane i te tatau whakamua (h.t. kia 2, kia 3, kia 4, kia 5, kia 10) • ko te otinga o te whakawehenga ka kitea mā te whakawehe i tētahi tapeke ki ōna rōpū ōrite (te whakarōpū), mā te tāruarua rānei o te tango i ngā rahinga ōrite (e pā ana ki te tatau māwhitiwhiti whakamuri)	• ki te whakamahi rawa tūhanga me ngā whakaahuahanga ataata ki te whakarea i ngā tau matirua ki ngā tau matitahi, ā, ki te whakawehe hoki i ngā tauoti ki ngā tau whakawehe e tau matitahi ana, me te kore e whai toenga • ki te whakarea me te whakawehe mā te whakamahi i te tohatoha ōrite, i te whakarōpū, i te tāruarua hoki o te tāpiri me te tango, i te meka hoki e mōhiotia ana • ki te maumahara ki ngā meka whakarea me ngā meka

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
	• ko te rahi o ngā rōpū me ōrite i te wā o te whakarea, o te whakawehe rānei • ko ngā tau e rua ka taea te whakarea ahakoa te raupapatanga, ka mutu, kāore te hua e rerekē, engari kāore taua kōrero e tika i te wā o te whakawehe • kāore te hua e rerekē i te wā o te whakarea, o te whakawehe rānei ki te 1.	• ki ngā meka whakareatanga o te 2, o te 5, o te 10 hoki • ko te whakarōpū me te tatau māwhitiwhiti ētahi rautaki hei āwhina kia wawe te whiriwhiri whakautu me te kore e mate ki te tatau haere i ia tau • ko ngā rautaki e whakaatu ana i te pānga i waenga i te whakareatanga me te whakawehenga hei paheko tauaro.	haurua, i te whakamahi i ngā meka e mōhiotia ana, i te whakarite i ngā tekau kia wawe te whakarea me te whakawehe • ko te tikanga o te whakawehe i ngā tauoti ki ngā tau whakawehe e tau matitahi ana, ko te rītua i te tapeke ki ōna wāhanga ōrite, me te kore e whai toenga • ko te whakareatanga me te whakawehenga he paheko kōaro kua honoa mā te tāruarua o te tāpiritanga me te ōrite o te tohatoha.			• ki ngā meka whakareatanga o te 2, o te 5, o te 10 hoki • ko te whakarōpū me te tatau māwhitiwhiti ētahi rautaki hei āwhina kia wawe te whiriwhiri whakautu me te kore e mate ki te tatau haere i ia tau • ko ngā rautaki e whakaatu ana i te pānga i waenga i te whakareatanga me te whakawehenga hei paheko tauaro.	whakawehe e hāngai ana, e pā ana ki ngā 2, ki ngā 3, ki ngā 4, ki ngā 5, ki ngā 8, me ngā 10 • ki te whakamārama i te hononga i waenga i te whakareatanga me te whakawehenga hei paheko kōaro • ki te whakawehe tauoti ki te tau whakawehe e tau matitahi ana, me te kore e whai toenga, mā te whakamahi i te whakarōpū (h.t. 24÷3, 32÷4) • ki te whakahāngai i ngā rautaki o te whakareatanga me te whakawehenga ka hōpara ana i ngā tauira matapae rānei o ngā papa tukutuku, i ngā rōpū rānei o te kapa haka, i ngā rārangi kai rānei o te māra.
Te tāpiritanga me te tangohanga o ngā tauoti							
• kāore te hua e rerekē i te tāpiritanga, i te tangohanga rānei o te 0 • ko te tāpiritanga te whakatōpūtanga o ētahi wāhanga kia hua ai te tapeke, te tūtahi rānei • ko te tangohanga te tango wāhanga i te tūtahi • ki ngā meka o te tāpiritanga me te tangohanga e pā ana ki ngā tau atu ki te 5 (h.t. 2+3=5).	• kāore te hua e rerekē i te tāpiritanga, i te tangohanga rānei o te 0 • ko te tangohanga te rerekētanga i waenga i ētahi tau • ko ngā tau e rua ka taea te tāpiri ahakoa te raupapatanga, ka mutu, kāore te hua e rerekē, engari kāore taua kōrero e tika i te wā o te tangohanga • kāore te hua e rerekē i te panonitanga o te raupapa e tāpirihia ai ngā tau (ko te āhuatanga kōaro o te tāpiritanga) • i te wā e tango tau ana, he mea nui te raupapa o ngā tau (kāore te tangohanga e kōaro) • he paheko kōaro te tāpiritanga me te tangohanga.	• ki ngā meka tāpiritanga me ngā meka tangohanga mō ngā tau atu ki te 20 (h.t. 17+3=20) • kāore te hua e rerekē i te tāpiritanga, i te tangohanga rānei o te 0 • ko te tangohanga te rerekētanga i waenga i ētahi tau • ko ngā tau e rua ka taea te tāpiri ahakoa te raupapatanga, ka mutu, kāore te hua e rerekē, engari kāore taua kōrero e tika i te wā o te tangohanga • he paheko kōaro te tāpiritanga me te tangohanga • ko ngā tau ka mutu ki te 1–4 ka whakaawhiwhia iho ki raro, ki te tekau pātata katoa, ā, ko ngā tau ka mutu ki te 5–9 ka whakaawhiwhia ake ki runga • ki ngā kupu e hāngai ana (te whakaawhiwhi, te tekau pātata katoa, te rearua, te kōaro, te tatau ake, te whakaeke ki te 10).	• ko te tau ka hua mai i te rau, i te tekau, me te tahi, ā, ka neke te uara o te mati i runga i te āhua o tōna taunga • ko ngā tau ka mutu ki te 1–4 ka whakaawhiwhia iho ki raro, ā, ko ngā tau ka mutu ki te 5–9, ka whakaawhiwhia ki runga, otirā, ki ngā tekau me ngā rau • ina eke te tapeke o ngā tau o te pou ki te 10, ki tua atu rānei, me kawe ngā uara (i te tāpiritanga), me mino/hohoko rānei (i te tangohanga) • ko ngā tikanga pou i te tāpiritanga me te tangohanga ka whakahāngai mati ki ngā tau i runga i te uara tū • ko te whakaawhiwhi ka taea te whakamahi i mua, i muri hoki i te whakaotinga e hihiratia ai te whai take • ko ngā whārite ka taea te whakatakoto kia tū pou rānei, kia takoto pae rānei, ā, ko te tohu rite e whakaahua ana i te taurite.	• ki te whakapiri, ki te tango rōpū hoki, kāore e neke atu i ngā tūhanga 10 o roto, mā te whakarōpū me te tatau (h.t. 7+5, 8 + ?=15) • ki te tautohu meka tāpiritanga atu ki te 10 me ngā meka tangohanga e hāngai ana (he pūtoi meka), tae atu ki ngā rearua • ki te whakamahi i ngā rawa tūhanga me ngā tānga hei whakatauira i ngā tūāhua o te tāpiritanga me te tangohanga • ki te whakahāngai i te tāpiritanga me te tangohanga ki ngā horopaki o te ao Māori, pēnei i te tohatoha kai, i te whakahaere tūemi i ngā tauira matapae o te tukutuku, o te raranga rānei, i te whakataurite huinga rānei i te tākaro taketake.	• ki te whakapiri, ki te tango rōpū hoki, kāore e neke atu i te 20 ngā tūhanga o roto; ki te whiriwhiri hoki i te rerekē i waenga i ngā rōpū mā te whakarōpū me te tatau • ki te tautohu meka tāpiritanga atu ki te 10 me ngā meka tangohanga e hāngai ana (he pūtoi meka), tae atu ki ngā rearua • ki te tāpiri i te tekau ki tētahi tau matitahi • ki te tāpiri, ki te tango hoki i te tau matitahi me te tau matirua atu ki te 20, tae atu ki te 0 • ki te whakapiri me te tango rōpū tūhanga atu ki te 20 (h.t. 9 + 6, 7 + _ = 11) • ki te whiriwhiri rapanga upane-tahi e whai wāhi nei te tāpiritanga me te tangohanga mā te whakamahi tūhanga me ngā whakaahua ā-pikitia • ki te whakahāngai i te tāpiritanga me te tangohanga ki ngā horopaki o te ao Māori, pēnei i te tohatoha kai, i te whakatakirua me te whakataurite tūemi i ngā tākaro taketake, i te whakakomiti	• ki te maumahara ki ngā meka tāpiritanga me ngā meka tangohanga atu ki te 20 • ki te maumahara ki ngā rearua me ngā haurua atu ki te 20 • ki te tāpiri i te 100 ki tētahi tau matitahi • ki te tāpiri, ki te tango tau hoki atu ki te 100 mā te whakaahuahanga pēnei i te porotiti, i te anga tekau, i te rārangi tau, i te pikitia hoki • ki te tāpiri me te tango i ngā tau matirua e rua me ngā tau matitahi e toru (h.t. ko te 24+32 ko te 7 + 3 + 6 rānei) • ki te tautohu i te tekau pātata katoa ki tētahi o ngā tauoti atu ki te 100 • ki te whakahāngai i ngā rautaki ā-hinengaro pēnei i te tatau ake, i te whakaeke ki te tekau, i te whakamahinga rānei o ngā meka e mōhiotia ana • ki te hihira i te tika mā te whakamahi i ngā paheko kōaro, mā te tāruarua rānei i te rapanga ki taputapu kē • ki te whakaoti i ngā rapanga o te tāpiritanga me te tangohanga i ngā horopaki o te ao Māori	• ki te tāpiri me te tango tau atu ki te 1,000 mā te whakamahi i ngā whakaahuahanga pēnei i te rārangi tau, i te paremata, i ngā meka e mōhiotia ana, i ngā rautaki o te uara tū • ki te whakaawhiwhi tauoti atu ki te 1,000 ki te rau, ki te tekau hoki e pātata katoa ana • ki te whakaoti whārite e tū pou ana, e takoto pae ana hoki mō ngā tau matitoru e hāngai ana te whakaingoa anō me te whakarōpū anō • ki te whakaoti i ngā rapanga tāpiritanga me ngā rapanga tangohanga e upane-tahi ana, e whai wāhi nei ngā tau atu ki te 1,000 • ki te whakaoti i ngā rapanga tāpiritanga me ngā rapanga tangohanga e upane-tini ana, e whai wāhi nei ngā tau atu ki te 100 • ki te whakahāngai i te tāpiritanga me te tangohanga i ngā horopaki o te ao Māori pēnei i te tātai i ngā hauhaketanga māra, i te tohatoha wāhinga kai i te wharekai, i te tatau rānei i ngā

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
					wāhanga tukutuku kia taurite ai ētahi tauira matapae.	pēnei i te tohatoha kai i ngā hui, i te whakarite kia takirua ngā tī rākau, i te hoahoa tukutuku e whai nei i ngā waeine tāruarua.	kaihaka puta noa i ngā kapa haka.
Te tāpiritanga me te tangohanga o ngā tau whakahau							
			• ko te tauraro e whakaatu ana i te maha o ngā wāhanga ōrite e hua ai te tūtahi • ko te taurunga e whakaatu ana i te maha o aua wāhanga e tatauhia ana • ko ngā hautau e pātahi nei te tauraro he wāhanga nō taua tūtahi e kotahi nei tōna rahi, ā, ka taea te whakakomiti, te tango rānei • ko ngā taurunga anake ka tāpiritia, ka tangohia rānei mēnā he ōrite ngā tauraro (h.t. $\frac{1}{4} + \frac{1}{4} = \frac{2}{4}$) • i te wā e tāpiritia ana, e tangohia ana rānei ngā hautau e rite nei te tauraro, kāore te tauraro e rerekē, ā, ka komititia ngā taurunga • ka hua ake te hautau waetahi-kore i te tāpiritanga o tētahi hautau waetahi (h.t. $\frac{1}{8} + \frac{1}{8} + \frac{1}{8} = \frac{3}{8}$) • ka whakaahuahia i te tangohanga o ngā hautau e pātahi nei te tauraro ko te tangohanga o ngā wāhanga e rite nei te rahinga.			• ki te whakamahi rawa hei tāpiri, hei tango hoki i ngā hautau e pātahi nei te tauraro, kāore nei e nui ake i te tūtahi (h.t. $\frac{1}{4} + \frac{1}{4}$) • ki te whiriwhiri i tētahi hautau waetahi o tētahi tauoti (h.t. $\frac{1}{3}$ o te 15), ā, ki te tautohu i te huinga katoa, i te maha rānei i te wā ka whakatakotoria tētahi hautau waetahi (h.t. ko tētahi $\frac{1}{4}$ o te huinga, ko te 3, he aha te huinga?') • ki te whiriwhiri i ngā hautau waetahi mā te tūhono ki te whakawehenga (me te kore e whai toenga (h.t. ko te $\frac{1}{3}$ o te 15 ka whiriwhirihia mā te $15 \div 3$) • ki te whiriwhiri i te tūtahi i te wā ka whakatakotoria tētahi hautau waetahi mā te tūhono ki te tāpiritanga me te whakareatanga e tāruarua ana; mehemea ko te $\frac{1}{4}$ o tētahi huinga ko te 3, ko te huinga katoa, ko te $4 \times 3 = 12$).

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Ine

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te ine me te āwhata							
	• ko ngā āhuatanga o ngā mea ka taea te ine (h.t. te wā, te teitei, te roa, te whānui) • ko te roa te tawhiti i waenga i ngā pūwāhi e rua • ko te taumaha te taumaha o te āhua o tētahi mea ka rongohia • ko te kītanga te mōrahi o te wē ka ō ki te ipu • ko ngā āhuatanga pūmau e tūhanga ana (h.t. te roa, te papatipu, te kītanga) ka whakatairitea mā ngā kupu pēnei i te roa ake, i te poto ake, i te taumaha ake, i te māmā ake, i te maha ake, i te ruarua ake • ko ngā waeine arokē hei ine (h.t. te matikara, te upane, te poro) ka whakamahia hei ine i te roa, i te taumaha, i te kītanga rānei o tētahi mea mā te tāruarua o te whakamahinga o taua mea rā • ko te wā ka inea ki ngā waeine pēnei i te hēkona, i te meneti, i te haora, i te rā, i te tau hoki.	• ko ngā ine ōpaki (h.t. te matikara, te tapuwae, te roa o te aho) ka taea te whakarōpū i runga i te mea e inea ana e aua momo rā, pēnei i te roa, o te horahanga me te taumaha • ko te whakamahinga o te waeine kotahi e ōpaki ana (pēnei i te 'e toru pene rākau te roa') ka āwhina ki te whakatau tata me te whakatairite • ko te āwhata ka hua i te tāruaruatanga o te waeine. Me ōrite te rahi o ngā waeine, ka mutu, kāore he āputa, kāore hoki he inaki • ko ngā waeine arowhānui kua whakaaetia whānuitia, ā, he waeine e whānui ana te whakamahia e puta ai he inenga e mārama ai tā te tangata whakawhiti kōrero mō ngā inenga • ko ngā taputapu ine e rite tonu ana te tohua ki ngā waeine arowhānui, e ōrite ai ngā inenga o ngā āhuatanga, pēnei i te roa, i te papatipu (te taumaha), i te kītanga • ki te raupapa o ngā marama o te tau • ko te roa te roa o te wā i waenga i te tīmatanga me te mutunga o tētahi tūāhua • e 60 ngā meneti i te haora • e 30 ngā meneti i te haurua haora.	• ko te waeine arowhānui te waeine e whakaaetia ana, e ōrite nei hoki te whakamahia hei ine i ngā rahinga pēnei i te roa, i te papatipu, i te wā, i te rōrahi, kia kotahi ai te āhua o tā te katoa ine • ko te āwhata tētahi ara hei whakaatu i ngā waeine kua nahanaha kia ōrite ngā mokowā, mā te whakamahi tau, e kitea ai te āhua o te nui, o te iti rānei o te aha rā ina inea • ko ngā waeine me ngā whakapoto (te cm, te m, te g, te kg, te l) ka tika te whakamahia ina inea te roa, te papatipu me te kītanga • he whakapapa tō ngā pūnaha ine, ā, whakamahi ai ngā momo ahurea i ngā momo huarahi (h.t. e takea mai ana te inenga i te ao Māori i te tinana o te tangata me ngā pānga māori) • ko te roa te roa o te wā i waenga i te tīmatanga me te mutunga o tētahi tūāhua • 15 ngā meneti i te hauwhā haora • e 60 ngā meneti i te haora • e 24 ngā haora i te rā, ā, e 365 ngā rā i te tau, e 366 rānei mēnā he tau kuhurangi • e 52 ngā wiki i te tau • ka puta te tau kuhurangi i ia 4 tau • ko tōna whā wiki te roa o ia marama, ā, ka rerekē te maha whāiti o ngā rā i ia marama • ko ngā roa o te wā e nui ake ana ka taea te ine hei tekau tau, hei rautau, hei manotau hoki.		• ki te whakatairite i te roa, i te papatipu (te taumaha), i te kītanga hoki o ngā tūhanga, kia torotika rānei, kia autaki rānei (h.t. mā te whakatairite i ia mea ki tētahi anō tūhanga taketake, ka auau te whakamahia) • ki te whakahāngai i te whakatairitenga me ngā pūkenga o te ine arokē i ngā horopaki o te ao Māori, pēnei i te ine i ngā wā e huri ai ngā kapa haka, i te tawhiti i waenga i ngā tipu i te māra kai, i te ine taonga hoki mā te whakamahi i ngā waeine māori • ki te whakapuaki i te wā ā-haora i ngā karaka ringa me ngā karaka matihiko mā te whakamahi i te reo tika • ki te whakaahua me te ine i te wā mā te whakamahi waeine pēnei i te hēkona, i te meneti, i te haora, i te rā, me te tau • ki te whakaraupapa i ngā tūāhua i te rā mā te whakamahi i te reo o ia rā hei whakapuaki i te wā (h.t. mai i te, ki te, tōmua ake, tōmuri ake, āpōpō, inanahi, inatahirā/ātahirā, ā tērā).	• ki te whakarōpū, ki te whakatairite, ki te huri hoki i ngā ine ōpaki hei waeine; ki te whakarite hoki i ētahi āwhata māmā • ki te whakamahi i ngā waeine ōpaki e pūmau ana (h.t. te matikara, te rākau, te anga) ki te whakatau tata, ki te whakatairite, ki te whakaahua hoki i te ine • ki te whakatau tata me te ine, mā te whakamahi taputapu kua whai tohu, hei ine i te roa (*cm*), i te papatipu (*g*), i te kītanga (*ml*) mā te whakamahi tauoti hei waeine ngahuru • ki te whakahāngai i ngā rautaki ine e ōpaki ana ki ngā horopaki o te ao Māori, pēnei i te whakatau tata i ngā rārangi kai i te māra, i te ine i ngā mokowā i te wharenui, i te whakatairite hoki i ngā roa o ngā tī rākau • ki te whakaingoa me te whakaraupapa i ngā marama me ngā kaupeka • ki te whakaahua i ngā roa o ngā tūāhua e taunga ana, mā te whakamahi i te tau, i te marama, i te wiki, i te rā, i te haora, i te meneti, i te hēkona • ki te whakapuaki i te wā ā-haora, ā-haurua haora, ā-hauwhā haora, e tohua ana i te karaka ringa me te karaka matihiko, mā te whakamahi i ngā kīanga 'mai i te' me te 'karaka' • ki te whakaingoa i te marama i mua me te marama ka whai ake • ki te whakamahi i ngā tau raupapa hei tautohu i ngā marama o te tau.	• ki te whakawhanake i ngā paerewa mō te waeine me te āwhata whaiaro hei ine whakatau tata • ki te whakaahua, ki te whakamahi hoki i ngā waeine arowhānui kia ōrite ai te whakatairite i ngā rahi • ki te whakamahi i ngā āwhata tau e mārama ai te nui me te rahi i te wā o te ine mā te whakamahi waeine ngahuru hei ine i te roa (te *cm* me te *m*), i te papatipu (te *g* me te *kg*), me te kītanga (te *ml* me te *l*) • ki te whakahāngai i te māramatanga ki ngā waeine me ngā āwhata ki ngā horopaki o te ao Māori, pēnei i te taka kai, i te ine i te tawhiti i te hīkoi, i te whakatau tata rānei i ngā rawa mō te hanganga o te wharenui • ki te tautohu i te roa o ngā tūāhua mā te whakamahi i ngā tau, i ngā marama, i ngā wiki, i ngā rā, i ngā haora, i ngā meneti, me ngā hēkona • ki te whakapuaki i te wā i ngā karaka ringa me ngā karaka matihiko ki te 5 meneti e tata katoa ana, mā te whakamahi i te reo o te 'meneti mai i te' aha rā, me te 'ki te' aha rā • ki te whakaahua i ngā rerekētanga o te wā i waenga i ngā waeine wā (h.t. ngā rā me ngā wiki, ngā marama, me ngā tau).
Te paenga porohita, te paenga, te horahanga, me te rōrahi							
		• ko te pohewa te whakaahuahanga ā-hinengaro, te pohewa rānei i ngā āhua me	• ko te paenga o ngā taparau te roa huri katoa, ā, ka inea ki ngā			• ki te pohewa, ki te whakatau tata, ki te ine hoki i te paenga me te horahanga o ngā āhua	• ki te pohewa, ki te whakatau tata, ki te ine hoki:

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Ka eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Ka eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
		ngā āhuatanga ine, pēnei i ngā rohe me ngā mata • ko te paenga te roa huri katoa i tētahi āhua ahu-rua • ko te horahanga te nui o te mata e kapi ai te āhua ahu-rua, kua inea ki te waeine pūrua • ko te whakatau tata te tukanga e whiriwhiria ai he uara āwhiwhi, ā, he rite tonu te whakamahi i ngā waeine e ōpaki ana, e arokē ana rānei • ko ngā āhua ahu-rua ngā āhua papatahi e whai wāhi nei te roa me te whānui, engari kāore he hōhonutanga, pēnei i te tapawhā rite, i te tapawhā hāngai, i te tapatoru, i te porohita hoki.	waeine arowhānui (h.t. te *cm*, te *m*) • ko te horahanga o ngā āhua ahu-rua te mata kua kapi, ā, ka whakaatuhia ki te waeine pūrua (h.t. te cm^2) • ko te rōrahi o te poro te mokowā o roto, ā, ka inea ki te waeine pūtoru (h.t. te cm^3) • e whai wāhi ana te whakaawhiwhitanga o te inenga ki te whakatau tata i te paenga, i te horahanga, i te rōrahi rānei, ka mutu, kāore e tika pū te tātaitanga.			ahu-rua ki ngā momo inenga arokē • ki te whakahāngai i te māramatanga ki te paenga me te horahanga mā te whakamahi i ngā waeine arokē ki ngā horopaki o te ao Māori pēnei i te whakatau tata i te horanga o te tukutuku, i ngā rua whakatō kai i te māra, i ngā ahunga raranga whāriki hoki.	○ i te paenga o te taparau ki ngā inenga arowhānui ○ i te horahanga o tētahi āhua ahu-rua ki ngā inenga pūrua ○ i te rōrahi o te poro mā te whakamahi i ngā mataono arowhānui hei waeine • ki te whakahāngai i te whakatau tata i te paenga, i te horahanga, i te rōrahi hoki ki ngā horopaki o te ao Māori pēnei i te whakarite i ngā rua whakatō kai i te māra, i te hoahoa tauira tukutuku, i te waihanga hoki i ētahi ipu rokiroki.

Te Tūārere 2 (Ngā Tau 4–6)

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Taurangi me te Āhuahanga

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te whārite me te pānga					
• ko ngā tau ka taea te whakatairite mā te whakamahi i te ‘nui ake i te’ (>), i te ‘iti iho i te’ (<), me te ōrite (=) • ko te tikanga o te ōrite i ngā rerenga whai tau me ōrite ngā taha e rua, tae atu hoki ki te wā e whakamahia ana te whakarea me te whakawehe • whakaatuhia ai ngā tūāhua o te ao motuhenga i ngā rerenga tau e whakarea ana, e whakawehe ana hoki (hei tauira: e 3 ngā kete e 4 ngā āporo kei tēnā, kei tēnā: 3×4=12) • ka whai te mahi whakatipu tauira e whakamahi ana i te whakarea rānei, i te whakawehe rānei, i ngā āhuahanga rānei i tētahi ture, ā, whakaatuhia ai ērā ki te pikitia rānei, ki te tau rānei.	• ko te tikanga o te tohu rite (=) e rite ana ngā uara kei ngā taha e rua o tētahi rerenga tau • kei te āhua o te rite o te uara o ngā taha e rua te tika rānei, te hē rānei o te rerenga tau • whakamahia ai te tāpiri, te tango, te whakarea, me te whakawehe hei whakarite, hei whakaoti hoki i ngā whārite • ka whakamahia ngā pū i ōna wā (hei tauira: □, x) hei whakaahua i ngā rahi kāore i te mōhiotia i roto i ngā whārite • i ōna wā, ka whai tau ngā tauira (ka whai wāhi te tau), ka whai raupapatanga (he arorau te raupapa), ka tipu hoki (ka rite te āhua o te rahi ake, o te panonitia rānei) • he ture ō ngā tauira, ka whakaahuatia ki te kupu i ōna wā (hei tauira: tāpiritia te 3 i ia wā) • āwhina ai ngā tūtohi ki te whakahaere i ngā uara tāuru me ngā uara otinga hei tautohu i ngā panonitanga e whai putanga ana me ngā tauira • i ōna wā, ka whai wāhi te tūhuna ki ngā rerenga tau, ā, ka whai wāhi hoki pea ngā paheko e whā katoa hei whakaatu i ngā hononga i waenga i ngā tau (hei tauira: 25+__=40, ko tēnei rānei, 3×__=18).	• i te rerenga tau e whai wāhi ana te tāpiri, te tango, te whakarea me te whakawehe, ka whakaatuhia te rite rānei te tōrite rānei o ngā taha e rua (hei tauira: 5+3<10, 9×2>15) • whakamahia ai ngā tohu pāngarau (=, <, >, ≤, ≥) hei whakatairite i ngā uara o ngā taha e rua o tētahi rerenga tau • ko te tikanga o te pāpātanga whiti pūmau, ka rite te āhua o te piki rānei o te heke rānei o ngā tau (hei tauira: ka 4 te pikinga i ia wā) • he wā ka whakaahuatia ngā pānga i waenga i ngā uara ki te kupu rānei, he wā rānei ka whakaatahia mā te whakamahi kīanga taurangi (hei tauira: y=3x-1).	• ki te hihira i te pono o te rerenga tau e whai wāhi nā te tāpiritanga me te tangohanga e whakamahi ana i ngā tau atu ki te 10,000 (h.t. 8205-4721=3484 E tika ana, e hē ana rānei? 4200-__=4001) • ki te whakaatu, ki te whakamārama hoki i te whakarea me te whakawehe mā te whakamahi i ngā whakaahuahanga (hei tauira: ngā tūtohi tukutuku, ngā rārangi tau) me ngā rautaki (hei tauira: te tatau māwhitiwhiti, ngā meka e mōhiotia ana) hei hihira i te ōrite o ngā taha e rua o tētahi rerenga tau (e tika ana, e hē ana rānei?) (h.t. 11×7=78 E tika ana, e hē ana rānei, __÷10=12) • ki te tautohu tauira tipu, ki te whakaahua ture, ki te whakamahi hoki i aua mea e kitea ai he huānga atu anō (h.t. 5,7,9,11,… me tēnei 3,6,12,24,…) • ki te whakahāngai i ngā tauira tipu ki ngā horopaki o te ao Māori (hei tauira: te toi Māori) mā te whakamahi i ngā tau rānei, i ngā tūhanga rānei, i ngā tohu rānei.	• ki te whakarite, ki te whakaoti hoki i ngā rerenga tau e whai wāhi ana ngā paheko e whā katoa mā te whakamahi i te ōritenga me ngā tūhuna mā te whakamahi tau atu ki te 1,000,000 mā te whakamahi hoki i te tohu ōrite (=) me ngā tohu tōrite (<, >), hei tauira: ○ 2,456×2 □ 3,456 + 231,930 ○ 2,456×2 □ 1,228 x 4 • ki te whakaahua, ki te whakaoti hoki i ngā whārite mā te whakamahi i ngā hangarau ataata (hei tauira: ngā tūtohi), i ngā rautaki ā-hinengaro, me ngā tikanga tuhi • ki te tautohu i ngā tauira tipu, ki te whakauru i ērā ki ngā tūtohi, ki te whakaahua ture ki te kupu, ki te whakahāngai i aua ture e kitea ai he huānga atu anō • ki te whakahāngai i ngā ture tauira ki ngā kaupapa Māori, e kitea ai ngā huānga e ngaro ana rānei i ngā raupapatanga, kāore anō rānei kia uru atu ki ngā raupapatanga.	• ki te whakarite, ki te whakaoti hoki i ngā rerenga tau mā te whakamahi i ngā paheko e whā katoa i runga i te ōrite me te tōrite • ki te whakamahi i te tūtohi, i ngā kauwhata XY, me ngā hoahoa hei tautohu i ngā tauira rārangi, hei whakaahua i te pāpātanga whiti pūmau ki te kupu, hei matapae hoki mā te whakamahi i te ture • ki te whakaata, ki te whakatairite hoki i ngā pānga mā te whakamahi i ngā tūtohi, i ngā kauwhata XY, me ngā hoahoa • ki te whakahāngai i te mōhiotanga ki te tauira me te whārite hei whakaoti rapanga kaupapa Māori pērā i ngā hui marae, i te whakarite āputa rānei mō te tukutuku.
Te tauira tāruarua					
• he tauira te tauira raupapa e whai ai ia huānga i te mea o mua i tētahi raupapatanga e whāiti ana, e taea ana hoki te matapae, nā runga i tētahi ture, pēnei i: • ngā tae e tāruarua ana i tētahi raupapa pūmau (h.t. whero–kikorangi–kākāriki–whero–kikorangi–kākāriki) • ngā āhua e hohoko ana ā-āhua, ā-momo hoki • he tauira te tauira mokowā (ataata) e takea ana i te taunga rānei, i te ahunga rānei, i te takotoranga rānei i te mokowā. He rite tonu te whai wāhi ki tēnei momo te nekehanga rānei, te hangarite rānei, te huringa rānei, te whakaatatanga rānei (h.t. he āhua rānei ka 90° te huringa i ia wā, he tauira tukutuku rānei kua tāruarua ngā takotoranga hauroki, he papariki rānei kua hohoko te ahunga o te takoto) • he huinga tau te tauira tau ka whai i tētahi ture whāiti, e rite tonu ana te takea mai i	• he raupapa ngā tauira ka whai i tētahi ture rānei, i tētahi hanga rānei e taea ana te matapae, ā, he wā ka tāruarua rānei, ka tipu rānei, ka heke rānei • ka taea te whakaahua, te whakawhānui, te matapae hoki ngā tauira i runga i te ture e whāia ana • he tikanga ōrite te ture hei whakaputa i te/ngā huānga e whai ake ana i tētahi tauira, he rite tonu te whai wāhitanga o ngā paheko tātai (te tāpiri, te tango, te whakarea, te whakawehe), o tētahi/ētahi whiringa rānei o ērā • mā te taurangi e taea ai ngā ture te whakatau whānui (h.t. e whakaahua ana te n+3 i tētahi ture mō te whakapiki mā te tāpiringa o te 3) • whakamahia ai ngā paheko matua e whā (te tāpiri, te tango, te whakarea, te	• ki te papa taunga tukutuku, ka hua i te pūtahitanga o ngā rārangi tau hāngai e rua ki te (0, 0); i te nuinga o te wā, kei te papa taunga tukutuku tētahi tuaka pae me tētahi tuaka pou • whakaahuahia ai ngā taunga kia pēnei (x,y) arā, ko te taunga-x ka whakaahua i te nekehanga huapae, ā, ko te taunga-y ka whakaahua i te nekehanga poutū. Mā te tuhi pūwāhi ki tētahi papa taunga ka āwhina pea ki te whakaahua i ngā tauira ā-tau • ka whakaaturia i te pānga rārangi tētahi pāpātanga o te whiti e ōrite ana i waenga i ngā taurangi e rua • ka whakaahuahia aua hononga mā te whārite, mā te kauwhata, me te hoahoa • ko te pāpātanga o te whiti te nui o te pikinga, o te hekenga rānei o tētahi rahi, i te taha o tētahi atu rahi (h.t. i ia pikinga o te waeine kotahi i te x, e rua ngā pikinga o te	• ki te whakaahua, ki te hanga, ki te matapae hoki i ngā tauira raupapa, i ngā tauira mokowā, i ngā tauira tau hoki e whai ana i ngā ture e whai wāhi nei te taurangi, ngā āhuatanga mokowā, te tāpiri tāruarua, te tango, me te whakarea māmā • ki te tūhura i te āhua o te whakamahinga o ngā tauira i te ao o ia rā, i ngā horopaki hoki o te ao Māori pērā i te māra kai, i te tukutuku, i te haka, me te waiata.	• ki te whakaahua, ki te hanga, ki te matapae hoki i ngā tauira raupapa, i ngā tauira mokowā, me ngā tauira tau e whai ana i ngā ture e whai wāhi nei te taurangi, ngā āhuatanga mokowā, te tāpiri tāruarua, te tango, me te whakarea māmā • ki te tūhura i ngā tauira e kitea ana i te ao Māori, pēnei i te tukutuku, i te raranga, i te maramataka, me te whakapapa e mārama ai ia, hei whakaahua hoki i ngā hononga pāngarau i ngā horopaki ahurea.	• ki te whakamahi i te tūtohi, i te kauwhata XY, me te hoahoa hei tautohu i ngā pānga rārangi, hei whakaahua i te pāpātanga o te whiti ki te kupu, hei matapae hoki i ngā huānga o te tauira e whai ake ana • ki te whakahāngai tauira rārangi ki ngā horopaki o te ao Māori, pēnei i te mātai i ngā panonitanga ā-kaupeka i te maramataka, i te aroturuki i te tipu o te māra kai, me te mārama ki te hanga ā-manawataki o te waiata me te haka.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
ngā hononga tauhanga rānei, i ngā hononga āhuahanga rānei, pēnei i te whakapiki i ngā tau mā te āpiti i tētahi maha pūmau (h.t. 2, 4, 6, 8 …), i te whakarea rānei (h.t. 3, 6, 12, 24 …).	whakawehe) hei tautuhi, hei raweke hoki i ngā tauira tau • ko te pānga rārangi tētahi pānga kei roto rā tētahi pāpātanga o te whiti e pūmau ana i waenga i ngā taurangi, ā, ka whakapuakina mā te whakamahi kīanga taurangi māmā (h.t. y=2x+1) • he wā ka whakaahuahia rānei ngā tauira me ngā hononga ki te ataata (te tānga, te kauwhata, te rārangi tau, te hoahoa), ka whakaahuahia rānei ki te tohu (ki ngā tohu pāngarau me ngā whārite).	y), ā, ko tētahi atu ingoa mō taua āhuatanga, ko te rōnaki • ka whai wāhi ki ngā whakaahuahanga o ngā hononga rārangi, ko te tūtohi uara, ko te kauwhata XY (i ngā wā ka puta hei rārangi tōtika), me te hoahoa pēnei i te poro tauira, i te pūrere pānga rānei • ka puta te pānga rārangi hei rārangi tōtika i te kauwhata, ā, ka whakaahua te paritūtanga me te ahunga o te rārangi i te pāpātanga o te whiti • ka whai wāhi ki te pānga rārangi te tautohunga o te āhua o te huringa o tētahi taurangi i te taha o tētahi atu, me te whakapuaki i tēnei mā te whakamahi i te reo pāngarau, i te reo rānei o ia rā (h.t. tāpirihia te 3 i ia wā, e 2 ngā pikinga o te y i ia pikinga kotahi o te x) • e puta ai te matapae, me tāruarua te whakamahinga o te pāpātanga o te whiti, me whakamahi rānei i tētahi kīanga, i tētahi ture rānei.			
Te āhua me te mokowā					
• ka puta ngā āhua tuatini i ngā piringa o ngā āhua ahu-rua me ngā āhua ahu-toru e māmā ana, ā, he āhuatanga ō ērā āhua tuatini ka taea te tautohu, pēnei i ngā tapa tini, i ngā mata, me ngā koki • ka whakaahuahia rānei, ka tātarihia rānei, ka whakaaturia rānei ngā tūhanga o te ao motuhenga mā te whakamahi i ngā āhuahanga me ngā hanga • he āhua ahu-rua te taparau rite, e ōrite nei te roa o ōna taha katoa, ā, e ōrite ana te rahi o ngā koki roto katoa • ka puta te whakaatanga i te kauhuringa o tētahi āhua i tētahi rārangi, e hua ai tētahi mātātuhi whakaatanga • ka puta te mātātuhi nekehanga i te nekehanga o tētahi āhua i tētahi wāhi ki tētahi me te kore i hurihia • ko te hurihanga ka puta i te wā ka hurihia tētahi āhua i tētahi pūwāhi pūmau • ka āwhina te whai māramatanga ki ngā āhuatanga o te āhua i te whakamāoritanga me te whakaotinga o ngā rapanga e whai wāhi nā ngā hanga me ngā takotoranga o te ao motuhenga • ka puta rerekē pea ngā āhua i tirohanga kē atu • e mutunga-kore ana te rahi o ngā rārangi hangarite o te porohita	• ka tautohua, ka tapaina hoki ngā āhuahanga i runga i ngā āhuatanga pēnei i te tapa, i te koki, i te mata, me te hangarite • ka whakarōpūhia ngā āhuahanga ki ōna rōpū i runga i ngā āhuatanga e rite ana (h.t. te rite me te hikuwaru, te ahu-rua me te ahu-toru) • ka whai wāhi ki ngā panonitanga te whakaata (te kauhuri), te hurihanga (te huri), te nekehanga (te neke), me te whakarahinga (te hurirahi) • ka whakamahia te huatau āhuahanga me te whiriwhiringa whakaaro e mārama ai ia ki ngā rapanga o te ao Māori, e mōhio ai hoki ia ki te whakaoti i aua rapanga, pēnei i te hoahoa i te takotoranga o te pā, o te marae rānei; i te whakatere mā te whakamahi tikanga whai mahere me te whakamahi tohu whenua; mā te hanga mea hoki, pērā i te whare, i te waka, i te tukutuku • kāore ētahi āhuatanga e panonitia, i ētahi panonitanga ā-āhuahanga (h.t. te rahi, te koki rānei i ngā nekehanga me ngā hurihanga), manohi anō, ka panonitia ētahi atu (h.t. ka panonitia te rahi e te whakarahinga) • ko te raumata tētahi whakaahuahanga ahu-rua o ngā mata o tētahi āhua ahu-toru kua māroharoha • whakamahia ai te mahere tukutuku hei whiriwhiri i ngā tawhiti me ngā ahunga, mā	• he āhuatanga ō ngā āhua pēnei i te taha, i te koki, i te tapa, i te mata, me te akitu, e whakamahia ai hei whakaahua, hei whakarōpū hoki i aua āhua • Whakarōpūtia ai ngā tapawhā (ā, ka taea te whakarōpū ki tētahi, ki ētahi rānei o ēnei): • te taparara: he punarua tapa whakarara • te tapawhā whakarara: e rua ngā punarua tapa whakarara • te manu tapawhā: e rua ngā punarua tapa pātata e ōrite nei ngā roa • te tapawhā hāngai: e whā ngā koki hāngai • te tapawhā whakarara rite: e whā ngā tapa e ōrite nei ngā roa • te tapawhā rite: e whā ngā koki hāngai, ā, e whā ngā tapa e ōrite nei ngā roa • hangaia ai te āhua ahu-toru i ngā āhua ahu-rua (h.t. he tapawhā ngā mata o te mataono, he porohita ngā mata o te rango) • he pānga ō ngā āhua ahu-rua me ngā āhua ahu-toru (h.t. te raumata, te motuhanga, me ngā tirohanga kē i ngā koki rerekē) • ka whai wāhi ki ngā panonitanga te whakaatanga (te kauhuri), te hurihanga (te huri), te nekehanga (te neke), me te whakarahinga (te hurirahi).	• ki te tautohu, ki te whakarōpū, ki te whakaahua hoki i ngā āhuatanga o ngā taparau rite me ngā taparau hikuwaru mā te whakamahi i ngā tapa, i ngā akitu, me ngā koki atu ki te 12 tapa • ki te mahi i te panoni upane-tahi (te whakaatanga rānei, te nekehanga rānei, te hurihanga rānei) ki te āhua ahu-rua • ki te whakahāngai i te mōhiotanga e pā ana ki ngā āhua me te mokowā hei whakaoti rapanga i ngā horopaki o te ao Māori • ki te pohewa i te āhua ahu-toru me te tūhono i ērā ki te raumata, ki te hoahoa ahu-rua, ki te whakaahua ā-kupu, ki ngā āhua ōrite hoki kua tāngia i tirohanga kē atu • ki te tautohu i te maha o ngā rārangi hangarite i te āhua • ki te whakarōpū koki mā te whakatairite i ērā ki tētahi koki hāngai e ōrite ana rānei, e iti iho ana rānei, e nui ake ana rānei.	• ki te tautohu, ki te whakarōpū, ki te whakaahua hoki i ngā āhuatanga o ngā poro, mā te whakamahi i ngā motuhanga, i ngā mata, i ngā tapa, me ngā akitu • ki te whakaahua i te nekehanga ka mahia (te whakaatanga rānei, te nekehanga rānei, te hurihanga rānei) ki ngā āhua ahu-rua • ki te whakahāngai i te whiriwhiringa whakaaro āhuahanga ki ngā horopaki o te ao Māori, pēnei i te whakamāori i ngā takotoranga whenua i ngā pā, i te hangarite o te tukutuku me te kōwhaiwhai; i te whakatere o nehe hoki e whakamahi ana i ngā whetū me ngā tūtohu whenua • ki te waihanga āhua ahu-toru i tētahi tauira raumata kua takoto mō tētahi poro.	• ki te tautohu, ki te whakarōpū, me te whakamārama i ngā mea e āhua rite ana me ngā rerekētanga i waenga i: • ngā āhua ahu-rua, tae atu ki ngā momo tapatoru me ngā momo tapawhā • ngā poro me ngā koeko • ki te tautohu me te whakaahua i ngā koki roto o ngā tapatoru me ngā tapawhā • ki te tā i ngā āhua ahu-rua e māmā ana kua takoto ngā roa me ngā koki mā te whakamahi i tētahi rūri me tētahi ine-koki • ki te matapae i te hua o tētahi panonitanga upane-rua (te whakaatanga rānei, te nekehanga rānei, te hurihanga rānei) ki te āhua ahu-rua • ki te whakahāngai i te mōhiotanga mokowā me te mōhiotanga āhuahanga i ngā horopaki o te ao Māori pēnei i te hoahoa whare, i te tirotiro i te takoto o te whenua mō te whakatere, i te whakamāori rānei i ngā tauira o ngā kōwhaiwhai me ngā tukutuku.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
• e whā ngā koki hāngai o te tapawhā hāngai me te tapawhā rite.	te whakamahi i te āwhata me ngā ahunga kāpehu pēnei i te raki, i te tonga, i te rāwhiti, me te uru hei āwhina ki te kite me te whakaahua i ngā wāhi.				
Te taunga me te wāhi					
• he rārangi, he pou hoki ō ngā tukutuku ka āwhina ki te whakarite me te rapu i ngā pūwāhi i te mokowā • ko tā ngā takirua raupapa kua pēnei te tuhia *(x, y)*, he whakaatu i te wāhi pū o tētahi pūwāhi i tētahi tukutuku, arā, ko x te taunga huapae, ā, ko y te taunga poutū • ka āwhina ngā ahunga kāpehu (te raki, te tonga, te rāwhiti, me te uru) ki te whakaahua i ngā ahunga me ngā wahi • ka whai wāhi ki ngā mahere māmā ngā tohu, ngā tukutuku, me ngā ahunga kāpehu hei whakaatu i ngā wāhi me ngā ara • ko te ture mō te tuhi taunga i tētahi tukutuku, me neke i te tuaka- x i te tuatahi (te tuaka pae) kātahi ka neke i te tuaka- y (te tuaka pou) e kitea ai tētahi wāhi.	• ka tautohu ngā takirua raupapa (x, y) i ngā wāhi pū i tētahi tukutuku, arā, ko x te taunga huapae, ā, ko y te taunga poutū • ko te tikanga o te hurihanga, ko te huri i tētahi āhua, i tētahi pūwāhi rānei i tētahi pū pūmau ki tētahi koki (h.t. 90°, 180°) • ka āwhina ngā ahunga kāpehu (te raki, te tonga, te rāwhiti, te uru) ki te whakaahua ahunga me te ārahi nekehanga • ka pānuitia ngā taunga i ngā tukutuku, ka tuhia hoki ki reira hei whakaatu i ngā wāhi pū • mā te whakamahi ngātahi i ngā takirua raupapa, i ngā hurihanga, me ngā taunga kāpehu ka āwhina kia hāngai pū, kia tika hoki ngā ahunga.	• whai wāhi ai ki ngā mahere tukutuku ngā tapawhā rite, kua whakaritea hei rārangi, hei pou hoki, hei āwhina ki te rapu i te wāhi pū • tukua ai i roto i te taunga tukutuku (pēnei i ngā taunga) ngā taunga pū i tētahi mahere mā roto i te tau, mā roto rānei i te reta • ka whakaahua ngā ahunga kāpehu (te raki, te tonga, te rāwhiti, te uru) me te reo ahunga (te mauī, te matau, a mua, a muri) i te nekehanga me te wāhi • ka whai wāhi ki ngā ara ngā huringa pēnei i te hurihanga hauwhā, i te hurihanga haurua rānei e huri ai te ahunga • ka inea te tawhiti o te haere mā te tatau i te tāwhai rānei, i te waeine rānei, mā te whakamahi rānei i tētahi āwhata i te mahere.	• ki te whakamahi i te tukutuku, i te takirua raupapa, i te ahunga kāpehu, me te mahere māmā hei whakaahua i ngā wāhi me ngā ara, e mārama ai hoki ki te ture (x, y) hei tuhi taunga ki tētahi tukutuku • ki te whakamahi ahunga kāpehu pēnei i te raki, i te tonga, i te rāwhiti, me te uru hei whakaahua, hei whai hoki i ngā ara • ki te pānui, ki te whakamāori hoki i ngā mahere māmā kei runga rā te tukutuku, te tohu, me ngā ahunga kāpehu • ki te whai i te ture o 'whakapae i te x, ka piki ai i te y' hei whakatau tika i ngā pūwāhi ki tētahi tukutuku • ki te whakahāngai i ngā pūkenga whai mahere me ngā pūkenga ahunga i ngā horopaki o te ao Māori, pērā i te mātai i ngā takotoranga whenua i ngā pā, i te rapu i ngā wāhi tāpua mā te whai mahere taketake me ngā pūrākau, pērā rānei i te whakatere mā te whai i ngā whetū, i ngā tūtohu whenua, me ngā ara tīpuna.	• ki te whakamahi i te takirua raupapa, i te hurihanga, me ngā ahunga kāpehu hei whakaatu wāhi, hei tuku ahunga hoki; waihoki, hei pānui, hei tuhi hoki i ngā taunga kia tika • ki te tuku, ki te whai hoki i ngā ahunga mā te whakamahi ahunga kāpehu pēnei i te raki, i te tonga, i te rāwhiti, i te uru • ki te tūhono taunga, ki te hurihanga, ki ngā ahunga kāpehu hoki hei whakaahua, hei rapu taunga hoki • ki te whakamahi rautaki mokowā i ngā horopaki Māori, pērā i te takotoranga o ngā marae, i te tukutuku, me te whakatere waka.	• ki te whakamāori me te waihanga i ngā mahere tukutuku mā te whakamahi i te tohutoro mahere, i te ahunga kāpehu, i te reo ahunga hoki hei whakatau taunga, hei whakaahua ara whai huringa, hei ine hoki i te tawhiti kua haerea • ki te ine tawhiti i tētahi mahere mā te whakamahi i te tāwhai rānei, i te waeine rānei, i ngā āwhata mahere rānei • ki te tuhi, ki te whakaahua hoki i te nekehanga kia tika, mā te whakamahi i te taunga me te reo mokowā • ki te whakamahi pūkenga whai mahere me ngā pūkenga ahunga hei tūhura i ngā horopaki o te ao Māori, pērā i ngā takotoranga pā, i te whakatere waka, i te marae ātea, me ngā haerenga whai maramataka.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Tauanga me te Tūponotanga

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te tuku pātai tūhura					
• ka whakamahia te tūhuratanga tauanga amio — te pātai matua, te whakamahere, te raraunga, te tātaringa, me te whakataunga whakamutunga (PPDAC) — i ngā tūhuratanga whakarāpopoto, i ngā tūhuratanga whakatairite, me ngā tūhuratanga houanga • ka whakatairite, ka whakarāpopoto rānei ngā pātai tauanga i ngā huinga mā te whakamahi i ngā pārongo kāore e whāiti ana ki te mea kotahi anake, ā, me mātua whai wāhi ngā raraunga ka panoni (h.t. E paingia ana e ngā ākonga pakeke ētahi momo kai rerekē i ērā e paingia ana e ngā ākonga e rangatahi ake ana?) • he tapanga rānei, he rōpū rānei ngā taurangi ā-rōpū hei taunga mō ngā wehewehenga raraunga (h.t. ngā momo kai, ngā tino hākinakina, ngā iwi) • he mea te taurangi motumotu e taea ana te tatau (h.t. te maha o ngā pukapuka kua pānuitia, ngā haora moe) • ko te raraunga matarua te raraunga i tētahi huinga, e rua ōna taurangi mō ia take (h.t. ko te kohi i ngā mea kāore e paingia ana e ia ākonga me te ia ā-tuakiri o ia ākonga).	• ka whakamahia te tūhuratanga tauanga amio (PPDAC) i ngā tūhuratanga whakarāpopoto, i ngā tūhuratanga whakatairite, me ngā tūhuratanga houanga • kei roto i ngā raraunga matatini te pārongo e pā ana ki ētahi taurangi (e nui ake ana i te kotahi) mō ia mea takitahi (h.t. te pakeketanga, te tino hākinakina, me ngā haora ka pau i mua i te mata pūrere) • whakaata ai te raraunga whakarōpū i ngā rōpū (h.t. te tae o te karu, te momo mōkai) • ka taea te tatau te raraunga tau e motumotu ana, ā, kei roto rā te tauoti (h.t. te maha o ngā hāmua/hāmuri, te maha o ngā paneke) • ka whai wāhi ki te tūāhuatanga whakarāpopoto te whakaahua me te whai māramatanga e pā ana ki te whakaaturanga whānui o te raraunga (h.t. ngā tau waenga, ngā urupare pātahi katoa) • ka whai wāhi ki te tūāhuatanga whakatairite te mātai i ngā rerekētanga, i ngā ōritetanga rānei i waenga i ngā rōpū o roto i ngā raraunga • he matapae te tāiringa kōrero, te tāpaetanga rānei e pā ana ki ngā mea tērā pea ka whakaaturia e te raraunga, ka whakaputaina i mua i te tātarihanga o te raraunga • ko te pūtake o te tuku i tētahi pātai me te tāiri i tētahi kōrero, ko te ārahi i te tūhuratanga me te tuku i tētahi aronga hei whakamāori i ngā kitenga.	• tīmata ai ngā tūhuratanga tauanga ki ngā pātai ariari e aro ana ki te raraunga ka tūhura i ngā tauira whānui, (te whakarāpopoto), i ngā rerekētanga i waenga rōpū (te whakatairite), me ngā panonitanga i te takanga o te wā (te houanga) mā te whakamahi raraunga he maha ngā taurangi o roto (h.t. Kua panoni pēhea nei te whakamahinga a ngā momo karaehe i te wai i tēnei wāhanga, ā, ka rerekē rānei i te nui o te karaehe?) • he rerekē ngā momo taurangi: ○ he taurangi ā-rōpū (h.t. te momo tūmahi, te wāhi) ○ he taurangi ā-tau e motumotu ana (h.t. te maha o ngā rā, te maha o ngā mea) ○ he taurangi houanga (h.t. ngā rā, ngā wiki, ngā marama) • ka whai wāhi ki te raraunga matatini ngā taurangi e toru, e nui ake ana rānei i tērā, ā, me hāngai te raraunga kua kohia ki te pātai e pātaitia ana.	• ki te tuku pātai mā te whakamahi raraunga matarua hei tūhura i ngā tūāhuatanga whakarāpopoto me ngā tūāhuatanga whakatairite e whai ana i ngā raraunga whakarōpū me ngā raraunga tau e motumotu ana • ki te tautohu i te taurangi kia inea.	• ki te whakamahi raraunga motumotu hei tūhura i ngā tūāhuatanga whakarāpopoto me ngā tūāhuatanga whakatairite e whai ana i te raraunga whakarōpū me te raraunga tau e motumotu ana, mā te tuku i tētahi pātai tūhura e taea ana te whakautu ki te raraunga, tae atu ki te tāiri kōrero, ki te tāpae kōrero rānei e pā ana ki ngā kitenga e matapaetia ana • ki te tautohu i ngā taurangi kia inea.	• ki te whakamahi raraunga matatini hei tūhura i ngā tūāhuatanga whakarāpopoto, i ngā tūāhuatanga whakatairite, me ngā tūāhuatanga houanga mā te: ○ tuku i tētahi pātai ka taea te whakautu ki te raraunga ○ tāiri kōrero, mā te tāpae kōrero rānei e pā ana ki ngā kitea e matapaetia ana • ki te tautohu, ki te whakaahua hoki i ngā momo taurangi (ā-rōpū, ā-tau, ā-houanga) e whakamahia ana i tētahi tūhuratanga raraunga matatini.
Te whakamahere me te kohikohi raraunga					
• he pārongo te raraunga kua kohia hei whakautu i tētahi pātai tūhura • kohia ai te raraunga mātāmua i te mātāpuna (h.t. ngā rangahau, ngā mātakihanga) • ko te rōpū e arohia ana, ko te hunga, ko ngā mea rānei ka noho hei puna e ahu mai ai ngā raraunga • ko te taurangi te āhuatanga e tūhuratia ana • ka ārahi te pātai tūhura i te momo raraunga me whai, me te hunga kia pātaihia • me hāngai ngā hangarau kohi raraunga (h.t. ngā tatau, ngā tūtohi, ngā pūrere matihiko, ngā puka mātakihanga) ki te momo raraunga me te rōpū e arohia ana • ko ētahi o ngā tikanga matatika, ko te whakaute i te tūmataiti, ko te kōrero pono mō te pūtake, ko te whakarite kia tūao te whai wāhitanga, me te āta tiaki i te raraunga • tērā ka puta ētahi hapa i te kohikohi me te tuhituhi, nā reira he mea nui te āta hihira i ngā raraunga.		• he pārongo te raraunga mātāmua ka kohia e te ākonga tonu mā te whakamahi rauemi pēnei i te rangahau, i te rārangi arowhai, i te mātakihanga hoki/rānei • he pārongo te raraunga mātāmuri (he mea homai) ka kohia e tētahi atu tangata kātahi ka tohaina hei whakamahi mā ētahi atu • ko ngā taurangi ngā mea whāiti e inea ana, e kapohia ana rānei (h.t. te tino hākinakina, te maha o ngā mōkai) • mō te taha ki te raraunga mātāmuri, he mea nui kia mōhiotia: • te hunga e whakaatahia ana i ngā raraunga (te rōpū tāngata, te huinga mea rānei)	• ki te whakamahere i te āhua o te kohinga o ngā raraunga mātāmua hei tautoko i te whakaututanga o te pātai tūhura • ki te whakatau i te hunga ka noho hei puna e ahu mai ai ngā raraunga, me ngā taurangi me whai hei whakautu i te pātai tūhura • ki te kohi raraunga mātāmua mā te whakamahi i ngā tikanga e tōkeke ana, e whai whakaaro ana hoki, e hāngai ana ki ngā tikanga matatika • ki te whakaū i te hāpainga o ngā tikanga me te mana i te wā e kohia ana ngā raraunga i ngā horopaki Māori pērā i te whakamahi karakia rānei, i te whakaaetanga rānei a te whānau, i ngā kawa rānei e whāiti ana ki te mātauranga. • ki te whakamahi i ētahi momo hangarau (h.t. ngā tūtohi tatau, ngā pūrere matihiko, ngā puka mātakihanga) hei kohi i ngā raraunga, hei hōmiromiro hoki i aua raraunga.	• ki te whakamahere i te kohinga raraunga mā te tautohu taurangi e arohia ana, waihoki, mō te taha ki te raraunga kua takoto kē (mātāmuri ana), mā te mōhio ki te hunga i ahu mai ai aua raraunga me te take i kohia ai • ki te arotake i te pono o ngā mātāpuna raraunga (h.t. te hihira mō te tūpono he pātai haukume kei roto, he pūtakenga rānei kāore e whakaponotia) • ki te āta kohi i ngā raraunga mātāmua mā te whakamahi i ngā hangarau e tika ana (ngā tūtohi tatau, ngā pūrere matihiko, ngā puka mātakihanga) me te hōmiromiro

	• te take i kohia ai ngā raraunga (te pūtake, te pātai taketake rānei) • te huarahi i kohia ai ngā raraunga (te tikanga, te hangarau rānei i whakamahia) • ka puta te raraunga horopū i ngā pātai tōkeke, i ngā puna ka whakaponotia, me te āta kohi. Tērā pea ka haukume rānei, ka tarepa rānei, ka hē rānei te raraunga haurakiraki • mā te hōmiromiro e whakaū te tōtōpū me te tika o ngā raraunga, ā, kāore i tāruaruahia, kāore rānei i hē te kapohia • mā te mārama ki te horopaki me te mātāpuna e āwhina ki te whakatau i te āhua o te pono o ngā raraunga mātāmuri me te āhua o te whakamahia o aua raraunga.		• ki te whakatakoto pārongo mō te raraunga mātāmuri, tae atu ki te āhua o te kohia o ērā, me ngā putanga tērā pea ka hua ake • ki te hāpai i ngā mātāpono Māori i te wā e kohia ana, e whakamahia ana hoki te raraunga, pērā i te mihi ki ngā mātāpuna, i te whakaū i te putanga o ngā painga ki te kiritōpū, i te whakaute mōhiotanga, me te whai tikanga (te karakia, te whakaaetanga a te whānau, ngā kawa mātauranga).	
Te whakaahua me te tātari raraunga					

• he ara te ataata raraunga hei whakaatu pārongo mā te whakamahi i te pikitia, i te kauwhata rānei (h.t. ngā kauwhata pou, ngā kauwhata whakaahua, ngā kauwhata ira hoki/rānei)
• ko te taurangi te mea e kapohia ana, e inea ana rānei i roto i ngā raraunga (h.t. te tino tae, te maha o ngā mōkai)
• ko te rōpū tētahi o ngā whakautu ka taea, tētahi rānei o ngā rōpū kei te taurangi (h.t. te kikorangi, te kākāriki rānei hei tino tae)
• mā te auau e whakaatu te maha o ngā tāngata, o ngā mea rānei kei ia rōpū
• ka āta whakaatu te kauwhata pai, te ataata pai rānei i ia rōpū kia ariari, tae atu ki te maha o ngā mea kei ia rōpū
• ehara te kauwhata porowhita i te ataata raraunga pai nā te uaua o te whakatairite i ngā wāhanga. Me whakamahi kē i te kauwhata ira, i te kauwhata pou rānei
• mā ngā tauākī e pā ana ki ngā raraunga e whakamārama ngā mea e whakaaturia ana i te kauwhata, ki te ingoa o te taurangi (h.t. ko te tino tae te taurangi, ā, ko te kikorangi te tae pātahi katoa)
• mā ngā ataata raraunga e mārama ai ētahi atu ki te tikanga o ngā raraunga, mā te whakaputa i ngā tauira, i ngā rerekētanga rānei kia mārama ake te kitea.
	• he ara te ataata raraunga hei whakaatu pārongo mā te whakamahi i te pikitia, i te kauwhata rānei pērā i ngā kauwhata pou, i ngā kauwhata whakaahua, i ngā kauwhata ira hoki/rānei
	• ko te taurangi te mea e kapohia ana, e inea ana rānei i roto i ngā raraunga (h.t. te tino tae, te maha o ngā mōkai)
	• ko te rōpū tētahi o ngā whakautu ka taea, tētahi rānei o ngā rōpū kei te taurangi (h.t. te kikorangi, te kākāriki rānei hei tino tae)
	• mā te auau e whakaatu te maha o ngā tāngata, o ngā mea rānei kei ia rōpū
	• ka āta whakaatu te kauwhata pai, te ataata pai rānei i ia rōpū kia ariari, tae atu ki te maha o ngā mea kei ia rōpū
	• mā ngā tauākī e pā ana ki ngā raraunga e whakamārama ngā mea e whakaaturia ana i te kauwhata, ki te ingoa o te taurangi (h.t. ko te tino tae te taurangi, ā, ko te kikorangi te tae pātahi katoa).
		• he ara te ataata raraunga hei whakaatu pārongo mā te whakamahi i te kauwhata, i te tūtohi rānei pērā i ngā kauwhata pou, i ngā kauwhata ira, i ngā kauwhata whakaahua, i ngā tūtohi hoki/rānei
		• ko te taurangi te kaupapa o te raraunga — te āhuatanga e kapohia ana, e inea ana rānei (h.t. te momo mōkai, te maha o ngā pukapuka kua pānuitia)
		• ko te rōpū e arohia ana, ko te hunga, ko ngā mea rānei ka noho hei puna e ahu mai ai ngā raraunga (h.t. ngā ākonga o te Rūma 10, te kapa haka)
		• ka whakaata ngā rōpū (i ngā raraunga whakarōpū), ngā wāriu rānei (i ngā raraunga tau) i ngā urupare rerekē i roto i ngā raraunga
		• ko ngā momo āhuatanga o tētahi kauwhata ngā mea pēnei i te ingoa, i te tuaka whai tapanga, i ngā rōpū, me te auautanga
		• mā te auau e whakaatu te maha o ngā tāngata, o ngā mea rānei kei ia rōpū, kei ia wāriu rānei
		  ○ ka tautohua ngā tauira me ngā ia i ngā raraunga, kia pēnei:
		  ○ te rōpū nui katoa me te mea iti katoa
		  ○ mēnā he āhua ōrite ngā hua o ētahi rōpū
		  ○ mēnā rā he hua pātahi, he hua rānei kāore i matapaetia
		• ko te toharite tētahi tau ka whakaatu i te wāriu o waenga o tētahi huinga raraunga, ka rite tonu te kitea mā te tāpiri i ngā tau me te whakawehe i tērā hua ki te maha o ngā tau takitahi.
			• ki te waihanga i te kauwhata ira, i te kauwhata pou rānei hei ataata raraunga
			• ki te huri i ngā tūtohi raraunga hei kauwhata pou
			• ki te whakaahua me te whakatairite i ngā ataata raraunga rerekē me ngā āhuatanga o ērā, tae atu ki te whakahāngai i te tikanga o ngā raraunga ki tōna anō ao, me te whakamārama i te āhua o te hononga o tērā ki tōna whānau, ki t/ōna hapū, ki ngā wheakoranga hoki/rānei o ia rā.
				• ki te waihanga i te kauwhata ira, i te kauwhata pou rānei hei ataata raraunga
				• ki te hihira i ngā ataata raraunga i te taha o ngā paearu e tohu ana i te ataata raraunga pai e kitea ai mēnā rānei he whakakotititanga kei roto
				• ki te tautohu me te matapaki i ngā momo whakaatatanga raraunga e whakamahia ana i te pāpāho
				• ki te whakatairite i ngā ataata raraunga o te taurangi kotahi i ngā rōpū rerekē, i tētahi tūhuratanga whakatairite
				• ki te tūhono i ngā raraunga me ngā tauira ka kitea, ki ngā wheako, ki ngā tirohanga, ki ngā uara hoki/rānei o tōna whānau, o t/ōna hapū, o t/ōna iwi hoki/rānei.
					• ki te waihanga ataata raraunga; anei ētahi:
					  ○ ngā kauwhata ira, ngā kauwhata pou rānei
					  ○ ngā kauwhata houanga
					• ki te hihira i ngā ataata raraunga i te taha o ngā paearu e tohu ana i te ataata raraunga pai e kitea ai mēnā rānei he whakakotititanga kei roto
					• ki te whakaahua ataata raraunga i te pāpāho
					• ki te whakatairite i ngā ataata raraunga i tētahi tūhuratanga whakatairite mā te tirotiro i ngā mea e āhua ōrite ana me ngā mea e rerekē ana
					• ki te tātai i te toharite i ngā huinga raraunga
					• ki te tūhono i ngā tauira raraunga me ngā ia raraunga ki te mātauranga o te rohe pātata, ki ngā wheako, ki ngā uara hoki/rānei o tōna whānau, o t/ōna hapū, o t/ōna iwi hoki/rānei.

Te whakamāori raraunga					
• he matapae te tāiringa kōrero, te tāpaenga kōrero rānei ka rere i mua i te mātaitanga o ngā raraunga	• he hua te kitenga ka whakaaturia i te raraunga — te mahi i āta puta, te kōrero rānei ka puta i te raraunga • he matapae, he whakapae rānei te tāiringa kōrero, te tāpaetanga kōrero rānei ka rere i	• ka whakamārama te tauākī whakaahua i tā te raraunga e whakaatu ai, pērā i te rōpū e pātahi katoa ana, i te mea e iti katoa ana te pātahi, i te putanga rānei o ētahi tauira, o ētahi mea rānei e āhua ōrite ana	• ki te kōwhiri tauākī e pai katoa ana hei whakautu i te pātai tūhura, i ngā kōwhiringa kua takoto, ki te huritao kitenga, ki te whakatairite hoki i ērā ki ngā putanga e matapaetia ana	• ki te whakautu i te pātai tūhura, ki te whakatairite kitenga ki ngā tāiringa kōrero tuatahi, ki ngā tāpaenga kōrero tuatahi rānei me te mōhiotanga kua tau kē ki a ia e pā ana ki te ao	• ki te kōwhiri tauākī e pai katoa ana hei whakautu i te pātai tūhura, i ngā kōwhiringa kua takoto, ki te huritao kitenga me te āhua o te whakatairitenga o ērā ki ngā tāiringa

• he rerenga kōrero ngā tauākī whakaahua ka āta whakamārama, kia ariari tonu, i tā ngā raraunga e whakaatu nei • mā te whakatairite kitenga ki te tāiringa kōrero e āwhina ki te whakatau i te tautokona rānei o te whakaaro matua e ngā raraunga • ka whai wāhi ki te huritao kitenga ko te whakaaro ake ki tā te raraunga e whakaatu ai, ki te āhua o te hononga o ērā ki te pātai, ki te whakaūnga rānei, ki te whakapātaritanga rānei o te whakaaro o mua nā aua raraunga.	mua i te kohinga o te raraunga, e takea ana i te whakaaro o te tangata e pā ana ki te mahi tērā pea ka puta • ka whai wāhi ki te mōhiotanga kua tau kē e pā ana ki te ao, ngā mea e mōhio kētia ana e te ākonga i t/ōna anō wheako, i t/ōna hapori, i ētahi atu akoranga hoki/rānei • mā te whakatairite i ngā kitenga ki te tāiringa kōrero me te mōhiotanga o mua e āwhina te ākonga ki te: ○ kite i ngā āhuatanga i matapaetia rā me ērā mea kāore i matapaetia rā ○ whakaaro ki te take i puta ai ētahi hua ○ whai māramatanga ki te raraunga i ngā horopaki o te ao motuhenga • mā te whakatairite kitenga ki te tāiringa kōrero e āwhina kia hōhonu ake te māramatanga ki ngā tauira i roto i te raraunga me te āhua o te honoa o ērā ki te ao e karapoti nei i a ia.	• ka whakautu tōtika te tauākī pai katoa i te pātai tūhura, ā, e tika ana te hāngai o tērā ki ngā raraunga e whakaaturia ana i ngā kauwhata, i ngā tūtohi rānei • he matapae te tāiringa kōrero, te tāpaenga kōrero rānei ka rere i mua i te kohinga o te raraunga, e takea ana i tō te tangata matapae ki tāna e kite ai • ko ngā kitenga ngā hua e whakaaturia ana i ngā raraunga kua kohia • ka whai wāhi ki te huritao kitenga ko te whakatairite i ngā hua motuhenga ki ngā matapae taketake me te whakaaro ake ki te take e rite ana rānei, e rerekē ana rānei ērā.	• ki te whakaahua i tā te raraunga e whakaatu ai mā te whakamahi i ngā horopaki ahurea e taunga ana.	• ki te whai māramatanga ki te raraunga mā te hono i ērā ki ngā horopaki o te ao Māori.	kōrero, ki ngā tāpaenga kōrero rānei i puta i te tīmatanga • ki te honohono i ngā tauira i roto i te raraunga me ngā māramatanga i tōna whānau, i t/ōna hapū, i t/ōna anō wheako hoki/rānei.
Ngā pūāhua whai tūponotanga					
	• ko te whakamātautau tētahi terenga kotahi o tētahi pūāhua whai tūponotanga, e hua ai tētahi putanga kotahi o roto i te huinga putanga tērā pea ka puta ake, ā, tē taea te matapae i runga i te mōhio tūturu • ka taea te whakaraupapa te huinga o ngā putanga o tētahi pūāhua whai tūponotanga tērā pea ka puta ake, ki ōna tūāhua • ko te tūponotanga o tētahi putanga ko te tūponotanga o tana puta ake • āhukahukatia ai, whakaahuatia ai hoki ngā putanga tērā tonu ka tūpono puta ki taua taumata tonu rā mā te whakamahi i te reo tūponotanga (h.t. te 'tūturu puta', i te 'tē taea', i te 'tērā tonu', i te 'kāore tonu pea', i te 'e kaha ake ana te tūpono puta', i te 'e iti iho ana te tūpono puta', i te 'tērā tonu ka tūpono puta ki taua taumata tonu rā').			• ki te tūhura i ngā pūāhua tūponotanga whai putanga tērā tonu ka puta ki taua taumata tonu rā, mā te tuku pātai, mā te matapae hua, mā te whakaata auautanga hoki • ki te tūhura ariā tūponotanga i ngā horopaki o te ao Māori, pērā i te mātakihanga maramataka, i ngā kēmu Māori taketake (h.t. ngā tākaro ā-ringa, te tī rākau), i te whakamāori tohu rānei i te taiao.	
Te whakaahua me te whakamāori tūponotanga					
	• ka taea te pohewa te tūponotanga mā tētahi rārangi tau i te 0 ki te 1 • e whai pānga ana ngā tūponotanga ki ngā wāriu kei waenga i te 0 me te 1, arā: ○ tē taea te 0 ○ i waenga i te 0 me te 0.5, ko te $\frac{1}{2}$ rānei, ka whiti mai i te 'tino kore nei pea e tūpono puta' ki te 'kāore tonu pea e tūpono puta' ○ tērā tonu pea ka tūpono puta te 0.5, te $\frac{1}{2}$ rānei ki taua taumata tonu rā ○ i waenga i te 0.5, ko te $\frac{1}{2}$ rānei, me te 1, ka whiti mai i te 'tērā tonu ka tūpono puta' ki te 'kāore e kore ka tūpono puta' ○ ka tūturu puta te 1.	• ka whai wāhi ki ngā pātai whai tūponotanga ngā pāpono raupapa, ngā pāpono kaupae-tini rānei, kua whai whakakapinga, kāore rānei he whakakapinga (h.t. te tango i ngā hei piripiri e rua, ko tētahi i muri i tētahi) • whakaahuatia ai ngā tūponotanga mā te whakamahi i te reo ariari e whakaata ana i te tūpono puta o ngā putanga ki taua taumata tonu rā, ki tētahi taumata rerekē rānei • ka whakarārangihia, ka whakaraupapahia hoki ngā putanga katoa e taea ana, mā te whakamahi hangarau ataata pēnei i te tūtohi putanga, i te rārangi raupapa, i te hoahoa rākau, me te rārangi tau • ka tuhia, ka whakaaturia hoki ngā auautanga o ngā putanga mā te whakamahi		• ki te whakatauira i ngā putanga katoa e taea ana mā te whakamahi hangarau ataata, h.t. ko te whakanoho i ngā tūāhua rerekē o ia rā kua takoto, ki tētahi rārangi tau, i runga i ngā whānuitanga o te tūponotanga, (h.t. ko te tūāhua o: 'ka kai koe i tētahi kai ā muri ake nei i te rangi nei' ka tau ki waenga i te 1/2 me te 1, arā, 'tērā tonu pea ka pērā' ko tēnei rānei: 'tērā tonu ka tino pērā') • ki te whakaahua ataata me te tātai tūponotanga mā te whakamahi hautau hei whakatairite i ngā putanga arotau ki te tapeke o ngā whakamātautanga.	• ki te tūhura i ngā pūāhua tūponotanga whai putanga tērā tonu pea ka tūpono puta ki taua taumata tonu rā, mā te tuku pātai, mā te matapae hua, mā te waihanga me te whakamāori ataata, mā te whakatauira pāpono raupapa, mā te tautohu hononga pāpono, me te tātai tūponotanga hei whakaputa whakatau whakamutunga • ki te whakaatu i ngā putanga katoa e taea ana mā te whakamahi i te tūtohi, i te rārangi, i te hoahoa hoki/rānei • ki te tātai tūponotanga mā te whakamahi i te hautau, i te pāpātanga, i te ōrau hoki/rānei • ki te whakamahi i te kauwhata me te hangarau ataata hei whakaatu, hei whakatairite hoki i ngā hua

		i te tūtohi tatau, i te kauwhata pou, i te kauwhata porowhiti hoki/rānei • ka tautohua ngā tauira me ngā rerekētanga mā te whakatairite i ngā hua i matapaetia ai me ngā hua motuhenga, me te whai whakamārama e pā ana ki te matapōkeretanga, ki te rahinga tīpako, ki te tōkeke, ki te hapa hoki • tātaihia ai ngā tūponotanga mā te whakamahi i te hautau, i te ōwehenga rānei (h.t. $\frac{1}{4}$ = 1 te putanga arotau o roto i te tapeke o ngā putanga e 4) • ka whai wāhi ki te whakaaro arorau mō te tūponotanga te whakamāori raraunga me te whakamahi hangarau ataata me ngā tuhinga hautau hei whakamārama i ngā tauira, hei parahau hoki i ngā whakatau whakamutunga.			• ki te tūhono i ngā ariā o te tūponotanga, o te tōkeke, o te rerekētanga hoki ki ngā horopaki o te ao Māori, pērā i te maramataka, i ngā tohu o te taiao, i ngā tākaro Māori hoki.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Tātai

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te hanga o te tau whakahau					
• ka whakaahua ngā hautanga ā-ira i ngā wāhanga ōrite 10 o te tūtahi (ngā hautekau) • ka whakaahua te ira ngahuru i te wāhi e tīmata ai ngā uara tū e iti iho ana i te tahi (ngā hautanga ā-ira) • ko te hautau me te tau ā-ira ētahi ara e rua hei whakapuaki i te uara kotahi (h.t. $\frac{3}{10}$ = 0.3) • ka taea te whakawehe te tauoti ki tētahi atu tauoti, ā, ka whakapuakina te otinga hei hautau • ko te uara tū o ngā tau ā-ira ki te haurau (h.t. 3.74 = e 3 ngā tahi, e 7 ngā hautekau, e 4 ngā haurau) • ka pānuitia, ka tuhia, ka whakaatuhia hoki ngā hautekau me ngā haurau ki te tohu, ki te kupu, ki te rārangi tau, ki te tauira ataata hoki (h.t. ngā takiwā kua kaurukutia, ngā huinga rānei) • he whakaahuahanga rerekē te hautau nui ake i te kotahi me te tau hanumi nō te rahi kotahi • ka whakatairitea, ka whakaraupapahia hoki ngā hautau rerekē mā te whakahāngai rānei i ērā ki ngā tauoti, mā te rapu hautau ōrite rānei he tauraro pātahi kei aua hautau, mā te whakatakoto rānei i ērā ki tētahi rārangi tau me te whakamahi i te mōhiotanga e pā ana ki te uara tū, ko ngā tauraro kāore e nui ake i te 12 • ka kitea ngā hautau ōrite, ki tētahi hautau kua takoto, mā te whakarea, mā te whakawehe rānei i te tauraro me te taurunga ki tētahi tau pātahi.	• ko tā te haurau he whakaatu i te wāhanga kotahi o roto i ngā wāhanga ōrite kotahi rau (arā, ko te $\frac{1}{100}$, ko te 0.01 rānei), ā, ko tā te haumano he whakaatu i te wāhanga kotahi o roto i ngā wāhanga ōrite kotahi mano (arā, ko te $\frac{1}{1,000}$, ko te 0.001 rānei) • ka tuhia ngā hautekau, ngā haurau, me ngā haumano hei hautau, (h.t. $\frac{7}{10}$, $\frac{25}{100}$), hei tau ā-ira hoki, (h.t. 0.7, 0.25) • ka āwhina te pūnaha uara tū ki te tautohu i te hautekau (te mati tuatahi i muri i te ira ngahuru), i te haurau (te mati tuarua i muri i te ira ngahuru), me te haumano (te mati tuatoru i muri i te ira ngahuru) • ka pānuitia, ka tuhia, ka whakaatuhia hoki ngā hautekau me ngā haurau ki te tohu, ki te kupu, ki te rārangi tau, ki te hoahoa, ki te tauira whakarite hoki (h.t. ngā tukutuku kua kaurukutia, ngā huinga rānei) • ka taea te tāpiri me te tango ngā hautau e rua e whai pānga ana, o roto i tētahi tūtahi, kāore ngā tauraro e nui ake i te 12 • ka taea te tāpiri me te tango ngā hautau whai tauraro kāore e nui ake ana i te 12 (e whakamahi ana i ngā tauraro rerekē) • ka tuhia te hautau hei tau hanumi, hei hautau nui ake i te kotahi rānei, ā, ka taea te huri i tētahi o aua tānga ki tētahi hei whakaatu i ngā pānga • ki te uara o ngā mati i ngā tau ā-ira ki te tūnga haumano (h.t. 3.726 = e 3 ngā tahi, e 7 ngā hautekau, e 2 ngā haurau, e 6 ngā haumano) • whakamahia ai te raupapa paheko hei whakaoti rapanga e whai wāhi nei te hautau me te tau ā-ira • ko tā te ōwehenga he whakaahua i tētahi whakatairitenga i waenga i ngā tau e rua, e nui ake ana rānei i ērā, ā, ka taea tērā te tuhi ki te āhua rūnā katoa • ka whakamahia te ōwehenga ōrite hei whakaatu i te pānga kotahi mā roto i ngā momo ara rerekē.	• he momo ara te hautau, te tau ā-ira, me te ōrau hei whakaatu i ngā tau whakahau — ngā wāhanga o te tūtahi, ngā ōwehenga rānei • ki ngā tau ā-ira ki te tūnga haumano • he wāhanga ngā ōrau nō te kotahi rau, ā, ka hāngai tōtika ērā ki ngā hautau me ngā tau ā-ira (h.t. $25\% = \frac{1}{4} = 0.25$) • ka taea te whakamahi ngā ōrau e kitea ai tētahi wāhanga o te tūtahi, hei tātai i ngā whakahekenga utu, i te tāke hokohoko (GST), me te huamoni ā-tau • ka pānuitia, ka tuhia, ka whakaatuhia hoki ngā hau whakahau ki te tohu, ki te kupu, ki te rārangi tau, ki te hoahoa, ki te tauira whakarite motuhenga hoki • whakamahia ai te reo tohu, ngā whakaaturanga, me te whakamāoritanga e mārama ai ngā ōwehenga, e taea ai hoki te mahi me ngā ōwehenga o te tānga: a:b me te a:b:c, arā, he tūoti te a, te b, me te c, hāunga rā ngā ōwehenga whai hautau me ngā tau ā-ira • e hono ana ngā ōwehenga ki te hautau me te ōrau, ā, ka whakamahia ērā e kitea ai ngā rahinga e ngaro ana i te wā e mōhiotia ana te wāhanga me te tūtahi • ka whakamahia te tūtohi ōwehenga me te hurirahi hei whakaoti i ngā rapanga o ia rā • ka tautohua, ka whakapuakina hoki ngā ōwehenga ōrite i tētahi āhua kua rūnā katoa • ka kitea te ōwehenga o ngā rahinga e rua, e toru rānei kua takoto, ā, ka tuhia ērā hei tauoti • ko te pāpātanga, ko te maha o tētahi rahinga ki ia waeine o tētahi atu rahinga (h.t. ngā manomita i te hāora, ngā tāra i te manokaramu) • mēnā e takoto ana ngā rahinga e rua o tētahi pānga ā-pāpātanga, ka taea te kite te tuatoru (te pāpātanga, te tapeke, te maha rānei o ngā waeine).	• ki te tautohu, ki te pānui, ki te tuhi, ki te whakaatu hoki i ngā hautekau hei hautau, hei tau ā-ira hoki; ki te whakaoti rapanga anō hoki mā te whakamahi i te hautau me te tau ā-ira • ki te whakaatu i te hautau me te hautau nui ake i te kotahi ki tētahi rārangi tau, ki roto hoki i ngā hoahoa, tae atu ki ngā hautekau me ngā haurau • ki te mahi ā-rōpū ki te whakatairite hautau mā te whakamahi rautaki pēnei i te whakatairite whakaaturanga • ki te whakaahua i te uara o tētahi hautekau mā te whakamahi i te tohu, i te kupu, i te tauira ataata hoki • ki te whakahāngai i te hautau me te tau ā-ira e whakaatu ana i te uara kotahi (h.t. $0.4 = \frac{4}{10}$) • ki te whakawehe i ngā tauoti matitahi me ngā tauoti matirua i te 10 e hua ai te tau ā-ira; ki te tautohu hoki i ngā hautekau • ki te whakatairite i ngā hautau e rite ana te taurunga.	• ki te tautohu, ki te pānui, ki te tuhi, ki te whakaatu hoki i ngā haurau me ngā haumano hei hautau, hei tau ā-ira hoki; ki te whakaoti rapanga hoki e whakamahi ana i ngā hautau me ngā tau ā-ira • ki te whakahāngai i ngā uara ā-ira ki ngā whakaaturanga hautau ōrite (h.t. 0.3 = $\frac{3}{10}$) • ki te whakamahi i te rārangi tau rānei, i te hoahoa rānei, i te huinga rānei hei whakaatu ā-ataata i ngā hautekau, i ngā haurau me ngā haumano • ki te tautohu i te uara tū, i te uara mati, me te uara tapeke o ngā mati i ngā tau ā-ira ki ngā hautekau me ngā haurau • ki te whakawehe i ngā tauoti matitahi me ngā tauoti matirua i te 10, i te 100 hoki e hua ai te tau ā-ira; ki te tautohu hoki i ngā tūnga hautekau me ngā tūnga haurau • ki te whakarea tau ā-ira (atu ki ngā tūnga e rua) ki te 10 me te 100 • ki te āhukahuka i ngā huinga hautau rite • ki te āhukahuka i ngā tau hanumi me ngā hautau nui ake i te kotahi • ki te whakahāngai i te māramatanga ki ngā hautekau me ngā haurau ki ngā horopaki Māori pērā rānei i te ine kai whakauru mō te hāngī, i te whakawehe tirikai rānei, i te tuhi rānei i ngā mātakitakihanga ā-taiao (h.t. te hekenga marangai, te purata rānei o te wai).	• ki te tautohu, ki te pānui, ki te tuhi, ki te whakaatu hoki i te hautau, i te tau ā-ira (e toru ngā tūnga), me te ōrau; ki te whakaoti rapanga hoki mā te whakamahi tau whakahau • ki te huri i waenga i te hautau, i te tau ā-ira, me te ōrau (h.t. $0.25 = \frac{1}{4} = 25\%$) • ki te whakaawhiwhi tau ā-ira ki tētahi taumata o te tika kua tohua • ki te whakahāngai i te uara tū ki ngā tūnga e toru nōna e pānui ana, e tuhi ana, e whakatairite ana, e whakaraupapa ana hoki i ngā tau ā-ira • ki te whakarōpū anō, ki te whakahāngai hoki i ngā ira ngahuru ka whakaoti rapanga ana e whai wāhi rā te tau ā-ira • ki te whakarea me te whakawehe tau ki ngā pūtekau e puta ai ngā tau ā-ira me ngā tauoti (h.t. $1.3 \times 10 = 13$), ki te tautohu hoki i ngā tūnga o ngā hautekau, o ngā haurau, me ngā haumano • ki te whakamahi tau whakahau hei whakaatu i ngā wāhanga me ngā hautanga i roto i ngā horopaki Māori, pērā i te tohatoha kai, i te raranga tauira, i te whakarite kapa haka hoki/rānei.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te hanga o te tauoti: te whakarōpū, te wāwāhi, me te uara tū					
• ki te pūnaha tekau o ngā tau tae atu ki te 10,000 • whakamahia ai ngā rōpū 10, 100, 1,000, me te 10,000 hei whakamāori, hei waihanga hoki i ngā tau mati-rima • tautoko ai te māramatanga ki te uara tū i te tāpiritanga, i te tangohanga, me te whakareatanga • kei te āhua o tana tūnga te uara o ia mati (h.t. ngā tahi, ngā tekau, ngā rau, ngā mano, ngā tekau mano) • ka whakaawhiwhia ngā tau ki te tekau, ki te rau, ki te mano, ki te tekau mano e pātata katoa ana, i runga i te uara tū • whakahāngaihia ai te raupapa paheko me ngā taiapa hei whakaoti rapanga pae-tini e whai wāhi nei ngā tauoti.	• ki te pūnaha tekau o ngā tau tae atu ki te 100,000 • kei te āhua o tana tūnga te uara o ia mati (h.t. ngā tahi, ngā tekau, ngā rau, ngā mano, ngā tekau mano, ngā rau mano me ngā miriona) • ka taea te pānui, te tuhi, te whakaahua, te whakatairite me te whakaraupapa ngā tauoti atu ki te 1,000,000 mā te whakamahi i te uara tū • kei te taha mauī o te 0 ngā tau tōraro i tētahi rārangi tau huapae, ā, kei raro i te 0 i tētahi rārangi atu poutū: ○ ka taea te whakaahua ā-tohu ngā tau tōrunga kia whai tohu tōrunga (+) rānei, kia kaua rānei e whai tohu tōrunga ○ whakaahuahia ai ngā tau tōraro ki tētahi tohu tōraro (−) ○ kāore te kore e noho hei tōrunga rānei, hei tōraro rānei • ara ai ngā tau tōraro i te whānuitanga o ngā pūāhua (h.t. te nama, te paemahana).	• ki ngā tauoti atu ki ngā miriona • ki te māramatanga e pā ana ki te uara tū hei whakaoti paheko, pērā i te whakawehenga me te whakareatanga tau-ira ki ngā tau rahi • ka whakaatuhia ngā tau tino rahi, ngā tau iti rānei mā te whakamahi tānga ngahuru ki te pūtekau • ka tuhia ngā tauoti atu ki te mati-whitu hei tānga ngahuru, hei tānga roha hoki, e whakaatuhia ai te uara o ia mati • whakahāngaihia ai ngā mati i runga i te uara tū i te wā e paheko tau ana ki te tauoti me te tau ā-ira • whakaawhiwia ai ngā tau rahi me ngā tau ā-ira ki tētahi tūnga kua tohua • kei te taha mauī o te 0 ngā tau tōraro i tētahi rārangi tau huapae, ā, kei raro i te 0 i tētahi rārangi atu poutū: ○ ka taea te whakaahua ā-tohu ngā tau tōrunga kia whai tohu tōrunga (+) rānei, kia kaua rānei e whai tohu tōrunga ○ whakaahuahia ai ngā tau tōraro ki tētahi tohu tōraro (−) ○ kāore te kore e noho hei tōrunga rānei, hei tōraro rānei • ara ai ngā tau tōraro i te whānuitanga o ngā pūāhua (h.t. te nama, te paemahana).	• ki te tautohu i te uara tū, i te uara mati, me te uara tapeke o ngā mati i ngā tau atu ki te 10,000 • ki te pānui me te tuhi i ngā tauoti atu ki te 10,000, ki te whakaahua hoki i ērā mā te whakamahi i te hanga tekau • ki te whakatairite me te whakaraupapa i ngā tauoti atu ki te 10,000 • ki te whakaawhiwhi tau ki te tekau rānei, ki te rau rānei, ki te mano rānei e tata katoa ana, mā te whiriwhiri whakaaro e pā ana ki te uara tū ki te whakaawhiwhi i ngā hautekau ki te tauoti tata katoa • ki te whakahāngai i te māramatanga ki te uara tū ki ngā horopaki Māori e motuhenga ana, pērā i te whakarite i te taha pūtea o tētahi hākari, i te tātai i te tawhiti o te haere i waenga rohe, i te tātari pūrongo pūtea hoki/rānei.	• ki te tautohu i te uara tū, i te uara mati, me te uara tapeke o ngā mati i ngā tau atu ki te 100,000 • ki te whakamahi mōhiotanga ki te uara tū hei whakaraupapa, hei whakatairite hoki i ngā tauoti rahi • ki te waihanga i ngā tau mati-ono mā te whakamahi i ngā mōhiotanga whakarōpū ā-tekau, ā-rau, ā-mano hoki • ki te whakaawhiwhi tau ki te tekau, ki te rau, ki te mano rānei e tata katoa ana, mā te whiriwhiri whakaaro e pā ana ki te uara tū • ki te tautohu me te whakahāngai i te mōhiotanga ki te uara tū ki ngā horopaki Māori, pērā i te tautohu i ngā taupori rahi i ngā kōrero ā-iwi, i te tatau taonga, i te ine raraunga hauhake hoki/rānei i tētahi māra kai • ki te tatau whakamua, ki te tatau whakamuri hoki kia 11 te mawhiti, kia 12 hoki te mawhiti, i ngā taurea o te waeine tatau • ki te tatau i ngā mano, i ngā tekau mano, i ngā rau mano, i tētahi tauoti atu ki te 100,000 • ki te tatau whakamuri ki tua o te 0 tae atu ki ngā tauoti tōraro.	• ki te whakawhānui i tōna mōhiotanga ki te uara tū kia mahi tahi ai me ngā tauoti atu ki ngā miriona • ki te whakahāngai mati me te whakamahi i te māramatanga e pā ana ki te uara tū hei whakaoti i ngā rapanga o te tāpiritanga, o te tangohanga, o te whakareatanga, me te whakawehenga • ki te whakaawhiwhi tauoti ki tētahi taumata o te tika kua tohua • ki te whakamārama i te āhua o te pānga o te uara tū ki ngā putanga o te whakaawhiwhi, o te paheko, me ngā rautaki whakatau tata • ki te whakahāngai i te māramatanga ki te uara tū ki ngā horopaki Māori, pērā i te whakatau tata i ngā rahinga i tētahi māra kai, i te tātai reanga whakapapa, i te tātari hoki/rānei i ngā raraunga ā-kaupeka i te maramataka • ki te tatau whakamua me te tatau whakamuri me ngā tauoti tōrunga tae atu ki ngā tauoti tōraro (h.t. tīmata i te -6 ka mawhiti-rua ai te tatau whakamuri).
Te whakareatanga me te whakawehenga o ngā tauoti					
• ka noho ngā hautau hei wāhanga mō tētahi huinga • ki te hautau hei whakaputa paheko: ○ e mea ana te $\frac{1}{2}$ me aro koe ki tētahi o ngā wāhanga ōrite e rua o tētahi tūtahi/huinga ○ i te kīanga ‘te haurua o te 8’, whakamāoritia te ‘o’ hei tohu ‘whakarea’ ($\frac{1}{2} \times 8$) me pēnei rānei: ‘tangohia he wāhanga i te...’ (wāhia te 8 kia rua ngā rōpū ōrite, e 4 ki ia rōpū, ka tango ai i tētahi o ngā rōpū) ○ ki te tauritenga ki te whakawehenga: $\frac{1}{2} \times 8 = 8 \div 2 = 4$.	• he hautanga ā-ira ngā ōrau, ko te 100 te tauraro e whakaahuahia ai ki te tohu % • ki te tikanga o tētahi hautau (h.t. ko te tikanga o te $\frac{2}{3}$ e 2 ngā wāhanga ōrite o roto i te 3) • ko te tikanga o te ‘o te’, ko te whakarea, ko te tango wāhanga taurite rānei (h.t. ko te $\frac{2}{3}$ o te 24 = $\frac{2}{3} \times 24$) • ki te wāwāhitanga kia ōrite ngā rōpū: ○ whakawehea te 24 kia 3 ngā wāhanga ōrite $\rightarrow 24 \div 3 = 8$ ○ tangohia ngā wāhanga e 2 o aua wāhanga (te whakarahi) $\rightarrow 8 \times 2 = 16$, $16 \div 8 = 2$ • whakaatu ai ngā mati i ngā tau ā-ira i ngā hautekau, i ngā haurau, i ngā haumano, a.a., ā, mā te whakarea/whakawehe e neke ai te uara o ngā mati • he āhua rite te whakarea tau ā-ira, te whakawehe rānei i te tau ā-ira ki ngā tauoti,	• ka kore ana te tau whakawehe e uru taurite ki te tau e whakawehea ana, ka tuhia te otinga hei hautau (h.t. $2 \div 4 = \frac{2}{4}$) • he wā ka whakarūnāhia te hautau (h.t. $\frac{2}{4} = \frac{1}{2}$) • ka nui ake ana te tau e whakawehea ana i te tau whakawehe, ka puta pea te otinga hei hautau nui ake i te kotahi, hei tau hanumi rānei (h.t. $5 \div 2 = \frac{5}{2}$) • ka taea te tuhi anō te tau hanumi hei hautau nui ake i te kotahi e māmā ake ai te tātainga (h.t. $2\frac{1}{2} = \frac{5}{2}$) • ki te tukanga whakarea: whakareatia te tauoti ki te hautau (ki te hautau nui ake i te kotahi rānei) (h.t. $3 \times 2\frac{1}{2} = 3 \times \frac{5}{2} = \frac{15}{2}$) • ko te pūtekau te pūtake o te pūnaha ngahuru, nā reira ki te neke i tētahi waetahi ki tētahi me whakarea, me whakawehe rānei ki te 10, ki te 100 rānei, ki te 1000 rānei	• ki te whakamahi whakaaturanga hei whakatauira, hei whiriwhiri hoki i tētahi hautau waetahi o tētahi rahinga (h.t. $\frac{1}{2}$ o te 8) • ki te whakamahi whakaaturanga hei whakatauira, hei whakaoti hoki i te whakareatanga o ngā tau ā-ira mati-tahi (h.t. $0.2 + 0.7$) • ki te whiriwhiri i te huinga tūtahi, i te maha rānei ina takoto tētahi hautau waetahi, mā te whakamahi i ngā meka whakareatanga me ngā meka whakawehenga (h.t. ko te $\frac{1}{4}$ o te huinga, ko te 7, he aha te huinga tūtahi?).	• ki te whakamahi whakaaturanga hei whakatauira, hei whiriwhiri hoki i tētahi hautau o tētahi rahinga (h.t. te $\frac{2}{3}$ o te 24) • ki te whakamahi i ngā whakaaturanga o te tau ā-ira hei whakarea, hei whakawehe hoki i te tau ā-ira ki tētahi tauoti mati-tahi, me te kore i whakamahi tātaitai • ki te whiriwhiri i ngā ōrau e kitea whānuitia ana (te 10%, te 25%, te 50%, te 75%) o ngā tauoti • ki te mahi ā-rōpū ki te waihanga rapanga ā-kupu e rua ngā pae, e hāngai ana ki ngā wheako o ia rā (h.t. te whakamahi raraunga i te mahi hokohoko) hei whakaoti mā rōpū kē atu.	• ki te whakawehe i tētahi tauoti ki tētahi tauoti e puta ai te hautau hei otinga (h.t. $2 \div 4 = \frac{2}{4}$, $5 \div 2 = 2\frac{1}{2}$) • ki te whakarea i ngā hautau nui ake i te kotahi e rua (h.t. $\frac{3}{2} \times \frac{5}{6}$) • ki te whakarea i tētahi tau hanumi me tētahi tauoti • ki te whakamahi whakaaturanga hei whakarea, hei whakawehe hoki i ngā tau ā-ira (tae atu ki ngā mati whaiira e 3) • ki te huri i tētahi inenga i tētahi waetahi iti hei waetahi nui kia noho ai hei tau ā-ira (h.t. ko te *m* ka *km*, ko te *cm* ka *m*) • ki te whiriwhiri i tētahi ōrau o tētahi tūtahi (h.t. te 20% o te 200) • ki te whiriwhiri i te tūtahi (te 100%) ina takoto te ōrau (h.t. e 24 te 75%) • ki te whakaaro arorau ā-pānga riterite kia whakatairitea ngā maha e rua, ki te whiriwhiri hoki i ngā uara e ngaro ana mā te whakamahi meka whakareatanga.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
	engari mātuatua ana te wāhi kei reira rā te ira ngahuru.	• me whakawehe e hurihia ai tētahi waetahi iti hei waetahi nui (h.t. ko te 250 cm hei m → $250 \div 100 = 2.5$ m) • me whakarea e hurihia ai tētahi waetahi nui hei waetahi iti (h.t. ko te 2.5 m hei cm → $2.5 \times 100 = 250$ cm) • ko te tikanga o te ‘ōrau' ko te ‘o roto i te 100’, ā, ka taea tērā te tuhi anō hei hautau, hei tau ā-ira rānei (h.t. $20\% = \frac{20}{100} = \frac{1}{5} = 0.2$) • me whakarea e whiriwhirihia ai tētahi ōrau o tētahi tau (h.t. ko te 20% o te $200 = 0.2 \times 200 = 40$).			
Te whakareatanga me te whakawehenga o ngā tau whakahau					
• ka tautoko te māramatanga ki te uara tū i a ia ki te āhukahuka, ki te whakamāori hoki i ngā tau atu ki te 10,000 (h.t. ko te 6,402 te 6 mano, te 4 rau, te 0 tekau, me ngā tahi e 2) • ka tautoko ngā meka o te tāpiritanga me te tangohanga, te uara tū, me ngā rautaki whakaawhiwhi kia hakune te whakaoti rapanga whai tau rahi • ki ngā rautaki ā-hinengaro, ā-tuhi hoki hei tāpiri, hei tango hoki i ngā tauoti atu ki te 10,000, kei roto hoki i ērā: ○ ngā rautaki paremata (h.t. te tāpiri i te 999 mā te tāpiri i te 1,000 ka tango ai i te 1) ○ ngā hātepe poutū e arowhānui ana, he whakarōpū anō, he mino rānei kei roto ○ ngā tikanga wāwāhi ka wāhi i te tau ki ōna wāhanga • ka āwhina ngā rautaki whakatau tata ki te parahau i te whai take o ngā otinga i mua, ā muri hoki i te whakaoti rapanga (h.t. ko te whakatau tata i te 3,100 + 2,800 ≈ (ko tōna) 6,000).	• e hakune ana te kōwhiringa me te whakamahinga o ngā rautaki ā-hinengaro, ā-tuhi hoki, tae atu ki: ○ te hātepe poutū e arowhānui ana he whakarōpū anō, he mino rānei kei roto ○ ngā rautaki paremata (h.t. te tāpiri i te 999 mā te tāpiri i te 1,000 ka tango ai i te 1) ○ te wāwāhi me te tūhono anō i te uara tū ○ whakatau tata me te whakaawhiwhi hei parahau i te whaitake o te otinga • e tika ai te whakaoti rapanga me te tuhinga me ariari te takotoranga me te tīaroaro, otirā me tino pērā ka mahi ana ia me ngā tau rahi i te whānuitanga o te tini uara tū • whakamahia ai, whakamāramatia ai hoki te paheko kōaro hei hihira i te tika o ngā otinga (h.t. te whakaū i te otinga tangohanga mā te huri whakamuritanga o te paheko) • whakaaturia ai te whakaaro whai take ā-pāngarau mā te whakamārama rautaki me te parahau whakatau.	• I ngā kīanga e nui ake ana i te kotahi ngā paheko, he mea nui te raupapa; ka pēnei te raupapa o ngā paheko: ○ ko ngā paheko kua whakarōpūhia ki waenga taiapa ○ ko ngā taupū pēnei i te pūrua me te pūtoru ○ ko te whakareatanga me te whakawehenga, mai i te taha mauī ki te taha matau ○ ko te tāpiritanga me te tangohanga, mai i te taha mauī ki te taha matau.	• ki te whakamahi whakaaturanga hei tāpiri, hei tango hoki i ngā tauoti atu ki te 10,000 • ki te whakamahi i te mōhiotanga ki te uara tū hei wāwāhi, hei tūhono anō hoki i ngā tau ka whakaoti rapanga ana ia • ki te whakamahi i te hātepe poutū me te rautaki paremata e hakune ai te tāpiritanga me te tangohanga • ki te whakatau tata i mua i te whakaoti, ki te whakamahi hoki i ngā paheko kōaro e hihiratia ai te tika • ki te whakamahi paheko tau i ngā horopaki Māori pērā i te tohatoha kai.	• ki te whakamahi whakaaturanga hei tāpiri, hei tango hoki i ngā tauoti ahakoa te rahi • ki te whakamahi i te whakatau tata, me te whakaawhiwhi hei parahau, hei hihira hoki i te whaitake o te otinga • ki te whakamahi i te hātepe poutū, i te paremata, i te wāwāhi uara tū ka whakaoti rapanga ana ia • ki te whakamārama i ana rautaki me ana whakaaro whai take kia ariari, tae atu ki te whakamahi paheko kōaro hei hihira i tāna mahi • ki te whakaoti rapanga i ngā horopaki Māori pērā i te whakarite i te pūtea mō tētahi hui, i te whakahaere rauemi marae, i te whakatau tata i ngā rauemi whakairo, i te whakatairite hoki/rānei i ngā hua o te māra.	• ki te whakaoti paheko upane-tini e whai wāhi nei te tāpiritanga, te tangohanga, te whakareatanga me te whakawehenga, me te whakatau i te paheko me whakamahi me te take e pērā ai, tae atu ki te whai i te raupapa o ngā paheko • ki te whakamahi rautaki pāngarau hei tāpiri, hei tango hoki i ngā tau rahi, ki te whakamahi hoki i ērā hei whakaoti i ngā rapanga o ia rā • ki te whakatau tata, ki te tātai, ki te hihira hoki i te whai take mā te whakamahi i te whakaawhiwhi, i te taurata, i te rārangi tau hoki/rānei • ki te whakaoti rapanga e whai wāhi rā te paheko tau i ngā horopaki Māori pērā i te whakawehe kai i te hāngī, i te ine harakeke i ngā mahi raranga/whatu, i te whakatairite i ngā roa o ngā tūnga kapa haka.
Te tāpiritanga me te tangohanga o ngā tau whakahau					
• i mua i te tāpiri, i te tango rānei, me whakapuaki te hautau i runga i te rite o te rahi o ngā wāhanga o te tūtahi • ka taea te tuhi anō ngā hautau kia taurite ai te āhua, e pātahi ai te tauraro (i te nuinga o te wā, ko te taurea pātahi iti katoa o ngā tauraro) e taea ai te tūhono ngā hautau (h.t. $\frac{3}{4} = \frac{6}{8}$) • kia ōrite rā anō te tauraro, ka tāpirihia ai, ka tangohia ai rānei te taurunga, me te noho rite tonu o te tauraro (h.t. $\frac{6}{8} + \frac{1}{8} = \frac{7}{8}$)	• ka taea anake te hautau te tāpiri tōtika, te tango tōtika rānei i ngā wā e rite ana te tauraro • i te wā he tauwehe, he taurea rānei te tauraro ki a ia anō, ka taea te tuhi anō te hautau ki tētahi tauraro pātahi (h.t. $\frac{1}{2} + \frac{1}{4} = \frac{2}{4} + \frac{1}{4} = \frac{3}{4}$) • ka whakaatu te mati i te tau ā-ira i te hautekau me te haurau,ā, mā konei e whakawhānuihia ai te pūnaha tau tūtahi • i te wā o te tāpiritanga me te tangohanga, me hāngai te noho o te tau i runga i ngā	• ko te tikanga o te tāpiri/tango hautau whai tauraro pātahi, ko te tūhono/whakawehe i ngā wāhanga o te rahi kotahi (h.t. $\frac{1}{4} + \frac{2}{4} = \frac{3}{4}$) • mēnā he tauwehe/taurea te tauraro (h.t. te $\frac{1}{2}$ me te $\frac{1}{4}$), ka taea te hautau te tuhi anō ki tētahi āhua taurite e taea ai te whakatairite (h.t. $\frac{1}{2} = \frac{2}{4}$, kātahi ka pēnei $\frac{2}{4} + \frac{1}{4} = \frac{3}{4}$) • me whakarea e whiriwhirihia ai tētahi tauraro pātahi (h.t. hurihia te $\frac{1}{3} + \frac{1}{4}$ kia hautekau-mā-rua ai → $\frac{4}{12} + \frac{3}{12} = \frac{7}{12}$)	• ki te whakamahi whakaaturanga hei whakaatu i te tāpiritanga me te tangohanga o ngā hautau ōrite me ngā hautau e whai pānga ana o roto i te tūtahi kotahi, (h.t. $\frac{3}{4} + \frac{1}{8} = \frac{6}{8} + \frac{1}{8} = \frac{7}{8}$) • ki te whakamahi i te rauemi me te whakaaturanga ataata hei tāpiri, hei tango hoki i te hautau e āhua rite ana, e rerekē ana rānei te tauraro, kāore e nui ake ana i te 12 (h.t. $\frac{1}{3} + \frac{1}{4}$) • ki te whiriwhiri i tētahi tauraro pātahi (i te nuinga o te wā, ko te taurea pātahi iti katoa	• ki te whakamahi i te rauemi me te whakaaturanga ataata hei tāpiri, hei tango hoki i ngā hautau e āhua rite ana, e rerekē ana rānei ngā tauraro, kāore e nui ake ana i te 12 (h.t. $\frac{1}{3} + \frac{1}{4}$) • ki te whiriwhiri i tētahi tauraro pātahi (i te nuinga o te wā, ko te taurea pātahi iti katoa o ngā tauraro) e taea ai te tūhono ngā hautau • ki te whakamahi whakaaturanga hei tāpiri, hei tango hoki i te tau ā-ira (atu ki te 2 mati whaiira).	• ki te whakamahi i te rauemi me te whakaaturanga ataata hei tāpiri, hei tango hoki i te hautau whai tauraro pātahi, e whai pānga ana hoki te tauraro (h.t. $\frac{1}{3} + \frac{1}{4}$) • ki te whiriwhiri i tētahi tauraro pātahi (i te nuinga o te wā, ko te taurea pātahi iti katoa o ngā tauraro) e taea ai te tūhono ngā hautau • ki te whakamahi whakaaturanga hei tāpiri, hei tango hoki i te tau ā-ira atu ki ngā mati whaiira e toru.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
• ki te uara o ia mati o ngā tau ā-ira (ngā hautekau, ngā haurau) me te āhua o te pānga o ērā ki ngā tauoti • whakaatu ai te tau ā-ira i ngā wāhanga o te tūtahi (h.t. $0.4 = \frac{4}{10}$, $0.25 = \frac{25}{100}$) • ka tāpiri/tango ana ia, me tika te tiaro o ngā mati i runga i te uara tū (kaua i te ira ngahuru i tōna kotahi).	pou uara tū (ngā tahi, ngā hautekau, ngā haurau) • hei whakarōpū anō i te whānuitanga o te uara tū (h.t. i te $2.00 - 1.75$) me whakawhiti te 1 kia 100 ngā haurau).	• ka taea te tuhi te hautau hei tau hanumi, hei tau neke atu i te kotahi rānei (h.t. $2\frac{3}{4} = \frac{11}{4}$), ā, ka taea te huri i tētahi o aua āhua ki tētahi hei whakaatu i ngā pānga • ko ngā mati kei te taha matau o te ira ngahuru e whakaatu ana i te hautekau me te haurau • i te wā e tāpiri ana, e tango ana rānei, me hāngai te noho o ngā mati i runga i te uara tū (kaua noa iho i runga i te roa o te tau) • me tāpiri te kore (h.t. $3.4 = 3.40$) hei whakawātea i te uara tū.	o ngā tauraro) e taea ai te tūhono ngā hautau • ki te whakamahi i ngā whakaaturanga hei tāpiri tau ā-ira, hei tango hoki i te tau ā-ira, (atu ki te 2 mati whaiira) (h.t. $1.31 + 0.22 = 1.53$) • ki te whakamahi paheko tau i ngā horopaki Māori pērā i te whakarite pūtea, i te whakarite i ngā taputapu me ngā kai mō te hāngī, i te tātaitai hoki/rānei i ngā tapeke o te hauhaketanga o te māra.		

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Ine

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te inenga me te āwhata					
• whakamahia ai ngā waeine arowhānui (h.t. cm, m, kg, g, L, mL) hei ine, hei whakatairite hoki i ngā mea • e whakaaturia ana i te pūnaha ngahuru o te ine te āhua o te hononga o ngā waeine - tētahi ki tētahi (h.t. 100 mitarau kei te 1 mita, 1,000 ritamano kei te 1 rita) • ka taea te huri ngā inenga waeine pūhui hei waeine iti iho, te hurirapa rānei o tērā (h.t. 2 m 35 cm = 235 cm, 750 g = 0.75 kg) • kōwhiria ai ngā waeine, ngā hurirahi, me ngā taputapu/hangarau e hāngai ana, hei āta ine i te roa, i te taumaha, i te rōrahi, i te wā hoki • ka taea te whakapuaki te wā kua homai hei haora me ngā meneti hei meneti anake, ā, ka taea te huri ngā meneti e puta ai hei haora me ngā meneti.	• whakamahi ai te pūnaha ngahuru i te pūtekau hei āwhina ki te mahi me ngā tauoti, me ngā hautau, me ngā tau ā-ira (h.t. 1,000 karamu = 1 manokaramu) • whakamahia ai ngā āwhata i ōna momo horopaki, pērā i te āwhata mahere, i te āwhata paemahana (tohurau), me ngā āwhata tauira whakarite, hei whakaatu i ngā rahinga i te ao motuhenga • ka taea te whakapuaki ngā inenga mā te whakamahi i te waeine hanumi, i te waeine ā-ira rānei • 1000 mm kei te m, 10 mm kei te cm, ā, 100 cm kei te m, ā, 1000 m kei te km • 1000 g kei te kg, 1000 mg kei te g • 1000 mL kei te L, ā, 1000 L kei te kL • inea ai te wā hei hēkona, ā, whakamahia ai te pūnaha 12-haora o te karaka me te pūnaha 24-haora hei pānui, hei tuhi, hei whakamāori hoki i te wā.	• whakatau tatangia ai, inea ai hoki te roa, te papatipu (te taumaha), te kītanga, te paemahana, ngā koki, te wā, me te roa o te wā mā te whakamahi i ngā waeine ngahuru e tika ana, i ngā hononga waeine hoki/rānei • kōwhiria ai te waeine tika me te taputapu/hangarau tika i runga i te āhua o te mea e inea ana, pērā i te roa, i te taumaha, i te rōrahi, i te paemahana, i te wā hoki/rānei • hurihia ai ngā waeine ngahuru arowhānui o te roa, o te papatipu, o te kītanga hoki hei waeine kē, kia tika, mā te whakamahi tau ā-ira hei whakaatu i ngā waeine e noho ana hei wāhanga mō te tūtahi (h.t. 1.5 mita = 150 mitarau) • he mea tātai ngā pāpātanga me ngā waeine pāpātanga (h.t. te tere = te tawhiti ÷ te wā, te kiato = te papatipu ÷ te rōrahi, te pāpātanga rere = te rōrahi ÷ te wā) • whakaotihia ai ngā rapanga e hurihia ai ngā waeine wā i waenga i te pūnaha 12-haora o te karaka me te pūnaha 24-haora o te karaka; me ngā rapanga e pā ana ki te roa o te wā.	• ki te whakawhanake i ngā paeraro whaiaro mō te waeine me te hurirahi hei whakatau tata i ngā inenga • ki te kōwhiri i ngā waeine ngahuru, i ngā hurirahi, i ngā taputapu/hangarau hoki e tika ana hei ine, hei whakatairite hoki i te roa, i te papatipu, i te rōrahi, me te wā • ki te whakaahua, ki te whakamahi hoki i ngā pānga o roto i te pūnaha ngahuru, tae atu ki te āhua o te huringa o ngā waeine mā te whakamahi pūtekau • ki te whakapuaki i te wā i ngā karaka ringa me ngā karaka matihiko ki te meneti tata katoa • ki te ine i te roa hei haora, hei meneti, hei hēkona hoki tae atu ki ngā waeine wā hanumi (h.t. te 1 haora me te 42 meneti, te 3 meneti me te 21 hēkona) • ki te whiriwhiri i ngā roanga wā e ōrite ana mā te whakamahi i ngā waeine rerekē (h.t. e rite ana te 3 wiki ki te 21 rā, e 90 hēkona = 1.5 meneti, e 48 haora = e 2 rā) • ki te whakahāngai i te māramatanga ki ngā pūnaha ine me ngā taputapu/hangarau ki ngā horopaki Māori pērā i te whakatau tata i te tawhiti o te hīkoi, i te ine i ngā māra kai, i te whakatau rahinga hoki/rānei i te whakarite kai.	• ki te whakamahi āwhata i ngā momo horopaki • ki te whakaoti tūmahi inenga e whai wāhi rā te horahanga me te rōrahi mā te whakamahi i ngā waeine me te āwhata e tika ana • ki te huri i ngā waeine ngahuru mā te whakamahi i te mōhio ki te pūtekau, ki te hautau me te tau ā-ira • ki te whakapuaki i te wā i te karaka ringa me te karaka matihiko • ki te whiriwhiri i ngā roanga ā-wā e whai wāhi nei te reo tohu o te *a.m.* me te *p.m.* me te wā 24-haora • ki te whakamahi i te māramatanga ki te āwhata me te inenga i roto i ngā horopaki Māori pērā i te pōkai whenua, i te whakatau tata i te wāhi whakatō i roto i tētahi māra kai, i te whakamāori hoki/rānei i ngā takotoranga o te pā me ngā hoahoa tukutuku.	• ki te whakatau tata, ka ine tika ai i te roa, i te rōrahi, i te papatipu (te taumaha), i te kītanga, i te paemahana, me te roa o te wā • ki te kōwhiri i te waeine tika me te taputapu/hangarau ine e tika ana e hāngai ana ki ngā momo āhuatanga; ki te huri hoki i ngā waeine ngahuru mā te whakamahi tau ā-ira hei whakaatu i ngā wāhanga o te tūtahi • ki te huri i waenga i te pūnaha 12-haora o te karaka me te pūnaha 24-haora o te karaka, ki te whakaoti rapanga hoki e pā ana ki te roa o te wā mā te whakamahi i ngā rautaki e tika ana • ki te huri i ngā waeine ngahuru ā-roa (te m me te cm), ā-papatipu (te g me te kg) ā-kītanga hoki (te L me te mL), tae atu ki te whakakotahitanga o ngā waeine hanumi e puta ai he waeine atu ki te 2 mati whaiira (ko te 10 kg me te 500 g = 10.5 kg) • ki te huri i ngā waeine ā-wā (haora, meneti , hēkona) • ki te whakamahi me te whakamāori wātaka hei tātai i te roa o ngā tūāhua (h.t. te wātaka pahi) • ki te whakamahi pūkenga inenga i roto i ngā horopaki Māori pērā i te ine i te wāhi i tētahi māra kai, i te mahi me ngā hoahoa tukutuku, i te tiaki i te wā o te hākinakina, o te hīkoi rānei, me te whakatau tata i te rōrahi i te wā o te whakarite kai.
Te paenga porohita, te paenga, te horahanga, me te rōrahi					
• ko te paenga te tapeke o te roa huri noa i ngā tapa o tētahi taparau, e inea ai ki te waeine ngahuru pērā i te mitamano, i te mitarau, me te mita hoki/rānei • ka whai wāhi ki te whakataunga tata o te paenga te whakatau tata i te tapeke o te roa o ngā tapa o tētahi taparau me te kore i āta ine • ko te horahanga te rahi o te papa e hora ana i tētahi āhuahanga ahu-rua ka inea ki te waeine pūrua tūtahi, ki te waeine haurua pūrua rānei • ko te rōrahi te rahi o te whaitua ka kapi i tētahi āhuahanga ahu-rua ka inea ki te mataono rite he mitarau pūtoru te rahi hei poro waeine	• whiriwhirihia ai te paenga mā te tāpiri i ngā roa o ngā tapa katoa o tētahi taparau • ka whakaatu te horahanga i te rahi o te papa ka kapi i tētahi āhuahanga, ā, ka whiriwhirihia tērā mā te whakamahi i ngā ture tātai e tika ana (h.t. mō te tapawhā hāngai me te tapawhā rite, ko te horahanga = te roa × te whānui) • mō te taha ki ngā āhuahanga kiato, ki ngā āhuahanga pahara rānei, whiriwhirihia ai te horahanga mā te tūhono, mā te whakatau tata rānei i ngā waeine pūrua • ko te rōrahi te whaitua ka kapi i tētahi tūhanga ahu-toru, ā, ka taea tērā te tātai mā te whakamahi i te rōrahi = te roa × te	• ko te horahanga te rahi o te papa ka kapi i tētahi tapawhā hāngai, ka inea hei waeine pūrua • ko te rōrahi te rahi o te whaitua kei roto i te poro-tapawhā hāngai, ka inea hei waeine pūtoru • ka whakaatu ā-hinengarohia te horahanga me te rōrahi mā te pohewa i ngā tapawhā, i ngā mataono rite rānei hei waeine, e whakakī ana i te āhuahanga • tātaia ai te horahanga o te tapawhā hāngai mā te whakarea i tōna roa ki tōna whānui • tātaia ai te horahanga o tētahi tapatoru mā te whai i te ture ($\frac{1}{2}$ × te pūtake × te teitei)	• ki te whakatau tata me te tātai i te paenga o ngā taparau hei waeine ngahuru , i te horahanga o ngā āhuahanga mā te whakamahi i te waeine pūrua, i te waeine haurua pūrua rānei, me te rōrahi o ngā āhuahanga mā te whakamahi mataono rite he mitarau pūtoru te rahi • ki te whakahāngai i te māramatanga ki te whakataunga tata o te paenga, o te horahanga, me te rōrahi, ki ngā horopaki Māori pērā i te whakarite i te papa o ngā māra, i te waihanga tukutuku, i te hoahoa tauira mō ngā whare tauhena hoki/rānei • ki te whakatau tata i te rahi āwhiwhi o te koki mā te whakatairite i ērā ki te 90 putu, ki te 180 putu, me te 360 putu.	• ki te whakatau tata, ki te tātai hoki i te paenga o te taparau, i te horahanga o te āhuahanga mā te whakamahi i te tapawhā rite tūtahi, i te tapawhā rite pahara rānei, me te rōrahi o ngā poro-tapawhā hāngai • ki te whiriwhiri i te horahanga o te āhuahanga mā te whakamahi i te whakareatanga me te tūhono, me te whakatau tata rānei i ngā waeine pūrua tūtahi, i ngā waeine tapawhā pahara hoki • ki te whakahāngai i te māramatanga ki te paenga, ki te horahanga, ki te rōrahi hoki ki ngā horopaki Māori pērā i te hanga papa māra, i te raranga whāriki, i te whakakī kete, i te waihanga hoki/rānei i tētahi tauira whakarite o te marae	• ki te whakaatu, ki te whakatau tata, ki te tātai hoki i te horahanga o te tapawhā hāngai me te rōrahi o te poro-tapawhā hāngai mā te whakamahi i te whakareatanga • ki te whakaahua i te horahanga hei papa ka kapi i tētahi tapawhā hāngai, ā, ko te rōrahi te whaitua kei roto i tētahi poro-tapawhā hāngai • ki te pohewa me te whakaatu i te horahanga me te rōrahi mā te whakamahi i te tapawhā rite, i te mataono rite rānei hei waeine • ki te whakatau tata, ki te tātai hoki i te horahanga o te tapawhā hāngai mā te

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**

• ka whai wāhi ki te whakataunga tata o te rōrahi te whakatau tata i te maha o ngā mataono rite he mitarau pūtoru te rahi ka uru ki roto i tētahi āhua ahu-toru
• ko te koki te inenga o te hurihanga, ā, ka taea ērā te ine mā te whakamahi i te waeine putu
• inea ai te koki hei putu, ā:
  ○ e 360 putu te hurihanga huripū
  ○ 180 putu te hurihanga haurua
  ○ e 90 putu te hurihanga hauwhā.
	whānui × te teitei, ka tuhia ai hei waeine pūtoru pēnei i te cm³
	• whakarōpūhia ai te koki i runga i te hāngai ki ngā koki paerewa o te 90°, o te 180°, me te 360°
	• ko te koki te inenga o te hurihanga, ā, ka taea ērā te ine mā te whakamahi i te waeine putu
	• ki ētahi whakarōpūtanga motuhake o ngā koki:
	  ○ ko te koki tāhapa e iti iho ana i te 90°
	  ○ ko te koki hāngai e 90° pū ana
	  ○ ko te koki hāpūpū e rahi ake ana i te 90°, ā, e iti iho ana i te 180°
	  ○ ko te koki rāwaho e rahi ake ana i te 180°, ā, e iti iho ana i te 360°.
		• whiriwhirihia ai te horahanga o ngā āhua hiato mā te wāwāhi i ērā hei tapawhā hāngai, hei tapawhā rite, hei tapatoru hoki, me te tātai i te horahanga o ia wāhanga, kātahi ka tūhonohia ngā hua
		• tātaia ai te rōrahi o tētahi poro-tapawhā hāngai mā te whakarea i tōna roa ki tōna whānui ki tōna teitei
		• ka āwhina te whakarōpūtanga o ngā koki i te whakatau tatanga o te rahi o te koki i ōna wā.
				• ki te whakarōpū, ki te waihanga hoki i ngā koki ki tētahi ine-koki hei putu, atu ki te 180°
				• ki te whakaahua me te whakarōpū i ngā koki me ngā hurihanga mā te whakamahi i ngā kupu nei: te tāhapa, te hāngai, te hāpūpū, te torotika, me te rāwaho.
					whakamahi i te whakareatanga (te roa × te whānui)
					• ki te whakatau tata, ki te tātai hoki i te rōrahi o te poro-tapawhā hāngai mā te whakamahi whakareatanga (te roa × te whānui × te teitei)
					• ki te whakahāngai i te māramatanga ki te horahanga me te rōrahi ki ngā horopaki Māori pērā i te hoahoa māra, i te whakatau tata i te whaitua o roto i te pātaka kai, i te tātai hoki/rānei i te wāhi hei rokiroki i te taonga
					• ki te whakarōpū, ki te ine, ki te waihanga hoki i ngā koki ki tētahi ine-koki hei putu, atu ki te 360°.

Te Tūārere 3 (Ngā Tau 7–8)

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Taurangi me te Āhuahanga

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te whārite me te pānga			
• ka māmā ake te whakaoti rapanga mā roto mai i ngā āhuatanga kōaro (h.t. $3 + 4 = 4 + 3$, ko tēnei rānei: $2 \times 5 = 5 \times 2$), i ngā āhuatanga herekore (h.t. $(2 + 3) + 4 = 2 + (3 + 4)$, ko tēnei rānei $(1 \times 2) \times 3 = 1 \times (2 \times 3)$), me ngā āhuatanga tohatoha (h.t. $3 \times (4 + 2) = (3 \times 4) + (3 \times 2)$), nā te whakatakotoria o te ara e āhei ai tā tatou neke haere i ngā tau, kia wāwāhia rānei ki ngā wāhanga (h.t. te whakamahi i ngā taiapa, te panoni rānei i te raupapatanga o ngā tau) • ko ngā kīanga taurangi ka whakaotingia mā te kuhu i tētahi uara mō te taurangi (h.t. ka $3 \times 5 + 4$ te $3x + 4$, mēnā e pēnei ana $x = 5$) • ko te tauira rārangi, koia tētahi tauira matapae ka rite tonu nei te nui o te panoni i ia wā, ā, he nui tonu ngā ara e whakaaturia ai, pēnei i ngā whārite (h.t. $y = 2x + 1$), i ngā tūtohi (h.t. te whakaatu karapīpiti i ngā uara o x me y), me ngā kauwhata (h.t. te tā i ngā ira i tētahi tukutuku) • ko te tikanga o te pāpātanga o te whiti e pūmau ana, ko te rite tonu o te tipu, o te heke ā-rahinga rānei o te tauira matapae i ia wā, ā, ko te tau ka āpitihia ki te whiore, koia te tīmatanga (h.t. ko te 5 i te $y = 3x + 5$) • mā te panoni i tētahi taurangi (pēnei i te x) e panoni ai tētahi atu (pēnei i te y), ā, ka taea tērā te whakaatu mā te whakamahi i ngā kupu, i ngā whārite, i ngā tānga reo tohu hoki, ka whakamahia ngā whakaahuahanga me ngā whakamāoritanga e mārama ai, e whakamahia ai hoki ngā kīanga taurangi māmā (h.t. $a + 3$, $a \times 3 = 3a$, $a \div 3 = \frac{a}{3}$) • ki te reo tohu mō te taurangi, tae atu ki ēnei: ○ te $3b$ hei whakakapi i te $b + b + b, 3 \times b$, me te $b \times 3$ ○ te b hei whakakapi i te 1b ○ te ab hei whakakapi i te $a \times b = b \times a$ (tirohia te raupapa ā-arapū o tēnei) ○ te a^2 hei whakakapi i te $a \times a$, me te a^3 hei whakakapi i te $a \times a \times a$ ○ te $\frac{a}{b}$ hei whakakapi i te $a \div b$ me te $a \times \frac{1}{b}$ ○ te a hei whakakapi i te a^1 ○ te 1 hei whakakapi i te $\frac{a}{a}$ $(a \neq 0)$.	• ko tā te āhuatanga tohatoha, he āwhina ki te whakarūnā i ngā kīanga taurangi mā te whakarea i ia taurangi kei roto i ngā taiapa (h.t. $3(x + 2) = 3x + 6, 2(a - 4) = 2a - 8$) • ko te tikanga o te whakauru i ngā uara ki ngā kīanga, ko te whakakapi i ngā taurangi ki tētahi tau, me te whai i te raupapa paheko e tika ana hei whakaoti atu (h.t. i te $4x - 7$, mēnā e pēnei ana $x = 5$ ka pēnei $4 \times 5 - 7 = 13$) • ko ngā tauira rārangi ka ahu mai i ngā ture ā-tau, i ngā pūāhua motuhenga rānei, ā, ka whai hoki i tētahi ara panoni pūmau me tētahi tīmatanga (h.t. ka mawhiti-toru te pikinga i ia wā) • ko te reo tohu, ko te whakaahuahanga, ko te whakamāoritanga hoki ka whakamahia hei whakarūnā, hei rāwekeweke hoki i ngā kīanga taurangi ā-rārangi, tae atu ki te kohikohi i ngā taurangi tairite, me te whakamahi i ngā tikanga whakarea/whakawehe (h.t. $2a + 3a = 5a, 4a \div 2 = 2a$) • ka whakaatu ngā kauwhata i te āhua e panoni tahi ai ngā taurangi e rua. Ka whakaatu te tuaka-x i te whāurunga, ka whakaatu te tuaka-y i te hua, ā, ka whakaatu te rōnaki i te nui o te panonitanga o te y ka 1 ana te pikinga ake o te x • mā te panoni i te rōnaki, i te haukoti rānei (te tau ka āpitihia ki te whiore), ka panoni hoki te āhua o te rārangi, me te momo pānga ka whakaaturia (h.t. $y = 2x + 1$ tēnā i te $y = 3x + 1$).	• ki te hanga, ki te whakaoti hoki i ngā whārite rārangi e upane-tahi ana, e upane-rua ana hoki he tau tōpū te otinga (h.t. $t + 7 = 12;\ 2s = 14, 5s + 3 = 18$) • ki te whakamahi i te tikanga whakauru e whiriwhiria ai te uara o tētahi kīanga, o tētahi ture tātai rānei i runga i ngā uara o ngā taurangi kua whakatakotoria (h.t. te tātai i te $w + 12$ i te wā ko te $w = 4$) • ki te whakamahi i te reo tohu, i ngā whakaahuahanga, me te whakamāori hei āhukahuka, hei waihanga, hei whakamahi hoki i ngā kīanga taurangi māmā i ngā momo hanga me ngā momo horopaki • ki te whakarūnā i ngā kīanga rārangi māmā, mā te tautohu me te kohikohi i ngā taurangi tairite, me te kore o ngā taiapa e whakamahia • ki te whakahāngai i ngā whārite, i ngā tūtohi, me ngā kauwhata hei whakamahere, hei whakaoti hoki i ngā tūmahi motuhenga (h.t. te whakarite i te taha pūtea mō tētahi hui, te tātai i te nui o ngā tipu e pai ana kia whakarārangitia i tētahi māra, me te whiriwhiri i te nui o te āputa mō ngā tukutuku i roto i te wā).	• ki te whakarūnā i ngā kīanga taurangi mā te whakamahi i te āhuatanga tohatoha (h.t. $2(x + 3) + 1 = 2x + 6 + 1 = 2x + 7$) • ki te whiriwhiri i ngā kīanga whai uara • ki te whakatau me te whakaahua i ngā tauira rārangi ki te whārite, ki te tūtohi, me te kauwhata • ki te whakamāori i ngā tuaka, i ngā takirua raupapa, me te rōnaki, e mārama ai te pānga i waenganui i ngā taurangi • ki te whakatauwehe i ngā kīanga taurangi e māmā ana (h.t. $5x + 35 = 5(x + 7)$) • ki te whakamahi i te taurangi hei whakaahua i ngā tauira i ngā tukutuku, i te maramataka rānei, hei whakaoti rapanga, pēnei i te whakarite pūtea, i te whakatipu kai rānei, me te whakamārama i ngā otinga mā te whakamahi i te reo, i ngā tohu, me te whakaaro arorau ā-pāngarau.
Te tauira tāruarua			
• ko te hātepe, koia tētahi huinga upane kua whakaraupapatia hei whakaoti i tētahi rapanga, i tētahi tūmahi rānei, ā, he mutunga tōna • ka whai ngā hātepe i tētahi hanga whāiti, ā, i ōna wā ka whai wāhi ki tēnei ko ngā raupapatanga, ko ngā whakataunga (mēnā/nō reira/rānei), ko ngā tāruaruatanga (ngā koromeke), ā, he pānga hoki tō te raupapa o ngā upane ki te hua • he nui te whakaurua o ngā pūwāhi whakatau ki ngā hātepe, e herea ai te upane e whai ana ki tētahi āhuatanga (h.t. mēnā he taurua, me whai tētahi huarahi — ki te kore, me whai kē tētahi atu)	• he huinga tohutohu te hātepe e whakamārama ana i ia upane ka whakamahia hei whakaoti i tētahi rapanga, i tētahi tūmahi rānei • ko ngā wāhanga o te hātepe, ko ēnei e whai nei: ○ te raupapatanga — te raupapa o ngā upane ○ te kōwhiringa — te whakaputa i tētahi whakatau mā te whakamahi i ngā āhuatanga (h.t. mēnā ka taea tētahi tau te whakawehe ki te 2 …)	• ki te waihanga, ki te whakamātau, me te whakahou i ngā hātepe e whai nei i tētahi raupapa upane, i tētahi raupapa whakataunga hoki (h.t. te whakamātau mēnā ka taea te wehewehe ngā tau ki te 2, ki te 3, ki te 4, ki te 5, ki te 9, ki te 10 rānei) • ki te tautohu me te whakaatu i ngā tauira matapae, mā roto mai i te kimi i tētahi kīanga taurangi • ki te whakahāngai i te whakaaro taurangi ki ngā horoapaki o ia rā me ngā kaupapa Māori, pēnei i te whakahaere i ngā mahi ā-whānau, i te whakaoti rapanga tau rānei.	• ki te waihanga, ki te whakamātau, ki te whakahou, me te whakamahi i ngā hātepe hei tautohu, hei whakamāori, hei whakamārama hoki i ngā tauira matapae (h.t. te wehewehe i ngā tau e tau toitū ai, e tau tapatoru ai rānei) • ki te whakahāngai i ngā ture mō ngā tauira matapae, me ngā whakaaro ki ia upane hei whakaoti rapanga motuhenga (h.t. te kimi i ngā tauira i ngā tukutuku, i te raranga rānei, me te whakarite i ngā āhuatanga e whāia ai ngā tikanga me ngā tūranga ā-whānau).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
• ko ngā tauira matapae ka āhukahukatia, ka whakaahuahia hoki, mā te kimi i tētahi kīanga taurangi mō te taurangi o n.	○ te tukurua — te tukurua i ngā upane (koromeke) kia eke rā anō tētahi āhuatanga • ko te tauira matapae, koia tētahi raupapatanga e whai hanganga ana, e taea ana ana hoki te matapae, i runga i tētahi ture • ka taea ngā hātepe te whakamahi hei āhukahuka, hei whakamāori, hei whakarōpū hoki i ngā tauira matapae, i ngā momo tau rānei, e tūhonoa ai ngā tukanga tatau ki ngā whakaaro pāngarau • me whakamātau, me whakahou (me whakatika hapa/me whakapai ake) hoki ngā hātepe e tika ai, e pai ai hoki te whakamahia • ko te whakamāori, koia te tūhonohono i ngā upane hātepe o tētahi hātepe ki ngā huatau pāngarau e noho nei hei tūāpapa • e rua anake ngā tauwehe i ngā tau toitū (ko te 1 me te tau e arongia ana) • ka ahu mai ngā tau tapatoru i te tapeke o ngā tau tatau, tae atu ki tētahi taumata (h.t. 1, 3, 6, 10 …).		
Te āhua me te mokowā			
• ka taea te whakarōpū te tapatoru i runga i te āhua o ōna koki: ○ e toru ngā koki tāhapa o te tapatoru koki tāhapa ○ kotahi te koki hāngai o te tapatoru hāngai ○ kotahi te koki hāpūpū o te tapatoru hāpūpū ○ ka taea hoki te tapatoru te whakarōpū i runga i te āhua o ōna tapa: ○ e toru ngā tapa, e rite nei te roa, o te tapatoru rite ○ e rua ngā tapa, e rite nei te roa, te maha mōkito o ngā tapa o te tapatoru waerite ○ e rerekē ana ngā inenga o ia tapa o te tapatoru hikuwaru • e 60° te rahi o ia koki o te tapatoru rite • e ōrite ana ngā koki o te pūtake (e hāngai ana ki ngā tapa ōrite) o tētahi tapatoru waerite • pohewatia ai, hangaia ai, tāngia ai hoki ngā āhua ahu-toru i ētahi momo tirohanga (i mua, i muri, i te taha mauī, i te taha matau, i runga) mā te whakamahi i ngā tauira mataono, i ngā rorohiko, i te pepa tukutuku hoki • whakamahia ai te āhuahanga taunga i ngā horopaki o te ao Māori e mārama ai ki te tawhiti, ki te ahunga, ki te anga, ki te pānga mokowā hoki (h.t. te whakamahere i ngā terenga waka, te pōkai whenua me te pōkai moana, te tautohu i ngā āhuatanga o ngā pā, te whaiwhai i ngā nekehanga ā-kaupeka i te maramataka) • whiriwhiria ai te koki waho o tētahi taparau rite mā te tango i te koki roto o tētahi taparau rite i te 180° • ko te tapeke o ngā koki roto o tētahi tapatoru, ko te 180°, ā, ka taea te whiriwhiri te tapeke o ngā koki roto i ētahi atu taparau i runga i te maha o ngā tapatoru ka uru ki roto, mā te tapahi i te taparau, mā te whai rānei i te ture tātai o te 180(n−2)° arā, ko n e whakaahua ana i te tapeke o ngā tapa • whiriwhiria ai te koki waho o tētahi taparau rite mā te whakawehe i te 360° ki te maha o ngā tapa e rite nei te roa.	• ko te pūtoro te tawhiti i te paenga o tētahi porohita ki te pū • ko te whitianga te roa o te rārangi ka whakawhiti i te pū, ā, ka pā ki ngā pūwāhi e rua i te paenga o te porohita • ko te paenga te tawhiti huri noa i te porohita • he wā ka rite te rahi me te āhua o te āhua (he ōrite), ā, he wā ka rite te āhua engari ka rerekē te rahi (he āhua rite) • whakaatuhia ai i te raumata o te poro te tirohanga ahu-rua • whiriwhiria ai te koki waho o tētahi taparau rite mā te tango i te koki roto o tētahi taparau rite i te 180° • ko te tapeke o ngā koki roto o tētahi tapatoru, ko te 180°, ā, ka taea te whiriwhiri te tapeke o ngā koki roto i ētahi atu taparau i runga i te maha o ngā tapatoru ka uru ki roto, mā te tapahi i te taparau, mā te whai rānei i te ture tātai o te 180(n−2)° arā, ko n e whakaahua ana i te tapeke o ngā tapa • whiriwhiria ai te koki waho o tētahi taparau rite mā te whakawehe i te 360° ki te maha o ngā tapa e rite nei te roa.	• ki te whakarōpū i ngā tapatoru i runga i ngā āhuatanga o ngā koki me ngā tapa • ki te whakamāori me te whakapuaki i te wāhi me te nekehanga mā te whakamahi i ngā mahere, i ngā tukutuku, i ngā hoahoa, i ngā inenga koki, me ngā ahunga e waru o te kāpehu (ngā mea matua me ngā ahunga waenga (h.t. te *ne*, e 45° te rāwhiti-mā-raki) • ki te whakaahua me te pohewa i ngā āhua ahu-toru i ngā tirohanga kē mā te whakamahi i ngā tauira, i ngā tānga rānei • ki te panoni i ngā āhua ahu-rua i te papa taunga mā te nekehanga kotahi, mā te whakaatanga i tētahi rārangi whakaata, mā tētahi hurihanga i tētahi pū ki tētahi taurea o te 90 putu • ki te tautohu i ngā āhua ahu-rua i hua ai te āhua ahu-toru, ki te tā hoki i ngā raumata mō te poro, mō te rango, mō te koeko hoki • ki te whakahāngai i te whiriwhiringa whakaaro ā-mokowā ki ngā horopaki o te ao Māori, pēnei i te whakatere waka mā te whakamahi i ngā tohu whenua, i te whakarite i te hīkoi, i te terenga waka rānei, i te mārama ki te takotoranga o te pā, o te marae hoki • ki te whiriwhiri whakaaro e pā ana ki ngā koki kāore i te mōhiotia i ngā pūāhua e whai wāhi nei te rārangi hāngai, te rārangi whakarara, me ngā rārangi whakawhiti • ki te whiriwhiri i te uara o tētahi koki kāore i te mōhiotia i tētahi hoahoa mā te whakarite me te whakaoti i tētahi whārite upane-tini i runga i ngā pānga o te koki whakarārangi, o te koki whakahāngai, o te koki poutū, o te koki pātata hoki.	• ki te tautohu me te whakaahua i ngā wāhanga o te porohita: te pūtoro, te whitianga, te paenga • ki te whakaahua i ngā āhua Māori taketake, i te tapatoru, i te tapawhā, i ētahi atu taparau hoki me te whakahāngaitanga o ngā whiriwhiringa whakaaro ā-mokowā i te hangarau me te hoahoatanga • ki te panoni i ngā āhua ahu-rua i te papa taunga, tae atu ki ngā āhua hiato, mā te hononga o ngā nekehanga, o ngā whakaatanga, o ngā hurihanga, me ngā hurirahi, ahakoa te tauwehe • ki te whakamahi i te āhuahanga me te whakamahere ki te whakaoti rapanga motuhenga, tae atu ki te whakatere taketake a te Māori, ki ngā takotoranga o ngā marae, me ngā hoahoa tukutuku • ki te hāpono i te tapeke o ngā koki roto o tētahi tapatoru me te whakatau whānui i tētahi ture mō te tapeke o ngā koki roto me ngā koki waho o te taparau • ki te whiriwhiri whakaaro e pā ana ki ngā koki kāore i te mōhiotia i ngā pūāhua e whai wāhi nei ngā koki roto me ngā koki waho o te taparau.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te taunga me te wāhi			
• ko tā ngā taunga (ngā takirua raupapa), he whakaatu i ngā taunga pū i tētahi tukutuku, mā te whakamahi i ngā uara huapae (x) me ngā uara poutū (y) • ko tā ngā ahunga kāpehu, pēnei i te raki (0°), i te rāwhiti (90°), i te tonga (180°), me te uru (270°), he whakaahua i te ahunga • ko ngā koki i tētahi pūnaha 360° ka ine i te ahunga, ā, ko te raki te 0°, kātahi ka piki haere ka huri whakatekaraka ana i te porohita • ka taea ngā taunga me ngā ara te whakaahua me te kōrero, mā te whakamahi i ngā taunga, i ngā ahunga kāpehu, me ngā inenga koki • ka taea e ngā tohutohu ā-ahunga te whakamahi ngā putu hei tautuhi i ngā huringa pū, me ngā nekehanga i te nuku haere.	• ko tā ngā āwhata mahere he whakaatu i te pānga ā-āwhata o te tawhiti i tētahi mahere ki te tawhiti i te ao motuhenga • ko tā ngā ahunga kāpehu (te raki, te rāwhiti, te tonga, te uru) he āwhina ki te whakaahua i ngā ahunga, ā, ka inea mā roto mai i ngā putu, atu i te raki, kātahi ka haere whakatekaraka • ka taea te ine me te whakawhiti kōrero mō te tawhiti, mā te whakamahi i ngā waeine, i ngā upane rānei, i ngā mahere me ngā tukutuku • ko ngā huringa ka panoni i te ahunga, ā, ka taea te whakaahua mā te whakamahi i ngā putu, i ngā kupu rānei pēnei i te hurihanga hauwhā, i te hurihanga haurua hoki • ka whakamahia ngā tau me ngā pū i ngā pūnaha tohutoro mō te taunga me te tukutuku, e kitea ai te taunga pū i te mahere • mā te whakamahi tahi i ngā āwhata, i ngā ahunga kāpehu, i te tawhiti me ngā huringa e āwhinatia ai te whakamāori me te whakawhiti i ngā kōrero mō ngā ara me ngā wāhi, kia tika.	• ki te whakamāori me te whakawhiti kōrero mō te taunga me te ara, mā te whakamahi i ngā taunga, i ngā ahunga kāpehu, me ngā inenga koki, me te tuku i ngā tohutohu ā-ahunga i runga i ngā putu i tētahi pūnaha 360° e noho nei ko te raki te 0°, ko te rāwhiti te 90°, ā, ko te uru te 270° • ki te waihanga me te whai i ngā ara, mā te whakamahi i ngā taunga, i ngā ahunga, i te tawhiti, me ngā huringa ā-ahunga • ki te whakaahua i ngā taunga me ngā nekehanga kia mārama, mā te whakamahi i ngā hoahoa, i ngā mahere e whai kupu tāpiri ana, i ngā ara ā-tukutuku rānei • ki te whakahāngai i ngā pūkenga whakatere/pōkai, i ngā pūkenga whakamahere hoki, ki ngā horopaki o te ao Māori (h.t. te whakaahua i ngā ara waka, i ngā ara marae rānei, me te whakamahere i ngā āhuatanga o te taiao).	• ki te whakamahi i ngā āwhata mahere, i ngā ahunga kāpehu, i te tawhiti, me ngā huringa hei whakamāori, hei whakawhiti kōrero hoki mō ngā taunga me ngā ara i ngā pūnaha tohutoro mō te taunga me te tukutuku, me te mōhio ka tukuna ngā ahunga kāpehu mā te whakamahi i ngā koke i inea ai ki te putu atu i te raki, ka huri whakatekaraka ai • ki te whakamahere me te whakawhiti kōrero mō ngā ara, mā te whakamahi i ngā taunga, i ngā ahunga, i te tawhiti, me te koki huringa • ki te whakatau tata me te tātai i te tawhiti i waenganui i ngā pūwāhi e rua, mā te whakamahi i tētahi āwhata mahere me te whakaaro mokowā (h.t. te rārangi torotika, ngā tukanga *Pythagorean* rānei) • ki te whakahāngai i ngā pūkenga whakamahere, me ngā pūkenga whakatere/pōkai whenua, i ngā horopaki o te ao Māori, pēnei i te whakatere waka hourua, i te whakamahere marae, i te hoahoa māra, me ngā takahanga kaitiakianga.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Tauanga me te Tūponotanga

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te tuku pātai tūhura			
• ka taea te whakamahi te huringa PPDAC ki te whakahaere i ngā tūhuratanga whai raraunga: ka tāpaea tētahi rapanga, ka whakaritea tētahi mahere, ka kohikohia ngā raraunga, ka rere te tātarihanga, ā, ka puta he whakatau • kei ngā raraunga matatini ngā pārongo mō ngā taurangi kotahi hemihemi mō ia tangata, mō ia tūemi rānei (h.t. te tau kura o tētahi mokopuna, tana tino kaupapa ako, me te huarahi e haere ai ia ki te kura) • ko te tikanga o ngā raraunga whakarōpū takirua, ko te whakatairitea o ngā rōpū e rua ki ia tangata, ki ia tūhanga rānei (h.t. te ia ā-tuakiri me ngā tino hākinakina, ngā hononga ā-iwi me ngā momo tūnuku e nui ake ana te paingia) • ko tā ngā pūāhua whakarāpopoto he aro ki te whakaahua i pātahinga nui katoa, me te pātahinga iti katoa, i te taurangi kotahi • ko tā ngā pūāhua whakatairite he aro ki ngā rerekētanga, ki ngā āhuatanga rānei e āhua ōrite ana, i waenganui i ngā rōpū (h.t. te whakatairite i ngā kaupapa ako pai katoa i waenganui i ngā mokopuna Tau 7 me ngā mokopuna Tau 8) • ko tā ngā pūāhua houanga he titiro ki te āhua e panoni ai ngā raraunga i te takanga o te wā (h.t. te nui o ngā tāngata ka whakamahi i te papa rēhia o te rohe pātata puta noa i te tau) • ko tā ngā pūāhua pānga he hōpara i te hononga rānei o ngā taurangi e rua (h.t. mēnā he nui ake te tūponotanga ka pai ake ki ngā mokopuna pakeke ake ētahi momo kaupapa ako) • ko te whakapae, ko te tāpaetanga rānei, koia ko te āta whakaputa i tētahi matapae i runga i ngā āhuatanga ka mōhiotia kētia, ka whakaponotia, kua wheakotia rānei e te mokopuna.	• ka taea te whakamahi te tūhuratanga tauanga amio (PPDAC) i ngā tūhuratanga whakarāpopoto, i ngā tūhuratanga whakatairite, me ngā tūhuratanga houanga • kei ngā raraunga matatini ngā pārongo mō ngā taurangi kotahi hemihemi mō ia tangata, mō ia tūemi rānei (h.t. te tau kura o tētahi mokopuna, tana tino kaupapa ako, me te huarahi e haere ai ia ki te kura) • ko te tikanga o ngā raraunga whakarōpū takirua, ko te whakatairitea o ngā rōpū e rua ki ia tangata, ki ia tūhanga rānei (h.t. te ia ā-tuakiri me ngā tino hākinakina, ngā hononga ā-iwi me ngā momo tūnuku e nui ake ana te paingia) • ko tā ngā pūāhua whakatairite he aro ki ngā rerekētanga, ki ngā āhuatanga rānei e āhua ōrite ana, i waenganui i ngā rōpū (h.t. te whakatairite i ngā kaupapa ako pai katoa i waenganui i ngā mokopuna Tau 7 me ngā mokopuna Tau 8) • ko tā ngā pūāhua houanga he titiro ki te āhua e panoni ai ngā raraunga i te takanga o te wā (h.t. te nui o ngā tāngata ka whakamahi i te papa rēhia o te rohe pātata puta noa i te tau) • ko tā ngā pūāhua pānga he hōpara i te hononga rānei o ngā taurangi e rua (h.t. mēnā he nui ake te tūponotanga ka pai ake ki ngā mokopuna pakeke ake ētahi momo kaupapa ako) • ko te whakapae, ko te tāpaetanga rānei, koia ko te āta whakaputa i tētahi matapae i runga i ngā āhuatanga ka mōhiotia kētia, ka whakaponotia, kua wheakotia rānei e te mokopuna.	• ki te tautohu i tētahi pūāhua pai hei tūhura, hei mahi ā-rōpū • ki te tuku i ngā pātai tūhura e aro ana ki ngā tairitenga, ki ngā pānga, ki te takanga hoki o te wā, e taea nei te whakautu mā roto mai i ngā raraunga e whakamahi nei i te huringa PPDAC (h.t. e hāngai ana ki te kura tonu, ki te whānau, ki te hapori whānui rānei o te mokopuna).	• ki te tautohu i tētahi pūāhua pai hei tūhura • ki te tuku pātai tūhura pānga ka taea te whakautu e ngā raraunga e whakamahi nei i te huringa PPDAC, pēnei i ngā raraunga matatini hei hōpara i ngā whakarāpopototanga (h.t. ‘He aha te ara e nui katoa ana te whāia e tae ai te mokopuna ki te kura?’), i ngā whakatairitenga (h.t. ‘He rerekē rānei ngā tūranga kapa haka ka paingia e ngā mokopuna pakeke ake, tēnā i ērā ka paingia e ngā mokopuna rangatahi ake?’) i te houanga (h.t. ‘Kua pēhea te rerekē o te whakamahia o te wai i te marae i roto i te tau?’), me ngā pūāhua pānga (h.t. ‘He hononga rānei i waenganui i te nui o te wā i waho, me te rongo i te oranga?’) • ki te whakapae, ki te tāpae kōrero rānei, i mua i te tātari i ngā raraunga (h.t. ‘E whakapae ana au ka wawe ake te tae a ngā mokopuna e pahikara ana ki te kura, tēnā i ērā ka haere mā raro’) • ki te hōpara, ki te tātari hoki i ngā raraunga matatini e hono ana ki ngā horopaki o te ao Māori, pēnei i ngā raraunga nō te huringa whakatō o te maramataka, i ngā whai wāhitanga atu ki te hākinakina mā te titiro ki ngā hononga ā-iwi, i ngā hiahia rānei o te hapori i tētahi kaupapa taiao e arahina ana e te whānau.
Te whakamahere me te kohikohi raraunga			

• ko te rōpū e arongia ana ka āta tautuhia (te tangata, te mea rānei e ahu mai ai ngā raraunga)
• ka horipū te kohikohia o ngā raraunga mātāmua, ā, ka ahu mai ngā raraunga mātārua i tētahi atu, ā, me āta titiro te puna e mōhiotia ai tōna pono, me tōna tōkeke
• me hāngai ngā tukanga kohikohi raraunga (ngā tirohanga, ngā mātakihanga, ngā hangarau matihiko, ngā tatau) ki te pātai
• ko tā te kohikohi raraunga matatika he whakaaro nui ki te tūmataiti, ki ngā kōwhiringa, me te oranga o te tangata
• mā te pātai rautaki e tōkeke ai ngā pātai, e kore ai hoki e rangona he haukume i ngā pātai
• ka takoto te whakamārama mō ia taurangi ki tētahi papakupu raraunga (te ingoa, te tikanga, te momo, ngā kupu tīpoka), e mārama ai te katoa ki ngā raraunga
• me mātua hihira kia kore ai he hapa e takoto (pēnei i ngā uara kāore e taea ana, i ngā raraunga rānei e ngaro ana) e pono ai ngā raraunga.
	• he wā ōna ka puta he hapa raraunga i te wā e kohia ana, e hopukina ana rānei (h.t. ka iti iho i te kotahi tau te pakeke, kāore rānei ngā rōpū e hāngai ki ngā taurangi)
	• mā te whakatika hapa e tika ake ai, e pono ake ai hoki ngā raraunga
	• he rauemi arataki māmā te papakupu raraunga ōpaki e whakamārama ana i ngā taipitopito whai tikanga e pā ana ki ngā raraunga i kohikohia ai, i tīkina ai rānei, ā, anei pea ētahi o ōna pārongo matua:
	  ○ te ingoa o ia taurangi (h.t. te tino hākinakina, te nui o ngā pukapuka i pānuitia)
	  ○ tētahi whakaahua e mārama ana o ngā mea ka inea, ka whakaahuahia rānei, e ia taurangi (h.t. te hākinakina pai katoa ki tētahi tangata, te tapeke o ngā pukapuka kua pānuitia e tētahi)
	  ○ te momo raraunga (h.t. he raraunga whakarōpū, he raraunga tau)
	  ○ ngā kupu tīpoka mō te ara i kohikohia ai ngā raraunga, mō ngā āhuatanga motuhake rānei (h.t. i kohikohia ngā raraunga mā roto mai i tētahi tirohanga i te marama o Hune 2025, e herea ana rānei ngā whakautu ki te hunga i waenganui i te 10-12 tau te pakeke).
		• ki te whakamahere i te ara e kohia ai, e tīkina ai rānei ngā raraunga, mā te whakatau i ngā taurangi e hiahiatia ana
		• ki te whakatau i te ara e inea ai ia taurangi, ki te whai māramatanga rānei ki te ara i kohia ai ngā raraunga i tukuna mai ai
		• ki te tautohu i te rōpū e arongia ana, i te tangata rānei i ahu mai ai ngā raraunga
		• ki te whakahāngai i ngā tikanga matatika, mā te tuku i ngā pātai tōkeke me te whakaaro nui ki ngā kaiuru
		• ki te whakaemi me te whakamāori i ngā raraunga i runga i ngā uara o te ao Māori (te whakaute, te manaaki, te whai hua ki te whānau/hapori)
		• ki te kohikohi i ngā raraunga mātāmua, ki te whakamahi rānei i ngā raraunga mātārua, ki te waihanga i tētahi papakupu raraunga māmā, me te hihira kia kore ai he hapa e takoto
		• ki te whakaū i te tika o te whakaahuahia o ngā raraunga ā-whānau, ā-hapū, ā-iwi hoki, o te whakamāramatia hoki i runga i te whakaaro nui ki te horopaki me te tikanga.
			• ki te whakamahere i tētahi tūhuratanga hei whakautu i te pātai tūhuratanga, mā te whakamahi i ngā raraunga ka tukuna e tētahi atu, me te rapu i te huarahi i kohikohia ai aua raraunga
			• ki te wehewehe i ngā raraunga, mā te whakaraupapa kia whai tikanga, kia māmā ake ai te mārama, te tātari, me te whakaahua ā-hinengaro
			• ki te kohikohi, ki te tiki rānei i ngā raraunga, mā te hihira kia kore ai he hapa e takoto, me te whai kia whakatikaina i ngā wā e taea ana
			• ki te waihanga i tētahi papakupu raraunga ōpaki e whai pārongo ana, kia whai mōhiotanga ai ētahi atu ki te horopaki
			• ki te whakaū i tā te raraunga whakaata i te horopaki ā-whānau, ā-hapū, ā-iwi hoki, i runga i te whakaaro nui me te tika.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te whakaahua me te tātari raraunga			
• ko ngā whakaahuahanga raraunga, koia ngā pikitia, ngā kauwhata rānei, e whakaatu ana i ngā raraunga kia mārama, hei āwhina i te kitea o ngā tauira matapae • me whai wāhi ki ngā whakaahuahanga ngā rōpū katoa, ngā uara katoa rānei e mātaihia ana • me whakaatu e ngā whakaahuahanga ngā auautanga (te nui o te puta o ngā rōpū, o ngā uara rānei) • me mārama ngā tapanga o ngā whakaahuahanga, tae atu ki te upoko, ki ngā ingoa taurangi, me ngā waeine mēnā me whai ērā • ko ngā raraunga whakarōpū ka whakaaturia ki te kauwhata pou, ki te tūtohi porowhita rānei • ko ngā raraunga tau ka whakaaturia ki te kauwhata rārangi, ki te kauwhata pouhere, ki te kauwhata ira rānei • ko ētahi o ngā āhuatanga matua o te whakaahuahanga, ko te uara pātahi katoa, ko te uara e iti katoa nei te pātahi, ko ngā āputa, me ngā rāpoi • he wā ōna ka whakaaturia e ngā whakaahuahanga ngā tauira matapae, ngā ia rānei, pēnei i ngā pikinga, i ngā hekenga, i ngā hurihanga tāruarua rānei • ka whakaaturia e ngā whakaahuahanga te tuaritanga o ngā raraunga, e tohua ai te āhua i horapa ai ngā uara • ka taea te whakaatu te toharite, te wēanga rānei hei ataata, ka taea hoki te ine mā te whakamahi i te tau waenga, i te toharite, i te tau tānui rānei.	• ko ngā whakaahuahanga raraunga, koia ngā rauemi ā-kauwhata e mārama ai, e whai tikanga ai hoki te whakaaturia o ngā raraunga (h.t. te whakamahi i ngā kauwhata pou hei whakatairite i ngā rōpū, i ngā kauwhata ira e kitea ai ngā uara takitahi, me ngā kauwhata rārangi e whakaaturia ai ngā panonitanga i roto i te wā) • me hāngai ia whakaahuahanga ki te momo raraunga (ngā rōpū, ngā tau rānei), me mārama hoki te tapaina ki ngā upoko, ki ngā tapanga tuaka, me ngā waeine hoki mēnā me mātua pērā • ko ngā whakaahuahanga raraunga ka whakaatu i ngā āhuatanga matua o ngā raraunga, pēnei i ēnei e whai nei: ○ te tau tānui (te rōpū, te uara rānei e auau katoa ana), te ine whānui (te hora o ngā raraunga), ngā rāpoi (ngā rōpū whai pūwāhi raraunga e āhua ōrite ana), ngā āputa (ngā wāhi raraunga-kore), me ngā mōwaho (ngā uara e nui nei te rerekē i ētahi atu) ○ ngā tauira matapae, ngā ia rānei, pēnei i ngā pikinga, i ngā hekenga, i te tāruatanga rānei o ngā huringa i ngā raraunga ○ te tuaritanga o ngā raraunga, te āhua e hora ai ngā pūwāhi raraunga, ngā rōpū rānei, i ngā uara tērā tonu ka puta, e tohu nei mēnā rānei e tōpū ana, e horapa ana rānei ngā raraunga • ko ngā āhuatanga raraunga	• ki te waihanga me te whakaahua i ētahi momo whakaahuahanga raraunga (h.t.ngā kauwhata ira, ngā kauwhata pou, ngā kauwhata houanga) e puta ai he māramatanga i ngā raraunga, e tautuhi ana i ngā āhuatanga, i ngā tauira matapae, me ngā ia i ōna horopaki, tae atu ki te taurangi, ki te rōpū e arongia ana, me te tuari (h.t. te toharite, te wēanga rānei) • ki te tātai i te toharite o tētahi taurangi ā-tau • ki te tātai i te tau waenga o tētahi taurangi ā-tau • ki te tātai i te ine whānui o tētahi taurangi ā-tau • ki te tautohu i te tau tānui o tētahi taurangi ā-rōpū, o tētahi taurangi ā-tau rānei • ki te whakamārama i te pānga o ngā tauira matapae, o ngā āhuatanga rānei i ngā raraunga, ki te horopaki o te tūhuratanga, tae atu ki te kaupapa, ki ngā tāngata, ki ngā tūāhua rānei e taunga ana ki tōna whānau, ki tōna hapū rānei.	• ki te waihanga i ngā whakaahuahanga raraunga mō te tūhuratanga, mā te whakamahi i ngā whakaahuahanga huhua hei tuku i ētahi tirohanga rerekē ki ngā raraunga (h.t. ngā kauwhata ira, ngā kauwhata pouhere, ngā kauwhata pou, ngā kauwhata houanga) • ki te whakaputa tauākī mō ngā raraunga, tae atu ki ōna āhuatanga, i ngā whakamārama o ngā tuaritanga • ki te whakaahua i ngā āhuatanga e whakaaturia ana i ngā kauwhata, mā te tautohu i ngā āhuatanga pēnei i te toharite, i te tau waenga, i te tau tānui, i te ine whānui, i te rāpoi, me ngā āputa, me te whakamārama i te pānga o ēnei ki te horopaki o te tūhuratanga • ki te tūhonohono i ngā āhuatanga e whakaaturia ana i ngā raraunga ki ngā wheako motuhenga, tae atu ki ngā tirohanga me ngā mōhiotanga o ngā whānau, o ngā hapū, o ngā iwi.
Te whakamāori raraunga			
	• ka taea e ngā taunakitanga motuhenga ana kitenga te whakamārama, arā, ko te whakamahi i ngā kauwhata, i ngā tūtohi, i ngā tauira matapae, i ngā tau rānei nō ngā raraunga hei tautoko i ana kōrero, tēnā i te whakapae noa iho • ki ngā take i puta pērā ai ngā hua, arā, ko te tautohu i ngā mea i nui ai te puta o tētahi āhuatanga i ngā raraunga • he rerekētanga pea kei waenganui i ana kitenga me ōna whakaaro tuatahi, arā, ko te āta hihira mēnā i tika tana whakapae, i rerekē rānei • he mea nui te huritao i ōna whakaaro e mārama ai ia ki ngā kitenga me te āhua o te rerekē haere o ōna whakaaro, o te ōrite rānei, i muri i te titiro ki ngā raraunga.		• ki te kōwhiri i ngā tauākī whakaahua hei whakapuaki i ngā whakautu pai katoa ki te pātai tūhura, e huritao nei i ngā kitenga me te whakatairitenga o ērā ki ngā whakapae me ngā whakataunga tuatahi • ki te whakamahi i ngā taunakitanga nō te tātaringa, me te whakaaroaro hoki ki ngā whakamāramatanga e taea ana mō ngā kitenga.
Ngā pūāhua whai tūponotanga			
• ka hoahoatia ngā pātai tūponotanga hei tūhura i te tūponotanga ka rerekē ngā hua i ngā pūāhua tūponotanga (h.t. ‘He aha te tūponotanga ka kitea te upoko i te kauhuringa?’) • ko ngā hua kāore e kore ka puta ka matapaetia mā te whakamahi i ngā mōhiotanga o mua, i te whiriwhiringa whakaaro arorau, me ngā huatau tūponotanga waiwai • ko tā te Ture o ngā Taurahi, i te pikinga o te maha o ngā whakamātau i tētahi whakamātau tūponotanga, ka eke te tūponotanga ā-whakamātau ki tōna tūponotanga tātai	• ko ngā pātai tūponotanga, i ahu mai i te tautohunga o ngā putanga katoa e taea ana, ka whakamahia e arongia ai i te tūhuratanga te tūponotanga puta o tētahi tūāhua (h.t. te kōwhiri i tētahi papariki whero i tētahi pēke e rima nei ngā tae o roto) • ko tā te Ture o ngā Taurahi, i te pikinga o te maha o ngā whakamātau i tētahi whakamātau tūponotanga, ka eke te tūponotanga ā-whakamātau ki tōna tūponotanga tātai • ka puta ngā matapae mā te whakamahi i ngā mōhiotanga ki te tūponotanga tātai, tae atu ki te mōhio ki te tūponotanga ōrite, ki ngā	• ki te whakamahere me te whakahaere i ngā whakamātau tūponotanga, mā te tuku pātai, mā te matapae i ngā hua, mā te whakahaere i ngā whakamātau, mā te hopu i ngā hua, me te whakatairite i ngā kitenga ki ngā matapaenga • ki te whakamahi i ngā whakamātau me te hangarau ki te kohikohi me te whakaahua i ngā raraunga, nōna e marohi ana, e whakatairite ana hoki i ngā tauira tau ki ngā tauira whakamātau, me te huritao i ngā hua i matapaetia ai i te taha o ngā hua tonu i puta • ki te whakahaere i ngā whakamātau tūponotanga 100 hemihemi, ki te whakatairite hoki i te tūponotanga ā-whakamātau o ia putanga	• ki te whakamahere me te whakahaere i ngā whakamātau tūponotanga, mā te tuku pātai, mā te matapae putanga, me te hopu i ngā whakamātaunga ki te hangarau • ki te pohewa i ngā hua i mātakihia me ngā hua i tātaihia, ka whakatau tata i ngā tūponotanga, ka whakatairite kitenga, ka huritao hoki i ngā tauira me ngā matapae • ki te whakahaere i ngā whakamātau tūponotanga 100 hemihemi, ki te whakatairite hoki i te tūponotanga whakamātau o ia putanga takitahi ki tōna tūponotanga tātai e whakaaturia ai te Ture o ngā Taurahi

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
• ka mārama ki a ia ngā taputapu tūponotanga e mōhiotia ana i runga i te tōkeketanga me te matapaetanga (h.t. ka 1 o roto i te 6 te tūponotanga ka kitea tētahi o ngā mata i tētahi tapaono noa) • ko ngā whakamātaunga tūponotanga ka takea mai i ngā whakamātaunga auau o ngā tūāhua matapōkere • ko te pono o ngā hua ka whakaaweawetia e te maha o ngā whakamātaunga me te tika o te hopukanga o ngā raraunga.	hautau, ki ngā ōwehenga, ki ngā tauira raraunga hoki (h.t. e 3 ngā pirepire kākāriki o roto i te 10 $= \frac{3}{10} = 30\%$) • ko ngā putanga e matapaetia ana ka tātaia mā te whakamahi i ngā hautau, i ngā whiriwhiringa whakaaro ā-hautau rānei (h.t. ko te 1 o roto i te $5 = \frac{1}{5}$) • ka whai wāhi ki ngā whakamātaunga tūponotanga ngā whakamātau tāruarua e whakamahi ana i ngā hangarau e tōkeke ana, e ōrite ana hoki (h.t. ngā mataono, ngā pūtohu, ngā porotiti, ngā whaihanga matihiko rānei), ka mutu, ka herea ōna ritenga e ū ai te matapōkere me te tōkeke.	takitahi ki tōna tūponotanga tātai e whakaaturia ai te Ture o ngā Taurahi.	• ki te tātai i ngā tūponotanga o ngā tūāhua hei tau ā-ira, hei hautau, hei ōrau hoki.
Te whakaahua me te whakamāori tūponotanga			
	• ko te hangarau ka whakamahia hei tautoko i te kohikohia me te whakaaturia o ngā raraunga (h.t. ka whakamahia ngā ripanga, ngā taupānga, me ngā whaihanga ā-ipurangi ki te waihanga me te whakaatu i ngā whakaahuahanga, pēnei i ngā tūtohi tatau, i ngā kauwhata pou, i ngā tūtohi porohita, me ngā tūtohi auau) • ko te tūponotanga whakamātau ka tātaia mā te whakatairite i te nui o ngā putanga i tutuki pai ai, ki te takepe o ngā whakamātau hei hautau, ā, ka taea hoki tērā te whakaatu hei ōrau (h.t. $\frac{3}{10} = 30\%$) • ko ngā hua whakamātau ka whakatairitea ki ngā tūponotanga tātai hei tautohu i ngā āhuatanga e āhua ōrite ana me ngā rerekētanga i waenganui i ngā putanga i matapaetia rā me ngā hua tonu i puta.		• ki te tātai me te whakamāori i ngā tūponotanga whakamātau hei hautau, hei tau ā-ira, hei ōrau hoki • ki te whakaahua i ngā hua ki te ripanga, ki te kauwhata, ki te tūtohi hoki, hei tautohu i ngā tauira matapae, i te taurangirangi rānei • ki te whakahāngai i ngā whakaaro tūponotanga, i te matapaetanga, i te kumukumu hoki ki ngā horopaki o te ao Māori, pēnei i te mātai i te maramataka, i te whakamāori i ngā tohu, me te tākaro i ngā tākaro Māori.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Tātai

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te hanga o te tau whakahau			
• ko ngā hautau, ko ngā tau ā-ira (atu ki te toru mati whaiira), me ngā ōrau, koia katoa ēnei ko ngā huarahi e whakaahuahia ai ngā tau whakahau — ngā uara e whakapuaki ana i ngā wāhanga o tētahi tūtahi • ka taea te whakawehe ngā hautau ki ngā tauoti, ki ētahi atu hautau rānei me te kore i whakamahi tātaitai • he pānga tō ngā hautau ki ngā ōwehenga, he whakatairite tahi nā rāua i ngā wāhanga ki ngā tūtahi, i ngā wāhanga rānei ki ngā wāhanga, ā, ka taea te whakapuaki ki ngā hanga rerekē, engari e ōrite ana te hanga • ko ngā tau ā-ira ka whakaraupapatia i runga i te uara tū, arā, ko ngā tau e noho ana i muri i te ira ngahuru he hautekau, he haurau, he haumano hoki • ko tā ngā ōrau he whakaahua i ngā wāhanga haurau, ā, he pānga ōna ki ngā hautau me ngā tau ā-ira (h.t. $0.375 = \frac{3}{8} = 37.5\%$) • ka taea te tātai me te whakamāori ngā pikinga me ngā hekenga ōrau i ngā horopaki ā-tau me ngā horopaki o te ao motuhenga • ka whai wāhi pea ki ngā ōwehenga ngā tauoti, ngā hautau, ngā tau ā-ira hoki, ā, ka whakahāngaitia ngā ōwehenga ki ngā whakaaro pānga riterite, tae atu ki ngā pānga riterite horipū • ko ngā pāpātanga, pēnei i te tere toharite, i te kiato rānei, koia ēnei ko ngā ōwhenga e rerekē nei ōna waeine, ā, ka taea te huri tētahi hanga ki tētahi (h.t. km/h ki te m/s) • ka taea ngā tau whakahau te pānui, te tuhi, me te whakaahua ki te tohu, ki te rārangi tau, ki te tauira horahanga, ki te hoahoa hoki • ko te raupapa paheko ka whakahāngaitia hei whakarūnā i ngā kīanga me te whakaoti rapanga e whai tau whakahau ana.	• ko ngā hautau, ko ngā tau ā-ira, ko ngā ōrau, me ngā ōwehenga, koia ngā momo huarahi e whakaahuahia ai ngā tau whakahau — ngā rahinga e whakatairite ana i ngā wāhanga ki ngā tūtahi, i ngā wāhanga rānei ki ngā wāhanga. He rite tonu tā ērā whakaputa i te uara kotahi, ā, ka taea te panoni te hanga i tētahi ki tētahi (h.t. $\frac{3}{4} = 0.75 = 75\% = 3:1$) • ka whai ngā tau ā-ira i te pūnaha uara tū, ā, ko ngā tau e noho ana i muri i te ira ngahuru hei hautekau, hei haurau, hei haumano hoki, arā atu, arā atu • ko te tikanga o te ōrau, ko te 'i roto i te kotahi rau', ā, ka taea te whakahāngai hei tau ā-ira, hei hautau hoki (h.t. $0.25 = 25\% = \frac{1}{4}$) • ka taea te whakapiki, te whakaiti iho rānei tētahi rahinga ki tētahi ōrau kua tukuna (tae atu ki te huatau o te ira ōrau) • ko ngā ōwehenga ka whakatairite i te rahinga, ka whakaahua hoki i te pānga i waenganui i ngā wāhanga e rua, e rua hemihemi rānei, i waenganui rānei i tētahi wāhanga me tētahi tūtahi • ka kuhuna pea ki ngā ōwehenga ngā tau whakahau, tae atu ki ngā hautau me ngā tau ā-ira, ā, ka taea te whakaahua, te whakatairite, me te whakarūnā • ko ngā huatau o te pāpātanga toharite, o te tere, o te tere pūmau, me te tere toharite ka mōhiotia, ka whakahāngaitia, tae atu ki te huringa o ngā waeine (h.t. *km/h* kia *m/s*) • ko te tikanga o te riterite, ko te noho ōrite o ngā ōwehenga e rua, e whakaotihia ai e ngā ōwehenga ōrite, e te tukanga waetahi rānei • ko ngā rapanga pānga riterite horipū ka whakaotingia i ngā wā e piki ai, e heke ai rānei ngā rahinga e rua i runga i te pāpātanga pūmau kotahi • ka kōkuhua ngā rapanga riterite kōaro e piki ai tētahi rahinga i te hekenga o tētahi atu.	• ki te tautohu, ki te pānui, ki te tuhi, me te whakaahua i ngā hautau, i ngā tau ā-ira (atu ki te toru mati whaiira), i ngā ōrau; ki te whakaoti rapanga hoki mā te whakamahi i ngā tau whakahau • ki te whakatairite, ki te whakaraupapa, ki te huri hoki i ngā hautau, i ngā tau ā-ira, me ngā ōrau, kia tika (h.t. $\frac{3}{8} = 0.375 = 37.5\%$) • ki te whiriwhiri i te pikinga me te hekenga ōrau me te whakamārama i te pānga o ngā hua i ngā pūāhua o te ao motuhenga (h.t. ngā whakahekenga utu, te tāke hokohoko, te panonitanga taupori) • ki te whakawehe i ngā hautau ki ngā tauoti, ki ētahi atu hautau rānei mā te whakamahi i ngā ture hautau (h.t. te whakarea ki te tau huripoki) me te kore i whakamahi tātaitai • ki te whakahāngai whakaaro tau whakahau ki ngā horopaki o te ao Māori, pēnei i te kai tahi, i te whakarite rongoā, i te tātai hoki i ngā hautau i ngā mahi raranga me ngā mahi whakairo.	• ki te tautohu, ki te pānui, ki te tuhi, me te whakaahua i ngā hautau, i ngā tau ā-ira, i ngā ōrau, me ngā ōwehenga; ki te whakaoti rapanga hoki mā te whakamahi i ngā tau whakahau • ki te huri i ngā hanga tau whakahau e ōrite ana (h.t. ¾ = 0.75 = 75%) • ki te whakaahua me te whakatairite i ngā tau whakahau mā te whakamahi i ngā rārangi tau, i ngā tauira horahanga, me ngā tauira motuhenga • ki te whakaoti rapanga mā te whakamahi i te ōwehenga me te riterite • ki te tūhura i ngā tau whakahau i ngā horopaki o te ao Māori, pēnei i te tātai i te ōwehenga i ngā tauira tukutuku, i te whakatau i te nui o te kai e tika ana kia tuarihia, i te tātari rānei i ngā hua ā-kaupeka i tētahi māra kai.
Te hanga o te tauoti: te whakarōpū, te wāwāhi me te uara tū			
• ki ngā tauoti, tae atu ki ngā miriona, ki tua atu anō hoki • e mutunga-kore ana te rere o te pūnaha tau, tae atu ki ngā tau tōraro, ā, ka taea te whakaahua ki tētahi rārangi tau • he tauoti ngā tau tōpū, tae atu ki te kore, ka puta hei tau tōrunga, hei tau tōraro rānei i ōna wā • he kōaro tāpiri tō ia tau, ā, ko te tapeke o ērā ko te kore (h.t. he kōaro tāpiri te -5 me te 5, $-5 + 5 = 0$, ā, $5 + -5 = 0$) • ka taea te tuhi, te whakamāori hoki ngā tau mā te whakamahi i ngā tānga ngahuru, i ngā tānga roha, me ngā tānga taupūtanga • ki ngā rautaki whakaawhiwhi me ngā rautaki whakatau tata mō ngā tauoti me ngā tau ā-ira • ki ngā pahekotanga ki ngā tau — tae atu ki te tāpiri, ki te tango, ki te whakarea, me te whakawehe — mā te whakamahi i ngā rautaki uara tū, pēnei i te tīaroaro i ngā tau ā-ira, kia pūngahuru rānei te hūnukutia o ngā tau	• e mutunga-kore ana te rere o te pūnaha tau, tae atu ki ngā tau tōraro, ā, ka taea te whakaahua ki tētahi rārangi tau e piki ai te uara o ia mati ki te pūngahuru i a koe ka neke ki te taha mauī • ko ngā tau tino iti (arā, ko te haumano me ngā tau iti iho) ka whakaahuahia hei tau ā-ira, e heke iho ai te uara ā-mati i te pūngahuru ka neke ana ki te taha matau • ko te tānga ngahuru tētahi ara e pai ai te tuhia o ngā tau tino nui, o ngā tau tino iti rānei, mā te whakamahi i tētahi tau i waenganui i te 1 me te 10 ka whakareahia ki tētahi pūngahuru (h.t. 3.2×10^6) • he tauoti ngā tau tōpū, tae atu ki te kore, ka puta i ōna wā hei tau tōrunga, hei tau tōraro rānei • he kōaro tāpiri tō ia tau, ā, ko te tapeke o ērā ko te kore (h.t. he kōaro tāpiri te -5 me te 5, $-5 + 5 = 0$, ā, $5 + -5 = 0$) • I ngā kīanga e nui ake ana i te kotahi ngā paheko, he mea nui te raupapa; ka pēnei te raupapa o ngā paheko:	• ki te pānui me te tuhi i ngā tauoti mā te whakamahi i ngā pūngahuru (h.t. $10{,}000 = 10^4$) • ki te whakaahua i ngā tau mā te whakamahi i ngā tānga ngahuru, i ngā tānga roha, me ngā tānga taupūtanga • ki te whakaawhiwhi me te whakatau tata i ngā tauoti ki ngā taumata o te tika e hāngai ana, i runga i te horopaki • ki te tāpiri, ki te tango, ki te whakarea, ki te whakawehe hoki mā te whakamahi i ngā rautaki uara tū pēnei i te tīaroaro i ngā tau ā-ira, i te whakarea rānei ki te pūngahuru • ki te rapu i te wāhi o ngā tau tōpū i tētahi rārangi tau • ki te whakaraupapa i ngā tauoti tōraro me ngā tauoti tōrunga mā te whakamahi i tētahi rārangi tau • ki te tautohu i te kōaro tāpiri o tētahi tau • ki te whakaahua i te tāpiritanga me te tangohanga o ngā tau tōpū mā te whakamahi i tētahi rārangi tau	• ki te tuhi me te whakamāori i ngā tau mā te whakamahi i te tānga ngahuru hei whakapuaki i te rahinga i runga i te wawe me te pai • ki te whakahāngai i te tānga ngahuru i ngā pekanga mātauranga o te ao motuhenga pērā i te pūtaiao, i te mātai pūhanga, i te mātai arorangi rānei • ki te rapu i ngā tau tōraro me ngā tau tōrunga i tētahi rārangi tau • ki te whakatairite me te whakaraupapa i ngā tau tōraro me ngā tau tōrunga mā te whakamahi i tētahi rārangi tau (h.t. $-3.4 < -3$) • ki te whiriwhiri i ngā kīanga e whai wāhi nā ngā tau tōraro, te tāpiritanga, me te tangohanga (h.t. $3 + -7$) • ki te whiriwhiri kīanga mā te whakamahi i te raupapa paheko me ngā tau tōpū • ki te whakaawhiwhi i ngā tauoti ki tētahi pūngahuru whāiti, ki te whakaawhiwhi hoki i ngā tau ā-ira ki te hautekau tata katoa, ki te

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
• ka pā te uara tū ki te pānga o te whakarea, o te whakawehe rānei ki te pūngahuru • ki ngā rautaki whakatau tata me ngā rautaki whakapūmau hei arotake i te whai take rānei o ngā hua mā te toro ki ngā rohenga uara tū • ki ngā kupu pāngarau e tika ana hei whakamārama i tōna whakaaro uara tū me ana whakataunga.	• ko ngā paheko kua whakarōpūhia ki waenga taiapa • ko ngā taupū pēnei i te pūrua me te pūtoru • ko te whakareatanga me te whakawehenga, mai i te taha mauī ki te taha matau • ko te tāpiritanga me te tangohanga, mai i te taha mauī ki te taha matau • ka taea te whakamahi tētahi nuka whakamahara, pēnei i te Rō-Pū-Rea-Piri: ngā rōpū, ngā taupū, ngā whakarea (te × me te ÷), ngā tāpiri (te + me te −) e maumaharatia ai te raupapa o ngā paheko.	• ki te whakamahi i ngā tau tōraro ki te whakaoti rapanga i te whānuitanga o ngā horopaki, tae atu ki te ine i te paemahana me ngā kaupapa tahua • ki te whakahāngai i ngā mōhiotanga uara tū ki ngā rahinga ā-taiao, ā-ōhanga, ā-pāpori rānei i ngā horopaki o te ao Māori (h.t. te whakatau tata i ngā hua o te māra kai, te tātai i te whakamahia o ngā rawa, te whakamāori i ngā reanga whakapapa i roto i te wā).	haurau tata katoa, ki te haumano tata katoa, ki te tauoti tata katoa hoki • ki te whakamahi i te uara tū me te tānga ngahuru hei whakatau tata, hei whakawhiti kōrero āwhata rānei i ngā horopaki o te ao Māori, pēnei i te whakaahua i ngā raraunga taiao, i te tawhiti ā-rangi i ngā mahi whakatere, i te whakamahia rānei o ngā rawa i ngā whakatipuranga maha.
Te whakareatanga me te whakawehenga o ngā tauoti			
• ko ngā āhuatanga o te paheko, ko ērā e whakamahi nei i ngā kōaro whakarea me te whakaahua me te whakahāngai i ngā āhuatanga kōaro, i ngā āhuatanga tohatoha me ngā āhuatanga herekore hei whakaoti rapanga • ko ngā tauoti ka whakaawhiwhia ki tētahi whakareatanga whāiti o ngā pūngahuru • ka maumaharatia ngā meka whakarea tae atu ki te 12×12, ā, ka tautohua, ka whakaahuahia hoki ngā ture whakawehe mō te 2, te 3, te 5, te 9, me te 10 (h.t. ka taea tētahi tau te whakawehe ki te 3 mēnā ka taea te tapeke o ōna mati te whakawehe ki te 3) • ka whakamahia ngā rautaki hei whakaoti i ngā rapanga whakawehe tae atu ki te whakawehe roa, ki te whakatau tata me te whakatika, me te whakahāngai i te āhuatanga tohatoha (h.t. 432 = 360 + 72 nō reira $432 \div 36 = 360 \div 36 + 72 \div 36 = 10 + 2 = 12$) • ko ngā tau tōraro, ko ngā tau tōpū, ko ngā tau whakahau, me ngā tau tūturu, ka taea te whakaahua, te whakatairite, te whakahaere rānei mā te whakamahi i ngā paheko e whā (te tāpiri, te tango, te whakarea, me te whakawehe).	• ko te uara tū ka whakamahia hei wāwāhi i ngā tau e whakarūnātia ai ngā whakareatanga me ngā whakawehenga • ki ngā meka whakarea tae atu ki te 12×12, me ngā ture whakawehe mō te 2, te 3, te 4, te 5, te 6, te 7, te 8, te 9, te 10, me te 11 • ki ngā rautaki e whakamahi nei i ngā tukanga kua kōkuhua kētia, tae atu ki ngā meka waiwai, ki ngā rearuatanga, ki ngā tāpiritanga me ngā tangohanga tāruarua, ki te whakahaurua me te rearua, ki ngā āhuatanga kōaro, ki ngā āhuatanga herekore, ki ngā āhuatanga tohatoha, ki te wāwāhi, ki te whakatau tata me te whakatika, ki te whakawehe roa, me te whakamahi i ngā tauira rāwekeweke me ngā tauira ataata hei whakaoti i ngā rapanga whakarea me ngā rapanga whakawehe • ko ngā āhuatanga ka tūhuratia, ka whakahāngaitia hoki mā te whakamahi i ngā kōaro whakarea, mā te whakaahua me te whakahāngai i ngā āhuatanga kōaro, i ngā āhuatanga tohatoha, me ngā āhuatanga herekore o ngā whakareatanga me ngā whakawehenga, i ngā wā e tika ana kia pērā.	• ki te whakamahi i ngā whakaahuahanga me ngā hangarau matihiko ki te whakatauira me te whakarea, ki te whakawehe hoki i ngā tauoti ki ngā tau whakawehe matitahi, ki ngā tau whakawehe matirua rānei (h.t. $327 \div 5 = 65.4$, ko tēnei rānei: $65\frac{2}{5}$) • ki te whakaputa maharatanga me te whakamahi i ngā meka whakarea tae atu ki te 12 X 12, me te whakahāngai i ngā ture whakawehe • ki te whakamārama me te whakamahi i ngā āhuatanga kōaro, i ngā āhuatanga herekore, me ngā āhuatanga tohatoha ki te whakaoti rapanga • ki te whakaawhiwhi i ngā tauoti ki ngā tau e tata katoa ana ki te 10, ki te 100, ki te 1000 rānei, hei tautoko i te whakatau tata me te hihira • ki te whakamahi i te whakarea me te whakawehe i ngā horopaki o te ao Māori, pēnei i te kai tahi i te hākari, i te tuari i ngā tūranga ā-whānau, i te whakahaere mahi rānei i te māra kai.	• ki te whakamahi i ngā whakaahuahanga huhua hei whakarea, hei whakawehe hoki i ngā tauoti (h.t. ngā tūtohi tukutuku, ngā rārangi tau, ngā hangarau matihiko) • ki te whakamahi i ngā rautaki pēnei i te rearua, i te whakahaurua, i te tāpiritanga tāruarua, i te tangohanga tāruarua rānei, me te wāwāhi hei whakaoti rapanga • ki te whakamahi i ngā āhuatanga pēnei i te āhuatanga kōaro, i te āhuatanga herekore, i te āhuatanga tohatoha hoki hei whakarerekē i te raupapa, hei whakarūnā hoki i ngā whakareatanga me ngā whakawehenga • ki te whakahāngai i te whakarea me te whakawehe i ngā horopaki o te ao Māori, pēnei i te taka kai mā te whānau, i te whakarite i ngā kapa haka, i te tuari rānei i ngā rawa i te pā/māra kai.
Te whakareatanga me te whakawehenga o ngā tau whakahau			
• he wā ka whakaahuahia, ka whakatairitea, ka whakahaeretia hoki ngā tau tōraro, ngā tau tōpū, ngā tau whakahau, me ngā tau tūturu mā te whakamahi i ngā pahekotanga e whā (te tāpiri, te tango, te whakarea, me te whakawehe).	• whiriwhiria ai te otinga o ngā hautau e rua mā te whakarea i ngā taurunga, mā te whakarea hoki i ngā tauraro • ka taea te whakamahi ngā ōrau hei whakapiki, hei whakaheke rānei i te maha ā-hautau • ka taea te whakamahi ngā ōwehenga hei whakaahua i ngā pānga riterite me te wehenga rite-kore o tētahi tūtahi • ka whakaahua te ōwehenga, te hautau me te ōrau i ngā pānga riterite i waenga i ngā rahinga e rua.	• ki te whakamahi i ngā whakaahuahanga hei whakatauira, hei whakawehe hoki i tētahi hautau iti iho i te kotahi ki tētahi tauoti • ki te whakamahi i ngā whakaahuahanga hei whakatauira, hei whakawehe hoki i tētahi tauoti ki tētahi hautau • ki te whiriwhiri i te tūtahi i runga i te wāhanga me te ōrau • ki te whiriwhiri i te pikinga me te hekenga ōrau • ki te whakarea i ngā tauoti ki te hautau me te tuhi i te otinga hei tau rūnā • ki te whakawehe i ngā tauoti ki te hautau me te tuhi i te otinga hei tau rūnā • ki te whakawehe i tētahi tauoti ki tētahi hautau waetahi • ki te whakarea me te whakawehe tau ki te 10, ki te 100, me te 1000 • ki te whakarea i ngā tau ā-ira ki te tauoti (h.t. 0.7×5 me te 0.7×50 e hāngai ana ki te mōhio ki te 7×5) • ki te whakamahi i te whakarea me te whakawehe i ngā horopaki o te ao Māori, pēnei i te kai tahi i te hākari, i te tuari i ngā tūranga ā-whānau, i te whakahaere mahi rānei i te māra kai.	• ki te whakarea i ngā tauoti ki te hautau, tae atu ki te hautau nui ake i te kotahi me ngā tau hanumi, me te mātua huri i ērā hei hautau nui ake i te kotahi • ki te whakarea i ngā punarua hautau me te tuhi i te otinga hei hautau rūnā • ki te whiriwhiri i te wāhanga hautau o tētahi huinga nō te huinga tūtahi, tae atu ki te wā ka puta te tau hanumi, te hautau e nui ake ana rānei i te kotahi hei otinga (h.t. ko te $\frac{2}{5}$ o te 42, $\frac{2}{5} \times 42 = \frac{84}{5} = 16\frac{4}{5}$ • ki te whiriwhiri i tētahi wāhanga ā-hautau o tētahi huinga te huinga tūtahi, tae atu ki te wā he tau hanumi, he hautau rānei e nui ake ana i te kotahi te huinga (h.t. mēnā ko te 8 te $\frac{3}{5}$ o tētahi huinga, $8 \times \frac{5}{3} = 13\frac{1}{3}$) • ki te whakarea i ngā tau ā-ira tōrunga (h.t. 2.3×45 me te 2.3×4.5 e hāngai ana ki te whiriwhiringa o te 23×45) • ki te whakaahua i ngā pānga riterite mā te whakamahi ōwehenga tauoti, tae atu ki te whakarūnātanga ki te hanga rūnā me ngā ōwehenga kōaro • ki te huri i ngā ōrau, i ngā hautau me ngā ōwehenga • ki te tautohu i te ōritenga ā-ōrau i ngā tātainga h.t. ko te 45% o te 20 e rite ana ki te 20% o te 45

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
			• ki te whakawehe i tētahi rahinga kia rua ngā wāhanga i runga i te ōwehenga o te wāhanga ki te wāhanga me te wāhanga ki te tūtahi • ki te whakapuaki i te whakawehenga o tētahi rahinga ki ōna wāhanga e rua hei ōwehenga • ki te whakaoti rapanga e whai wāhi rā ngā ōwehenga tauoti e whai pānga ai ngā tūemi-tini ki te putanga kotahi, e whai pānga ai hoki ngā tūemi-tini ki ngā tūemi-tini i tētahi atu huinga, tae atu ki ngā horopaki ā-tahua me ngā horopaki ā-inenga (h.t. mēnā ko te ōwehenga o ngā tapa o tētahi tapawhā hāngai ko te 5:2, ā, e 3.5 cm te roa o te tapa poto, e hia te rahi o te tapa roa?) • te whakahāngai i te whakarea me te whakawehe ki ngā horopaki o te ao Māori, pēnei i te taka kai mā te whānau, i te whakarite i ngā kapa haka, i te tuari rānei i ngā rawa i te pā/māra kai.
Te tāpiritanga me te tangohanga o ngā tauoti			
• ko ngā rautaki koutata ka kōwhiria, ka parahautia hoki hei tāpiri, hei tango hoki i ngā tauoti nui • ko ngā tānga hātepe arowhānui ka whakamahia i ngā mahi whakarōpū puta noa i ngā uara tū huhua • ko ngā rapanga upane tini ka whakaotingia, mā te whakamahi i ngā kōtuinga tauoti, me te āta aro ki te koutata me te tika • ko te whakatau tata me te whai take ka whiriwhiria mā te whakaawhiwhi, mā te whakamahi i ngā taurata, i ngā paerewa uara, me ngā paheko kōaro.	• ki ngā tukanga ā-hinengaro, ā-tuhi hoki mō te tāpiri, mō te tango hoki i ngā tauoti nui, tae atu ki ngā rautaki uara tū me ngā hātepe poutū arowhānui • ko ngā rapanga upane-tini e whai whiringa raupapa-kore ana ka whakaotingia i runga i te koutata me te tika • ko te tau tōraro tētahi tau e iti iho ana i te kore. Ka tuhia tētahi tohu tōraro (-) ki mua i a ia, hei tauira, ko te –3. Ka whakaahuahia e ngā tau tōraro ngā uara o raro iho i tētahi paerewa, pēnei i ngā paemahana kei raro iho i te kore, i te nama, i te nekehenga ki te ahunga tauaro.	• ki te whakamahi i ngā rautaki me ngā whakaahuahanga pāngarau ki te tāpiri, ki te tango hoki i ngā taurahi, me te whakahāngai i ērā hei whakaoti i ngā rapanga o ia rā • ki te whakatau tata, ki te tātai, ki te hihira i te whai take mā te whakaawhiwhi, mā ngā taurata, mā ngā rārangi tau rānei • ki te whakaoti rapanga paheko tau i ngā horopaki o te ao Māori, pēnei i te wehewehe i ngā kai mō tētahi hāngī, i te ine harakeke mō te raranga, me te whakatairite i te roa o te tū a ngā kapa haka.	• ki te kōwhiri me te arotake i ngā rautaki me ngā whakaahuahanga pāngarau hei tāpiri, hei tango hoki i ngā taurahi hei whakaoti rapanga tuatini i ngā horopaki o te ao Māori • ki te parahau i ngā rautaki i kōwhiria ai e ia mā te whakamahi i te whakaaro, i te reo, me ngā whakaahuahanga pāngarau kia mārama • ki te tāpiri me te tango i ngā tau tōraro • ki te whakawhiti kōrero mō ana upane whakaaro me ana upane whiriwhiri otinga hoki, kia mārama, mā roto mai i ngā kupu e tika ana, mā te tika o te reo tohu, me ngā whakamāramatanga ā-horopaki • ki te whakaoti i ngā rapanga upane-tini e whakakotahi nei i ngā momo tau i ngā horopaki o te ao Māori, pēnei i te whakarite pūtea mō tētahi hāngī, i te aroturuki i ngā paemahana mā te whakamahi i te maramataka, i te whakatairite i te roa i ngā mahi raranga, me te whai i te maha o ngā kai ā-kaupeka.
Te tāpiritanga me te tangohanga o ngā tau whakahau			
• ko ngā rautaki koutata ka kōwhiria, ka parahautia hoki hei tāpiri, hei tango hoki i ngā tau ā-ira me ngā hautau • ko ngā tānga hātepe arowhānui ka whakamahia i ngā mahi whakarōpū, puta noa i ngā uara tū huhua • ko ngā rapanga upane-tini ka whakaotingia mā te whakamahi i ngā whiriwhiringa raupapa-kore o ngā hautau me ngā tau ā-ira, me te āta aro ki te koutata me te tika.	• ki te tāpiri me te tango i ngā hautau kāore nei e ōrite ngā tauraro, i ērā hoki ka whai tau hanumi, ka whai hautau hoki e nui ake ana i te kotahi, mā roto mai i ngā tauraro pātahi me te whakarūnā • ki te tāpiri me te tango i ngā tau ā-ira ki ngā mati whaiira maha, mā te whakamahi i te tīaroaro uara tū, i te whakatau tata, me te hihira i te tika • whakaotingia ai ngā rapanga upane-tini e kōtuituia nei ki ngā hautau, ki ngā tau ā-ira, ki ngā ōwehenga, me ngā ōrau, i runga i te koutata me te tika.	• ki te whakamahi i ngā rautaki pāngarau ki te tāpiri, ki te tango hoki i ngā hautau me ngā tau ā-ira, me te whakahāngai i ērā hei whakaoti i ngā rapanga o ia rā • ki te whakatau tata, ki te tātai, ki te hihira hoki i te whai take, mā te whakaawhiwhi, mā ngā taurata, mā ngā rārangi tau rānei • ki te huri i ngā tau hanumi me ngā hautau e nui ake ana i te kotahi, hei whakaoti rapanga • ki te tīaroaro i ngā tau ā-ira kia tika, me te whakahāngai i ngā mōhiotanga ki te uara tū i ngā pahekotanga • ki te whakaoti rapanga paheko tau i ngā horopaki o te ao Māori, pēnei i te wehewehe i ngā kai mō tētahi hāngī, i te ine harakeke mō te raranga, me te whakatairite i te roa o ngā tū a ngā kapa haka.	• ki te kōwhiri me te arotake i ngā rautaki pāngarau hei tāpiri, hei tango hoki i ngā tau ā-ira, i ngā hautau, me ngā tau tōpū hei whakaoti rapanga tuatini i ngā horopaki o te ao Māori • ki te parahau i ngā rautaki i kōwhiria ai e ia mā te whakamahi i te whakaaro, i te reo, me te whakaahuahanga pāngarau e mārama ana • ki te whakawhiti kōrero kia mārama ana hātepe whakaaro, me ngā upane whiriwhiri otinga hoki, mā roto mai i ngā kupu e tika ana, mā te tika o te reo tohu, me ngā whakamāramatanga ā-horopaki • ki te whakaoti i ngā rapanga upane-tini e kōtuia nei i ngā momo tau i ngā horopaki o te ao Māori, pēnei i te whakarite pūtea mō tētahi hāngī, i te aroturuki i ngā paemahana mā te whakamahi i te maramataka, i te whakatairite i te roa i ngā mahi raranga, i te whai hoki i te nui o ngā kai ā-kaupeka.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Ine

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te inenga me te āwhata			
• ko te roa, koia te inenga o te roa o tētahi mea, mā te whakamahi i ngā waeine ngahuru pēnei i ngā mitamano, i ngā mitarau, i ngā mita, i ngā kiromita hoki • ko te papatipu (te taumaha rānei), koia te nui o te matū i roto i tētahi hanga, ka inea ki te karamu, ki te manokaramu, me te tana • ko te tere, koia te pāpātanga e whakatairite ana i te tawhiti me te tere (h.t. ko te manomita i ia haora), ā, ka whiriwhiria te tere toharite mā te whakawehe i te tapeke o te tawhiti i haerengia ai ki te tapeke o te roa o te haerenga • he pānga tō te tawhiti ki te wā me te tere mā roto mai i te ture tātai e kīia nei ko te tere = ko te tawhiti + te wā, ā, ka taea te whakaraupapa anō tēnei pānga e whiriwhiria ai tētahi o ngā rahinga e toru mēnā e mōhiotia ana ērā atu rahinga e rua • ko te paemahana, koia te kaha o te wera, o te makariri rānei ka inea ki te waeine tohurau (°C) • ko te pūrokiroki raraunga, koia te nui o te pārongo ā-matihiko e taea ana te tiaki, te pupuri rānei, ka inena ki te waeine, pēnei i te mano waematihiko (KB), i te miriona waematihiko (MB), i te piriona waematihiko (GB) rānei • ko te wā, koia te takanga haere o ngā tūāhua, ka inea ki te waeine pēnei i te hēkona, i te meneti, i te haora, i te rā, i te tau hoki • ko te koki, koia te nui o ngā huringa i waenganui i ngā rārangi e rua, ka inea ki te putu (°).	• ko te papatipu (te taumaha rānei), koia te nui o te matū i roto i tētahi hanga, ka inea ki te karamu, ki te manokaramu, me te tana • ko te paemahana, koia te kaha o te wera, o te makariri rānei ka inea ki te waeine tohurau (°C) • ko te tere, koia te pāpātanga e whakatairite ana i te tawhiti me te tere (h.t. ko te manomita i ia haora), ā, ka whiriwhiria te tere toharite mā te whakawehe i te tapeke o te tawhiti i haerengia ai ki te tapeke o te roa o te haerenga • he pānga tō te tawhiti ki te wā me te tere mā roto mai i te ture tātai e kīia nei ko te tere = ko te tawhiti + te wā, ā, ka taea te whakaraupapa anō tēnei pānga e whiriwhiria ai tētahi o ngā rahinga e toru mēnā e mōhiotia ana ērā atu rahinga e rua • ko te pūrokiroki raraunga, koia te nui o te pārongo ā-matihiko e taea ana te tiaki, te pupuri rānei, ka inena ki te waeine, pēnei i te mano waematihiko (KB), i te miriona waematihiko (MB), i te piriona waematihiko (GB) rānei • ko te wā, koia te takanga haere o ngā tūāhua, ka inea ki te waeine pēnei i te hēkona, i te meneti, i te haora, i te rā, i te tau hoki • ko te koki, koia te nui o ngā huringa i waenganui i ngā rārangi e rua, ka inea ki te putu (°) • ki te ōrite o ngā waeine o te rōrahi me te kītanga (1 mL = 1 cm^3, 1L = 1000 cm^3 , ā, 1 m^3 = 1000 L).	• ki te whakatau tata, ka ine ai i te roa, i te papatipu (te taumaha), i te paemahana, i te pūrokiroki raraunga, i te wā, me te koki, mā te whakamahi i ngā waeine ngahuru e tika ana • ki te kōwhiri me te whakamahi i ngā waeine ngahuru arowhānui ki te whakaahua me te whakatairite i ngā inenga mō ngā āhuatanga rerekē (h.t. te roa ā-mita, te kītanga ā-rita, te paemahana ā-°C) • ki te whakaahua me te tātai i te tere me te tere toharite i ngā horopaki o te ao motuhenga, pēnei i te tawhiti o te hoe waka ama i te takanga o te wā, i te tere toharite rānei o tētahi hīkoi • ki te whakahāngai i ngā mōhiotanga inenga i ngā horopaki o te ao Māori, pēnei i te whakatau tata i ngā wāhi whakatō i tētahi māra kai, i te ine i te wā me te ahunga i tētahi hīkoi, i te tātai rānei i ngā koki me te hangarite i ngā tauira o te tukutuku me te whakairo.	• ki te whakatau tata, ka ine ai i te roa, i te paemahana, i te pūrokiroki raraunga, i te wā, me te koki, mā te whakamahi i ngā waeine ngahuru e tika ana • ki te huri i ngā waeine ngahuru arowhānui, tae atu ki ngā waeine tau pūrua me ngā waeine pūhui, me te whakamahi i ngā pānga i waenganui i te tawhiti, i te tere, i te wā hoki hei whakaoti rapanga • ki te whakahāngai i te wā-24 haora, ki te whakamāori i ngā wātaka me ngā tūtohi, ki te pānui i ngā pārongo ā-inenga ka whakaaturia i ngā takotoranga rerekē • ki te whakahāngai i ngā mōhiotanga ki te ine hei whakatau, hei whakaoti rapanga hoki i ngā horopaki o te ao Māori mā te whakamahi i ngā waeine me ngā whakaahuahanga.
Te paenga porohita, te paenga, te horahanga, me te rōrahi			

• ko te horahanga te inenga o te horahanga mata o tētahi āhua, ka whakapuakina hei waeine pūrua pēnei i te cm^2, i te m^2 rānei
• ko te rōrahi te nui o te wāhi ka kapi i tētahi āhua ahu-toru, e inea ana hei waeine pūtoru pēnei i te cm^3, i te m^3 rānei
• ko te kītanga te nui o te wai, o te aha rānei ka uru ki tētahi ipu, e inea ana hei rita, hei manorita hoki
• ki ngā ture tātai hei ine i te paenga:
  ○ te tapawhā: Ko te $P = 4l$
  ○ te tapawhā hāngai: Ko te $P = 2(l + w)$
• ka taea te tauwehe, te hanga anō rānei ngā āhua hei āwhina i a tātou ki te whiriwhiri i ngā inenga (h.t. ngā paenga, ngā horahanga, ngā rōrahi).
• ki ngā ture tātai hei ine i te horahanga:
  ○ te tapatoru: Ko te $A = \frac{1}{2}bh$, ko tēnei rānei: $A = \frac{bh}{2}$
  ○ te tapawhā: Ko te $A = l^2$
  ○ te tapawhā hāngai: ko te $A = lw$ ko tēnei rānei: $A = bh$.
  ○ ki ngā ture tātai hei ine i te rōrahi:
  ○ te mataono: Ko te $V = l^3$
  ○ te poro tapawhā-hāngai: Ko te $V = lwh$.
	• ko te ture tātai mō te rōrahi o tētahi poro-tapatoru, ko tēnei rōrahi = $\frac{1}{2}$ × te pūtake × te teitei × te roa ($V = \frac{1}{2} \times b \times h \times l$)
	• ko te horahanga o te tapawhā whakarara e tohua ana ki te $A = bh$
	• ko te horahanga o te taparara e tohua ana ki te $A = \frac{1}{2}(a + b)h$, ki tēnei rānei: $A = \frac{(a+b)h}{2}$
	• ko ngā āhua ahu-toru tuatini ka wāwāhia ki ngā wāhanga iti iho (pēnei i ngā āhua hanga-L) e inea motuhaketia ai ia wāhanga
	• ka tātaia te rōrahi o ia wāhanga o tētahi poro-tapawhā hāngai e hiato ana, mā te whakamahi i te ture tātai o V = te roa × te whānui × te teitei, ā, ka tāpirihia ngā wāhanga katoa e puta ai te tapeke o te rōrahi
	• ki te waeine ngahuru tika mō te rōrahi (h.t. cm^3, m^3)
	• ki ngā rautaki tika, ki ngā tātainga, me ngā waeine hei whakamārama, hei parahau hoki i ngā upane hei whakaoti rapanga rōrahi, kia mārama.
		• ki te whakamahi i ngā ture tātai hei tātai i te paenga me te horahanga o ngā āhua pūhui e whai tapatoru ana, e whai tapawhā hāngai ana hoki (h.t. $A = l \times w$, $A = ½ \times b \times h$)
		• ki te tautohu me te tapa i ngā taha me ngā āhua i roto i ngā āhua pūhui i hangaia ai i ngā tapawhā rite me ngā tapatoru
		• ki te whakarūnā i ngā āhua pūhui e tika ai te tātaia o ōna paenga me ōna horahanga
		• ki te whakamārama i ngā upane ine kia mārama, mā te whakamahi i te reo pāngarau me ngā waeine pūrua e tika ana
		• ki te whakahāngai i te mōhiotanga ki te horahanga me te paenga i ngā horopaki o te ao Māori, pēnei i te hoahoa i ngā tukutuku, i te whakamahere i ngā pā, i te whakarite rānei i ngā māra.
			• ki te tātai i te rōrahi o ngā poro-tapatoru me ngā āhua e whai poro-tapawhā hāngai ana
			• ki te tātai i te rōrahi o ngā poro-tapatoru mā te whakamahi i te ture tātai o $\frac{1}{2}$ × te pūtake × te teitei × te roa
			• ki te tātai i te rōrahi o ngā āhua hiato i waihangatia ai i ngā poro-tapawhā hāngai, mā te wāwāhi i ngā wāhanga, me te ine i ia wāhanga, me te tāpiri i ngā tapeke
			• ki te whakamahi i ngā waeine e tika ana (h.t. cm^3, m^3) me te whakamārama i ngā upane me ngā whiriwhiringa whakaaro i whāia e tātaia ai te rōrahi, kia mārama
			• ki te whakahāngai i ngā mōhiotanga rōrahi ki ngā horopaki o te ao Māori, pēnei i te hoahoa i ngā pouaka rokiroki kūmara, i ngā putunga rākau, i ngā kurawai, i ngā tauira ā-whare kua hurirahingia.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
• ka taea te wāwāhi ngā āhua pūhui (e whai wāhi nei te tapawhā rite, te tapawhā hāngai, te tapatoru, te porohita haurua, te porohita hauwhā) ki ētahi wāhanga rūnā e puta ai he tātainga mō te paenga me te horahanga • ka taea te whiriwhiri te paenga o tētahi porohita mā te whakamahi i te ture tātai o $C = \pi \times 2r$, i tēnei rānei: $C = \pi \times d$, ā, ka taea te whiriwhiri mā te whakamahi i te $A = \pi \times r^2$ • tātaia ai te paenga mā te tāpiri i ngā tapa katoa o waho, me te kore o tētahi tapa kotahi i mahue, i tatauhia rānei e rua ngā wā • ka taea te whiriwhiri ngā horahanga takitahi ka tāpirihia ai hei whiriwhiri i te tapeke o te horahanga ka tuhia hei waeine pūrua pēnei i te cm^2.			

Te Tūārere 4 (Ngā Tau 9–10)

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Taurangi me te Āhuahanga

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te whārite me te pānga			
• ka tautoko ngā āhuatanga kōaro, ngā āhuatanga herekore, me ngā āhuatanga tohatoha i te whakarūnā me te whakaoti i ngā rapanga tau me ngā rapanga taurangi, tae atu ki te tūhono i ngā taurangi tairite, ki te whakawhānui me te whakatauwehe kīanga • ka whai wāhi ki ngā tikanga taurangi te mahi ki ngā kīanga rārangi me ngā kīanga pūrua, te whakatauwehenga, me ngā paheko whai hautau taurangi e māmā ana (te tāpiri, te tango, te whakarea, me te whakawehe) • ka taea te whakarea me te whakawehe ngā hautau taurangi e māmā ana mā te whakahāngai i ngā ture whakatauwehe me ngā ture whakarūnā • (h.t. $\left(\frac{3a}{4b^2}\right) \times \left(\frac{5ab}{3}\right)$, $\frac{3a}{4} \div \frac{9a}{10}$) • whakaotihia ai ngā tōrite māmā e pēnei ana te āhua: $ax + b \leq c$ me te $ax + b < c$, ā, whakaahuahia ai ngā otinga ki te rārangi tau • ka taea te whakaahua me te whakaoti ngā pānga rārangi me ngā tōrite mā te whakamahi i te whārite, i te tūtohi, i te kauwhata, me te rārangi tau, ka mutu, ka tautohua ngā āhuatanga matua pēnei i te rōnaki me te haukoti • ka whakaahua ngā pānga taurangi i te āhua o te huri o tētahi taurangi hei urupare i te huringa i tētahi atu, i ngā rapanga pāngarau me ngā pūāhua o te ao motuhenga.	• ka taea te whakarūnā me te whakawhānui ngā kīanga taurangi mā te whakamahi i te āhuatanga tohatoha, mā te tūhono taurangi tairite, mā te tango taiapa hoki • whakaotihia ai ngā whārite rārangi mā te whakamahi i ngā paheko kōaro me te whakataurite • e mea ana te Āhuatanga Kore hei Otinga mēnā ka puta te kore i te whakareatanga o ngā kīanga e rua, kāti, ko tētahi o aua kīanga rā ko te kore: ko te $ab = 0$ ko te $(x - a)(x - b) = 0$ rānei (ko ngā mea e rua rānei) • ki ngā pānga whakatauwehe e whai ake nei: ○ $x(x + a) = x^2 + ax$ ○ ko te huatango o ngā pūtakerua e rua $(x + a)(x - a) = x^2 - a^2$ ○ ko te pūtakerua o tētahi tapeke $(x + a)^2 = x^2 + 2ax + a^2$ ○ ko te pūtakerua o tētahi huatango $(x - a)^2 = x^2 - 2ax + a^2$ • ko te otinga o tētahi tōrite rārangi, ko tētahi huinga uara ka whakaahuatia ki tētahi rārangi tau • whakaotihia ai ngā whārite tukutahi i ngā taurangi e rua mā te whakauru, mā te whakarūnā, mā ngā tikanga kauwhata rānei • ka taea te whakaahua ngā pānga taurangi mā te whakamahi i te ture tātai, i te tūtohi, i te kauwhata, me ngā ture ā-tohu ka ōrite ki ngā whakaahuahanga ā-tau, ā-ataata hoki • ka whakaatu te rōnaki i te pāpātanga whiti pūmau, ā, ka whakaatu te haukoti i te uara tīmatanga. Ka taea te whakatairite ngā pānga rārangi huhua mā te tātari i ēnei āhuatanga • ka tautuhi ngā taurangi wehe kē me ngā taurangi whakamauru i ngā pānga i ngā pūāhua o te ao motuhenga, ā, whakamahia ai ngā rauemi taurangi pēnei i te ture tātai, i te whakauru, i te kauwhata hoki hei whakatauira rapanga, hei tautoko i te whakaputa whakatau, hei whakapuaki hoki i te whiriwhiringa whakaaro kia mārama.	• ki te whakamahi i ngā āhuatanga kōaro, i ngā āhuatanga herekore, me ngā āhuatanga tohatoha hei whakarūnā, hei rāwekeweke hoki i ngā kīanga taurangi; ki te whakaoti rapanga hoki • ki te whakaahua pānga rārangi mā te whakamahi i te whārite, i te tūtohi, i te kauwhata; ki te tautohu i te pāpātanga whiti pūmau me te haukoti; ki te whakamārama hoki i te āhua o te pānga o ngā panonitanga i tētahi taurangi ki tētahi atu, i ngā horopaki o te ao motuhenga me ngā horopaki tūhanga-kore • ki te whakamahi whakaurunga e whiriwhiria ai te uara o tētahi kīanga, o tētahi ture tātai rānei i runga i ngā uara o ōna taurangi • ki te whakarerekē i te raupapa o te ture tātai (h.t. whakaotia tēnei: P = $2l + 2w$ e puta ai te otinga o te w) • ki te whakamahi huatau taurangi hei hōpara tauira matapae i ngā horopaki taiao o te ao Māori, pērā i te tukutuku, i te maramataka, me te māra kai.	• ki te whakarūnā me te whakawhānui i ngā kīanga taurangi • ki te whakaoti i ngā whārite rārangi, i ngā whārite pūrua, me ngā whārite tukutahi • ki te whakaahua pānga mā te whakamahi i te ture tātai, i te kauwhata, me te tūtohi • ki te whakamāori i te rōnaki me ngā haukoti hei whakaahua, hei whakatairite hoki i ngā pānga rārangi, waihoki • ki te whakauru kīanga/ture atu, ki te whakarerekē i te raupapa, ki te whakarūnā hoki i ngā kīanga, i ngā ture tātai rānei e whai wāhi rā pea te pūrua, te pūtakerua rānei (h.t. $A = \pi r^2, c^2 = a^2 + b^2$) • ki te whakaoti tōrite rārangi whai tau whakahau hei tau whakarea (h.t. $-\frac{2}{5}x + 5 \leq -10$); ki te whakaahua hoki i te otinga ki tētahi rārangi tau • ki te whakahāngai i te whiriwhiringa whakaaro taurangi ki ngā horopaki o te ao Māori pēnei i te whakatauira i ngā tauira maramataka ā-kaupeka, i te tātai i ngā koha a te whānau i ngā hui marae, i te tātari rānei i ngā tauira tipu o ngā tukutuku i te takanga o te wā.
Te tauira tāruarua			
• he pāpātanga whiti e pūmau ana tō te tauira rārangi, ā, ka taea ērā te whakaahua mā te whakamahi i te tūtohi, i te kauwhata, me ngā ture ā-tohu • ka whakaahua te whārite rārangi (he rite tonu te tuhia pēneitia: $y = mx + b$) i tētahi pānga rārangi, arā, ko m te rōnaki (te pāpātanga o te whiti), ā, ko b te haukotinga-y • ka whakaatu te rōnaki (te pāpātanga o te whiti) i te āhua o te panonitanga o tētahi taurangi i te taha o tētahi atu, ā, ka whakaatu te haukotinga-y i te uara tīmatanga (te pūwāhi e haukotia ai te tuaka-y) • i tētahi rārangi tōtika whāiti, e pūmau ana te rōnaki, m, me te haukotinga-y, arā, te c, ā, e rerekē ana te x i te y i runga i te ture: $y = mx + c$ • he ōwehenga te rōnaki e taea ana te whakamāori kia kōrerohia te ‘poupou' o tētahi kauwhata rārangi:	• ko te whārite ka whakaatu i te ōritenga i waenga i ngā kīanga e rua, ā, ko te tōrite ka whakaatu i te nui ake rānei, i te iti iho rānei o tētahi kīanga i tētahi; i te korenga rānei i ōrite o tētahi kīanga ki tētahi • kei te tauira rārangi tētahi pāpātanga o te whiti e pūmau ana, ā, ka taea tērā te whakaahua ki te ture, ki te tūtohi, ki te kauwhata hoki. Ka taea te whakawhānui me te tā tōna taurangi o te taunga n ki tētahi kauwhata (h.t. 3, 6, 9 … → te taurangi n: 3n, y = 3x) • ko ngā pānga rārangi ka whakaahuatia ki ngā rārangi tōtika, ā, kei ngā pānga rārangi-kore (te pūrua, te taupūtanga, te kōaro) tētahi pāpātanga o te whiti e huri ana • ko te kauwhata, ko te tūtohi, me ngā ture ā-tohu ka whakamahia ki te āhukahuka i te rerekē o ngā pānga rārangi me ngā pānga rārangi-kore.	• ki te whakamāori i ngā ture o te tānga $y = mx + c$, ki te whakamahi hoki i te hononga o te whakauru me ngā tūtohi ki te tā ira i te kauwhata rārangi, ka mōhio hoki ki te hono i ngā ira e puta ai tētahi rārangi • ki te tautohu i te tohu o te m i ngā tūtohi uara me ngā kauwhata rārangi • ki te tautohu i te uara o te c i ngā tūtohi uara me ngā kauwhata rārangi • ki te whakamahi i te tūtohi, i te kauwhata i te papa taunga (ngā rohe kauwhata e whā katoa), me ngā hoahoa hei āhukahuka i te pānga i waenga i te taunga raupapa me tōna huānga e hāngai ana i tētahi raupapa rārangi; ki te whakawhanake i tētahi ture whai kupu mō te tauira, ki te tāiri kōrero hoki mō ngā huānga e whai ake ana i te tauira • ki te tautohu i te pūmau o te pikinga, o te hekenga rānei i tētahi tauira rārangi; ki te whakamahi taurangi me te reo tohu taurangi hei	• ki te whakamāori me te tuhi pānga rārangi ki te kauwhata kia pēnei ai te tānga: $y = mx + c$, arā, ko te m te pāpātanga o te whiti e pūmau ana (te rōnaki), ā, ko te c te haukotinga-y • ki te tuhi whārite rārangi mā te whakamahi i te rōnaki me te haukotinga-y • ki te tātai i te rōnaki mā te whakamahi i te ture nei: $m = \frac{rise}{run}$, i tēnei rānei: $m = \frac{\Delta y}{\Delta x}$ me te whakamahi i tētahi kauwhata me ngā mātiti hei tautohu i te tawhiti poutū me te tawhiti huapae • ki te whakatairite i te rarahi hāngai o te m o ngā kauwhata rārangi e rua, e nui ake ana rānei i te rua, mā te whakamahi i te huatau o te poupou, me te whakahāngai i tērā ki te rarahi o te m • ki te whiriwhiri i ngā uara o te m me te c i tētahi kauwhata rārangi

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
○ ka rōnaki whakarunga te rōnaki tōrunga i te wā ka pānuitia te kauwhata i te taha mauī ki te taha matau ○ ka rōnaki whakararo te rōnaki tōraro i te wā ka pānuitia te kauwhata i te taha mauī ki te taha matau ○ e rite ana te rōnaki o tētahi rārangi huapae ki te kore. Anei tana whārite: $y = c$ • ka pā te haukotinga-y ki te tuaka-y , ā, anei ngā taunga: $(0, c)$ • ka whakapuaki ngā ture ā-tohu whai taurangi (h.t. $y = 2x + 3$) i ngā pānga i waenga i ngā rahinga e rerekē haere ana • ka whakapuaki ngā whārite me ngā tōrite i ngā pānga: ka whakaatu ngā whārite i te ōrite, ā, ka whakaatu ngā tōrite i te nui ake/iti iho, i te korenga rānei i ōrite • ka whai wāhi ki te whakamāoritanga te mōhio ki te āhua o te pānga o ngā panonitanga i tētahi taurangi ki tērā atu (h.t. ki te 1 te pikinga o te x, ka 2 te pikinga o te y i tēnei whārite: $y = 2x + 3$) • āhukahukatia ai ngā tauira mā te whiriwhiringa o tētahi kīanga taurangi mō te taurangi o n.		whakaahua i te ture i tētahi whārite, ki te whakamahi hoki i taua ture ki te tāiri kōrero • ki te whiriwhiri i te whārite o tētahi rārangi i te whakatakotoranga o ngā pūwāhi e rua, o te rōnaki me tētahi pūwāhi kotahi rānei • ki te whakaahua me te whakamāori pānga mā te whakamahi i te kīanga, i te whārite, i te tōrite hoki, hei whakaahua i te āhua o te panonitanga o te tauira i runga i te āhua o te taurangi • ki te whakatauira me te tātari tauira i ngā horopaki o te ao Māori pēnei i te tukutuku, i te whakatere taketake, i ngā huringa ā-taiao rānei i te maramataka, hei hōpara i ngā pānga i waenga taurangi.	• ki te whakarerekē i te raupapa o tētahi rārangi i te tānga o $y = mx + c$ kia puta ai hei tānga kē e noho ai te m me ngā tau whakarea o te y me te c hei tau tōpū • ki te whiriwhiri i te pānga o te panoni i te tau whakarea o te x^2 me te uara pūmau ki ngā kauwhata i te papa taunga, i ētahi momo pānga pūrua o te tānga $y = ax^2$, o tēnei tānga rānei: $y = x^2 + c$ i te wā ka noho te a hei tau tōpū tōrunga, ā, he tau tōpū te c • ki te whakatairite i ngā momo pānga (h.t. te rārangi me te rārangi-kore) mā te tātari i te kauwhata, i te tūtohi, i te ture ā-tohu hoki; ki te parahau whakataunga hoki mā te whakamahi i ngā whiriwhiringa whakaaro e takea mai ana i ngā tauira • ki te whakahāngai i te whakaaro taurangi hei hōpara, hei whakamārama hoki i ngā tauira i ngā horopaki o te ao Māori, pēnei i te whakamahere i te takoto o te whenua i ngā pā, i te whakatauira i te whakamahinga rauemi i ngā kaupeka, i te tātari tauira tipu anō hoki i ngā māra kai.
Te āhua me te mokowā			
• ko te porohita te ara e tāngia ai mā te nekehanga o tētahi pūwāhi i tētahi papa e ōrite nei te tawhiti (te pūtoro) i te pū o te porohita • ko te tau pūmau π te ōwehenga o te paenga ki te whitianga o tētahi porohita • ko ngā koki kei waenga i ngā rārangi whakarara me tētahi rārangi whakawhiti ka taurite rānei, ka tauroto rānei, ka tauwhiti rānei: ○ e ōrite ana ngā koki taurite ○ e ōrite ana ngā koki tauwhiti • ko te tikanga o te hangarite, ka taea te whakawehe tētahi āhua hei wāhanga ka noho hei mātātuhi whakaatatanga, ka taurite rānei ina hurihia • ka taea te panoni tētahi huinga pūwāhi i tētahi papa mā te neke, mā te whakaatatanga i tētahi rārangi, mā te hurihanga hoki i tētahi pūwāhi pūmau.	• ko te porohita te ara e tāngia ai mā te nekehanga o tētahi pūwāhi i tētahi papa e ōrite nei te tawhiti (te pūtoro) i te pū o te porohita • ko te tau pūmau π te ōwehenga o te paenga ki te whitianga o tētahi porohita • i ngā āhua e āhua rite ana, e ōrite ana ngā koki taurite, ā, e riterite ana ngā roa o ngā taha taurite • ko ngā āhua ōrite e ōrite pū ana ā-āhua, ā-rahi hoki • ko ngā koki kei waenga i ngā rārangi whakarara me tētahi rārangi whakawhiti ka taurite rānei, ka tauroto rānei, ka tauwhiti rānei: ○ e ōrite ana ngā koki taurite ○ e ōrite ana ngā koki tauwhiti • I ngā taparau katoa: ○ ko te tapeke o ngā koki roto, ko te $(n-2) \times 180$, arā, ko te n te maha o ngā taha ○ ko te tapeke o ngā koki waho katoa ina tāpirihia, ko te 360° • ka taea te matapae ngā pānga o ngā panonitanga ki ngā āhua, me te mau tonu, me te huringa rānei o ngā āhuatanga (h.t. te rahi, te āhua, te ahunga) • ka whakamahia i ngā toi Māori taketake pēnei i te tukutuku, i te kōwhaiwhai, me te whakairo ngā tauira ka whakaatu i ngā huatau o te hangarite me te tāruarua • ko te tikanga o te hangarite, ko te whakaatanga, ko te hurihanga rānei o ngā tauira, or ngā āhua rānei e puta ai te taurite me te reretau • ko te rōpinepine, koia tētahi tauira ka puta i te tāruaruatanga o ngā āhua kāore he āputa, kāore rānei he inaki • ka taea te panoni tētahi huinga pūwāhi i tētahi papa mā te neke, mā te whakaatatanga i tētahi rārangi, mā te hurihanga hoki i tētahi pūwāhi pūmau.	• ki te tautohu, ki te whakaahua hoki i ngā wāhanga o te porohita (h.t. tētahi aho; te whitianga, te pūtoro, me te paenga) me te āhua o te pānga o tētahi ki tētahi • ki te whiriwhiri whakaaro ki ngā koki tūhuna i ngā pūāhua e whai wāhi nā te rārangi pūtahi me te rārangi whakarara, tae atu ki ngā rārangi whakawhiti • ki te hāpono i te whakarara o ētahi rārangi e rua, mā te whakamahi i ngā koki i ngā pūtahi o tētahi rārangi whakawhiti • ki te whakaahua me te waihanga i ngā āhua ahu-toru, tae atu ki ngā poro-tapawhā hāngai me ngā poro-tapatoru, me ngā koeko; i ngā raumata, i ngā tirohanga mai i runga, me ngā tānga inerite • ki te panoni i ngā āhua ahu-rua i te papa taunga mā te neke, mā te whakaatanga i tētahi rārangi hangarite, mā te hurihanga hoki i tētahi pūwāhi kua takoto, i te taurea o te 90 putu • ki te hōpara me te whakamahi i te hangarite, i te rōpinepine, me te tāruarua i ngā hoahoa Māori taketake, pēnei i te tukutuku, i te kōwhaiwhai, me te whakairo.	• ki te whakamahi i ngā āhuatanga o te ritenga i ngā āhua ahu-rua, tae atu ki ngā tapatoru hāngai, e whiriwhirihia ai ngā roa tūhuna me ngā koki tūhuna • ki te whiriwhiri whakaaro ki ngā koki tūhuna i ngā pūāhua e whai wāhi nā ngā rārangi whakarara me ngā rārangi whakawhiti, tae atu ki ngā koki roto me ngā koki waho o ngā taparau • ki te whakamahi whakaaro āhuahanga i ngā horopaki o te ao Māori pēnei i te hoahoa tukutuku, i te whakarite takotoranga pātū kia hangarite, i te whakahāngai hoki i ngā ture whakairo ki te mahi whakairo me te mahi tārai • ki te whakaahua me te waihanga i ngā āhua ahu-toru, tae atu ki te rango, i ngā raumata • ki te huri i ngā āhua ahu-rua, tae atu ki ngā āhua hiato, mā te huri i te rahi o ērā ki tētahi tau hurirahi.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te taunga me te wāhi			
• ka whakamahi ngā pūnaha taunga i ngā takirua raupapa (x, y) e kitea ai ngā wāhi pū i ngā mahere me ngā hoahoa • ka ine ngā ahunga i te ahunga ā-putu i te 0° ki te 360°, e tīmata ana ki te raki ka neke whakatekaraka ai • he riterite tā te mahere āwhata whakaatu i ngā tawhiti motuhenga, ā, ka whakamahia ngā tohu hei whakaahua i ngā āhuatanga • ka whakawehe ngā te taunga tukutuku i ngā mahere ki ōna tapawhā rite, e tautohua ana ki ētahi tau me ētahi pū hei āwhina ki te kimi wāhi • ka āwhina ngā ahunga kāpehu me te reo ahunga kia mārama te whakapuakanga o ngā ahunga • ka whakamahia ēnei taputapu hei whakamāori, hei whakaahua, hei whakapuaki kōrero hoki e pā ana ki te nekehanga me te wāhi kia tika, i ngā mahere me ngā hoahoa • ka parahautia, ka mārama hoki te whakapuakina o ngā tukanga whiriwhiri whakaaro mokowā mā te whakamahi i ngā taunga, i ngā ahunga, i ngā koki, i ngā tawhiti, me ngā tikanga whakarite mahere e tika ana, mā roto i te hoahoa, i ngā whakamārama ā-kupu, me ngā urupare ā-tuhinga.	• ka whakamahi ngā tukutuku taunga i ngā takirua raupapa e kitea ai ngā wāhi pū i ngā mahere, i ngā hoahoa hoki • ka whakaatuhia i ngā āwhata i ngā mahere te pānga o ngā tawhiti kei ngā mahere ki ngā tawhiti motuhenga • ka inea ngā ahunga hei putu, ā, ka rere whakatekaraka i te raki (0°) hei whakaatu i te ahunga • ka taea te whakaoti ngā rapanga e pā ana ki ngā wāhi tuatini me ngā rapanga whakatere mā te tūhono i ngā tukutuku taunga, i ngā āwhata, me ngā ahunga • ka āwhina ngā taputapu mokowā, pēnei i te whakarite mahere matihiko, i te pākoki, me te rapu taunga mā te hanga tapatoru, ki te whakamāori me te whakapuaki i ngā ara pū, i ngā ahunga pū me ngā taunga pū • ka whai hua ēnei taputapu i ngā pūāhua whai take, ā, ka hono ērā ki te mōhiotanga ahurea, tae atu ki ngā tikanga taketake o te whakatere waka me te whakamahi whenua.	• ki te whakahāngai i ngā pūnaha taunga, i ngā ahunga, me ngā koki o te pūnaha 360° hei whakamāori, hei whakaahua, hei whakapuaki hoki i te nekehanga me te wāhi i te whānuitanga o ngā mahere me ngā hoahoa • ki te whakamahi me te waihanga mahere āwhata e tika nei ōna tohu, ōna tawhiti, me ōna tikanga ahunga tae atu ki ngā te taunga tukutuku me ngā ahunga kāpehu • ki te whakapuaki i ngā whiriwhiringa whakaaro ā-mokowā kia mārama, mā te whakamahi i te taunga, i te ahunga, i te koki, me ngā hoahoa i takea mai i te mahere • ki te whakamāori me te parahau i ngā ara me ngā wāhi i te whānuitanga o ngā mahere me ngā hoahoa, mā te whakamahi i te ahunga me te whakaaro pānga riterite • ki te whakahāngai i ngā pūkenga whai mahere me ngā pūkenga whakatere i ngā horopaki o te ao Māori pēnei i ngā ara e tere ai ngā waka, i te whakamahere pā, i te whakarite māra hoki, mā te whakamahi i ngā takotoranga tukutuku me te ahunga.	• ki te whakaoti rapanga tuatini e pā ana ki te wāhi me te whakatere mā te whakamahi i ngā tukutuku taunga, i ngā āwhata, i ngā ahunga hoki ka whakatekaraka te inea mai i te raki • ki te whakauruuru taputapu mokowā, pēnei i te whakarite mahere matihiko, i te pākoki, me te rapu taunga mā te hanga tapatoru, hei whakamāori, hei whakapuaki hoki i ngā ara, i te ahunga, me te taunga i roto i ngā horopaki e hāngai ana me ngā horopaki ahurea • ki te whakahāngai ngātahi i te āwhata, i te ahunga, me ngā pūnaha taunga hei whakamāori i te ahunga whānui me te ahunga whāiti • ki te whakamahi whiriwhiringa whakaaro ā-mokowā hei whakamahere, hei whakaoti hoki i ngā rapanga e whai wāhi rā ngā wāhi motuhenga me ngā wāhi ahurea • ki te whakahāngai i ngā taputapu me ngā rautaki mokowā i ngā horopaki o te ao Māori pēnei i te whakatere waka, i te whakamahere pā, i te whakarite mahinga kai hoki mā te whakamahi i ngā tūtohu whenua, i te tukutuku, me ngā mōhiotanga taketake.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Tauanga me te Tūponotanga

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te tūhura me te tuku pātai			
• ka taea te whakamahi te tūhuratanga tauanga amio (PPDAC) i ngā tūhuratanga whakarāpopoto, i ngā tūhuratanga whakatairite, me ngā tūhuratanga houanga • ko te raraunga matatini, koia te raraunga o tētahi huinga e nui ake ana i te rua ōna taurangi • ko te raraunga mātāmua te raraunga ka kohia i te mātāpuna tonu • ko te raraunga mātārua te raraunga ka kohia e tētahi atu tangata • ka arotahi tētahi pātai whakarāpopoto ki tētahi taurangi, ā, ko tāna he pātai mō tētahi āhuatanga o tētahi rōpū kotahi (h.t. te mea pātahi katoa, te mea e rite tonu ana te putanga, te toharite) • ka whai wāhi ki te pātai whakatairite te whakatairitenga o te taurangi kotahi puta noa i ngā rōpū e rua, i ngā rōpū e rua, e nui ake ana rānei • ko te taurangi, koia te āhuatanga e inea ana, e mātakina ana rānei (h.t. te momo tūnuku, ngā haora moe) • ko te rōpū e arohia ana, ko te taupori, ko te tīpako rānei e mātaitia ana (h.t. ngā tauira o Te Tau 9 i tētahi kura) • i tētahi tūhuratanga houanga ka tirohia tētahi taurangi i te takanga o te wā.	• ka taea te whakamahi te tūhuratanga tauanga amio (PPDAC) i ngā tūhuratanga whakarāpopoto, i ngā tūhuratanga whakatairite, me ngā tūhuratanga houanga • ka whai wāhi ki tētahi tūhuratanga tauanga te tautohunga o tētahi pātai whai tikanga, te kōwhiringa o ngā taurangi e hāngai ana, me te tautuhinga o te rōpū e arohia ana i roto i ngā horopaki o te ao Māori • ka whai wāhi ki ngā tikanga kohikohi ngā tirohanga tauanga matihiko, ngā taputapu paerongo, ngā pūkete mātakitaki, ngā ripanga hoki, e whakaū nei i te horopū, i ngā matatika, me te hāngai ki te pūtake o te tūhuratanga • ka whai wāhi ki te huinga raraunga matarua ngā taurangi e rua e whai pānga ana, i inea rā i aua tāngata takitahi tonu rā (h.t. ngā haora moe me ngā māka whakamātautau) • ka whai wāhi ki te huinga raraunga matatini ngā taurangi e toru, e nui ake ana rānei, i inea rā i aua tāngata takitaha tonu rā (h.t. te pakeke, te wā i pau ki te mahi kāinga, me te māka whakamātautau) • mā te pātai tūhuratanga e pā ana ki te raraunga matarua, ki te raraunga matatini rānei e hōparatia ai ngā pānga, ngā hononga, ngā ia, ngā tauira hoki i waenga i ngā taurangi tērā tonu pea ka puta • ka hāngai pea te taurangi ki te whakarōpūtanga (h.t. te momo pūrere i whakamahia) ki te tau rānei (h.t. te wā hei meneti, te nui o ngā haora) • ka whakaahuahia pea te hononga i waenga i ngā taurangi i runga i te ine pānga rānei, i te whakatairitenga rānei, i te awenga rānei • ko te rōpū e arohia ana, ko te taupori, ko te tīpako rānei kua tautuhia, i ahu mai ai ngā raraunga i kohia rā (h.t. ngā tauira o te Tau 10 i tētahi kura whāiti).	• ki te tautohu i ngā pūāhua tauanga e whai tikanga ana, e hono ana hoki ki ngā horopaki o te ao Māori, pēnei i te iwi o te rohe pātata, i ngā kaupapa ā-kura, me ngā māra kai • ki te tuku pātai tūhuratanga ā-whakarāpopoto, ā whakatairite rānei e pā ana ki ngā take motuhenga, ki ngā kaupapa kaingākau rānei o te ao, e mārama nei te takoto o ngā taurangi me ngā rōpū e arohia ana • ki te tuku pātai tūhuratanga mō ngā mātaitanga mātakitaki ka taea te whakautu mā te whakamahi i te raraunga me te tūhuratanga tauanga amio (PPDAC).	• ki te pātai i ngā pātai tūhuratanga e tika ana e pā ana ki ngā raraunga matarua me ngā raraunga matatini, e tautohu ana i ngā pānga i waenga i ngā taurangi (h.t. “He pānga rānei i waenga i te wā ka whakapaua ki te mahi kāinga me ngā māka whakamātautau i te Tau 10?”) • ki te whakarite pātai tūhuratanga i roto i ngā horopaki o te ao Māori (h.t. “He hononga kei waenga i te whai wāhitanga ki te māra kai me te oranga whānui i tō tātou kura?”).
Te whakamahere tūhuratanga me te kohikohi raraunga			

• ko te taurangi tētahi āhuatanga ka rerekē pea i waenga i ngā tāngata takitahi, i ngā rōpū rānei (h.t. te tāroaroa, te ara hāereere)
• ka hāngai pea te taurangi ki te whakarōpūtanga, ki te tau rānei, ā, ka motumotu rānei, ka motukore rānei, ka mutu, ka whai pānga tērā ki te āhua o te inea o aua taurangi
• kohia ai te raraunga mātāmua i te mātāpuna mō tētahi pūtake whāiti, ā, ka whakamahia anō te raraunga mātārua i ahu mai i mātāpuna kē atu
• ka whai wāhi ki ngā mātaitanga mātakitaki ko te mātakitaki me te kore e wawao
• ka whai wāhi ki ngā whakamātau ko te rāwekeweke i tētahi taurangi
• ka pā ngā tikanga tīpako (te taupori katoa me te tīpako, te matapōkere me te haratounga) ki te kounga o te raraunga
• ka whai wāhi ki tētahi mahere kohi raraunga e ariari ana ēnei mea:
  ○ te taupori, te tīpako rānei e mātaitia ana
  ○ ngā taurangi e inea ana me te ara ine
  ○ te ara kohi raraunga (h.t. te tirohanga tauanga, te whakamātau)
	• me whai ngā hātepe arowhānui i te wā e kohi raraunga ana e ū ai te ōrite o te karawhiu me te horopū (h.t. me ōrite ngā pātai ka whiua ki ngā kaiuru katoa, me ōrite hoki te ara tuku pātai)
	• ehara i te mea ka whai raraunga i te taupori katoa (i tētahi tatauranga ā-motu). E puta ai ētahi hīkarotanga (he whakatau i runga i te whai mōhiotanga) e pā ana ki te taupori i te korenga o tētahi tatauranga ā-motu, ka whakamahia te tīpako
	• me matapōkere te whai tīpako i te taupori, ki te kore, ka haukume te raraunga, kātahi ka hē ngā tatauranga, ka whakakotiti hoki ngā tatauranga i te tangata. Ko te painga atu mēnā ka kōwhiria ngā tīpako mā te tīpako matapōkere e māmā ana, e ōrite ai te tūpono kōwhiria o ia wāhanga o te taupori
	• i te wā e tīpako ana i tētahi taupori, ka rerekē te tuari o tētahi taurangi i tētahi tīpako ki tētahi. E puta ai tētahi hīkarotanga e pā ana ki ngā āhuatanga e rere ana i te taupori, me eke te nui o te tīpako:
	  ○ ki tōna 1000 mō ngā taurangi ā-whakarōpū (e kohia ai mā te whakamahi hangarau)
		• ki te whakamahere tūhuratanga ka whakaata i ngā take mātāmua i ngā kaupapa Māori, ka whai tikanga hoki ki ngā whānau, ki ngā hapū, ki te kura hoki/rānei
		• ki te arotake i ngā pārongo e wātea kē ana, ka whakatau ai i te raraunga hou me whai
		• ki te whakamahi i te tūhuratanga tauanga amio (PPDAC) hei whakawhanake i tētahi mahere ariari mō te kohikohi me te whakarite raraunga
		• ki te tautohu i te mātāmua rānei, i te mātārua rānei o te raraunga
		• ki te whakaatu i te āhua o te inea o ngā taurangi
		• ki te kōwhiri, ki te waihanga rānei i tētahi tikanga kohi raraunga e tika ana, e hāngai ana ki ngā taurangi e tūhuratia ana, pēnei i te mātaitanga mātakitaki, i te whakamātau rānei
		• ki te whai i ngā mātāpono matatika, ki te kohi raraunga hoki mā te whai i ngā tikanga e whakaatahia ai ngā uara o te ao Māori, pēnei i te whakaputa whakatau hei rōpū, i te whai kia kauanuanu ngā hononga, me te tiaki mātauranga
			• ki te whakamahi i te pūnaha tauanga amio ki te whakahaere i ngā tirohanga tauanga me ngā whakamātau e pā ana ki te raraunga matarua me te raraunga matatini, me te tautohu pānga i waenga i ngā taurangi (h.t. “He pānga kei waenga i te wā ka whakapaua ki te mahi kāinga me ngā māka whakamātautau i te Tau 10?)
			• ki te kohi me te tuhi raraunga kia tika, mā te whakamahi i ngā hōputu whai anga, i ngā taputapu matihiko rānei
			• ki te whakamārama i te āhua o tā te kohi raraunga tiaki i ngā tikanga me te rangatiratanga raraunga Māori, tae atu ki te mana whakahaere i aua raraunga me te āhua o te whakamahia o aua raraunga.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
○ ngā taputapu me whakamahi (h.t. ngā puka tatau, ngā puka matihiko) • mā ngā tikanga whakataurite (h.t. te rite o te whiu pātai ki ngā kaiuru katoa) e whakapai ake te whakaōritenga • me mātua whai wāhi ki ngā kawenga matatika ēnei mea: ○ te whakaaetanga i runga i te hiahia me te noho mōhio ○ te tūmataiti me te matatapu ○ te manaaki i ngā kaiuru ○ te tūoho ki ngā whiunga o te mana, otirā, me tino mataara ki tērā i ngā whakamātau • me mātua whakaaro ngā take matatika i te wā e kōwhiria ana te āhua o te kohikohi raraunga.	○ ki tōna 30 mō ngā taurangi ā-tau • mā te haukume, mā ngā hapa, me ngā taupatupatu i te kohinga, i te whakaurunga rānei o te raraunga e whakaheke pea te tika o ngā hua, ā, mā reira e raru ai te horopū o ngā whakataunga • me hāngai ngā ara kohi raraunga ki te tūmomo taurangi e inea ana e tika ai, e whai tikanga ai hoki ngā hua • ka hāpai ngā taputapu matihiko pēnei i te ripanga me ngā mea whakauru raraunga kia rere pai, kia nahanaha hoki te kohinga raraunga • me kapo ngā raraunga ki ngā hōputu whai anga, pēnei i te ripanga, i te tūtohi, i ngā puka matihiko hoki e mārama ai, e ōrite ai hoki te takoto • me mārama ngā ingoa o ngā taurangi, me tika te hoatu tohu, ka mutu, me tika te āhua o ngā hōputu raraunga e ū ai te pono o te raraunga • e waiwai ana te tika o te whakauru raraunga hei karo i ngā hapa ka whakakotiti pea i ngā kitenga, ka whakaheke rānei i te horopū o ngā hua • e mātuatua ana te whakamaru raraunga i te wā e wherawhera ana i ngā pārongo whaiaro, i ngā pārongo rānei e tika ana kia noho tapu, ka mutu, me āta rokiroki ērā, me whāiti te hunga ka āhei atu, me tiaki i runga i te matatika • ko te tikanga o te kawenga matatika i te wā o te kohi raraunga e pēnei ana: ○ me whakaae te tangata i runga i te hiahia me te noho mōhio ○ me whakaū te tūmataiti me te matatapu ○ me manaaki ngā kaiuru i runga i te kauanuanu, me tūoho hoki ki ngā whiunga o te mana, otirā, me tino mataara ki tērā i ngā whakamātau.	• ki te tuhi tika i te raraunga kia mārama ngā ingoa o ngā taurangi me ngā hōputu (mā te whakamahi taputapu pēnei i te ripanga, i te puka, i te tūtohi hoki).	
Te whakaahua me te tātari raraunga			
• he motuhake ngā raraunga whakarōpū me ngā raraunga tau, ā, ka whakaaweawe tēnā me tēnā i te kōwhiringa e tika ana mō te tauanga whakarāpopoto me te whakaahuahanga ā-kauwhata • ka whai wāhi ki ngā inenga whakarāpopoto mō ngā raraunga tau, ko te toharite, ko te tau waenga, ko te tau tānui, ko te ine whānui, me ngā hauwhā — he tirohanga kei tēnā, kei tēnā e pā ana ki te wēanga o tētahi huinga raraunga, ki tōna horapatanga, me tōna āhuatanga tuari (tae atu ki te tītahatanga) • ko tā ngā auautanga me ngā ōwehenga he whakarāpopoto i ngā raraunga whakarōpū, he tautoko hoki i ngā whakatairitenga tōkeke puta noa i ngā rōpū, inarā ka whakamahia ana ngā pānga auautanga • ka rerekē ngā whakaaturanga ā-kauwhata i runga i te momo raraunga: ○ ngā kauwhata pou, ngā kauwhata ira, me ngā kauwhata porohita mō ngā raraunga whakarōpū ○ ngā kauwhata pouhere, ngā kauwhata rautō, ngā kauwhata kauamo, me ngā kauwhata rārangi mō ngā raraunga tau • ka whakaaturia i ngā tūtohi ara-rua te pānga i waenganui i ngā taurangi e rua hei tautoko i te tātaringa matarua	• ki te rerekētanga i waenganui i ngā raraunga whakarōpū me ngā raraunga tau, tae atu ki ngā momo tau motumotu me ngā momo tau motukore • ki te tikanga, ki te whakamahinga, ki ngā herenga hoki o ngā wēanga (te toharite, te tau waenga, te tau tānui) • ki te tikanga me te whakamāoritanga o te inenga horapa, tae atu ki te ine whānui, ki te hauwhā waenga (te IQR), me te ine mahora (ka kuhuna hei huatau) • ki te pānga o te rerekētanga o te horapa me te pū ki te whakamāoritanga o ngā whakatairitenga ā-rōpū • ki ngā āhuatanga me ngā whakamāoritanga o ngā kauwhata e tika ana mō ngā momo raraunga me ngā pātai: ○ ngā kauwhata ira, ngā kauwhata pouhere, ngā kauwhata kauamo, me ngā kauwhata rautō mō ngā raraunga tau ○ ngā kauwhata pou, ngā kauwhata porohita, me ngā tūtohi ara-rua mō ngā raraunga whakarōpū • ki ngā āhuatanga me ngā kupu hei whakaahua i ngā tuaritanga raraunga (h.t. te hangarite, te tānui, te tītaha, te rāpoi, te mōwaho), me te pānga o ēnei āhuatanga ki te horopaki	• ki te waihanga i ngā ataata raraunga maha mō te tūhuratanga, nōna ka kōwhiri i ngā āwhata e tika ana me ngā momo whakaaturanga (h.t. ā-rōpū, ā-tau rānei) • ki te tātai i te whakarāpopototanga tau-5 mō te raraunga tau: ○ te mōkito ○ te hauwhā 1, arā, te Q_1 ○ te tau waenga, te hauwhā 2 rānei, arā, te Q_2 ○ te hauwhā 3, arā, te Q_3 ○ te mōrahi • ki te tātai i te hauwhā waenga kia pēnei: $IQR = Q_3 - Q_1$ ki te whakaahua i te tuari o ngā raraunga, tae atu ki ngā ia, ki te āhua, me ngā rerekētanga ā-rōpū • ki te whakaahua i te tuari o ngā raraunga, tae noa atu ki ngā ia, ki ngā āhua, me ngā rerekētanga ā-rōpū • ki te whakatairite i ngā whakaaturanga mā te tautohu i ngā mea e āhua rite ana me ngā rerekētanga puta noa i ngā huinga raraunga • ki te whakamahi i ngā whakarāpopototanga ā-ataata, ā-tau hoki (h.t. he whakarāpopototanga tauanga, he kauwhata) hei whakaahua, hei whakatairite, hei tautohu hoki i ngā tauira matapae kei roto, puta noa hoki i ngā huinga raraunga	• ki te waihanga i ngā whakaahuahanga raraunga maha mō te tūhuratanga • ki te whakatau i te āhua o te whakaaweawenga o te momo raraunga me ngā taurangi i te kōwhiria o ngā inenga tauanga e tika ana me ngā whakaaturanga ā-kauwhata e tika ana • ki te whakamāori i ngā āhuatanga pēnei i te wēanga, i te horapa, me ngā pānga i waenganui i ngā taurangi • ki te whakamahi i ngā taputapu matihiko hei tātari, hei whakatairite hoki i ngā tuaritanga puta noa i ngā rōpū, ki te tautohu i ngā tauira matapae me ngā ia, me te whakapuaki whakamāoritanga i runga i te mōhio me te horopaki i te wā e āhukahuka ana i te wāhi ki te taurangirangi, i te ine pānga, me ngā herenga i a ia ka whakaputa whakataunga • ki te whakamārama i te tikanga o ngā tauira matapae me ngā pānga i ngā raraunga ki ngā horopaki o te ao Māori, tae atu ki ngā whakamāoritanga a te whānau, a te hapori rānei.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
• ka whakaaturia i ngā kauwhata ngā tauira matapae, ngā ia, ngā rāpoi, ngā āputa, me ngā mōwaho, ā, katoa ēnei ka āwhina i te whakamāoritanga • ka taea te whakaahua te āhua tuari mā te whakamahi i ngā kupu pēnei i te hangarite, i te tihirua, i te tihitoru, i te māori, me te tītaha • ka tautoko ngā whakarāpopotanga ā-ataata, ā-tau hoki i ngā whakatairitenga i waenganui i ngā rōpū, mā te whakamahi i ngā huatau o te wēanga, o te horapa me te āhua o te tuari • ka tohu pea ngā tauira i mātakina ai i te pānga, engari kāore e whakaū i te pūtakenga • he herenga ō ngā whakatau i ahu mai ai i ngā raraunga ā-mātakitaki • mā ngā taputapu matihiko (h.t. ngā ripanga me ngā pūmanawa hanga kauwhata) e hakune ai te whakaritea, te tātarihia, me te whakaahuatia o ngā raraunga.	• ki te huatau o te whakatairite tuaritanga puta noa i ngā rōpū mā te whakamahi i ngā whakaaturanga maha (h.t. te whakatairite i ngā tau waenga, i te horapa, me te āhua o ngā tuaritanga) • ki te whakaawenga o te rahinga tīpakonga me te taurangirangi ka whakamāoritia ana ngā rerekētanga ā-rōpū • ki te pānga i waenganui i ngā taurangi e rua, tae atu ki te ahunga o te ia (te tōrunga/tōraro), ki te hanga (te rārangi/rārangi-kore), me te kaha (te kaha/ngoikore) • ki ngā kauwhata marara mō ngā raraunga tau takirua, tae atu ki te tautohunga ōpaki o ngā pānga me ngā whakaaro huatau ki te korenga o te pānga e ōrite ki te pūtakenga, me te hiranga o te whai kia tūpato i ngā whakamāoritanga • ko ngā taputapu hangarau (h.t. ngā pūmanawa tauanga) ka whakamahia hei waihanga i te whakarāpopototanga tauanga, hei waihanga i ngā kauwhata e tika ana, me te tautohu i ngā tauira matapae • ki tētahi kōwhiringa o ngā momo whakaaturanga i runga i te pātai tūhuratanga, i ngā momo taurangi me ngā whakamāoritanga e hiahiatia ana • ki te whakamāori i te taurangirangi me ngā rerekētanga kia whai tikanga, me te tuku pātai e pā ana ki te whakapaetia, ki te whanokētanga, ki te tūponotanga rānei o ngā hua • ka whakaaweawe te taurangirangi tīpakonga i ngā whakataunga ka hua mai i ngā raraunga tīkaponga.	• ki te tā i tētahi rārangi, i tētahi kōpiko rānei e tau katoa ana i ngā kauwhata marara, i ngā tūhuratanga pānga, e whakatakotoria ai he matapaenga uara urupare e ōpaki ana mō ngā uara whakamahuki kua mōhio kētia • ki te whakarite me te whakaatu i ngā raraunga kia whai hua mā te whakamahi i ngā taputapu matihiko, me te kōwhiri i ngā whakaaturanga e whakapuaki ana i ngā āhuatanga matua kia mārama • ki te tūhono i ngā kitenga ki ngā wheako motuhenga, ki ngā māramatanga rānei o ngā whānau, o ngā hapū o ngā iwi, me te huritao ki te tikanga o ngā tauira matapae me ngā ia i te horopaki.	
Te whakamāori raraunga			
• me āta whakautu te whakataunga i te pātai tūhuratanga mā te whakamahi i ngā taunakitanga i ahu mai ai i ngā raraunga, pēnei i ngā kauwhata, i ngā tūtohi, me ngā whakarāpopototanga tauanga • me tautoko ngā tau whāiti, ngā tauanga rānei (pēnei i te tau waenga) i ngā kitenga, kaua i ngā whakapaenga • ko te reo ka whakamahia me tika, me mārama hoki (h.t. i pai ake ki te huinga o ngā ākonga te X) • me whai tapanga mārama ngā kauwhata me ngā tūtohi kia whai māramatanga ai te kaipānui • kāore pea ngā hua i ahu mai ai i tana tīpakonga e hāngai ki te katoa • ko ngā ataata i ngā pūrongo me āta tautoko i ngā kitenga, ā, me whai upoko, me whai tapanga, me whai āwhata hoki e māmā ai te pānuitia, ā, me kaua hoki ērā e whakapōhēhē i te tangata.	• ka hāngai pū ngā whakataunga ki te pātai tūhuratanga, ā, ka whakawhirinaki hoki ki ngā taunakitanga e mārama ana i ahu mai ai i ngā raraunga (h.t. ngā tauira matapae me ngā ia ka taea te tautohu) • ko ngā whakataunga ka ahu mai i ngā taipitopito raraunga whāiti, kaua i ngā whakapae me ngā whakaaro whānui • ki te pānga i waenganui i ngā kitenga me ngā matapae tuatahi, i ngā whakapae rānei, tae atu ki te āhua e tautoko ai, e whakahē ai rānei ngā raraunga i ērā • he herenga ō ngā raraunga, tae atu ki te pānga o te rahinga tīpakonga me ngā haukume tērā pea ka puta, ki te tika, ki te pai hoki o te whakaahuahanga o ngā whakataunga • ki te reo e hāngai pū ana, e tika ana hoki ā-tauanga nei, e tika ai te tukua o ngā kitenga.	• ki te whakawhiti kōrero mō ngā kitenga e whakautu pū ana i te pātai tūhuratanga, ā, ka tautokona ki ngā taunakitanga e mārama ana i ngā kauwhata, i ngā tauanga, i ngā tūtohi hoki, mā te whakamahi i te reo pū e tika ana • ki te whakamārama i ngā kitenga e hāngai ana ki ngā horopaki o te ao Māori, ki te huritao ki ngā matapaenga tuatahi, me te āhukahuka i ngā herenga o ngā raraunga • ki te whakaatu i ngā kauwhata me ngā tūtohi kua tapaina ki ngā upoko, ki ngā tapanga, me ngā āwhata e mārama ana hei tautoko i ana kitenga ki te whakamārama i tana whakataunga mā te whakamahi i ngā whakaaro o te ao Māori me ngā mōhiotanga ahurea e hāngai ana ki tōna whānau, ki tōna hapū, ki tōna hapori hoki.	• ki te whakawhiti kōrero mō ngā kitenga e whakautu pū ana i te pātai tūhuratanga, ā, ka tautokona ki ngā taunakitanga e mārama ana i ngā kauwhata, i ngā tauanga, i ngā tūtohi hoki, mā te whakamahi i te reo e hāngai pū ana, e tika ana hoki • ki te whakamārama i ngā kitenga kia hāngai ai ki ngā horopaki o te ao Māori, ki te huritao i ngā matapaenga tuatahi, me te āhukahuka i ngā herenga o ngā raraunga • ki te whakaatu i ngā pārongo ataata kua tapaina ki ngā tapanga e tika ana, kia mārama hoki, e tika ai te whakawhitinga o ngā kōrero mō ngā hua • ki te tūhura i te pānga o tana whakataunga ki te mātauranga, ki ngā wheako rānei o ngā whānau me ngā hapū.
Ngā pūāhua whai tūponotanga			
• he tukanga te whakamātau tūponotanga ka whakamahia hei mātakitaki i ngā putanga o ngā pāpono, hei kohikohi hoki i ngā raraunga • ko tā te pātai tūhura he tautohu i tētahi pāpono me ngā putanga hei hōparatanga (h.t. "He aha te tūponotanga e kahurangi ai te taunga i te pūhurihuri) • ko te putanga, koia ko te hua o tētahi whakamātau kotahi i tētahi pāpono (h.t. te pīrori i te mataono kia hua mai ai te tau 4)	• ka whai wāhi ki te whakamātau tūponotanga te tārua i tētahi tukanga matapōkere hei mātakihanga me te tuhi i ngā putanga • ka puta i te tukanga matapōkere he putanga tē taea te āta matapae i runga i te mōhio ki te tūturu o ngā hua ka puta, pēnei i te pīrori i te mataono, i te unu rānei i tētahi kāri • ko te tūponotanga whakamātau ka whakapuakina hei hautau, hei tau ā-ira rānei, mā reira e kitea ai te whakatairitenga o te rite tonu o tētahi putanga ki te tapeke o ngā whakamātau	• ki te whakahaere i tētahi whakamātau tūponotanga me te tātai i te tūponotanga whakamātau o ia putanga: $P(A) = \frac{n(A)}{n(trials)}$ • ki te whakamārama i te take ka rerekē pea ngā hua whakamātau i ngā matapaenga tātai (h.t. te matapōkeretanga, te nui o te tīpakonga) • ki te tūhono i ngā huatau tūponotanga ki ngā horopaki o te ao Māori, pēnei i te hōpara i ngā putanga i ngā tākaro taketake a te Māori, i te tātari i ngā tauira i te maramataka e puta ai te matapaenga ā-kaupeka, i te tūhura rānei i te tōkeketanga i ngā tukanga whakataunga ā-whānau.	• ki te tātai, ki te whakamāori hoki i ngā tūponotanga o ngā here ā-whakamātau mō ngā momo rōpū i roto i tētahi tūtohi ara-rua mō ngā heipūtanga, me te mōhio ki te whakatairite i ērā ki te tapeke o te tūponotanga, pēnei i te $P(A)$ • ki te whai i ngā whakaaro pānga riterite ki te tātai i te maha o ngā tūnga e matapaetia ana o tētahi tūāhua mā te whakarea i tōna tūponotanga ki te maha o ngā whakamātau • ki te whakatairite i ngā tūponotanga whakamātau me ngā tūponotanga tātai, ki te whakamārama i ngā taurangirangi, me te

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
• ko te whakamātau, koia tētahi karawhiunga o tētahi whakamātau, ā, whakamahia ai ngā whakamātau maha hei kohikohi i ngā raraunga horopū • ko ngā matapaenga ka ahu mai i ngā mōhiotanga e pā ana ki ngā putanga me ngā tauira matapae kāore e kore ka puta i ngā tūāhua e ōrite ana • ko te tūponotanga tātai ka tātaia mā te whakamahi i ngā pārongo e mōhiotia ana e pā ana ki te tapeke o ngā putanga tūponotanga ka taea (h.t. 1 o roto i te 4 $= \frac{1}{4}$) • i ngā tūponotanga whakawhirinaki ka kōrerohia pea te ōwehenga o tētahi taurangi ki tētahi uara mō tētahi atu taurangi i te raraunga matarua e rua ōna taurangi ā-rōpū • ko ngā tūponotanga whakamātau ka kitea mā te whakatairite i te nui o ngā putanga e hiahiatia ana ki te tapeke o ngā whakamātau (h.t. e 3 o roto i te 10 $= \frac{3}{10}$) • ka whakamahia e ngā whaihanga ngā tauira matapae, ngā taputapu matihiko rānei hei tāwhai i ngā pāpono motuhenga, ka whakaputa raraunga hoki • whakamahia ai ngā whakaahuaranga ataata (h.t. ngā tūtohi tatau, ngā kauwhata pou, ngā kauwhata porohita) hei whakaatu i te auautanga o ngā putanga • ko ngā rerekētanga i waenganui i ngā tūponotanga whakamātau me ngā tūponotanga tātai ka whakamāramatia mā te whai whakaaro ki te matapōkeretanga, ki te rahinga tīpakonga, ki te tōkeketanga, me te haukume • ko te tōkeketanga, koia ko te ōrite o te tūponotanga hua ake o te putanga i te whakamātau • ko ngā whakatau tata o ngā tūponotanga ka whakapaingia ake ka nui ake ana te kohikohia o ngā raraunga, ka mārama ake ana hoki ngā tauira matapae.	• ko te tūponotanga tātai ka tātaia mā te tautohu i ngā putanga katoa e taea ana, i runga i te whakaaro ka ōrite te tūpono hua ake o ia putanga • ko ngā taputapu matihiko (h.t. ngā whaihanga tuihono, ngā ripanga) ka whakamahia hei whakatauira i ngā pāpono, hei waihanga i ngā huinga raraunga nui, me te whakaatu i ngā hua • ko te taurangirangi, ko te rerekētanga o ngā putanga i waenganui i ngā whakamātau kua tāruatia, i runga i te tūponotanga • ka whakatauria te tōkeketanga i runga i te ōrite rānei o te tūponotanga o ngā putanga, i runga hoki i te korenga i haukume o ngā taputapu me ngā tukanga • ko ngā whakapae, koia ko ngā āhuatanga e whakaaetia ana tōna pono i roto i tētahi tauira, i tētahi whakamātau rānei (h.t. te whakapae ki te taurite o tētahi pūhurihuri) • ka miramiratia e ngā whakatairitenga i waenganui i ngā tūponotanga whakamātau me ngā tūponotanga tātai te wāhi ki te matapōkeretanga, ki te rahinga tīpakonga, me te tōkeketanga.		huritao ki te tōkeketanga, ki ngā whakapaenga, me ngā herenga o ngā tauira matapae i ngā horopaki o ngā kaupapa Māori.
Te whakaahua me te whakamāori tūponotanga			

• ko ngā ataata raraunga, tae atu ki ngā kauwhata ira me ngā kauwhata pou, he whakaaturanga nō ngā putanga katoa e taea ana mō tētahi pūāhua tūponotanga, ā, ka taea tērā te whakaahua mā te whakamahi i ngā āhuatanga o te whakaaturanga raraunga
• ka whai wāhi ki tētahi whakaahuatanga o tētahi ataata ēnei e whai nei:
  ○ te tuku tūponotanga mō ia putanga
  ○ te whakatairite i te tūponotanga o ngā putanga.
	• ko Te Ture o ngā Taurahi, koia tētahi whakaaro waiwai i te tūponotanga e mea ana: Ka nui ake ana te tāruaruatanga o tētahi whakamātau tūponotanga, ka tata ake ō hua ki ērā e matapaetia ana
	• ka tū ana ngā tūāhua motuhake e rua, he huinga putanga tō tēnā, tō tēnā, ā, ka taea te whakaahua ia hononga o ngā putanga e taea ana ki tētahi tauira o te tūtohi mokowā (e kīia nei hoki he tūtohi ara-rua)
	• ka tū ana ngā tūāhua motuhake e toru, he huinga putanga tō tēnā, tō tēnā, ā, ka taea te whakaahua ia hononga o ngā putanga e taea ana ki tētahi hoahoa huinga
	• ka whakaahuahia ngā putanga, te tataunga rānei o ngā putanga i te tauira o te tūtohi mokowā, i te hoahoa huinga hoki
	• ehara i te mea e pai noa iho ana te āpiti tūponotanga nā te mea ki te pērā, ka tāruatia te tatauhia o ngā putanga e pātahi ana ki ngā tūāhua e rua. Mā te ture tāpiritanga tēnei e whakatika mā te tango i te tūponotanga o te tū ngātahitanga o ngā tūāhua
	• kāore ngā pāpono aukati e tū ngātahi.
		• ki te waihanga kauwhata hei whakaatu i ngā āhuatanga i puta (ngā putanga i āta mātakina) me ngā āhuatanga tērā pea ka puta (ngā putanga tātai)
		• ki te whakaahua i ngā āhuatanga e whakaaturia nei i ngā kauwhata tūponotanga
		• ki te waihanga i tētahi tūtohi huinga putanga mō ngā tūāhua motuhake e rua. Ka mōhio hoki ia ki te whakamahi i tērā hei tātai i te tūponotanga o tētahi putanga kotahi me te tūponotanga o tētahi tūāhua e tūhono nei i ngā putanga tini
		• ki te whiriwhiri i te tūponotanga mō ngā tūāhua kua honoa, e whakatau ana i te motuhake o te tū, i te korenga rānei i motuhake o te tū
		• ki te tūtohu i ētahi putanga tērā pea ka puta me ōna tūponotanga i te korenga o tētahi tauira (h.t. te whiu i tētahi āhua whanokē)
		• ki te kite i ngā āhuatanga e āhua ōrite ana me ngā rerekētanga i waenganui i ngā hua o ngā momo whaihanga
		• ki te whakamārama i te take ka ōrite pea, ka rerekē rānei ngā hua ka puta i ngā whakamātau me ngā tūponotanga tātai
		• ki te tohu i te korenga pea i pono o ngā whakataunga mō ngā whakamātau tūponotanga, me te tūtohu i te ara e tika ake ai pea
			• ki te whakamahi i ngā kauwhata (pēnei i ngā kauwhata ira me ngā kauwhata pou) hei whakaatu i ngā putanga i ngā pāpono
			• ki te whakaahua me te whakatairite i ngā tūponotanga mā te whakamahi i ngā hautau, i ngā tau ā-ira, me ngā ōrau
			• ki te whakamahi i ngā whakaaro tūponotanga matua, pēnei i ngā putanga, i ngā tūāhua, i ngā whakamātau, i te mokowā tīpakonga, i ngā tūponotanga tātai, i ngā tūponotanga whakamātau, me te ture o ngā taurahi
			• ki te whakahaere i ngā whakamātau, i ngā whaihanga rānei e kitea ai te whakatau tata ā-tūponotanga, me te āta kite i ngā wā e rerekē ai ēnei i ngā tūponotanga tātai
			• ki te waihanga i tētahi tūtohi huinga putanga **tauira tau** mō ngā tūāhua motuhake e rua. Ka whakamahia tērā hei tātai i te tūponotanga o tētahi putanga kotahi me te tūponotanga o tētahi tūāhua ka tūhono i ētahi putanga tini
			• ki te whiriwhiri i te tūponotanga mō ngā tūāhua ngātahi, me te whakatau i te motuhake rānei, i te korenga rānei i motuhake
			• ki te tūhono i ngā whakaaro tūponotanga ki ngā horopaki motuhenga (h.t. te pāpāho, te whakatairanga, ngā pūāhua o ia rā) me te whakatau i te pono rānei o ngā whakataunga.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
		• ki te whakawā i te whai take o ngā whakataunga tūponotanga.	

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Tātai

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te hanga me te paheko o te tau whakahau			
• ko ngā hautau, ko ngā tau ā-ira, ko ngā ōrau, ko ngā ōwehenga hoki he momo tau whakahau e whakaahua ana i ngā wāhanga o tētahi tūtahi, i ngā pānga rānei i waenganui i ngā rahinga • ka taea ngā hautau, ko ngā tau ā-ira, ko ngā ōrau, ko ngā ōwehenga hoki te pānui, te tuhi, te whakaahua, te huri, te tūhono hoki (h.t. $0.5 = \frac{1}{2} = 50\% = 1:2$), mā te whakamahi i ngā tohu, i ngā kupu, i ngā rārangi tau, me ngā hoahoa • ko ngā tau ā-ira ka whai i te uara tū, ko te tikanga o te ōrau ko 'ngā wāhanga o roto i ia kotahi rau', ā, ko ngā ōwehenga ka whakaahua i te pānga o tētahi wāhanga ki tētahi, o tētahi wāhanga rānei ki te tūtahi i ngā mahi hurirahi, i te whakatairite, i te whiriwhiri whakaaro pānga riterite hoki • e whakahirahira ana te raupapa paheko ka whiriwhiria ana, ka waihangatia ana rānei ngā kīanga: ○ ka whakaotingia tuatahitia ngā pakeho tōpū (h.t. ngā kīanga kei raro i tētahi pūtakerua e whai wāhi nei te taurunga o tētahi hautau, kei roto rānei i ngā taiapa) ○ ngā pū, ngā taupū rānei ○ ngā whakarea me ngā whakawehe i te taha mauī ki te taha matau ○ ngā tāpiritanga me ngā tangohanga i te taha mauī ki te taha matau • ka taea te whakamahi tētahi nuka whakamahara, pēnei i te Rō-Pū-Rea-Piri: ngā rōpū, ngā taupū, ngā whakarea (te $\times$ me te $\div$), ngā tāpiri (te $+$ me te $-$) e maumaharatia ai te raupapa o ngā paheko • ko te tau ka tuhia hei tānga ngahuru, ka pēnei te āhua $a \times 10^k$, e noho nei te $1 \leq a < 10$ me te k hei tau tōpū • he huarahi ngā ōrau hei whakapuaki i tētahi hautau o te 100 • ka taea te whakamahi ngā ōrau hei whakanui, hei whakaiti rānei i te nui o tētahi rahinga mā te whakarea, ā, ka taea hoki te whakaatu hei whakareatanga ā-ira: ○ ka taea te whakaahua te pikinga ōrau ki te āpitihanga ōrau, ki te ōrau rānei o te rahinga whakamutunga e whakatairitea ana ki te rahinga taketake (h.t. ka whakaahua te pikinga 20% i te 120% o te rahinga taketake) ○ ka taea te whakaahua te hekenga orau ki te hekenga ōrau, ki te ōrau rānei o te rahinga whakamutunga, e whakatairitea ana ki te rahinga taketake (h.t. ka whakaahua te hekenga 20% i te 80% o te rahinga taketake) • ko ngā ōwehenga ka whakaatu i ngā whakatairitenga o tētahi wāhanga ki tētahi, o tētahi wāhanga rānei ki te tūtahi, o ngā rahinga e rua, e nui ake ana rānei i tērā • ka taea te ōwehenga te whakarahi ake rānei, te whakaiti iho rānei, te whakarūnā rānei • ko tā te pāpātanga he whakatairite ā-ōwhenga nei i ngā rahinga e rua e rerekē nei ngā waeine; ka whakamahia ana ngā pāpātanga, ko te 'i ia' e hāngai ana ki te 'mō ia' i ngā horopaki o ia rā.	• e whakahirahira ana te raupapa paheko ka whiriwhiria ana, ka waihangatia ana rānei ngā kīanga: ○ ka whakaotingia tuatahitia ngā pakeho tōpū (h.t. ngā kīanga kei raro i tētahi pūtakerua e whai wāhi nei te taurunga o tētahi hautau, kei roto rānei i ngā taiapa) ○ ngā pū, ngā taupū rānei ○ ngā whakarea me ngā whakawehe i te taha mauī ki te taha matau ○ ngā tāpiritanga me ngā tangohanga i te taha mauī ki te taha matau. • ka taea te whakamahi tētahi nuka whakamahara, pēnei i te Rō-Pū-Rea-Piri: ngā rōpū, ngā taupū, ngā whakarea (te $\times$ me te $\div$), ngā tāpiri (te $+$ me te $-$) e maumaharatia ai te raupapa o ngā paheko • whakamahia ai ngā ture kōaro hei whiriwhiri i ngā whārite whakahau, i ngā whārite tohu pūtake, me ngā whārite hautanga, ā, whakamahia ai ngā ture i roto i te arorau hāpono, i ngā whārite taurangi e ōrite ana, me ngā whārite whakatairite uara • ka whai wāhi ki te whakaaro pānga riterite te whai māramatanga ki ngā pānga whakarea me te whakahāngai i ērā (h.t. te hurirahi, ngā ōwehenga ōrite, ngā pāpātanga, ngā riterite pūhui) • ko ngā ōwehenga me ngā pāpātanga ka whakawhānuitia e whai wāhi ai ngā hautau, ngā tau ā-ira, me ngā waeine pūhui (h.t. te kiato, ngā pāpātanga rerenga, ngā whakawhitinga moni, ngā pāpātanga huamoni), ā, ka whakamāoritia i runga i te horopaki • ko ngā ōwehenga pūhui me ngā pānga riterite kōaro ka whakamahia hei whakaoti i ngā rapanga tuatini i ngā horopaki pēnei i te ahumoni, i te ine, me te pūtaiao • ka hāngai te whakaaro pānga riterite puta noa i ngā kaupapa ako, tae atu ki te mātau ahumoni, ki te taurangi, ki te āhuahanga (h.t. ngā tānga hurirahi, ngā āhua e āhua ōrite ana), me te pūtaiao (h.t. ngā pāpātanga tauhohe) • ko ngā rapanga whai pāpātanga e panoni ana, e pūhui ana rānei ka whakaotingia, pēnei i ngā haerenga e rerekē nei te tere, i ngā pāpātanga toharite, i ngā ōwehenga rānei e tūhonoa ana • ka whakamahia ngā tauira whakapae me ngā whakaahuatanga ā-tohu (h.t. ngā rārangi tau, ngā tauira horahanga, ngā rārangi tau matarua, ngā whārite) hei whakaatu, hei parahau hoki i ngā otinga • i ngā whakawhitinga kōrero pāngarau e mārama ana ka whakamahia ngā kupu e hāngai pū ana (te taurunga, te tauraro, te ōrau, te ōwehenga, te ōrite) hei whakamārama i ngā whiriwhiringa whakaaro, hei whakatairite hoki i ngā rahinga.	• ki te tuhi, ki te whakatairite, ki te whakaraupapa hoki i ngā tauoti me ngā tau ā-ira, mā te whakamahi i te tānga ngahuru (h.t. 3.14×10^3) • ki te tautohu, ki te pānui, ki te tuhi, ki te whakaahua, ki te whakatairite, ki te whakaraupapa, ki te huri hoki i ngā hautau, i ngā tau ā-ira, me ngā ōrau • ki te whiriwhiri i ngā hautau ōrite, ki te whakarūnā i ngā hautau, me te huri i ngā hautau e nui ake ana i te kotahi, me ngā tau hanumi • ki te whakapuaki i ngā toenga o ngā whakawehenga hei hautau, hei tau ā-ira rānei, i runga i te horopaki • ki te tautohu i ngā tau e motuhake nei ngā āhuatanga, tae atu ki ngā pūruatanga, mā te 2^{10} • ki te huri i waenganui i ngā pū tōraro me ngā tauraro o ngā hautau waetahi (h.t. $3^{-2} = \frac{1}{9}$) • ki te whakatau tata i te wāhi kei reira rā ngā pūtake i tētahi rārangi tau me te tohu i ngā tau pūrua tika e tata katoa ana (h.t ko te $\sqrt{48}$ kei waenganui i te $\sqrt{36} = 6$ me te $\sqrt{49} = 7$, engari, e tata ake ana ki te 7) • ki te whakahāngai i ngā mōhiotanga tau whakahau i ngā horopaki o te ao Māori — hei tauira, ko te hurirahi i ngā kai whakauru mō tētahi hākari, ko te whakamāori i ngā pānga riterite i ngā hoahoa tukutuku, me te whakamahere pūtea mō ngā kaupapa ā-whānau • ki te whiriwhiri i te hautau, i te ōrau rānei o tētahi tau • ki te whiriwhiri i te rahi katoa i te takotoranga o tētahi hautau, o tētahi ōrau rānei (h.t. ko te 20% o tētahi rahinga ko te 30. Ko te aha te rahinga taketake?) • ki te whakapuaki i tētahi tau hei hautau, hei ōrau rānei mō tētahi atu tau • ki te whakapiki, ki te whakaheke rānei i tētahi tau ki tētahi ōwehenga kua takoto • ki te whakamahi i ngā ōwehenga hei tuari i ngā hautanga ōrite-kore • ki te whiriwhiri i ngā ōwehenga ōrite me ngā pāpātanga ōrite mā te whakarahi ake, mā te whakaiti iho rānei • ki te whiriwhiri kīanga mā te whakamahi i te raupapa paheko • ki te tāpiri, ki te tango, ki te whakarea me te whakawehe tau tōpū • ki te whakawehe i tētahi tauoti ki tētahi hautau mā te whiriwhiri i tētahi hautau ōrite, ko te 1 tana tauraro, ka whakatau ture whānui ai • ki te tāpiri, ki te tango, ki te whakarea me te whakawehe hautau • ki te tāpiri, ki te tango, ki te whakarea me te whakawehe tau ā-ira.	• ki te whiriwhiri i ngā kīanga mā te whakamahi i te raupapa paheko (h.t. whiriwhiria te $\frac{2-3^2}{2}$) • ki te tāpiri, ki te tango, ki te whakarea, ki te whakawehe hoki i ngā tau tōrunga me ngā tau tōraro tae atu ki ngā hautau me ngā tau ā-ira • ki te hiki i ngā tau tōrunga me ngā tau tōraro ki ngā pū tau tōpū e tōrunga ana • ki te whakahāngai i ngā huatau paheko ki ngā horopaki o te ao Māori, pēnei i te tuari rauemi, i te whakamahere ā-maramataka, i te whakamahere pūtea a te whānau, me te ine whenua • ki te whakaahua me te whakamahi i ngā hautau, i ngā tau ā-ira, i ngā ōrau, me ngā ōwehenga hei whakaatu i ngā rahinga, i ngā wāhanga o tētahi tūtahi, me ngā pānga puta noa i ngā horopaki o ia rā, i ngā horopaki ine, ahumoni, raraunga anō hoki • ki te whakahāngai i te whakaaro pānga riterite hei whakaoti rapanga e whai wāhi nei te hurirahi, te pāpātanga, te riterite pūhui hoki, puta noa i ngā horopaki pēnei i te āhuahanga, i te pūtaiao, me te ahumoni • ki te whakamāori, ki te whakatairite, ki te whakamahi hoki i ngā ōwehenga me ngā pāpātanga, tae atu ki ngā hautau, ki ngā tau ā-ira, me ngā waeine pūhui pēnei i te kiato, i ngā pāpātanga rerenga, me ngā whakawhitinga moni • ki te whakaoti i ngā rapanga tuatini e panoni nei ōna pāpātanga, he pāpātanga pūhui rānei ōna, mā te whakamahi i ngā tauira me ngā whakaahuatanga ā-tohu hei parahau i ngā otinga • ki te whakahāngai i ngā mōhiotanga ki ngā tau whakahau i ngā horopaki o te ao Māori — hei tauira, ko te whakatairite i ngā hautanga i ngā mahi kohi kai taketake, i ngā tauira tukutuku, i te tuari kai hoki i waenganui i ngā whānau rerekē.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te whakareatanga me te whakawehenga o ngā tauoti			
• ko ngā tauoti ko ngā tau tatau, tae atu ki te kore; ko ngā tau ā-ira ka whakaahua i tētahi wāhanga o tētahi tūtahi; ko ngā hautau ka whakaahua i tētahi wāhanga o tētahi tūtahi, o ētahi huinga rānei, ā, ka whai wāhi ki ngā tau tōpū ngā tauoti tōrunga me ngā tauoti tōraro • ka tāwariwari te whakamahia o ngā āhuatanga paheko hei whakarūnā i ngā kīanga tau, i ngā kīanga taurangi hoki, tae atu ki ngā kōaro me te whakamārama i te take e taea ai ngā tau me ngā taurangi te whakaraupapa anō ka whakaotingia ana ngā rapanga upane tini • ka whakaawhiwhia ngā tau ki te tika e hiahiatia ana, tae atu ki te whakaawhiwhi ki ngā mati whaiira, ki ngā mati whai tikanga, ki ngā pūngahuru, me te whakamahi i te tānga ngahuru, i runga tonu i ngā hiahia o te pūāhua • ka taea te whakarea me te whakawehe ngā tau tōpū (ngā tauoti tōrunga me ngā tauoti tauraro, tae atu ki te kore) mā te whakamahi i ngā ture ōrite • ka whakamahia ngā meka whakarea ki ngā tau nunui • ka whakawhānuitia ngā ture whakawehe e pai ai te whakamahia tahitia ki ngā tau whakawehe maha, ā, ka whakamāramatia mā te whiriwhiri whakaaro ki ngā tauwehe • ka whakamahia te uara tū hei āwhina i te hurirahi, i te whakatau tata, me te tuhi i ngā tau tino nui, i ngā tau tino iti rānei, mā te whakamahi i te tānga ngahuru, i ngā tini pūāhua rerekē • ki te kōwhiringa rautaki o ngā tukanga tau me ngā tukanga taurangi hei whakaoti i ngā rapanga upane tini, me te kōkuhua atu o te parahautanga o ngā kōwhiringa tukanga.	• ka whakamahia te whakaawhiwhi me te whakatau tata i te pūtaiao, i te ahumoni me te tauanga • ki ngā pānga o te whakaawhiwhi, tae atu ki te āhua e nui ake ai ngā hapa whakaawhiwhi me te pānga o ērā ki ngā hua • ka whakamahia te whakaaro whakarea i ngā mahi whakatauwehe tau tōpū ki te whiriwhiri i te tauwehe pātahi nui katoa (HCF) me te taurea pātahi iti katoa (LCM), ki te whakatauwehe i ngā whārite matatini, me te whakamārama i te whakawehe i te taurangi • ka whakamahia te whakawehe hei whakaoti i ngā rapanga taurangi whakawehe roa, i te whakawehe poto, me te whakawehe kīanga taurangi, ā, ka whakahāngaitia ki ngā pūāhua motuhenga • ka tautoko te mōhiotanga uara tū i te whakaaro taupūtanga, i ngā tauira tipu me ngā tauira heke, i ngā tauwehenga hurirahi, me ngā tātainga pūhui, puta noa i ngā kaupapa ako maha • ka whakahāngaitia ngā kōwhiringa rautaki o ngā tukanga ā-tau, ā-taurangi, ā-kauwhata, ā-hangarau hoki e matatini ana, e whai upane tini ana, me te arotakenga o te hakune o ngā rautaki ka kōwhiria • ko ngā kīanga pūrua, ngā pūtoru me ngā tau whakahau ka whakarūnātia; ko ngā kīanga tauroto ka whakawhānuitia, ā, ko ngā tūmau taurangi ka whakahāngaitia i roto i ngā horopaki rapanga • ko ngā whakaahuatanga ā-tohu, ā-matihiko, ā-kauwhata hoki kua kōtuia (h.t. ngā kauwhata, ngā ripanga, ngā papariki taurangi) ka whakamahia hei whakatauira i ngā pānga tahi, i ngā pānga taurangi hoki e tuatini ana.	• ki te whakarea me te whakawehe i ngā tauoti me ngā tau tōpū, tae atu ki ngā rapanga upane tini i ngā horopaki whānui • ki te whakaawhiwhi tika i ngā tau mā te whakamahi i ngā mati whaiira, i ngā mati whai tikanga, i te tānga ngahuru rānei, i runga i te horopaki • ki te whakahāngai i ngā āhuatanga o ngā paheko hei whakarūnā, hei whakaraupapa anō, hei whakaoti hoki i ngā rapanga tau, i ngā rapanga taurangi hoki • ki te whakamahi i ngā tauira maha, pēnei i ngā rārangi tau matarua, i ngā papariki taurangi, i ngā tūtohi ōwehenga rānei hei whakaahua, hei whakaoti hoki i te rapanga • ki te whakahāngai i te whakaaro whakarea i ngā horopaki o te ao Māori, pēnei i te tuari i ngā rawa kia tika, i te whakatau tata i te nui o te kai mō te hāngī, i te hurirahi i ngā hoahoa whakapapa, i te whakamahere rānei i ngā pūtea a te whānau.	• ki te whakahāngai i te whakaaro whakarea ki te tautohu i ngā tauwehe, i ngā taurea, me ngā pānga hurirahi, tae atu ki te tipu taupūtanga me te heke taupūtanga • ki te whakaahua i ngā pānga pāngarau ki te kauwhata, ki te whārite, ki te hoahoa, ki te rauemi matihiko hoki pēnei i ngā ripanga, i ngā papariki taurangi rānei • ki te whakamārama me te parahau i ngā rautaki me ngā otinga kia mārama, mā te whakamahi i ngā kupu me ngā whakaaro pāngarau e tika ana • ki te whakahāngai i ngā huatau o te whakarea, o te whakawehe me te hurirahi ki ngā horopaki o te ao Māori, pēnei i te tuari rawa, i te whakamahere ā-maramataka, i te whakamahere pūtea ā-whānau, i te ine rānei i te whenua.
Te tāpiritanga me te tangohanga o ngā tauoti			
• ka whai wāhi ki te arotake rautaki pāngarau te whakatairite i ngā tikanga tātai ā-hinengaro, ngā hātepe ōkawa, te whakatau tata, me te whakamahi rārangi tau hei whakatau i te otinga whaihua katoa mō ngā rapanga tāpiri me ngā rapanga tango e whai ana i ngā momo tau hanumi • e hāngai ana te kōwhiringa rautaki me te parahau ki ngā momo tau e whai wāhi ana – ngā hautau, ngā tau ā-ira, ngā tau tōpū, ngā pūngahuru – hei whakaū i te tika me te whāomo (h.t. te whakamahi tauraro pātahi mō ngā hautau, te whakamahi ture taupū mō ngā taupū o te ngahuru) • ka whai wāhi ki ngā paheko hautau te tāpiri me te tango i ngā tau hanumi me ngā hautau nui ake i te kotahi mā te huri i ngā tauraro hei tauraro pātahi, mā te whakarūnā otinga, me te whakaaroaro ki te whaitake • i roto i ngā paheko ā-ira me tika te tīaroaro o te uara tū, me hāngai te whakaawhiwhi, me whakatau tata hoki i ngā wā me pērā • whakamahi ai ngā paheko tau tōpū i ngā rārangi tau me ngā ture ā-tohu hei whakaoti rapanga e pā ana ki te ahunga, ki te rewanga, ki te paemahana hoki • ka taea te tāpiri, te tango hoki ngā tau tōpū (ngā tauoti tōrunga me ngā tauoti tōraro, tae atu ki te kore) mā te whakamahi ture horopū • ka whai wāhi ki ngā paheko whai taupū te tāpiri me te tango i ngā taupū o te ngahuru me ngā tau o te tānga ngahuru e whakamahi ana i te māramatanga ki te uara tū me ngā ture taupū	• ka whai wāhi ki te whakamāramatanga o te rautaki me te arotakenga o te rautaki te tātari wāwāhinga, te paremata, te whakatau tata, me ngā tikanga hātepe puta i ngā momo tau, hei arotake i te arotau me te whaihua o ērā i ngā rapanga tuatini • ka whai wāhi ki te rawekehanga hautau te tāpiritanga me te tangohanga o ngā tau e rerekē nei ngā tauraro, o ngā tau hanumi, o ngā hautau nui ake i te kotahi, e whakahāngaihia ana ki ngā horopaki motuhenga o te ao • mahia ai ngā paheko ā-ira kia hāngai pū mā te whakatīaroaro uara tū me te whakatau tata i ngā otinga e tika ai, ka mutu, ka tino pērā i ngā rapanga o te ao, pēnei i te whakamahere pūtea me te ine • ka whai wāhi ki ngā tātai tau tōpū ngā ture ōkawa me te whakamahinga o ngā rārangi tau hei whakatauira rapanga e whai wāhi ai te rewanga, te huringa paemahana, te huringa uara hoki • ka tautoko te tānga ngahuru me ngā paheko pūngahuru i te tāpiritanga me te tangohanga o ngā tau tino rahi, o ngā tau tino iti rānei, ā, ka tino pērā i ngā horopaki matarahi, i ngā horopaki pūtaiao rānei pēnei i te tupu o te taupori, i te raraunga tātai arorangi rānei • ka arotahi te parahau me te whakawhitinga pāngarau kia pūahoaho ngā whakamārama o ngā tikanga kua kōwhiria, kia tika ngā kupu ka whakamahia hei parahau whakaaro, hei whakatairite hoki i ngā rautaki whakaoti rapanga • ka whai wāhi ki te whakamāramatanga o te rautaki me te arotakenga o te rautaki te tātari wāwāhinga, te paremata, te	• ki te arotake, ki te kōwhiri me te whakahāngai rautaki pāngarau hei tāpiri, hei tango hoki i ngā momo tau – pēnei i te hautau, i te tau ā-ira, i te tau tōpū, me ngā taupū – hei whakaoti, hei whakamārama hoki i ngā rapanga pāngarau e tuatini ana • ki te parahau i ngā kōwhiringa rautaki mā te whakamārama i te āhua o tā ērā hāpai i te tika me te whāomo mō ngā momo tau e tohua ana tae atu ki te horopaki • ki te whakaoti i ngā rapanga upane-tini e whai wāhi ai ngā momo tau i roto i ngā horopaki o te ao Māori pēnei i te whakamahere rauemi i te marae, i te whakahaere waeine hanumi i ngā tātainga whenua, i te whakamahi tau tōpū hoki i ngā mātakihanga maramataka.	• ki te whakamārama, ki te whakahāngai, ki te parahau hoki i ngā rautaki tuatini e pā ana ki te tāpiri me te tango i ngā momo tau – pēnei i te hautau, i te tau ā-ira, i te tau tōpū, i te taupū, me ngā tauoti – hei tātari, hei whakaoti hoki i ngā rapanga pāngarau e motuhenga ana i te ao • ki te whakamahi i ngā rārangi tau me ngā ture ōkawa hei whakaoti rapanga tau tōpū e whai wāhi ai te pikinga rānei, te hekenga rānei, te rewanga rānei, te huringa paemahana rānei • ki te whakamahi i te tānga ngahuru me ngā taupū o te ngahuru hei tāpiri, hei tango hoki i ngā tau tino rahi, i ngā tau tino iti rānei • ki te whakaoti rapanga upane-tini e whai wāhi ai ngā momo tau hanumi i ngā horopaki o te ao Māori, me te parahau i ngā rautaki i kōwhiria rā mā te whakamahi i te reo pāngarau e tika ana • ki te whakahāngai i ngā rautaki nei ki ngā horopaki o te ao Māori pēnei i te whakamahere pūtea mō tētahi hāngī, i te whakahaere pūtea, i te tātari raraunga hoki e pā ana ki te whānau, ki te whenua, ki ngā kaupapa hoki.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
• ka whai wāhi ki te whakawhitinga pāngarau te whakaatu i ngā upane whiriwhiri katoa, te whakamahi i te reo tino hāngai, me te mārama o te parahau i ngā rautaki i kōwhiria rā.	whakatau tata, me ngā tikanga hātepe puta i ngā momo tau, hei arotake i te arotau me te whaihua o ērā i ngā rapanga tuatini.		

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Te Ine

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te inenga me te āwhata			
• ko ngā waeine ngahuru ka kōwhiria, ka whakamāramatia hoki i runga i te mea e inea ana (h.t. ngā mita mō te tawhiti, ngā rita mō te rōrahi, te waeine tohurau mō te paemahana) • ka āta whakamahia ngā taputapu ine (h.t. ngā rūri, ngā ine-koki, ngā ine-mahana, ngā puoto ine, ngā ine-wā) mā te whai i ngā tukanga e tika ana, me te tōkarikari e tika ai ngā hua • ka taea te whakatau tata ngā āhuatanga huhua (h.t. te roa, te taumaha, te rōrahi), ka whakarite ai, ka whakapai ake ai hoki, mā te whakatairite me te āta titiro hei whāngai i te whakaaro pānga riterite • ka taea te panoni me te tātai ngā waeine ngahuru i waenganui, i roto hoki i ngā pūnaha (h.t. te *m* ki te *cm*, te rita ki te ritamano, te karamu ki te manokaramu, te haora ki te meneti), mā te whakamahi i ngā ture tātai mō te horahanga, mō te rōrahi, me te tere • ko te huri i te cm^2 hei m^2, i te cm^3 hei m^3, ko te whakapūrua, ko te whakapūtoru rānei i te tauwehe hurihanga i waenganui i ngā mitarau me ngā mita ($1\ m = 100\ cm$, nō reira ka pēnei $1\ m^2 = 100 \times 100 = 10{,}000\ cm^2$, ā, ka pēnei $1\ m^3 = 100 \times 100 \times 100 = 1{,}000{,}000\ cm^3$) • ka taea ngā otinga ine te āta titiro i te taha o ngā paerewa, mā te huri me te whiriwhiringa whakaaro e kitea ai te mārama o ngā otinga me te whiriwhiri hoki i ngā tauira matapae • ko te hurirahi, ko ngā tau huriahi hoki ka whakamahia i ngā hoahoa, i ngā tauira matapae, i ngā mahere rānei hei tātai i te rahinga motuhenga, hei whakanui ake, hei whakaiti iho rānei i ngā rahinga ($1\ cm = 2\ m$) • ka whakaatuhia, ka pānuitia hoki ngā raraunga ine i ngā tūtohi, i ngā kauwhata, me ngā rārangi tau e kitea ai ngā ia, e whakatairitea ai ngā hua, hei āwhina hoki i ngā whakataunga • ka whakamāramatia ngā rautaki ine kia mārama mā te whakamahi i te reo pāngarau me te reo pūtaiao e tika ana • i ngā kauwhata taunga-wā, ka whakaahua te rōnaki i te tere • he hononga pūmau kei waenganui i te tere, i te tawhiti, me te wā: $\text{te tere} = \frac{\text{te tawhiti}}{\text{te wā}}$	• he waeine arowhānui ngā waeine ngahuru ka whakamahia hei ine i ngā āhuatanga pēnei i te roa (te mita), i te papatipu (te manokaramu), i te rōrahi (te rita), me te wā (ngā hēkona), i runga i te pūngahuru • ko te ture tātai, koia ngā ture, ngā kīanga pāngarau rānei ka whakamahia hei tātai i ngā āhuatanga whāiti pēnei i te horahanga me te rōrahi • ko te hurirahi, ko te whakamahinga o tētahi ōwehenga, o tētahi tau huriahi rānei hei whakanui ake, hei whakaiti iho rānei i te āhua, i ngā rahinga rānei, engari ka ū tonu ki te ōwehenga • ka whai wāhi ki ngā huringa inenga ko te panoni i ngā waeine i te pūnaha ngahuru (h.t. te huri i ngā mita hei mitamano, i ngā rita rānei hei ritamano) • ko te nui o ngā mati whai tikanga i tētahi inenga, ko te nui o ngā mati ka whai pānga atu ki te taumata o te tika o te inenga, ā, koia ēnei ko ngā tau e āta mōhiotia ana me tētahi tau kāore e mōhiotia ana • ka whakakotahi ngā waeine pūhui i ngā momo inenga e rua (h.t. te tere hei kiromita i te haora, te kiato rānei hei karamu i te mitarau pūtoru) hei whakaahua i te pānga i waenganui i ngā rahinga • ka whai wāhi ki ngā rapanga upane tini ko te whakahāngai i ngā paheko, i ngā huatau rānei e nui ake ana i te kotahi (h.t. te huri waeine, te tātai i te rōrahi, te whakahāngai i te tau huriahi) e whiriwhirihia ai he otinga • ko ngā inenga i ngā horopaki whai tikanga, ko te whakahāngai i ngā mōhiotanga inenga ki ngā pūāhua o ia rā, pēnei i te hoahoa i ngā tūhanga, i ngā rauemi whakamahere pūtea, i te whakamāori rānei i ngā raraunga taiao • ko tā te rauemi matihiko he whakawātea i ngā taputapu pāhekoheko, i ngā taputapu whakaahua hoki (h.t. ngā ripanga, ngā taupānga, te Pūnaha Pārongo Matawhenua) hei whakaemi, hei whakaatu, hei whakamāori hoki i ngā raraunga inenga • he whakatairitenga whakarea ngā tau huriahi ka whakamahia hei whakaatu i ngā inenga motuhenga i tētahi whakatakotoranga kua whakaitihia ake, kua whakanuia ake rānei, pēnei i ngā mahere, i ngā tauira matapae rānei • he hononga pūmau kei waenganui i te tere, i te tawhiti, me te wā: $\text{te tere} = \frac{\text{te tawhiti}}{\text{te wā}}$ • i ngā kauwhata tere-wā, e whakaatu ana te rōnaki huapae i te nekehanga-kore.	• ki te kōwhiri me te whakamahi i ngā waeine ngahuru me ngā taputapu e tika ana e tika ai te whakatau tata, te ine, te huri, te whakatairite hoki i ngā inenga o te roa, o te horahanga, o te rōrahi, o te kītanga, o te papatipu, o te paemahana, o ngā koki, o te wā, me ngā raraunga • ki te whakamahi i ngā āwhata, i ngā pāpātanga, me ngā waeine pāpātanga hei whakaoti i ngā rapanga ine i ngā horopaki o ia rā, i ngā horopaki pūtaiao anō hoki • ki te whakaoti i ngā rapanga ine upane tini, e whai wāhi nei te hurirahi, ngā pāpātanga, me ngā waeine pāpātanga pēnei i te tere, i te kiato, i te pāpātanga rerenga i ngā horopaki pūtaiao, i ngā horopaki hoki o te ao Māori • ki te whakahāngai i ngā tauwehe me ngā ture tātai hei whakamāori, hei tātai hoki i ngā inenga i ngā hoahoa, i ngā tauira matapae, i ngā mahere hoki, me te whakamārama i ngā rautaki mā te whakamahi i te reo pāngarau me te reo pūtaiao e tika ana • ki te whakamāori, ki te whakatairite, ki te whakaahua hoki i ngā raraunga ine mā te whakamahi i ngā tūtohi, i ngā kauwhata, me ngā rārangi tau, me te whakahāngai i ēnei pārongo hei tautoko i ngā whakataunga i ngā horopaki o te ao Māori, pēnei i te whakarite hāngī, i ngā hoahoa tukutuku, me te whakamahere ā-maramataka • ki te whiriwhiri i te tawhiti, i te wā kua takoto te tere me te wā: ki te whiriwhiri rānei i te wā, i te wā kua takoto te tawhiti me te tere.	• ki te whakahāngai i ngā mōhiotanga waeine ngahuru, i ngā ture tātai, me te hurirahi e whakamahi ana i ngā mati whai tikanga, hei whakaoti i ngā rapanga ine upane tini e whai huringa ana, e whai waeine pūhui ana (h.t. te tere, te kiato), me ngā horopaki whai tikanga • ki te whakamāori me te whakamahi i ngā raraunga inenga i ngā mahere, i ngā hoahoa, i ngā hangarau matihiko, tae atu ki te whakahāngai i ngā tau huriahi me te whiriwhiringa whakaaro āhuahanga • ki te whakamāori i ngā raraunga ine i ngā taputapu matihiko, i ngā mahere, i ngā hoahoa, me te whakahāngai i ngā mōhiotanga inenga ki ngā horopaki o te ao Māori pēnei i te māra kai, i te hīkoi, i ngā pā, me ngā tauira tukutuku • ki te whiriwhiri i te tere, i te tawhiti, i te wā hoki, i te wā e takoto kē ana ngā mea e rua o aua inenga.
Te paenga porohita, te paenga, te horahanga, me te rōrahi			
• ko te rōrahi, ko te kītanga rānei o ngā poro me ngā rango, ka tātaia mā te whakarea i te horahanga o te motuhanga ki te teitei: ○ te poro: te rōrahi = (te horahanga o te motuhanga) × te teitei ○ te rango: $V = \pi r^2$ (te horahanga o te motuhanga) × te teitei	• ko ngā horahanga mata o ngā poro me ngā rango ka tātaia mā te tāpiri i ngā horahanga o ngā mata katoa: ○ te poro: tāpirihia ngā horahanga o ngā mata tapawhā hāngai (te kaurapa) me ngā mata pūtake ○ te rango: $A = 2\pi r^2$ (ngā horahanga o ngā mutunga e rua) $+ 2\pi rh$ (te horahanga o tētahi papa kōpiko)	• ki te whiriwhiri i te horahanga o ngā tapawhā whakarara, o ngā taparara me ngā manu tapawhā, mā te whakahāngai i ngā ture tātai e pā ana ki ērā, ki ngā tapawhā hāngai, ki te tātai i te paenga me te horahanga o ngā porohita, me te whakahāngai i ngā tau huriahi hei whakatau i te paenga, i te horahanga, i te rōrahi rānei o ngā āhua kua hurirahitia	• ki te whiriwhiri i te horahanga mata me te rōrahi, me te kītanga rānei o ngā poro me ngā rango, me te whakahāngai, te whakatau rānei i ngā tau huriahi hei tātai i te pānga o te hurirahi ki te horahanga, ki te rōrahi rānei

Te Mōhiotanga

Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako

Ka mōhio te mokopuna:

Te Tau 9

- ko te horahanga o te taparara ka tātaia mā te ture tātai $\frac{1}{2} \times$ (te tapeke o ngā taha whakarara e rua) × te teitei, mā te wāwāhi, mā te whakarerekē rānei ki ngā waehanga ā-tapawhā hāngai, ā-tapatoru rānei
- ko te horahanga o tētahi manu tapawhā ka tātaia mā te whakamahi i te ture tātai: $\frac{1}{2}$ o te hauroki$_1$ × te hauroki$_2$, i runga i te pūtahi o ngā hauroki e whakaahua ana i ngā tapatoru hāngai
- ko te π te ōwehenga o te paenga o tētahi porohita ki tōna whitianga, nō reira, mēnā ko r te pūtoro, ka pēnei: Ko te paenga $= 2\pi$
- ka whakaahua te tau huriahi i te panonitanga whakarea o te rahi o tētahi āhua, ā, ka whai pānga ki ēnei mea e whai nei:
  - te paenga, i runga i te nui o te tau huriahi
  - te horahanga, i runga i te nui o te pūrua o te tau huriahi
  - te rōrahi, i runga i te nui o te pūtoru o te tau huriahi
- mō ngā tapatoru hāngai, ko tā te ture a Pythagoras, e ōrite ana te pūrua o te tāroa (te taha roa katoa) ki te tapeke o ngā pūrua o ērā atu taha e rua
- mēnā he takitoru Pythagorean te (a, b, c), ka pērā hoki te (ka, kb, kc) e noho ai ko k hei tau tōpū e tōrunga ana.

Te Tau 10

- ko te rōrahi, ko te kītanga rānei o ngā poro me ngā rango ka tātaia mā te whakarea i te horahanga o te motuhanga ki te teitei:
  - te poro: te Rōrahi = (te horahanga o te motuhanga) × te teitei
  - te rango: V = πr² (te horahanga o te motuhanga) × te teitei
- ka whakatau tatatia, ka hihiratia hoki te whai take o ngā hua mā te whakaawhiwhi i ngā tau, mā te whakamahi paerewa, mā te whakatairite rānei ki ngā āhua e taunga ana (h.t. te whakatau tata i tētahi rango mā te whakatairite ki tētahi mataono)
- ka whakamahia ngā tau huriahi ki te tūhura i te āhua e panoni ai ngā inenga ka nui haere ana, ka iti haere ana rānei ngā āhua:
  - te horahanga mata (ka hurirahitia mā te pūrua o te tauwehe)
  - te rōrahi, te kītanga rānei (ka hurirahitia mā te pūtoru o te tauwehe)
- ka whakaotia ngā rapanga motuhenga mā te whakamahi i ngā tātainga o te horahanga mata me te rōrahi, tae atu ki te panoni i te nui, i te hurirahi rānei i ngā āhua (h.t. te hoahoa i ngā tākai, i ngā kurawai, i ngā ipu rānei mō ngā tipu)
- mō ngā tapatoru hāngai, ko tā te ture a Pythagoras, e ōrite ana te pūrua o te tāroa (te taha roa katoa) ki te tapeke o ngā pūrua o ērā atu taha e rua.

Te Whakamahi Mōhiotanga

Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako

Ka whakaatu te mokopuna i tōna mōhio:

Te Tau 9

- ki te whakahāngai i ngā tau huriahi ki te whakatau i te āhua o te panoni o te paenga, o te horahanga, me te rōrahi, ka whakanuia ake ana, ka whakaitihia ake rānei ngā āhua
- ki te whakamahi i ngā ture tātai mō te paenga o ngā porohita haurua me ngā porohita hauwhā i ngā ture tātai mō ngā porohita huripū
- ki te tātai i te paenga o ngā porohita haurua me ngā porohita hauwhā
- ki te whakamahi i te horahanga, i te paenga, me ngā mōhiotanga hurirahi i ngā horopaki o te ao Māori, pēnei i te hoahoa i ngā papa tukutuku, i te raranga kākahu, i te waihanga i ngā hanga o ngā pā, i te hurirahi hoki i ngā ipu rongoā
- ki te whakamahi i te ture a Pythagoras ki te whakatutuki i ngā mahi e whai nei:
  - te hihira i ngā roa o ngā taha i tētahi tapatoru hāngai
  - te whiriwhiri i te roa o te tāroa i tētahi tapatoru hāngai
- ki te hāpono i te ture a Pythagoras (h.t. mā te whakarerekē i te takoto o ngā tapatoru hāngai e ōrite ana e whā kia puta ai hei tapawhā rite)
- ki te whiriwhiri i tētahi takitoru Pythagorean i tētahi takitoru Pythagorean kua takoto.

Te Tau 10

- ki te whakatau tata me te hihira i te whai take o ngā hua mā te whakaawhiwhi, mā te whakamahi paerewa, mā te whakatairite rānei ki ngā āhua e taunga ana
- ki te whakahāngai i ngā tau huriahi hei whakatau i te panonitanga o te horahanga mata me te rōrahi ka whakanuia ake ana, ka whakaitihia iho ana rānei tētahi āhua
- ki te kimi i ngā ture tātai mō te horahanga o ngā porohita haurua, o ngā porohita hauwhā hoki, i ngā ture tātai mō ngā porohita huripū
- ki te tātai i te horahanga mō ngā porohita haurua me ngā porohita hauwhā
- ki te whakaoti i ngā rapanga whai take e whai wāhi nei te horahanga mata, te rōrahi, te hurirahi hoki, i ngā horopaki o te ao Māori, pēnei i te waihanga me te panoni i te rahi o te kete, o ngā ipu rongoā, o ngā rua hāngī, o ngā pou hoki
- ki te whakamārama i te horahanga mata me ngā otinga hurirahi mā te whakamahi i ngā waeine tika, i ngā hoahoa, me te reo pāngarau
- ki te whakamahi i te ture a Pythagoras ki te whakatutuki i ngā mahi e whai nei:
  - te whiriwhiri i te roa o tētahi taha kāore e mōhiotia ana i tētahi tapatoru hāngai
  - te titiro mēnā he koki hāngai tō tētahi tapatoru
  - te tātai i te tawhiti i waenganui i ngā pūwāhi e rua i tētahi papa taunga, e hua mai ai te ture tātai tawhiti $d = \sqrt{(x_2 - x_1)^2 + (y_2 - y_1)^2}$.

Ngā Tohu Whanake

E whakamārama ana ngā tohu whanake mō Te Pāngarau i te taumata matatau i te pito o ia tau. E hāngai ana ki te kokenga raupapa whakaako me te tautoko i te aromatawai, he wāhanga o ngā whakaakoranga me te ako.

	Te Tātai, Te Ine, Te Taurangi and Āhuahanga, Te Tauanga and Tūponotanga
Hei te otinga o ngā marama e ono tuatahi e kuraina ana	Ā te mutunga o ngā marama tuatahi e ono ki te kura, ka whakaatu te mokopuna kaiaka i tōna āhei ki te pānui, tuhituhi, me te whakaahua i ngā tau tae ki te 20, ka āhukahuka me te whakarōpū tau mā ngā ara rerekē kia puta ai te 10 me te 20, ā, ka tūhura i ngā pānga tau i roto i te 10. Ka tūhonohono, ka wehewehe anō hoki i ngā rōpū, ka whakautu wawe i ngā meka tangohanga tae atu ki te 10, me te whakatauira rapanga mā te whakamahi rauemi me ngā tātuhi, ka whakamahi i te reo pāngarau, te whakaaro, me te whakawhitiwhiti kōrero i a ia e whakamārama ana i ōna whakaaro me te tiritiri otinga ā-waha, ā-pikitia, ā-tuhi hoki.
Hei te mutunga o te Tau 1	Ā te mutunga o te Tau 1, ka whakaatu te mokopuna kaiaka i tōna āhei ki te tūhura ariā tau tae atu ki te 100, kei roto ko te tatau, te āta kite i te tapeke, te whakaraupapa me te whakaahua tau, taea noatia te tāpiri, tango, whakarea me te whakawehe mā ngā rautaki pēnei i te whakarōpū, ngā hononga tau, me te whakaaro wāwāhi tau. Ka mahi hoki me ngā hautau pēnei i te ½, me te ¼, mā ngā tauira ataata me ngā tūāhuatanga tuari i runga i te tōkeke, me te whakatairite rahinga rōpū, me te whakahāngai i aua ariā. Whai wāhi ai te mokopuna ki ngā tauira, ngā āhua, te ine, te wā, te reo taunga, me ngā raraunga, mā ngā whakaahuahanga, te reo pāngarau, me ngā whakamāramatanga hei whakaatu orotau, i a ia e whakawhanake ana i ngā pūkenga whakaoti rapanga, ngā pūkenga whakaaro, me te āhei ki te tūhonohono ariā pāngarau ki ōna anō wheako.
Hei te mutunga o te Tau 2	Ā te mutunga o te Tau 2, ka whakaatu te mokopuna kaiaka i ngā pūkenga pāngarau tūāpapa mā te whai wāhi ki ngā wheako e tautoko ana i ngā whakaaro me te whanaketanga reo. Ka tūhura tau tae atu ki te 120, te uara tū, te tatau ā-taurea, me te whakamahi rautaki tāpiri, tango, whakarea me te whakawehe mā ngā whakaahuahanga, ngā tikanga hinengaro, me te whakaoti rapanga. Ka whakaatu ataatatia ngā hautau, tae atu ki te ½, ⅓, me te ¼, ka hoatu ki ngā rahinga me ngā tūtahi. Kei te tūhurahura te mokopuna i ngā tauira, ngā āhua ahurua me te ahutoru, te inenga, te paenga, te horahanga, te wā, me te reo taunga. Ko tāna he whakamahere, he kohikohi, me te whakamāori raraunga whakarōpū, he whakaahua me te whakatairite auautanga me te tūhono otinga ki ngā wheako whaiaro. Puta noa i ngā wāhi katoa, whakamahi ai te mokopuna i te reo pāngarau, ngā tauira ataata, me te whakaaro hei whakamahuki i ōna whakaaro, te whakatūturu otinga, me te hanga tūhononga i waenga ariā tūrehurehu me ngā tūāhuatanga ao tūturu.

	Te Tātai, Te Ine, Te Taurangi and Āhuahanga, Te Tauanga and Tūponotanga
Hei te mutunga o te Tau 3	Ā te mutunga o te Tau 3, ka whakaatu te mokopuna kaiaka i ngā mātauranga pāngarau waiwai mā te whai wāhi mā ngā mahi ako rangaranga, e poua ana ki te ahurea, tērā ka whakarite kia āta whakaakona ngā ariā matua. Ka tūhura tau tae atu ki te 1,000, te uara tū, te tatau ā-tekau, ā-rau hoki, me te whakamahi i te tāpiri, tango, whakarea me te whakawehe mā ngā rauemi totoka, ngā whakaahuatanga ataata, ngā rautaki hinengaro me te whakaaro kōaro. Ka whakaahuatia ngā hautau, ka whakatairitea, ka whakaraupapatia, ka tāpiritia, ka tangohia, taea noatia te tautohu hautau ōrite me te whakaoti tūtahi mai i ngā hautau waetahi. Tūhurahura ai te mokopuna i ngā tauira, ngā āhua ahurua me te ahutoru, te hangarite, te paenga, te horahanga, te rōrahi, me te ine i te roa, te papatipu, te kītanga, me te wā mā ngā wae arowhānui. Ko tāna, he whai me te hoatu tohutohu, he whakamāori mahere whenua, he tuku pātai rangahau, he whakaemi me te whakaraupapa raraunga rōpūtanga me te tohutau, te whakaatu i ērā ki te kauwhata me te tūtohi, te hanga whakataunga mā te whakamahinga ōritenga o te reo pāngarau me te whakaaro hei tūhonohono ariā ki ngā tūāhuatanga ao tūturu.
Hei te mutunga o te Tau 4	Ā te mutunga o te Tau 4, ka whakaatu te mokopuna kaiaka i ngā māramatanga pāngarau hōhonu mā ngā mahi ako mataaho, e poua ana ki te ahurea, tērā ka whakatairanga i te whakaaro, te whakaoti rapanga me te whanaketanga reo. Kei te mahi me ngā tauoti tae atu ki te 10,000, ka tūhura uara tū, ka whakamahi whakaahuahanga me ngā rautaki hinengaro ki te tāpiri, tango, whakarea me te whakawehe. Whakaahuahia ai ngā hautau me ngā tau ā-ira, taea noatia ngā hautekau me ngā haurau, ka whakatairitea, ka pahekotia, mā ngā hautau waetahi e honoa ana ki te whakarea me te whakawehe. Ka tūhurahura te mokopuna i ngā tauira ā-raupapa, ā-mokowā, ā-tohutau anō hoki, ka ine me te tātai paenga, horahanga, rōrahi, koki, me te wā, ka mutu, ka whakawhanake paearu whaiaro mō te whakatau tata me te takahuri wae. Ko tāna, he whakarōpū me te raweke āhua ahurua me te ahutoru, ka whakaoti panoni, ka whakaahua whakaritenga mokowā, me te hoatu mōhiotanga o te hangarite me ngā koki. Ko tāna anō hoki, he whakamahi tukutuku, taunga, ahunga kāpehu, me ngā mahere whenua mō te whakatere, te tuku pātai tūhurahura, te kohikohi me te tātari raraunga i runga i te matatika, me te hanga whakakitenga e tūhono ana i te ako ki ngā wheako ao tūturu.
Hei te mutunga o te Tau 5	Ā te mutunga o te Tau 5, ka whakaatu te mokopuna kaiaka i tōna āhei ki te mahi me ngā tauoti tae noa ki te 1,000,000, taea noatia te whakaraupapa, te whakatairite, te whakaawhiwhi, me te hoatu uara tū ki ngā paheko me ngā tau tōraro. Kei te whakaahuahia ngā hautau, ngā tau ā-ira me ngā ōrautanga—tae atu ki ngā haurau, haumano, ngā tau hanumi, me ngā whānau ōrite—ka whakatairitea, ka whakamahia i ngā tātaitanga me te whakaoti rapanga, taea noatia ngā rapanga hipanga-rua. Whakamahi ai te mokopuma i ngā rautaki whakarea me te whakawehe ki ngā tau rahi, ka whakamahi āhuatanga me te wāwāhi tau ki te whakarūnā tātainga, ka tāpiri me te tango tau ahakoa te nui i a ia e parahau whakaotinga ana rānei mā te whakatau tata me ngā paheko kōaro. Ko tāna, he tautuhi me te whakawhānui i ngā tauira raupapa, mokowā, tohutau hoki, he tātai horahanga paenga, he kōmitimiti whakaaro āhuahanga ki ngā āhua ahurua me te ahutoru. Ka whakamahi tukutuku, taunga, ahunga kāpehu, mahere whenua hoki ki te whakatere me te tātai tauwāhi, ā, ka tuku pātai tūhurahura mā te whakamahi raraunga matatini, ka kohikohi, ka whakaahua me te whakamāori otinga i runga i te matatika kia whaitake ai te tūhono otinga.

	Te Tātai, Te Ine, Te Taurangi and Āhuahanga, Te Tauanga and Tūponotanga
Hei te mutunga o te Tau 6	Ā te mutunga o te Tau 6, ka whakaatu te mokopuna kaiaka i tōna āhei ki te mahi me ngā hautau, ngā tau ā-ira tae atu ki te toru ngā mati whaiira, ngā ōrau me ngā tau whakahau, te takahuri i waenga āhua, te whakaawhiwhi, te whakatairite, te whakaraupapa, me te mahi paheko taea noatia te whakarea, whakawehe, me ngā pū tekau. Ka whakamahi tauira whakakite me ngā whakaahuahanga hei tāpiri me te tango hautau whai tauraro ōrite, whai pānga rānei, ka whakarea me te whakawehe hautau me ngā tau ā-ira, ka tātai ōrautanga, ka whakaaro ā-pānga riterite, ka whakaoti rapanga hipanga-rua mai i i ngā wheako o ia rā. Whakawhānui ai i te mokopuna i tōna mōhiotanga uara tū ki ngā tauoti tae atu ki ngā miriona, me te hoatu ki ngā paheko e whā, ka tatau mā ngā tau tōraro, me te whakamahi i te whakatau tata me ngā hātepe hei hihira i ōna whiriwhiringa. Ko tāna he ine me te tātai i te paenga, te horahanga, te rōrahi, ngā koki, te roa, te papatipu, te kītanga, te pāmahana, me te wā, ka takahuri wae, me te hoatu whakaaro āhuahanga ki ngā āhua ahurua me te ahutoru, ki ngā panoni, me te whakamahere mā ngā taunga me ngā ahunga kāpehu. Ko tāna anō he tuku pātai tūhurahura, he kohikohi me te tātari raraunga matatini i runga i te matatika, he whakamāori, he aromātai anō hoki i ngā whakakitenga, me te tūhono otinga ki tōna whānau, hapū, me ōna anō wheako.
Hei te mutunga o te Tau 7	Ā te mutunga o te Tau 7, ka whakaatu te mokopuna kaiaka i tōna āhei e māia ai ana mahi me ngā hautau, ngā tau ā-ira (tae ki te toru ngā mati whaiira), ngā ōrautanga, me ngā tau whakahau, ngā mahi paheko, ngā takahuringa, ngā whakatairitenga, me te tātai panoni ōrautanga, i a ia e whakatau tata ana me te hihira otinga mā te whakaawhiwhi, ngā taurata, ngā rārangi tau rānei. Ka tūhura ngā tauoti, tae atu ki ngā tau tōpū tōrunga me te tōraro, mā te uara tū, ngā pū tekau, ngā tānga ngahuru, roha me te taupū, te whakahohe paheko, te whakatau tata me te whakaaro taurangi pēnei i te whakarūnā kīanga, te whakaoti whārite, me te whakaahua tauira ki ngā tūtohi, kauwhata, me ngā kīanga taurangi. Whakamahi ai te mokopuna i te whānuitanga o ngā rautaki pāngarau, whakaahuahanga anō hoki ki te tāpiri me te tango tau rahi. Ko tāna, he whakamahi rautaki whakarea me te whakawehe ki ngā tauoti, hautau me ngā tau ā-ira, he whakamahi āhuaranga o ngā paheko, me te whakatauira tātainga ki ngā whakaahuahanga me ngā utauta matihiko. Ko tāna hoki, he whakatau tata me te tātai horahanga, rōrahi, koki, me ngā inenga o te roa, papatipu, wā, paemahana, me te tere, he whakarōpū me te hanga āhua ahurua me te ahutoru, he whakamahi panoni, taunga, ahunga kāpehu, ahu me ngā pūkenga whakatere. Puta noa i te huringa PPDAC, ka whakamahere tūhuratanga te mokopuna, ka matatika tana kohikohi me te tātari rāraunga, ka hanga whakaahuahanga, ka tātai wēanga me te whānui, ka tūhura tūponotanga, me te tūhono otinga ki te whānau, hapū, iwi, me ngā horopaki ao whānui.

	Te Tātai, Te Ine, Te Taurangi and Āhuahanga, Te Tauanga and Tūponotanga
Hei te mutunga o te Tau 8	Ā te mutunga o te Tau 8, ka whakaatu te mokopuna kaiaka i tōna āhei ki te whakamahi me ngā hautau, ngā tau ā-ira, ngā ōrautanga, ngā ōwehenga, me ngā tau whakatau, me te takahuri, te whakatairite, me te whakamahi i aua ariā ki ngā rapanga ao tūturu, taea noatia te ōwehenga, te pānga riterite, me ngā ōrautanga. Whakawhānui ai ia i te māramatanga uara tū ki ngā tau tōrunga me te tōraro, te tānga ngahuru, me ngā kīanga taurangi, ki te aromātai me te whakarūnā kīanga, te whakaoti whārite, me te whakaahua tauira rārangi ki ngā tūtohi, kauwhata, me ngā ture tātai. Ka tīpako ia me te parahau i ngā rautaki ki te tāpiri me te tango i ngā tau rahi me ngā tau tōraro, ka whakaoti rapanga hipanga-maha. Ko tāna, he whakamahi rautaki whakarea me te whakawehe ki ngā tauoti, ngā hautau, me ngā tau ā-ira, mā te whakamahi āhuatanga paheko, ngā tauira, me ngā utauta matihiko ki te tūhurahura pānga riterite me te kōaro. Ko tāna hoki, he whakatau tata me te tātai paenga, horahanga, rōrahi, koki, me ngā inenga o te roa, papatipu, wā, paemahana, me te rokiroki raraunga, te whakamahi whakaaro āhuahanga ki ngā āhua ahurua me te ahutoru, ki ngā panoni, me ngā rapanga mokowā, me te whakamahi taunga, ahunga kāpehu, ahu, me ngā mahere āwhata ki te whakamahere me te kōrero tauwāhi me ngā ara. Māna e uru atu ki ngā tūhuratanga tauanga mā te whakamahi i te huringa PPDAC, me te matatika o tana kohikohi me te tātari raraunga matatini, ka hanga me te whakamāori whakaahuahanga, ka tātai inenga tūponotanga, me te tūhono otinga i runga i te whaihua ki ngā horopaki kaupapa Māori me ngā wheako ao tūturu.
Hei te mutunga o te Tau 9	Ā te mutunga o te Tau 9, ka whakaatu te mokopuna kaiaka i tōna āhei e māia ai tana mahi me ngā tau tōrunga me te tōraro, ngā hautau, ngā tau ā-ira, ngā ōrautanga, ngā ōwehenga, me ngā pū, tana whakamahi whakaaro pānga riterite me te whakarea, me te whakaawhata, me ngā hautanga pūhui hei whakaoti rapanga matatini mā ngā tauira, whakaahuahanga tohu, me ngā utauta matihiko. Ka whai wāhi ki tōna māramatanga taurangi te whakarūnā me te whakaroha kīanga, te whakaoti whārite rārangi, pūrua me te tukutahi, te whakaahua pānga ki ngā ture tātai, kauwhata, me ngā tūtohi, te tātari rōnaki me ngā haukoti, me te whakaoti tōrite me ngā pānga rārangi-kore. Ko tāna, he whakatau tata me te tātai horahanga mata, rōrahi, me te kītanga o te poro, te rango, me ngā pewanga porohita, he hoatu tauwehe āwhata, he whakamahi i te Ture a Pythagoras, me te whakaaro ā-āhuahanga ki ngā āhua ahurua me te ahutoru, ngā panoni, me te ritenga, tae atu ki ngā hoahoa kua poua ki te ahurea pēnei i te tukutuku me te whakairo. Ko tāna anō, he whakamahi inenga, panoni, me ngā tātai hipanga-maha ki ngā wae ngahuru me ngā wae pūhui, me te whakaoti rapanga whakatere me te tauwāhi mā te whakamahi taunga, ahu, mahere āwhata, me te pākoki. Mō te taha ki ngā tauanga me te tūponotanga, hoahoa tūhuratanga ai ia, ka kohikohi me te tātari raraunga i runga i te matatika, ka hanga whakaahuahanga, ka tātai inenga whakarāpopoto, ka tautohu tauira, ka aromātai taurangitanga, me te whakamahi whakaaro pānga riterite ki te whakatau tūponotanga whakamātautau me te ariā, ka tūhono kitenga ki ngā horopaki kaupapa Māori, ki ngā whānau me ngā hapū mete whai whakaaro ki ngā herenga me te tōkeke.

	Te Tātai, Te Ine, Te Taurangi and Āhuahanga, Te Tauanga and Tūponotanga
Hei te mutunga o te Tau 10	Ā te mutunga o te 10, ka whakaatu te mokopuna kaiaka i tōna āhei e māia ai tana mahi me ngā tau tōrunga me te tōraro, ngā hautau, ngā tau ā-ira, ngā ōrautanga, ngā ōwehenga, me ngā pū, tana whakamahi whakaaro pānga riterite me te whakarea, te whakaawhata, me ngā hautanga pūhui hei whakaoti rapanga matatini mā ngā tauira, whakaahuahanga tohu, me ngā utauta matihiko. Ka whai wāhi ki tōna māramatanga taurangi te whakarūnā me te whakaroha kīanga, te whakaoti whārite rārangi, pūrua me te tukutahi, te whakaahua pānga ki ngā ture tātai, kauwhata, me ngā tūtohi, te tātari rōnaki me ngā haukoti, me te whakaoti tōrite me ngā pānga rārangi-kore. Ko tāna, he whakatau tata me te tātai horahanga mata, rōrahi, me te kītanga o te poro, te rango, me ngā pewanga porohita, he hoatu tauwehe āwhata, he whakamahi i te Ture a Pythagoras, me te whakaaro ā-āhuahanga ki ngā āhua ahurua me te ahutoru, ngā panoni, me te ritenga, tae atu ki ngā hoahoa kua poua ki te ahurea pēnei i te tukutuku me te whakairo. Ko tāna anō, he whakamahi inenga, panoni, me ngā tātai hipanga-maha ki ngā wae ngahuru me ngā wae pūhui, me te whakaoti rapanga whakatere me te tauwāhi mā te whakamahi taunga, ahu, mahere āwhata, me te pākoki. Mō te taha ki ngā tauanga me te tūponotanga, hoahoa tūhuratanga ai ia, ka kohikohi me te tātari raraunga i runga i te matatika, ka hanga whakaahuahanga, ka tātai inenga whakarāpopoto, ka tautohu tauira, ka aromātai taurangitanga, me te whakamahi whakaaro pānga riterite ki te whakatau tūponotanga whakamātautau me te ariā, ka tūhono kitenga ki ngā horopaki kaupapa Māori, ki ngā whānau me ngā hapū me te whai whakaaro ki ngā herenga me te tōkeke.

Schedule 3
The New Zealand Curriculum

4 Te Pūtaiao (Tau 0-10)

Te Iho

“Ko te pūtakenga o te ao, ko te taiao.”

— Ahorangi James Te Wharehuia Milroy

Te Pūtake

He āta poipoi tā Te Pūtaiao i te mokopuna kia mārama ki te ao tūroa, kia tūhura, kia tiaki hoki i te ao tūroa. Ka āwhinatia ia ki te whakawhanake mōhiotanga ki te ao koiora, ki te ao ā-tinana, ki ngā pūnaha o te Ao, ki ngā hononga hoki e toitū ai te oranga.

Ko tā Te Pūtaiao, ko te hōpara, ko te whakamārama i te ao tūroa, mā te whakamahi i ngā taunakitanga, i te mātakitakinga, i te matapae, i te whakamātau, i te tātari, i te whakaaro arohaehae , kia mārama ai te āhua o te pāhekoheko tahi a ngā pūnaha, a ngā rauropi, a ngā taiao hoki. Ka uru katoa mai ko ngā mōhiotanga, ko ngā māramatanga, ko ngā ritenga, ko ngā mātauranga hoki, he mea whakamahine mai i ngā kōrero tuku iho, i te whakapapa, tae atu ki te mātakitakinga auroa i te ao tūroa, ki te whai wāhitanga atu hoki ki te ao tūroa.

Mā roto i Te Pūtaiao ka mātakitaki te mokopuna i ngā tūtauira, ka tuku pātai, ka kohi taunakitanga, ka whakamātau i ngā ariā, ka whakamārama i ngā hononga, ā, ka whakapuaki hoki i ōna whakaaro. Ka ako te mokopuna i te wāhi ki te whakapapa, ki te mauri, ki ngā tohu, ki ngā kōrero tuku iho, ki ngā mātakitakinga, ki ngā inenga, ki te whakatauira, ki ngā whakamāramatanga pūtaiao ahurea-kē hoki e tautokona ai, e whakahōhonutia ake ai te māramatanga ki te taiao.

Ka tūhuratia e te mokopuna te āhua o te tipu, o te ora, o te whakaputa uri, o te urutau a ngā hanga mataora, tae atu ki te whirinaki, tētahi ki tētahi. Ka tūhuratia ngā matū, ngā tōpana, te pūngao, ngā ngaru, te wai, te huarere, te āhuarangi, ngā tūtauira ā-rangi, ngā pūmate māori, ngā pūnaha hauropi me ngā rawa māori hoki. Ka whai whakaaro hoki ia ki te pānga o ngā mahi a te tangata ki te taiao, ā, ki tā te tangata kawe anō i āna mahi i runga i te haepapa, i te wairua manaaki me te whakaaro nui ki ngā rā ki tua.

Mā Te Pūtaiao e whakapakaritia ai te mokopuna ki ngā mōhiotanga me ngā whakahaerenga e rite ai ia ki te whai i ngā kaupapa ako marautanga e hāngai ana hei ngā Tau 11-13.

Te Raupapa Ako

Ngā Toi Mokopuna

Ko tā ngā Toi Mokopuna, i te taha o ngā pou e whā o Te Marautanga o Aotearoa, he tautuhi i ngā taiaro kuneroa o te mokopuna kua whai wāhi atu ki Te Pūtaiao i ōna tau i te kura.

Te Whenu	Te Ao Raurangi	Te Taiao Mauri Ora	Ngā Rawa Taiao	Toitū te Taiao
Te Toi Mokopuna	**Kua mōhio pū te mokopuna ki Te Pūtaiao, kua maimoa hoki i Te Pūtaiao i roto i tōna ao.** Kua mōhio te mokopuna e hono tahi ana te rangi, te whenua, te wai, te āhuarangi, ngā pūnaha mataora hoki, mā roto i te whakapapa, i te mauri, i ngā tūtauira, i ngā hurihanga me ngā panonitanga. Ka whakamahia e ia te mātauranga Pūtaiao, ngā mōhiotanga ā-rohe, te mātakitakinga, ngā tūhuratanga pūtaiao hoki kia mārama ai ia ki te ao tūroa, ki ōna haepapa hoki i roto i te ao tūroa.	**Kua tū te mokopuna hei kaitiaki urupū, aro pū anō hoki ki te anamata.** Kua mārama te mokopuna he whakapapa tonu e hono ana i ngā hanga mataora, ā, e whirinaki ana hoki ngā hanga mataora ki ngā hononga hauora i roto i te taiao. Ka tiakina, ka whakahaumanutia e te mokopuna te kanorau koiora, ka manaakihia ngā nōhanga me ngā momo, ā, ka whai whakaaro hoki ia ki ngā hiahia o ngā reanga ki tua.	**Kua whakaaro arohaehae te mokopuna i runga i te mātau.** Kua tūhura te mokopuna i ngā matū, i ngā tōpana, i te pūngao, i ngā ngaru hoki, i runga i te tūpato, i te rauhī me te tōtika. Ka whakamahia e ia ngā taunakitanga, te mātauranga Pūtaiao, ngā māramatanga pūtaiao ahurea-kē hoki ki te whakamārama i ngā whanonga, ki te arotake i ngā pānga, ki te whakatau hoki, i runga i te mātau, i te āhua o te whakamahi i ngā rawa kia haumaru, kia matatika, kia toitū hoki.	**Kua auaha tā te mokopuna rongoā i ngā raruraru.** Kua hāpaingia ake e te mokopuna Te Pūtaiao, te Science, te mātauranga o te rohe me ngā mahi whai take ki te urupare ki ngā wero o te taiao. Ka hoahoa, ka whakamātau, ka whakapuaki rongoā ia e hāpaingia ai ngā pūnaha hauropi hauora, ngā rawa toitū, te waiora hoki o te tangata me te wāhi.

Ngā Whenu

Ko tā ngā whenu, he whakaraupapa i ngā mōhiotanga matua o Te Pūtaiao. Huia katoatia, ka poipoi ngā whenu i te mokopuna kia neke mai i te kite, i te whakaahua i te ao tūroa, ki te whakamārama i ngā tūtauira me ngā hononga, ki te whakatau i runga i te mātau, tae rawa atu ki te kori ake ki te mahi.

Te Ao Raurangi	Te Taiao Mauri Ora	Ngā Rawa Taiao	Toitū te Taiao
Ko tā **Te Ao Raurangi** he aro ki te ao, ki te rangi, ki ngā pūnaha pāhekoheko e tārai nei i te ao tūroa. Ka whanake ngā mōhiotanga o te mokopuna ki te ao tukupū me te wāhi ki te ao i roto i te ao tukupū; ki te whenua, ki te wai, ki te kōhauhau, ki ngā pūnaha mataora o te Ao; ki te huarere me te āhuarangi; ki ngā tukanga ā-nuku me ngā pūmate māori; ki ngā pānga hoki o ngā mahi a te tangata. Whakamahia ai e ia te mātakitakinga, te tūhuratanga, ngā kōrero tuku iho, te science anō hoki ki te tautohu i ngā tūtauira, ki te kohi me te whakamāori i ngā taunakitanga, ki te whakamahi i ngā tauira, ki te whakamārama, ki te whakapae i ngā panonitanga, ki te arotake anō hoki i ngā pānga me ngā urupare. Mā tēnei whenu e mārama ai te mokopuna ki ngā hononga i waenga i te tangata, i te rangi, i te whenua, i te huarere, i ngā pūnaha mataora hoki, ā, ka whakamahia ōna mōhiotanga ki te whakatau i runga i te mātau, ki te takatū ki ngā pūmate, ki te tiaki i te ao tūroa i runga i te whakaaro nui, i te tōtika hoki.	Ko tā **Te Taiao Mauri Ora** he aro ki te mauri o te ao mataora. Ka ako te mokopuna ki ngā hanga mataora, ki ngā hanga me ngā mahinga o roto i ngā hanga mataora, ki te tipuranga, ki te whakaputanga uri, ki te rere o te matū me te pūngao, ki te tukunga iho, ki te kāwai heke kotahi, ki te urutaunga, ki te whiringa māori, ki te kanorau koiora, tae atu ki ngā pānga o te tangata. Ka mārama ia ki te hononga ā-whakapapa i waenga i ngā hanga mataora, ā, e whakawhirinaki atu ana hoki ngā hanga mataora ki ngā hononga hauora ki te taiao. Mā tēnei whenu e tautokona ai te mokopuna ki te mātakitaki, ki te whakarōpū, ki te whakatairite, ki te whakatauira, ā, ki te whakamārama i te āhua e whakatuarātia ai te ao mataora, i te panoni haeretanga anō hoki o ngā hanga mataora i te takanga o te wā, tae atu ki te take me mātua tāwharau te kanorau koiora.	Ko tā **Ngā Rawa Taiao** he aro ki ngā matū, ki ngā tōpana, ki te nekehanga, ki te pūngao, ki ngā ngaru hoki. Ka ako te mokopuna ki ngā whanonga me ngā panonitanga o ngā matū, ki te pānga o ngā tōpana ki te nekehanga me te tūwhena, ki te whakawhitinga me te huringa o te pūngao, tae atu ki tā te ngaru kawe i te pūngao me te pārongo. Ka mārama ia ko te matū me te pūngao, he wāhanga tonu nō te taiao, ā, me āta whakamahi, me āta whakapau i runga i te rauhī. Ka tūhuratia e te mokopuna ngā āhuatanga, ngā pāhekoheko, ngā tūtauira me ngā panonitanga, kia puta ai i a ia he whakatau, i runga i te mātau, mō te wāhi ki te haumarutanga, ki te whakamahinga, ki te pānga me te nohonga haepapa.	Ko tā **Toitū te Taiao** he aro ki te toitūtanga o ngā pūnaha hauropi, o te pūngao, o te wai, o te kai, o ngā rawa māori hoki. Ka ako te mokopuna ki ngā hononga i waenga i ngā hanga mataora me ngā hanga mataora-kore, ki te nekehanga o te matū me te pūngao rā roto i ngā pūnaha, ki te urupare a ngā pūnaha hauropi ki ngā panonitanga, ā, ki te wāhi ki te tangata hei tiaki, hei whakahaumanu i te taiao. Mā tēnei whenu e whakawhiti ai te mokopuna i ngā akoranga o Te Pūtaiao ki ngā koringa. Ka whakamahia e te mokopuna ngā taunakitanga, Te Pūtaiao, te science, ngā mōhiotanga o te rohe anō hoki, kia mārama ai ia ki ngā wero o te taiao, ā, kia hoahoaina hoki ngā urupare hei hāpai i te mauri, hei tautoko i te manawaroatanga, hei tiaki hoki i ngā rawa mā ngā reanga ki tua.

Ngā Mōhiotanga

Tērā ētahi mōhiotanga ka toroa anō i ngā tau piri tata i te mea e noho tūāpapa ana ki ētahi wāhanga ako huhua, ā, me auroa te whakawhanaketanga i te takanga o te wā. Arā ētahi atu mōhiotanga ka puta ake i ia rua tau, hei ōna tūārere marautanga anō rānei puta ake ai, e āta tautokona ai te nekehanga arorau.

• **Te Pito o te Ao Tukupū — Ko te Wāhanga ki te Ao i roto i te Ao Tukupū:** E tū ana te Ao ki tētahi ao tukupū tino nui, tainekeneke hoki. Ka whakawhanakehia ngā mōhiotanga o te mokopuna ki ngā whānau ariki me ngā tūtauira arorangi, ki ō te Ao hononga ki	• **Rauropi Ora, Kāwai Ora — Ko Ngā Hanga Mataora:** He hanga, he mahinga, he hurihanga ora, he āhuatanga tuku iho hoki ō ngā rauropi mataora e ora ai, e tipu ai, e whakaputa uri ai, e pāhekoheko tahi ai rātou ki ō rātou taiao. Ko tā tēnei mōhiotanga, he tūhura i ngā ara e whiwhi	• **Ngā Pāhekohekotanga Matū — Ko ngā Matū me ōna Pāhekoheko:** He mea hanga ngā matū katoa ki ngā matū he motuhake ngā āhuatanga o tēnā, o tēnā, ka panoni hoki i runga anō i ngā tukanga ā-tinana, ā-matū hoki. Ko tā tēnei mōhiotanga, he tūhura i te hanga, i ngā	• **Te Whakaora Pūnaha Hauropi:** He mea hanga ngā pūnaha hauropi ki ngā waehanga mataora, ki ngā waehanga mataora-kore anō hoki e tainekeneke ana, e tūhonohono ana hoki te āhua o te pāhekoheko tahi. Ko tā tēnei mōhiotanga, he tūhura i ngā hononga o

te Rā me te Marama, ki te whānuitanga o Te Whānau a Tamanuiterā, ki ngā tātai kōrero hoki o tō tātou aorangi. Ka whakamahia e ia Te Pūtaiao, ngā mātakitakinga, ngā kōrero tuku iho me te science ki te tautuhi i ngā tūtauira, ki te whakamāori i ngā taunakitanga, ki te whakamahi i ngā tauira, ā, ki te whakamārama, ki te whakapae i ngā panonitanga ā-rangi, ā-nuku anō hoki.

- **Te Manawataki o te Ao Raurangi — Ko ngā Pūnaha o te Ao:**

  He mea tārai te Ao e ngā pūnaha tūhonohono e whai wāhi mai ai te whenua, te wai, te hau takiwā, ngā hanga mataora, te āhuarangi me ngā tukanga ā-nuku. Ka tūhura te mokopuna i te āhua o te neke haere o te matū me te pūngao mā roto mai i ēnei pūnaha, i te pāhekoheko, i te panoni hoki o ngā pūnaha i roto i te takanga o ngā roanga wā rerekē, tae atu ki te wāhi ki ēnei pāhekoheko e tāraia ai te Ao, e whakatuarātia hoki te ao mataora. Ka whakamahia e ia Te Pūtaiao, te mātakitakinga, te tūhuratanga, ngā taunakitanga, ngā whakatauira ki te tautuhi i ngā hononga, ki te whakamārama i ngā tukanga, ki te tātari i ngā panonitanga, ki te matapae hoki i ngā pānga tērā pea e hua ake.

- **Te Taura Tāngaengae — Te Ao me Ngā Mahi a te Tangata:**

  Ka whakaaweawe te tangata i ngā pūnaha o te Ao, ā, ka whakaaweawetia te tangata e ngā pūnaha o te Ao. Ka whakawhanakehia te mōhiotanga o te mokopuna ki ngā pūmate māori, ki ngā panonitanga ā-taiao, ā-āhuarangi hoki, ki ngā pānga o te tangata, ki ngā hononga hoki i waenga i te tangata me te ao tūroa. Ka whakamahia e ia Te Pūtaiao, ngā ai, e whakamahi ai ngā hanga mataora i te matū me te pūngao, i ngā ara hoki e whakawhitia ai ngā huaira i tētahi reanga ki tētahi, tae atu ki tā te whakapapa tūhono i ngā hanga mataora katoa.

- **Hekenga Koiora, Huanga Kanorau — Ko te Kuneroa me te Kanorau Koiora:** Nā ngā tukanga taratarai i te urutaunga, i te kanorau, i te oranga tonutanga, kua panonitia te mataora o te Ao. Ko tā tēnei mōhiotanga, he tūhura i te kāwai heke kotahi, i te whiringa māori, i te urutaunga, i te kanorau koiora. Ka tūhuratia hoki te wāhi ki te panonitanga taiao me ngā mahi a te tangata e whakaaweawetia ai ngā tūmomo hanga mataora, te manawaroatanga anō hoki o ngā hanga mataora.

āhuatanga, i te whakarōpūtanga me ngā pāhekoheko a te matū. Ka tūhuratia hoki te whanonga me te huringa o ngā matū, tae atu ki te whakamahinga o te matū i te ao tūroa, i ngā kawenga hoki o ia rā.

- **Te Tōpana me te Nekehanga:** Ka whakaaweawetia te nekehanga me te tūwhena e ngā tōpana me ngā pāhekoheko i waenga i ngā taonga me ngā pūnaha. Ko tā tēnei mōhiotanga, he tūhura i te ngau a ngā tōpana, i te whakaahuatanga me te matapaetanga o te neke, i te urupare hoki a ngā pūnaha ā-tinana ki ngā tūmomo pāhekoheko rerekē i te ao tūroa.

- **Te Pūngao:** He tino taonga tonu te pūngao ki ngā tukanga māori katoa. Ka whakawhitia, ka hurihia, ka pūmau anō hoki te pūngao. Ko tā tēnei mōhiotanga, he tūhura i ngā tūmomo pūngao rerekē, i te nekeneke hoki a te pūngao i waenga i ngā pūnaha. Ka tūhuratia ngā hononga i waenga i te pūngao, i ngā tōpana, i te panonitanga hoki i roto i te ao ā-tinana.

- **Ngā Ngaru:** He whakawhiti tā ngā ngaru i te pūngao, i ngā pārongo hoki mā roto i ētahi matū, puta noa hoki i te whaitua. Ko tā tēnei mōhiotanga, he tūhura i ngā āhuatanga, i ngā whanonga hoki a ngā ngaru, mai i te oro, tae atu ki te aho, ki te hahana autōhiko anō hoki. Ka mātaihia te whakaaweawe a ngā ngaru i te ao e karapoti nei i a tātou.

ngā rauropi ki ō rātou taiao, i te hurihanga o te matū me te pūngao, i te manawaroa o te pūnaha hauropi, i te kanorau koiora, i te pānga hoki o ngā mahi a te tangata ki ngā pūnaha hauropi.

- **Te Pānga o te Pūngao — Ko ngā Pānga me ngā Mahinga o te Pūngao:** Ko te pūngao e kōkiri ana i ngā tukanga māori me ngā mahi a te tangata puta noa i te ao tūroa. Ko tā tēnei mōhiotanga, he tūhura i te whakaputanga, i te whakawhitinga, i te huringa, i te whakamahinga hoki o te pūngao i ngā kawenga o ia rā. Ka mātaihia ngā pānga o te whakamahi me te whakahaere i te pūngao, ā-taiao, ā-pāpori, ā-ōhanga hoki.

- **Ngā Taonga Taketake o te Ao Tūroa — Ko ngā Taonga Tuku Iho o te Ao Tūroa:** He tino taonga tonu ngā rawa māori e whakatuarā ana i te ao koiora, i te waiora, i te toitūtanga hoki o te anamata. Ko tā tēnei mōhiotanga, he tūhura i ngā takenga, i te tuari, i te whakamahinga, i te tiakanga hoki o ngā rawa pērā i te wai, i te oneone, i ngā kohuke, i ngā ngahere, i ētahi atu matū hoki. Ka whiriwhiria hoki te wāhi ki te whakahaerenga hāpai haepapa e rauhītia ai te mauri, e whakaūngia ai hoki te noho wātea tonu o ngā rawa ki ngā reanga ki tua.

mātakitakinga, ngā mauhanga taiao, ngā kōrero tuku iho me ngā taunakitanga pūtaiao ahurea-kē ki te tūhura i ngā pūtake me ngā pānga, ki te aromatawai i ngā tūtauira me ngā tūraru, ki te arotake i ngā urupare ka taea, ki te whakatau hoki i runga i te mātau hei tautoko i te noho takatū, i te manawaroa, i te whakahaumanutanga, i ngā hononga toitū hoki ki te taiao.			

Te hiranga o te horopaki ā-rohe

Mā ngā kaiako tonu e whakamatomato, e mahi hoki kia whai kiko te raupapa whakaako, mā te tūhono atu ki ngā tauira tino hāngai, ariari hoki o roto mai i ngā horopaki ā-rohe: ngā tāngata me te wāhi, ngā mātauranga o te rohe, ngā wheako anō hoki i ngā tini kawenga a ngā mokopuna, a ō rātou whānau, a ō rātou hapū, a ō rātou iwi, a ō rātou hapori.

Kia mātua kīia ake i konei, ahakoa e mau mai ana ki te raupapa whakaako ngā mōhiotanga me ngā whakahaerenga kua tūtohua, he whakatauira noa tā ngā tauira me ngā horopaki e tohua ana ki te ‘hei tauira'. Ko te takune o ēnei tauira, ko te ārahi noa, ehara ko te whakatau i ngā kaupapa me whakaako. Ki te mātua whakaakona ngā mōhiotanga me ngā whakahaerenga kua tohua, kei ngā kaiako te whiriwhiri ina hiahia kuhu rātou i tauira kē atu e hāngai ake ana ki ngā taiao ā-rohe, ki ngā hononga ā-hapū, ā-iwi hoki, ki ngā kaupapa e paingia ana e ngā mokopuna, ki ngā kaupapa e matatau ana te kaiako, ki ngā take rānei o te wā e hāngai ana ki te pekanga mātauranga.

Te Tūārere 1 (Ngā Tau 0–3)

I te Tūārere 1, ka whakawhanake te mokopuna i ōna māramatanga tuatahi ki Te Pūtaiao mā te āta mātakitaki i te ao tūroa. Ka kitea, ka whakaingoatia, ka whakaahuatia, ka kōmakatia e ia tāna e kite ai, e rongo ai, e kite wheako ai i te taiao e karapoti nei i a ia. Ka tīmata tana kite ake i ngā tūtauira i te rangi, i te huarere, i te whenua, i te wai, i ngā hanga mataora, i ngā matū, i ngā nekehanga, i te pūngao, i te kai, i ngā rawa māori anō hoki.

Ka ako te mokopuna he huānga tonu ia nō te taiao, waihoki, e whai tikanga nui ana, e whai haepapa nui ana ngā hononga i waenga i ngā tāngata, i ngā tipu, i ngā kararehe, i te whenua, i te wai, i te hau takiwā me te rangi. Ka whakamahia e ia ngā kōrero tuku iho, ngā pūrākau, ngā tohu, ngā mātakitakinga pūnahanaha, ngā whakamātautanga, ngā inenga, ngā tānga, ngā tohu ā-ringa, te reo ā-waha, te tākaro, ngā tūhuratanga hoki e arahina ana ki te tiri i ōna mōhiotanga.

Ko tā tēnei tūārere, he whakapakari i ngā mōhiotanga tūāpapa e āta maimoa ai te mokopuna i te mātauranga Pūtaiao i roto i tōna ake ao, e tiaki ai ia i ngā hanga mataora, i ngā wāhi anō hoki, e tuku ai ia i ngā pātai māmā, e whakapuaki ai ia i ngā mātakitakinga, e tōmua ai hoki tana tīmata ki te atawhai i te taiao.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Ao Raurangi

Te Mōhiotanga

Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako

Ka mōhio te mokopuna:

Te Whakamahi Mōhiotanga

Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako

Ka whakaatu te mokopuna i tōna mōhio:

Kia eke te 6 marama	Te Tau 1	Te Tau 2	Te Tau 3	Kia eke te 6 marama	Te Tau 1	Te Tau 2	Te Tau 3
Tēnei Pito o te Ao Tukupū							
Te Tātai Arorangi • He whetū te Rā, ko tāna he tuku i te aho me te pōkākā ki te Ao. • Kitea ai te Rā, te Marama me ngā whetū i te rangi i ngā wā rerekē. **Te Ao me Te Whānau a Tamanuiterā** • Putaputa mai ai te ao me te pō i runga i tētahi tūtauira auau. • Kitea ai te Rā i te rangi i te awatea, ā, kitea ai te Marama i ngā wā rerekē i te awatea, i te pō anō hoki. • Mātakitakihia ai e te tangata te rangi me te ao tūroa, ā, ka tiria ngā mātauranga mō ngā mea ka kitea ki ngā pūrākau, ki ngā waiata, ki ngā tānga, ki ngā tohu ā-ringa, ki ngā whakaaturanga ā-waha hoki. **Te Hītori o te Ao** • Panoni haere ai te ao tūroa. He ohorere te puta mai o ētahi panonitanga, heoi, ko ētahi anō, ka āta puta mai.	**Te Tātai Arorangi** • He hanga tino rahi, tino wera hoki te whetū i tuarangi. Ka whakaputaina e te whetū tōna ake aho, tōna ake pōkākā hoki. Ko te Rā, koia te whetū tino tata ki te Ao. • Ka whai haere te Rā, te Marama me ngā whetū i ētahi tūtauira me ētahi hurihanga ā-rā, ā-marama anō hoki, ā, he āhuatanga ēnei ka kitea atu e te tangata. • Kāore te Marama i te whakaputa i tōna ake aho; ko tāna kē he whakaata i te aho o te Rā. • Kei ngā kōrero tuku iho ngā whakamāramatanga mō ngā tūtauira ā-rangi tāruarua, mō ngā hurihanga tāruarua hoki. (Hei tauira, ngā nekehanga o te Rā, o te Marama me ngā whetū). **Te Ao me Te Whānau a Tamanuiterā** • He hanga tū motuhake i tuarangi te Rā, te Marama me te Ao. Ki tā te karu titiro, ka panoni ngā tūnga o tēnā, o tēnā i te rangi, he panonitanga auau e taea ana te kite. • Ka mauhangatia, ka whakapuakina hoki e ngā kōrero tuku iho, e ngā waiata, e ētahi atu momo kōrero anō ngā mātakitakinga o ngā tūtauira tāruarua i te rangi, i te ao tūroa hoki. **Te Hītori o te Ao** • Ko ētahi panonitanga i te ao tūroa he auau, he tāruarua hoki, heoi, ko ētahi atu ka puta ohorere mai. Ka panoni te ua, te hau, ngā waipuke, me ētahi atu tūāhua i te whenua, i ngā arawai hoki.	**Te Tātai Arorangi** • Ka whakaputa te whetū, tae atu ki te Rā, i tōna ake aho. • Kāore te Marama i te whakaputa i tōna ake aho; ko tāna kē he whakaata i te aho o te rā. • He tino tawhiti ngā whetū, nō reira he tongi aho te āhua i te rangi pō. • He mea āwhina te karu whātata e ngangahu ai te kite a te tangata i ngā whetū mamao, i ngā aorangi, i ngā marama hoki. **Te Ao me Te Whānau a Tamanuiterā** • Ko te aorangi, koia tētahi hanga āhua porotakataka nei, he amio tāna i tētahi whetū. • Ko te Marama, koia tētahi hanga māori, he amio tāna i tētahi aorangi, i tētahi atu hanga rahi ake rānei. • Ko te Ao, koia tētahi aorangi e amio haere ana i te Rā, ā, ko te Marama e amio haere ana i te Ao. • Huri ai te Ao i tōna pou tāwhirowhiro, e puta ai ko te ao me te pō. • Kua mauhangatia, kua tukua iho hoki, heke iho i ngā reanga, ngā mātakitakinga o te Rā, o te Marama, o ngā whetū, o te taiao , mā roto i ngā kōrero tuku iho, i ngā waiata, i ētahi atu puna mātauranga hoki. **Te Hītori o te Ao** • He wā ōna ka āta panoni haere te mata o te Ao, he wā anō ka tere panoni. Ka āta panonitia e te wai, e te hau hoki ngā oneone, ngā toka, ngā hanganuku hoki. Ka ahu mai ētahi panonitanga tere i te waipuke, i te rū, i te hūnga puia hoki.	**Te Tātai Arorangi** • He hanga tino rahi, tino wera hoki te whetū. Ka whakaputaina e ia tōna ake aho. He rahi ake, he muramura ake hoki te āhua o te Rā i ērā atu whetū, nā te mea he tata noa ake ki te Ao. • Tū mai ai ētahi kāhui whetū hei tūtauira i te rangi pō, ina tirohia atu i te Ao nei. Whakamahia ai ngā mahere whetū, ngā mātakitakinga hoki hei tautohu, he rapu i ngā whetū, i ngā tūtauira whetū hoki. **Te Ao me Te Whānau a Tamanuiterā** • I roto i Te Whānau a Tamanuiterā, ko te Rā, ko ētahi hanga hoki e amio haere ana i a ia, tae atu ki ngā aorangi e waru me ō rātou marama. • Huri ai te Ao i tōna pou tāwhirowhiro, ā, e amio haere ana i te Rā; ko te Marama e amio haere ana i te Ao. • Ko tōna 24 hāora te roa o te huringa kotahi o te Ao, e puta ai ko te ao me te pō. • Hurihuri ai te āhua o te Marama nā te mea, i tana amio haere i te Ao, e rerekē ana te nui o tōna haurua e whitikina ana e te rā ka kitea atu i te Ao nei. • Kei ngā mātakitakinga tāruarua o ngā tūtauira ā-rangi, ā-taiao te mōhiotanga ki te wā, ki te huringa ā-kaupeka hoki. (Hei tauira, ko ngā mātakitakinga o ngā mata o te Marama, ko te kitenga o ētahi whetū, ko te huarere ā-kaupeka, ko te puāwai o ētahi tipu, ko ngā whanonga a ētahi kararehe). • Kei te maramataka, kei ngā kōrero tuku iho, kei ngā waiata, kei ngā mātakitakinga a ngā tūpuna, kei ētahi atu mauhanga hoki e pūmau ana, e tukua ana hoki ēnei mātauranga, heke iho i ngā reanga.	• Ki te mātakitaki, ki te whakaahua hoki i ngā mea e kitea ana i te rangi i tēnā wā, i tēnā wā, tae atu ki te Rā, ki te Marama, ki ngā whetū (hei tauira, te kite i te Rā i te awatea, te kite i te Marama i te awatea, i te pō rānei, te kite hoki i ngā whetū i te pō). • Ki te mātakitaki, ki te whakaahua i ngā panonitanga i waenga i te ao me te pō, i ngā mea e kitea ana i te rangi. • Ki te tiri i ētahi mātakitakinga mō te rangi me te ao tūroa, me te tūhono i ērā ki ngā kōrero tuku iho, ki ngā pūrākau, ki ngā waiata, ki ngā tānga, ki ngā tohu ā-ringa, ki ngā whakaaturanga ā-waha hoki. • Ki te whakamahi i ētahi pūrākau, i ētahi waiata, i ētahi mātakitakinga hoki hei puna mātauranga e āhukahukatia ai, e tiria ai hoki ētahi tūtauira, ētahi āhuatanga anō o te rangi, o te ao tūroa hoki. • Ki te mātakitaki, ki te whakaahua hoki i ngā panonitanga i te taiao o te rohe (hei tauira, te maroke haere o tētahi hōpua, te ngahoro o ngā rau, he panonitanga i tētahi manga, i tētahi tāhuna rānei i muri i te ua tātā).	• Ki te mātakitaki, ki te āhukahuka, ki te whakaahua hoki i ngā tūtauira auau, i ngā hurihanga auau i te rangi. • Ki te whakatairite i ētahi mātakitakinga i oti i ētahi wā rerekē, me te whakapuaki i ērā mā te whakamahi tānga, kupu rānei (hei tauira, te Marama i ngā wā rerekē o te wiki). • Ki te kawe, ki te whakatairite i ētahi mātakitakinga o te Rā me te Marama i ngā wā rerekē, ki te whakaahua hoki i ngā tūtauira tāruarua e māmā ana (hei tauira, ngā wāhi e kitea ai te Rā i te ata ina whakatairitea ki te ahiahi). • Ki te tiri i ētahi mātakitakinga mō ngā tūtauira me ngā tohu i te rangi, i te ao tūroa hoki, me te tūhono i ērā ki ngā kōrero tuku iho, ki ngā pūrākau, ki ngā mātauranga hoki o te rohe (hei tauira, ngā mātakitakinga e hāngai ana ki te Marama, ki te āhua rānei o ētahi whetū). • Ki te mātakitaki, ki te mauhanga, ki te whakatairite hoki i ētahi panonitanga i te taiao o te rohe, ka tautohu hoki mēnā rānei he auau te putaputa mai, he mea ohorere rānei.	• Ki te whakamahi i ētahi mātakitakinga, i ētahi taputapu rānei hei tautohu i ētahi hanga i te rangi pō. • Ki te mauhanga i ētahi mātakitakinga o ngā panonitanga i te tūnga, i te āhua hoki o aua hanga rā, i te takanga o te wā (hei tauira, te mātakitaki i te Marama i ētahi pō, te whakamahi rānei i tētahi mahere whetū hei tautohu i tētahi tūtauira whetū e taunga ana ia). • Ki te whakamahi i ētahi mātakitakinga, i ētahi tānga, i ētahi hoahoa, i ētahi tauira māmā hoki hei whakaahua i ngā hononga i waenga i te Rā, i te Ao, i te Marama hoki, i ō rātou nekehanga anō hoki, waihoki, hei whakamārama hoki i te ao me te pō (hei tauira, te whakamahi i tētahi mahere ao porotaka me tētahi puna aho hei whakatauira i te aronga atu o tētahi taha o te Ao ki te Rā i te wā e tauaro ana te aronga o tērā atu taha ōna). • Ki te whakamahi i ētahi mātakitakinga i te taha o ngā kōrero tuku iho, o ngā tohu, o ngā waiata, o ētahi atu puna mātauranga hoki hei tautohu, hei whakapuaki hoki i ngā tūtauira tāruarua ā-rangi, ā-taiao hoki. • Ki te mātakitaki, ki te whakatairite hoki i ētahi tauira o ngā panonitanga ka āta pāpā mai, o ngā panonitanga tere hoki i te mata o te Ao, ka whakamahi hoki i ētahi tānga, i ētahi whakaahua, i ētahi mauhanga māmā rānei hei whakawhiti whakaaro mō ngā āhuatanga kua panoni.	• Ki te whakamahi i ētahi mātakitakinga, i ētahi mahere whetū māmā, i ētahi taputapu hoki hei tautohu i ētahi whetū, i ētahi tūtauira anō hoki i te rangi pō (hei tauira, a Matariki, a Puanga, ētahi atu whetū, tūtauira whetū rānei e hira ana i te rohe). • Ki te whakatairite i ētahi mātakitakinga i oti i ētahi wā rerekē, me te whakapuaki i ngā kitenga mā te whakamahi i ētahi tānga, i ētahi tūtohi, i ētahi tauira, i ētahi whakamāramatanga ā-waha rānei. • Ki te ui i ētahi pātai, ki te whakamahi hoki i ētahi mātakitakinga, i ētahi hoahoa, i ētahi tauira hoki hei whakaahua, hei whakamārama hoki i ngā hononga i waenga i te Rā, i te Ao, i te Marama hoki, tae atu ki te ao me te pō, ki ngā mata hoki o te Marama (hei tauira, te whakamahi i tētahi puna aho me ētahi pōro hei whakatauira i te huringa o te Ao, i te hurihuri rānei o te āhua o te Marama). • Ki te whakamahi i ētahi tauira hei tuku matapae māmā mō ngā tūtauira e taea ana te kite. • Ki te whakamahi i ētahi mātakitakinga, i ētahi mauhanga māmā, i ētahi kōrero tuku iho, i ētahi waiata, i te mātauranga hoki o ngā tīpuna hei tūhura, hei whakawhiti whakaaro hoki mō ngā tūtauira i te rangi, i te ao tūroa anō hoki (hei tauira, te whakahāngai i ētahi mātakitakinga o te Marama, o ētahi whetū rānei, ki ētahi mātakitakinga taiao ā-kaupeka). • Ki te tūhura, ki te whakatairite hoki i ngā panonitanga ki te

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Kia eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Kia eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
			Te Hītori o te Ao • Ka panoni haere te mata o te Ao i ētahi roanga wā rerekē. • He wāwāhi tā te ngawhere i ngā toka me ētahi atu matū ki ngā wāhanga iti ake, ā, he kawe atu tā te ngāhorohoro i ēnei matū i tētahi wāhi ki tētahi atu (hei tauira, te wāwāhia o te toka ki ētahi wāhanga iti ake, te kawe atu a te ua i te oneone, te kawe atu a te manga i te parawai, te kawe atu a ngā ngaru i te onepū i tētahi tāhuna).				mata o te Ao ka āta pāpā mai, ka tere rānei te pā mai. • Ki te whakamahi i ētahi tūhuratanga e arahina ana, i ētahi tohu o te rohe, i ētahi mātakitakinga pūnahanaha, i ngā whakamātau, i te inenga hoki hei tūhura i ngā panonitanga i ngā toka, i ngā parawai, i ngā hanganuku hoki. Ka whakamahi hoki i ētahi tānga, i te reo ā-waha anō hei whakaahua i ngā panonitanga, hei marohi hoki i ngā pūtake pea o aua panonitanga (hei tauira, te whakatairite i te ngāhorohoro i te tahataha manga, i te tāhuna, i tētahi puketai rānei, ki ngā panonitanga tere ko te waipuke, ko te horo whenua rānei te takenga mai).
Te Manawataki o te Ao Raurangi							
Ngā Rawa me ngā Pūnaha o te Ao • He whenua, he wai, he hau takiwā hoki kei te Ao nei, ā, e kitea ana ngā hanga mataora i te whenua, i te wai, i te hau takiwā anō hoki. He wāhanga ēnei nō te ao tūroa e karapoti nei i a tātou. **Te Wāhi ki te Wai** • He wāhanga hira te wai nō te taiao o te Ao, ā, me mātua whai ngā hanga mataora katoa i te wai. • Kei te ua, kei ngā manga, kei ngā awa, kei ngā roto, kei te moana, kei ngā hanga mataora anō hoki te wai. **Te Mātauranga Manawataki** • Mātakitakihia ai e te tangata ngā panonitanga i te whenua, i te wai, i ngā hanga mataora hoki e pātata ana ki a rātou, ā, ka tiria ētahi mōhiotanga ki ngā āhuatanga e kitea ana e rātou.	**Ngā Rawa me ngā Pūnaha o te Ao** • Me kī pēnei ake, ko te Ao te tūhonohononga o ētahi wāhanga: arā, o te whenua, o te wai, o te hau takiwā, o ngā hanga mataora anō hoki. • Ko ngā toka, ko te oneone, he wāhanga nō te whenua; kei ngā awa, kei ngā roto, kei ngā moana hoki te wai; waihoki, e whirinaki ana ngā hanga mataora ki te whenua, ki te wai, ki te hau takiwā anō hoki. **Te Wāhi ki te Wai** • Whakatuarātia ai e te wai ngā hanga mataora, waihoki ko te wai e tūhono ana i tēnā, i tēnā wāhanga o te taiao. • Kapohia ai e ngā tipu te wai i te oneone; inumia ai e ngā kararehe te wai, ka whiwhi wai rānei i te kai; ā, he maha ngā tipu, ngā kararehe hoki e noho ana i rō wai. • Ka rere te wai i te whenua, ka putu atu ki ngā manga, ki ngā awa, ki ngā roto, ki te moana anō hoki. **Te Mātauranga Manawataki**	**Ngā Rawa me ngā Pūnaha o te Ao** • Pāhekoheko tahi ai te whenua, te wai, te hau takiwā me ngā hanga mataora o te Ao. • Ka neke haere te wai i waenga i te whenua me ngā hanga wai; ka pāpā atu te hau takiwā me te wai ki te whenua; ka whakamahi ngā tipu me ngā kararehe i te wai, i te hau takiwā, i ngā matū hoki o te whenua. • Ko te panonitanga i tētahi wāhanga o ngā pūnaha o te Ao, tērā pea ka pā atu ki tētahi atu wāhanga. **Te Wāhi ki te Wai** • Panonitia ai e te wai nekeneke te mata o te Ao. • Ka tokitoki, ka kawe atu hoki te ua me te wai rere i te oneone, i te onepū, i ngā toka paku hoki. • Kawea ai e ngā awa, e ngā manga hoki ngā matū o te Ao i tētahi wāhi ki tētahi atu, ā, ka tukua e te wai ēnei matū kia tau anō ki te mata o te whenua ina pōturi haere tana rere. • He wāhi ki te wāteatanga mai o te wai ki te whakaaweawe i ngā	**Ngā Rawa me ngā Pūnaha o te Ao** • E tūhonoa ana, tētahi ki tētahi, te whenua, te wai, te hau takiwā, ngā hanga mataora anō hoki o te Ao, mā roto i te nekehanga o te wai, o te hau takiwā, o ngā matū anō hoki o te Ao. • Ka taea e te wai, e te hau hoki te kawe atu te oneone, te onepū, te toka anō ki wāhi kē; ka neke haere te wai i waenga i te whenua, i ngā hanga wai, i te kōhauhau hoki; ā, ka panonitia e ngā hanga mataora ngā oneone, ngā horanuku anō hoki. • Kāore he mutunga o tā ngā pāhekoheko i waenga i ngā pūnaha o te Ao panoni i te mata o te Ao, e pāpāngia ai ngā hanga mataora. **Te Wāhi ki te Wai** • Kāore he mutunga o te neke o te wai i waenga i te whenua, i te wai, i te kōhauhau me ngā pūnaha mataora o te Ao. • Ka whakaeto te wai i te mata o te Ao, ka tōtā ki te kōhauhau, ka heke iho hei hekenga wai, ā, ka rere mā runga, mā roto rānei	• Ki te mātakitaki, ki te tautohu hoki i te whenua, i te wai, i te hau takiwā, i ngā hanga mataora hoki i te taiao o te rohe (hei tauira, te oneone me ngā toka i te papa, te wai i tētahi hōpua, i tētahi manga rānei, te kawe atu a te hau i ngā rau, i ngā tipu, i ngā pepeke anō hoki). • Ki te mātakitaki, ki te tautohu hoki i ngā wāhi kei reira te wai i te taiao o te rohe, ka whakaahua hoki i te āhua o te whakamahia o te wai e ngā tipu, e ngā kararehe, e ngā tāngata hoki (hei tauira, ko te inu, ko te whāngai wai ki ngā tipu, ko ngā kararehe e inu ana i tētahi manga). • Ki te kite, ki te tiri hoki i ngā āhuatanga ka kitea, ka rangona ā-taringa, ā-tinana rānei i te taiao pātata (hei tauira, te heke o te ua, te rere o tētahi manga, te kawe atu a te hau i ngā rākau, te tangi a ngā manu, te puāwai o ngā tipu).	• Ki te mātakitaki, ki te tautohu, ki te whakarōpū hoki i ētahi āhuatanga o te taiao o te rohe hei whenua, hei wai, hei hau takiwā, hei hanga mataora rānei, ka whakaahua hoki i ngā āhua māmā e whirinaki ai ngā hanga mataora ki ēnei wāhanga o te Ao (hei tauira, ka tipu te tipu i te oneone, ā, me mātua whai i te wai, i te hau takiwā hoki; ka noho te ika ki te wai). • Ki te mātakitaki, ki te tūhura hoki i te ahunga mai o te wai, i ngā wāhi e neke haere ana te wai, i ngā wāhi hoki ka putu te wai. Ki te tautohu i te pānga o te wāteatanga o te wai ki ngā tipu, ki ngā kararehe, ki ō rātou nōhanga hoki. • Ki te tautohu i ētahi ara e tiaki ai te tangata i ngā pūnaha mataora o te taiao e mōhio nuitia ana he mauri ō rātou (hei tauira, ngā ngahere, ngā awa, ngā roto). • Ki te whakarongo, ki te whakapuaki hoki i ētahi mātakitakinga, i ētahi kōrero hoki mō ngā panonitanga, mō ngā tūtauira hoki i te taiao o te rohe (hei tauira, ētahi kōrero mō	• Ki te tūhura, ki te whakaahua hoki i ngā pāhekoheko i waenga i te whenua, te wai, i te hau takiwā, i ngā hanga mataora anō hoki. Ki te whakamahi i ētahi mātakitakinga, i ētahi tūhuratanga māmā hoki hei tautohu i ngā panonitanga ka puta mai ina pāhekoheko tahi ētahi wāhanga o ngā pūnaha o te Ao (hei tauira, ka mātakitaki i ngā pānga ina rere te wai mā runga i te oneone, i te onepū rānei; ka whakatairite i ngā tipu e tipu ana i ngā wāhi mākū ki ērā e tipu ana i ngā wāhi maroke ake). • Ki te tūhura i te pāhekoheko a te wai nekeneke ki te whenua, ki ngā hanga mataora hoki (hei tauira, ka riringi i te wai i tētahi paepae onepū rōnaki me te mātakitaki ka kawea atu te oneone i hea, ka tukua anō hoki ki hea). • Ki te whakamahi i ētahi tauira māmā, i ētahi mātakitakinga hoki hei tūhura i tā te wai kawe atu i te oneone, i te onepū, i ngā toka hoki; i tana panoni i	• Ki te tūhura, ki te whakatauira hoki i ngā pāhekoheko i waenga i ngā pūnaha o te Ao, e whaiwhai haerehia ai te neke o te wai, o te hau takiwā, o ngā matū rānei o te Ao i tētahi wāhanga ki tētahi atu. • Ki te whakamahi i ētahi mātakitakinga, i ētahi taunakitanga hoki hei whakamārama i te āhua e hua ake ai i te panonitanga i tētahi pūnaha ko te panonitanga i tētahi atu pūnaha. • Ki te whakamahi i ētahi mātakitakinga, i ētahi hoahoa, i ētahi tauira hoki e whaiwhai haerehia ai te wai mā roto i ngā pūnaha o te Ao (hei tauira, te moana → te whakaeto → ngā kapua → he ua → he manga → te moana). • Ki te tūhura, ki te whakamārama hoki i te wāhi ki te nekehanga o te wai hei tūhono i te kōhauhau, i te whenua, i ngā arawai, i ngā hanga mataora anō hoki, waihoki, i tana tārai i te mata o te Ao, i tana pānga hoki ki ngā nōhanga.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Kia eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Kia eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
	• Ka mauhangatia, ka tukua hoki e ngā kōrero tuku iho, e ngā mātauranga hoki o te rohe ngā mātakitakinga mō ngā wāhi, mō ngā arawai, mō ngā hanga mataora, mō te panonitanga taiao hoki.	tūmomo hanga mataora ka ora i tēnā, i tēnā wāhi. **Te Huarere me te Āhuarangi** • Ko tā te huarere he whakaahua i ngā āhuatanga o te kōhauhau i tētahi wāhi, i tētahi wā. • I roto i te huarere, ko te paemahana, ko te hekenga wai, ko te hau, ko te kāpuapua hoki. • Ko tā te paemahana, he whakaahua i te wera, i te mātao rānei o te hau takiwā; ā, i roto i te hekenga wai, ko te ua, ko te hukātara, ko te hukarere; ko te hau, koia te hau takiwā e neke haere ana. • Ka panoni haere ngā āhuatanga o te huarere, ā, whakakitea ai e ngā mātakitakinga tāruarua ētahi tūtauira. **Te Mātauranga Manawataki** • Kei ngā mātakitakinga tāruarua o te whenua, o te wai, o te huarere, o ngā hanga mataora hoki ētahi mōhiotanga ki ngā tūtauira taiao, ki te panonitanga taiao hoki. Kei ngā kōrero tuku iho, kei ngā mātakitakinga hoki a ngā tūpuna ngā mātauranga o ēnei tūtauira e pūmau ana, e whakapuakina ana hoki.	i te whenua ki ngā arawai, ki te moana anō hoki. • Mā ēnei nekehanga e whakawhitia ai te wai me ngā matū o te Ao i waenga i ngā pūnaha, e tāraihia ai ngā horanuku; whakaratoa ai hoki te wai e mātua hiahiatia ana e ngā hanga mataora. **Te Huarere me te Āhuarangi** • Hua mai ai te huarere i ngā āhuatanga e huri haere ana i te kōhauhau. • Ka whakamahana te Rā i te mata o te Ao, mā konei e whakamahanatia ai te hau takiwā i runga ake. • Ka whakaeto te wai ki te kōhauhau, ā, tērā pea ka tōtā e puta ai ngā kapua me te hekenga wai. Ko ngā raraunga huarere ka kohia i roto i ngā rā, i ngā wiki, i ngā marama hoki, e whakakitea ai ētahi tūtauira. • Ko tā te āhuarangi he whakaahua i te tūtauira o te huarere e kitea nuitia ana i tētahi wāhi i te takanga o tētahi wā roa noa ake. **Te Mātauranga Manawataki** • Kei ngā mātakitakinga tautini kua mauhangatia mā roto i ngā kōrero tuku iho, i ngā mātauranga o ngā tūpuna, i ngā mauhanga taiao hoki ngā taunakitanga o ngā panonitanga i ngā horanuku, i ngā arawai, i te huarere, i ngā pūnaha mataora hoki i te takanga o te wā.		tētahi awa, mō tētahi maunga e pātata ana, mō te puāwai ā-kaupeka o ngā tipu, mō te taenga mai rānei o ngā manu).	ngā hanganuku; i tana pāpā hoki ki ngā nōhanga. • Ki te whakamahi i te mātakitakinga pūnahanaha, i te inenga, i ētahi taputapu whakamātau māmā hoki hei tūhura i ngā āhuatanga o te huarere, tae atu ki te paemahana, ki te hekenga wai, ki te hau, ki te kāpuapua hoki. • Ki te kohi, ki te mauhanga hoki i ētahi raraunga mō te paemahana, mō te hekenga wai, mō te hau, mō te kāpuapua hoki mā te whakamahi i ētahi taputapu māmā (hei tauira, ngā ine-mahana, ngā ine-ua, ngā ine-hau hoki), waihoki, ka tautohu i ngā tūtauira i te takanga o te wā. • Ki te whakatairite i ngā mātakitakinga i te takanga o ētahi rā, ki te tautohu hoki i ngā tūtauira (hei tauira, ka mahana ake, ka mātao ake rānei; ka mākū ake, ka maroke ake rānei; ka hauhau, ka aupaki rānei). • Ki te whakamahi i ngā mātakitakinga pūnahanaha, i ngā tohu taiao, i ngā mātauranga hoki o te rohe hei mauhanga, hei whakamārama i ngā tūtauira, i ngā panonitanga hoki i te taiao o te rohe (hei tauira, te kite i te wā ka puāwai ētahi tipu, ka puta mai ētahi manu, ka piki, ka heke rānei ngā arawai).	• Ki te kohi, ki te whakaata, ki te whakamāori hoki i ētahi raraunga huarere mā te whakamahi i ētahi taputapu māmā, i ētahi tūtohi, i ētahi kauwhata hoki (hei tauira, te tā i tētahi kauwhata mō te paemahana o ia rā, mō te hekenga ua rānei i te takanga o te rua wiki). • Ki te tūhura i ngā hononga i waenga i ngā hihi o te rā, i te paemahana, i te wai, i te nekehanga hoki o te hau takiwā (hei tauira, te whakatairite i ngā paemahana i ngā wāhi e whitikina ana e te rā, i ngā wāhi taumarumaru hoki). • Ki te whakamahi i ētahi mātakitakinga, i ētahi taunakitanga hoki hei whakaahua i ngā tūtauira huarere, ki te tāpae hoki i ētahi matapae māmā. • Ki te whakamahi i ētahi mātakitakinga, i ētahi mauhanga māmā hoki i te taha o ngā kōrero tuku iho, o te mātauranga hoki o te rohe hei whakaahua i ngā tūtauira, i ngā panonitanga hoki i te taiao o te rohe (hei tauira, ngā panonitanga ā-kaupeka o tētahi awa, o te hekenga ua, o te puāwai o ngā tipu, o te mahi a ngā manu, o ngā panonitanga rānei ki te takutai).
Te Taura Tāngaengae							
Te Pūmate Māori • Pāngia ai e te huarere ngā tāngata, ngā kararehe, me ngā wāhi e pātata ana ki a rātou (hei tauira, mā te ua e mākū ai ngā mea; i te huarere makariri, me whai whakamahana te tangata; ina kaha ngā hihi o te rā, me whai taumarumaru te tangata). • Urupare ai ngā tāngata, ngā kararehe hoki ki te huarere e	**Te Pūmate Māori** • He ohorere te putanga mai o ngā tūāhua māori, pērā i te ua tātā, i te hau kaha, ā, ka whakatōhenehenetia te taiao. • Ka pā ngā tūāhua māori ki ngā tāngata, ki ngā kararehe, ki ngā tipu, ki ngā wāhi hoki e nohoia ana e rātou. • Ka kite ngā tāngata, ngā whānau hoki i ngā panonitanga o te huarere i ō rātou ao o ia rā,	**Te Pūmate Māori** • Ko te pūmate māori, koia tētahi tūāhua māori, tētahi tukanga māori rānei e pā ai pea te tūkino ki ngā tangata, ki ngā hanga mataora, ki ngā wāhi rānei. • Ko ētahi o ngā pūmate ko te āwhā, ko te waipuke, ko te tauraki, ko te rū, ko te hūnga puia hoki. • He rerekē ngā pānga o tēnā, o tēnā pūmate ki ngā taiao. He	**Te Pūmate Māori** • Hua mai ai ngā pūmate māori i ētahi tukanga o te Ao, o te huarere hoki. Hua mai ai i te huarere kino ko ngā āwhā, ko ngā waipuke, ko ngā tauraki; hua mai ai i ngā nekehanga i roto tonu i te Ao ko ngā rū me ngā hūnga puia. • Whakamahia ai e ngā matapae huarere ngā mātakitakinga, ngā inenga, ngā tauira anō hoki hei	• Ki te kite, ki te whakaahua hoki i ngā huarere e pāngia ai ngā tāngata me ngā kararehe (hei tauira, te ua, te hau, te pōkākā, te makariri). • Ki te tiri i ētahi ara māmā e urupare ai te tangata, te kararehe hoki (hei tauira, te mau kākahu mahana, te rapu taumarumaru, tāwharau rānei).	• Ki te mātakitaki, ki te whakaahua hoki i ngā pānga o ngā tūāhua māori (hei tauira, ko te piki o te wai i te ua tātā; ko te whati o ngā peka i te hau kaha; ko te kapi o ngā huarahi, o ngā whīra rānei i te waipuke). • Ki te tautohu i ētahi ara māmā e takatū ai, e urupare ai hoki te tangata (hei tauira, te noho i rō whare i te wā e kaha ana te hau; te neke atu rānei i ngā waipuke).	• Ki te mauhanga, ki te kōrero hoki mō ngā tūtauira o te panonitanga i te huarere e pāngia ai te taiao, mā te whakamahi i ētahi hautaka huarere māmā, i ētahi tūtohi mātakitakinga, i ētahi tānga, i ētahi pūrongo ā-waha rānei (hei tauira, ngā kaupeka hāuaua, te waipuke tāruarua, te maroke o te whenua). • Ki te tautohu i ētahi pūmate māori, ki te whakamārama hoki	• Ki te whakamahi i ētahi mātakitakinga, i ētahi mahere māmā, i ētahi pārongo huarere, i ētahi atu mauhanga hoki hei whakaahua i tētahi pūmate māori, i ōna pānga, i ngā ara hoki e takatū ai te tangata (hei tauira, ka whakamahi i tētahi matapae hekenga ua hei matapaki i te tūpono pā o te waipuke; ka tautohu i ētahi mahi haumaru i te wā o te rū).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Kia eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Kia eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
noho haumaru ai rātou, e noho hāneanea ai hoki. **Te Mātauranga Pūmate Māori** • Whakamahia ai e ngā whānau ngā kōrero māmā, ngā waiata, ngā kupu hoki hei urupare ki te tū noa o te huarere hei hanga māori i te taiao.	ā, ka takatū, ka urupare atu hoki ki aua panonitanga. **Te Mātauranga Pūmate Māori** • Whakaahuaria ai e ngā kōrero o te ao Māori te kaha, te mana o te huarere i te ao tūroa.	māmā ake te matapae i ētahi pūmate, tēnā i ētahi atu. **Te Mātauranga Pūmate Māori** • He ingoa, he kupu, he kōrero anō ā te ao Māori mō ngā tini momo huarere. **Ngā Pānga o te Tangata ki ngā Pūnaha o te Ao** • Ka panoni te tangata i ngā taiao mā roto i ngā mahi pērā i te waihanga whare, i te whakatō tipu, i te tārake otaota, i te panoni hoki i ngā arawai. • Mā ēnei panonitanga e pāngia ai te whenua, te wai, ngā hanga mataora hoki (hei tauira, mā te tārake i ngā tipu e noho mārakerake ai te oneone; mā ngā wāra e rerekē ai te ara e rere atu ai te wai ua).	matapae i te huarere kino, e pai ai te takatū a te tangata. • I tēnei wā, kāore e taea te matapae pērā i ngā rū, i ngā hūnga puia rānei. **Te Mātauranga Pūmate Māori** • He āwhina tonu tā ngā pūrākau, tā ngā whakamāramatanga pūtaiao ahurea-kē hoki e mārama ai te tangata ki ngā pūmate māori, ki ngā panonitanga hoki i te taiao. **Ngā Pānga o te Tangata ki ngā Pūnaha o te Ao** • Ka ahu mai i ngā mahi a te tangata he pānga pai, he pānga kino hoki ki ngā pūnaha o te Ao. Mā ngā panonitanga ki ngā otaota, ki te whenua, ki ngā arawai hoki e whakarerekētia ai te rere o te wai, te ngāhorohoro, ngā nōhanga, me ngā pānga o ngā pūmate māori (hei tauira, he wāhi ki te otaota e mau ai te oneone; ka nui ake te wai rere noa i ngā mata mārō; ka uru atu te para ki ngā arawai). Ka taea e te tangata te kawe ake ētahi mahi hei whakaiti i ngā pānga kino, hei manaaki hoki i ngā taiao.		• Ki te whakamahi i ētahi pūrākau, i ētahi mātakitakinga hoki o te rohe hei tautohu, hei whakaahua hoki i ngā tūāhua huarere (hei tauira, te hau, te ua, ngā āwhā). • Ki te matapaki i ngā mahi ka taea e ngā whānau e takatū ai, e urupare ai hoki rātou ki ngā panonitanga huarere (hei tauira, te noho tāwharau, te neke i ngā kākahu kua whakairia i waho ki rō whare).	i te pānga ki te tangata, ki ngā wāhi, ki ngā pūnaha māori hoki, tae atu ki ngā panonitanga ko ngā mahi a te tangata te takenga mai (hei tauira, ngā wāra, ngā whare, ngā rākau). • Ki te tiri i ētahi mātakitakinga, i ētahi kōrero, i ētahi urupare māmā hoki e noho haumaru ai ngā whānau, e manaakitia ai hoki te taiao i roto i ngā tūāhua huarere (hei tauira, te neke ki te whenua teitei ake, te whakatō rākau, te penapena wai).	• Ki te whakaahua i te wāhi ki ngā pārongo mō ngā pūmate e takatū ai, e urupare ai hoki ngā whānau me ngā hapori. • Ki te whakamahi i ngā mātauranga o te rohe, i ngā mātakitakinga, i ngā mauhanga māmā hoki hei whakaahua i ngā pūmate māori, i ngā pānga o aua pūmate, i ngā ara hoki e takatū ai, e urupare ai ngā whānau me ngā hapori. • Ki te tūhura i tētahi tauira māmā o te pānga o te tangata, ki te whakaahua hoki i ngā hua o taua pānga (hei tauira, te whakatairite i te wai e rere ana i runga i te karaehe ki te wai e rere ana i tētahi papa mārō; ki te tirotiro ki te para i tētahi arawai). Ka tautohu i ētahi mahi e whakaitihia ai te tūkino (hei tauira, te whakatō otaota, te whakaiti para, te whakawātea i ngā wāra, i ngā arawai hoki). • Ki te whai wāhi atu ki ngā mahi ā-whānau, ā-akomanga rānei e hāpaingia ai te takatū, te nohonga haepapa, te manaaki taiao hoki (hei tauira, te whakamahi matapae huarere, te tukurua me te hangarua, te whakatō rākau).

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Taiao Mauri Ora

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Kia eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Kia eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Rauropi Ora, Kāwai Ora							
Te Hanga me te Mahinga • He neke, he tipu, he urupare te mahi a ngā hanga mataora. • He hanga mataora ētahi mea o te ao tūroa, ā, he mea mataora-kore ētahi atu. **Te Tipuranga me te Whanaketanga** • Ko ētahi hanga mataora, ka tīmata mai i te mea paku, nāwai ā, ka tipu kia nui ake.	**Te Hanga me te Mahinga** • He ingoa ō ētahi wāhanga o te taiao e āwhinatia ai tātou ki te āhukahuka ki ngā hanga mataora, ki ngā wāhi, ki ngā tūhononga hoki o tētahi ki tētahi. • He mauri, he hau, he mana hoki tō ngā mea mataora-kore. **Te Tipuranga me te Whanaketanga** • He hanga mataora te kararehe, te tipu hoki, he paku noa i te tīmatanga, nāwai ā, ka rahi ake. • Mā ngā tohu o te taiao e mōhiotia ai te wā tika ki te whakatō, ki te hauhake, ki te kohi i ngā kai. **Te Rere o te Matū me te Pūngao** • Arā ētahi mea e mātua hiahiatia ana e ngā hanga mataora katoa e ora tonu ai, e tipu ai, e kawea ai e tēnā, e tēnā ngā tukanga ora.	**Te Hanga me te Mahinga** • Mātakitakihia ai e te Māori ngā hanga o ngā tipu e mōhio ai rātou ki ngā whakamahinga. • Kei ngā pūrākau ngā whakamārama i ētahi āhuatanga motuhake o ētahi tipu, o ētahi kararehe. • Arā ētahi tipu, ētahi kararehe hoki he āhua ōrite pea ngā hanga, engari he rerekē te mahinga o aua hanga, he rerekē nō ngā hiahia, nō te taiao hoki o tēnā, o tēnā. • Kua roa te tangata e mātakitaki ana, e whakaahua ana hoki i ngā āhua me ngā hanga o ngā tipu e whakanahanahatia ai ngā mōhiotanga ki ngā tipu. • He āhuatanga ō ngā hanga mataora e kitea ana e te karu, ā, ka taea ērā te whakamahi hei whakatairite, hei whakarōpū hoki i ngā rauropi. **Te Tipuranga me te Whanaketanga** • Ka tipu haere, ka whanake haere te tipu me te kararehe i te takanga o te wā, ka rerekē haere te āhua me te rahi. **Te Rere o te Matū me te Pūngao** • E mātua hiahiatia ana e ngā hanga mataora katoa te matū me te pūngao e tipu ai, e ora tonu ai. • Ka whai pūngao, taiora hoki te kararehe i ngā kai ahu mai i ngā tipu, i ētahi atu kararehe anō hoki.	**Te Hanga me te Mahinga** • Nā te Ao me te Rangi, ko te whenua, ko te wai, ko te hau takiwā, ko te aho hoki, i puta mai ai ko te taiao e hāpai nei i te ora, i te tipuranga hoki. • He hanga ā-waho ō ngā hanga mataora, he mahinga ō aua hanga e ea ai ō rātou hiahia, kia ora tonu ai, kia noho ai hoki rātou ki ētahi taiao rerekē. • Mātakitakihia ai e te Māori ngā hekenga me ngā urutaunga ā-hanga o ngā tamariki a Tāne i te mea he tohu hira kei reira mō ngā puna kai ā-kaupeka. • He āhuatanga tū-ā-rite ō ētahi hanga mataora, ā, tērā rātou e whakarōpūtia i runga i tā te kanohi e kite atu ai, i te āhua hoki o te noho. • He wāhanga ā-tinana ō te tangata ka mahi tahi hei āwhina i a ia ki te nekeneke, ki te rongo, ki te kai, ki te hēhē, ki te tipu anō hoki. **Te Tipuranga me te Whanaketanga** • He hurihanga ora ō te tipu, ō te kararehe - he rerekē ngā ara e tipu ai, e panoni ai, e whakaputa uri ai rātou kia ora tonu te momo. • Mā ngā tohu pērā i te puāwai o ētahi tipu, i te tangi a ētahi manu, e mōhiotia ai te wā pai ki te whakatō tipu, ki te hauhake, ki te kohi rānei i ngā kai. **Te Rere o te Matū me te Pūngao** • Ko te matū, ko te pūngao, pērā i te hau takiwā, i te wai, i te kai, i te aho rānei ētahi mea e mātua hiahiatia ana e ngā hanga mataora, e tipu ai, e ora tonu ai. • Mā te pūngao i ngā hihi o te rā e hāpaingia ai te tipuranga o te tipu, ā, ka whai pūngao te kararehe mā te kai i ngā tipu, i ētahi atu kararehe rānei.	• Ki te whakamahi i ōna tairongo ki te kite, ki te whakapuaki hoki i te āhua e neke ai, e tipu ai, e urupare ai, e noho ōrite tonu ai rānei ngā mea o te ao tūroa, mā te tohu ā-ringa, mā te whakaingoa, mā te kōmaka rānei i ngā hanga mataora me ngā hanga mataora-kore (hei tauira, te tipu, te manu, te kōhatu, te taonga tākaro, te pēpi).	• Ki te mātakitaki, ki te whakaingoa, ki te whakaahua hoki i ngā hanga mataora, i ngā hanga mataora-kore, i ngā wāhanga hoki o te taiao, tae atu ki te hanga, ki te mahinga, ki te mauri, ki ngā hononga hoki ki ngā kōrero orokohanga (hei tauira, ngā wāhanga o te harakeke, ngā tipu o te rohe, ngā kōhatu, te awa). • Ki te whakamahi i ngā tūhuratanga e arahina ana, i ngā tohu o te rohe, i ngā mātakitakinga pūnahanaha hoki hei tūhura i te āhua e tipu ai, e panoni ai hoki ngā hanga mataora, ā, e ngata ai hoki ngā hiahia e ora ai ia. (Hei tauira, te wai, te kai, te puāwaitanga o ētahi tipu, te tangi a ētahi manu).	• Ki te tūhura i te ao tūroa mā te whakatairite i ngā hanga me ngā mahinga o roto i ngā tipu, i ngā kararehe hoki, tae atu ki te rerekē o te whakamahi i ētahi wāhanga āhua ōrite i ngā taiao rerekē (hei tauira, ngā pakihau o te kororā, ngā parihau o te manu, ngā rau, ngā aka). • Ki te whakamahi i ngā mātakitakinga pūnahanaha, i ngā pūrākau, i ngā tauira o te rohe, i ngā tānga, i te reo ā-waha hoki hei whakamārama i te āhua e tipu ai, e panoni ai, e ora tonu ai hoki ngā tipu me ngā kararehe. (Hei tauira, ngā pihi, te kūmara, ngā manu, ngā ika, ngā pepeke).	• Ki te tūhura i te ao tūroa mā te whakamārama i tā ngā hanga, i tā ngā mahinga āwhina i ngā tipu, i ngā kararehe hoki kia ea ai ngā hiahia, kia riro mai ai te matū, te pūngao hoki, kia ora tonu ai hoki i ngā taiao rereke (hei tauira, te kirihuna, te waewae rapa, ngā akaaka, ngā tairongo, ngā rau, ngā aka). • Ki te whakamahi i ngā mātakitakinga, i ngā hoahoa, i ngā tauira rānei hei whakaahua i ngā hurihanga ora, i te whakaputanga uri, i te tipuranga, i ngā hononga kai i roto i ngā hanga mataora (hei tauira, ngā pepeke, ngā manu, ngā ika, ngā tipu whaipua, ngā kararehe ka kai i ngā tipu). • Ki te tūhono i ngā kōrero tuku iho, i ngā tohu, i ngā mātakitakinga a te Māori ki ngā tauira o te tipuranga, o te hekenga, o te kohi ā-kaupeka i te kai, o ngā panonitanga i te taiao (hei tauira, te puāwaitanga o ētahi rākau, te rongo i te tangi a ētahi manu, ngā wā kohi kaimoana). • Ki te āhukahuka ki ngā tauira, ki ngā rerenga kētanga hoki i roto tonu i tētahi momo, tae atu ki ngā āhuatanga tuku iho, ki ngā whakaaweawe taiao hoki (hei tauira, ngā kūao me ngā kātua, ngā tipu i heke mai i te tipu matua kotahi).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Kia eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Kia eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
			• Tukua ai e te kai ngā taiora, te pūngao hoki e hāpaingia ai te tipuranga, te nekehanga, te akoranga, te waiora anō hoki. **Te Tukunga Iho** • Kei ngā kiritahi o te momo kotahi ētahi āhuatanga ōrite, heoi, he nui ngā āhua e rerekē ai tētahi i tētahi. • Ka āhukahuka ngā uri ki ō rātou mātua, engari kāore rātou i te ōrite pū, nā te mea ka rerekē pea ngā āhuatanga tuku iho o roto i tētahi momo.				
Hekenga Koiora Huanga Kanorau							
• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	**Te Kāwai Heke Kotahi** • Ko ētahi momo tipu, kararehe hoki i noho ai ki te Ao i ngā wā o mua, kua kore e kitea i ēnei rā. • E tū-ā-rite ana, e rerekē ana hoki te āhua o ētahi hanga mataora o ngā wā o mua, o nāianei hoki. **Te Kanorau Koiora me te Tangata** • Noho ai ngā hanga mataora rerekē i ngā wāhi rerekē i te taiao, ā, he wāhi ki ō rātou āhuatanga e ora ai rātou i aua wāhi rā. • He rerekē ngā tūmomo hanga mataora e hāpaingia ana e tēnā taiao, e tēnā taiao.	**Te Kāwai Heke Kotahi** • Nā te whakapapa i mōhio ai tātou ki te tūhononga o ngā hanga mataora o ngā wā o mua ki ngā hanga mataora o nāianei rā roto i te kāwai heke kotahi. **Te Kanorau Koiora me te Tangata** • He maha noa ngā momo tipu, ngā momo kararehe hoki i te taiao, ā, ko ētahi ka noho ki te whenua, ko ētahi ka noho ki te wai. • Ka āwhina te tangata ki te tiaki i ngā nōhanga e ora tonu ai te kanorau koiora. • Hāpaingia ai e ngā nōhanga hauora te kanorau o ngā tipu, o ngā kararehe, o ērā atu hanga mataora anō hoki.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Ki te tūhura i te ao tūroa mā te titiro ki ngā whakaahua, ki ngā tauira, ki ngā mātātoka, ki ngā tipu, ki ngā kararehe anō hoki e kitea ai ngā ōritenga me ngā rerekētanga i waenga i ngā hanga mataora o ngā wā o mua, o nāianei hoki. • Ki te kōrero i ētahi ariā māmā mō te wāhi ki ngā āhuatanga e ora ai ngā hanga mataora i ngā taiao rerekē.	• Ki te whakamahi i ētahi mātakitakinga, i ētahi whakaahua, i ētahi tauira o te rohe hei whakamārama i ngā ariā māmā mō te kāwai heke kotahi, mō te kanorau koiora, mō ngā nōhanga hoki. • Ki te marohi i ētahi mahi mā ngā whānau hei tiaki i te kanorau koiora, hei manaaki hoki i te taiao.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Ngā Rawa Taiao

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Kia eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Kia eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Ngā Pāhekohekotanga Matū							
• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	**Te Hanga me ngā Āhuatanga o te Matū** • He rerekē ngā matū o roto i tēnā, i tēnā taonga i te ao tūroa. • He āhuatanga ō ngā matū e taea ana te kite, pērā i te kakano, i te tae, i te āhua hoki.	**Te Hanga me ngā Āhuatanga o te Matū** • Whakaahuatia ai, whakarōpūhia ai hoki te matū i runga anō i ōna āhuatanga e taea ana te kite. • He rerekē ngā āhuatanga o tēnā matū, o tēnā matū, e whai take ai ki ngā take rerekē. • Whakaaturia ai e ngā kōrero tuku iho me ngā waiata ngā whakamahinga motuhake o ētahi matū i ngā horopaki o te rohe.	**Te Hanga me ngā Āhuatanga o te Matū** • Ko ngā āhua o te matū ko te totoka, ko te wē, ko te haurehu rānei. • He pānga tō te paemahana ki ngā āhuatanga me te āhua o ētahi matū. • Whakaaturia ai e ngā kōrero tuku iho te hiranga ā-ahurea me te whakamahinga o ētahi matū.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Ki te whakamahi i ngā mātakitakinga pūnahanaha, i te whakamātau, i te inenga hoki hei whakarōpū, hei whakatairite hoki i ngā matū i runga anō i ngā āhuatanga e taea ana te kite. (Hei tauira, te rākau, te kōhatu, te wai; te kakano, te tae, te āhua). • Ki te whakapuaki i ngā ariā o te science me Te Pūtaiao mō ngā matū me ngā āhuatanga o tēnā, o tēnā, mā te whakamahi i ngā kupu, i ngā tānga, i ngā tapanga māmā rānei (hei tauira, he māeneene, he mātoretore, he mārō, he ngohe).	• Ki te tūhura, ki te whakarōpu hoki i ngā matū o te taiao i runga anō i ngā āhuatanga e taea ana te kite me ngā whakamahinga (hei tauira, te rākau, te konganuku, te kirihou, te karaehe, te papanga, te kōhatu). • Ki te whakapuaki i ngā ariā o te science me Te Pūtaiao mō te take e whakamahia ai ētahi matū mō ētahi take rerekē, tae atu ki ētahi tauira mai i ngā kōrero tuku iho, i ngā waiata rānei (hei tauira, te harakeke hei raranga, te pounamu hei taputapu).	• Ki te tūhura, ki te whakaahua hoki i te whanonga a ētahi matū i te taiao ka totoka ana, ka wē ana, ka haurehu ana rānei (hei tauira, te tio, te wai, te korohū). • Ki te whakapuaki i ngā ariā o te science me Te Pūtaiao mō ngā āhuatanga, mō ngā panonitanga, mō ngā whakamahinga hoki o ētahi matū, tae atu ki te hiringa ā-ahurea i roto i ngā kōrero tuku iho (hei tauira, ngā matū o te rohe e whakamahia ana hei taputapu, hei raranga, hei tāwharau rānei).
Te Tōpana me te Nekehanga							
• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	**Ngā Momo Pāhekoheko** • Ina pā, ina tūtuki rānei ētahi taonga, ka pana, ka tō rānei tētahi i tētahi. • Panonitia ai e ngā pana me ngā tō te neke, te āhua rānei o te taonga.	**Te Tōpana me te Nekehanga** • He tōpana te pana, te tō, te takawiri hoki e neke ai pea te taonga. • Ka rerekē pea te ahunga o ngā tōpana, ā, ka panonitia e te tōpana te nekeneke o te taonga. • He pānga tō te āhua o te taonga ki te āhua o tana neke.	**Te Tōpana me te Nekehanga** • Ina tūtuki, ina hono rānei ētahi taonga, ka pana, ka tō rānei tētahi i tētahi. • He rerekē te kaha me te ahunga o ngā pana me ngā tō, mā reira hoki e panoni ai te tere, te ahunga, te āhua hoki o te taonga, tana tīmata ki te nekeneke, tana tū rānei. • He rerekē te nui o te waku e pūtakea mai i ngā mata rerekē, ā, he pānga tō tēnei ki te māmā o te reti, o te pīrori, o te tū rānei o te taonga. • Kei ngā tōpana taurite me ngā tōpana tītaha te whakatau ka tū tonu rānei tētahi taonga, ka tīmata rānei ki te neke, ka tere ake rānei, ka pōturi ake rānei, ka huri rānei he ahunga kē. **Ngā Pūnaha ā-Tinana** • Ko te neke, ko te tūwhena rānei o tētahi taonga, kei te āhua tonu o ngā pānga kapiti o ngā pana maha me ngā tō maha e ngau ana ki a ia. • He mea āwhina ngā tōpana ki te whakamārama i ngā mea e	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Ki te tūhura i te pāhekoheko a ngā taonga i runga i ngā pana me ngā tō, ka whakapuaki hoki i ētahi mātakitakinga mō te panoni o te neke, o te āhua rānei (hei tauira, te pīrori, te reti, te tūpana).	• Ki te tūhura i ngā tōpana, ki te whakamahi hoki i ngā mātakitakinga pūnahanaha, i te whakamātau, i te inenga, i ngā tānga, i te reo ā-waha hoki i roto i te ao tūroa hei tūhura, hei whakamārama hoki i te whakaaweawe a ngā tōpana i te nekehanga, i te āhua, i te tūwhena hoki, mā te whakamātau i ngā pana, i ngā tō, i ngā takawiri hoki ki ētahi taonga e rerekē ana ngā āhua, ā, ka whakaahua hoki i ngā panonitanga o te neke me te ahunga (hei tauira, te pīrori, te reti, te huri). • Ki te whakapuaki mātakitakinga mō te pānga o ngā tōpana rerekē ki te neke o ngā taonga (hei tauira, ka tere ake, ka pōturi ake, ka roa ake, ka poto ake).	• Ki te tūhura i ngā tōpana me ngā pūnaha ā-tinana i te ao tūroa mā roto i ngā whakamātau māmā, e whakamahia ai ngā mātakitakinga hei whakamārama i te neke o ngā taonga whakawhiti atu i ngā mata rerekē, otirā, hei whakamārama hoki i tā ngā pana, i tā ngā tō, i tā te waku, i tā ngā tōpana taurite, tītaha rānei whakaaweawe i te neke, i te āhua, i te tūwhena hoki (hei tauira, te whakaapaapa, te taurite, te reti, te pīrori, te tūpana, me te tuku i ētahi taonga kia neke i ētahi mata rerekē, arā, pēnā he māeneene, he mātoretore, he mākū, he onepū, he pātītī rānei). • Ki te whakamahi i ngā kōrero tuku iho, i ngā waiata, i ngā pūrākau, i ngā mātakitakinga hoki hei whakamārama i ngā tūtauira o te nekehanga, i te taurite, o te pāhekeheke hoki i te ao tūroa (hei tauira, te take e noho pateko ai, e reti ai, e hinga ai rānei tētahi mea).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Kia eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Kia eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
			tūwhena tonu ai te taonga, e neke ai, e panoni ai rānei. • Kei ngā kōrero tuku iho, kei ngā waiata, kei ngā pūrākau hoki ētahi whakamāramatanga, ētahi māramatanga hoki e pā ana ki te neke, ki te taurite, ki te pāhekeheke hoki i te ao tūroa.				
Te Pūngao							
• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	**Te Pūmau me te Whakawhitinga o te Pūngao** • Whakawhitia ai e ngā hihi o te rā te pūngao ki ngā mata, ko te whakamahana te hua. • Kei tēnā, kei tēnā momo matū anō te āhua o tāna miti i te pūngao whakawhiti.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Ki te tūhura i tā ngā hihi o te rā whakamahana i ētahi mata rerekē i te ao tūroa (hei tauira, te toka, te wai, te oneone). • Ki te whakatairite i ētahi mātakitakinga māmā o te mahana haere o ētahi mata rerekē i ngā hihi o te rā.
Ngā Ngaru							
• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Toitū te Taiao

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Kia eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Kia eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te Whakaora Pūnaha Hauropi							
Ngā Hononga Taupuhipuhi • He taratahi te noho a ētahi rauropi, ā, ko ētahi he noho ā-rōpū. **Ngā Hurihanga o te Matū me te Pūngao** • Me mātua whai kai, me mātua whai wai hoki i te taiao ngā rauropi, e ora ai, e tipu ai, e mahi ai hoki i ētahi mahi i ia rā.	**Ngā Hononga Taupuhipuhi** • E whirinaki ana te kararehe ki ngā tipu, ki ētahi atu kararehe rānei hei kai māna. **Ngā Hurihanga o te Matū me te Pūngao** • Ahu mai ai te kai me te wai i te taiao, ā, he mea nui ēnei e ora ai, e tipu ai ngā hanga mataora.	**Ngā Hononga Taupuhipuhi** • Ko ngā nōhanga, koia ngā wāhi kei reira te kai, te wai, te hau takiwā, te tāwharau hoki e ora ai te rauropi. **Ngā Hurihanga o te Matū me te Pūngao** • Pāhekoheko tahi ai ngā hanga mataora ki ngā wāhanga mataora me ngā wāhanga mataora-kore o tētahi nōhanga. **Te Pūnaha Hauropi me te Manawaroa** • Ko ngā panonitanga i tētahi nōhanga ka pāpā atu ki ngā hanga mataora e whirinaki atu ana ki taua nōhanga.	**Ngā Hononga Taupuhipuhi** • Whakamāramatia ai e te ao Māori ngā hononga i te taiao mā roto i ngā pūnaha takirua, i ngā pūnaha tūhonohono hoki. • Ka whirinaki ngā tipu me ngā kararehe ki ngā wāhi e karapoti ana i a rātou, e riro mai ai te kai, te wai, te tāwharau, te paemahana tika, ngā kohuke, me ngā hihi o te rā. **Ngā Hurihanga o te Matū me te Pūngao** • Ka whakamahia anō ngā matū i ngā pūnaha hauropi ina huri ngā para me ngā rauropi mate hei rawa, hei kai mā ērā atu rauropi. **Te Pūnaha Hauropi me te Manawaroa** • Ko te hapori, koia te rōpū rauropi e noho tahi ana, e pāhekoheko tahi ana i te wāhi kotahi, ā, ki te panonitia tētahi wāhanga, ka pāngia ko ērā atu wāhanga.	• Ki te whakamahi i ngā tūhuratanga e arahina ana, ki te whakamahi hoki i ētahi taunakitanga i kohia rā roto i ngā mātakitakinga pūnahanaha, i te whakamātau, i te inenga, i ngā tānga, i te reo ā-waha, i ngā tohu hoki o te rohe hei whakamārama i te aho, i te oro hoki. Waihoki, ka parahau i ētahi ara e whakahaerehia ai ērā hei hāpai ake i te haumaru, i te whakawhitinga kōrero, i te hāneanea hoki. (Hei tauira, he manu e noho kāhui ana, tētahi pepeke i tōna kotahi). • Ki te whakapuaki i ētahi whakamāramatanga māmā mō te wāhi ki te kai me te wai i te taiao e ora ai ngā rauropi, e tipu ai, e mahi ai hoki i ētahi mahi i ia rā (hei tauira, he mea āwhina te kai me te wai e tākaro ai ahau).	• Ki te mātakitaki, ki te whakaahua i ētahi hononga māmā i te ao tūroa, e whakaaturia ai te whirinaki o tētahi hanga mataora ki tētahi atu e whai kai ai (hei tauira, te kai a te ngāngara i te tipu). • Ki te whakaraupapa, ki te whakamārama hoki i ngā wāhi i te taiao e ahu mai ai te kai me te wai, tae atu ki ngā tipu, ki ngā kararehe, ki ngā puna wai anō hoki (hei tauira, te huarākau, te ika, te wai ua).	• Ki te mātakitaki, ki te whakaahua i ētahi nōhanga, i ngā wāhanga mataora, i ngā wāhanga mataora-kore hoki e hāpaingia ai ngā rauropi (hei tauira, te māra, te manga, te hau, te wai, te kai, te tāwharau). • Ki te whakamahi i ētahi mātakitakinga, i ētahi kōrero tuku iho, i ētahi waiata, i ētahi tāhū kōrero rānei hei whakamārama i te pānga o ngā panonitanga i tētahi nōhanga ki ngā hanga mataora (hei tauira, he iti iho te wai, ngā paemahana makariri ake, he iti iho ngā puna kai). • Ki te whakapuaki i ētahi ariā o te science me Te Pūtaiao mō tā te hau takiwā, tā te kai, tā te wai, tā te tāwharau hoki hei hāpai ake i te ora, i te waiora anō (hei tauira, te hēhē, te inu, te kai, te noho mahana).	• Ki te whakatauira i te taupuhipuhi i te ao tūroa mā te tūhono i ētahi rauropi ki ngā taiao e ea ai ngā hiahia o tēnā, o tēnā (hei tauira, te tūhono i ngā tipu ki te wai, ki ngā kohuke, ki ngā hihi o te rā hoki; te tūhono i ngā kararehe ki te kai, ki te tāwharau hoki). • Ki te whakamahi i ētahi mātakitakinga, i ētahi tauira māmā hoki hei whakaatu i te whakamahinga anō o ngā matū i roto i ngā hononga pūnaha hauropi (hei tauira, te hangarua a te noke me te hekaheka i te matū, he māwhaiwhai kame māmā). • Ki te whakatairite i ngā pūrākau, i ngā tikanga Māori rānei ki ētahi mātakitakinga hei whakamārama i te tauutuutu, i te manaaki i ngā nōhanga me ngā rawa o te rohe (hei tauira, te rāhui, te mahi wairākau, te whakatō i ngā tipu māori).
Te Pānga o te Pūngao							
• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	**Ngā Pūngao i te Ao o ia Rā** • Rere ai te aho i tētahi puna ki ētahi taonga, ā, ka whakaataria i aua taonga e kitea ai e tātou aua taonga rā. • Puta mai ai ngā ātārangi ina āraihia te aho. He rerekē te nui o te aho ka tukua mai mā roto i tēnā, i tēnā o ngā matū. • Ka whakaputahia te oro e ngā tōiriiri, ā, ka rere mā roto i te hau takiwā, i te wai, i ngā totoka hoki. • He pānga tō te tawhiti ki te ariari o te kite i te aho, ki te ariari hoki o te rongo i te oro. • Ko te aho me te oro, koia ētahi whakawhitinga o te pūngao mā roto i te taiao ka kitea e te karu, ka rangona rānei e te taringa.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Ki te tūhura i te āhua o te rere o te aho, o te whakaatanga o te aho, o te āraitanga o te aho, o te tukunga rānei o te aho mā roto i ngā matū, me te pānga o ērā āhuatanga ki ngā āhuatanga ka kitea e te karu. • Ki te tūhura i te putanga mai o te oro i ngā tōiriiri, i te āhua hoki o te rere o te oro mā roto i ētahi matū rerekē, i tana panoni hoki i runga i te tawhiti o te rere. • Ki te whakatairite i ētahi mātakitakinga, i ētahi whakamāramatanga hoki o te aho me te oro ki ngā pūnaha mātauranga Māori, ki ngā horopaki o te rohe anō hoki (hei tauira, ngā kōrero tuku iho, ngā waiata, ngā karanga,

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*				**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*			
Kia eke te 6 marama	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**	**Kia eke te 6 marama**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
							ngā pūrākau, ngā mātakitakinga ā-kaupeka). • Ki te whakamahi taunakitanga hei marohi i ētahi mahi, i ētahi kōwhiringa hoahoa rānei e whakahaerehia ai te aho me te oro i ngā kawenga o ia rā (hei tauira, te whakaiti i te oro, te whakapiki i te aho, te tiaki i ngā karu, te whakaū i te noho tūmataiti o te tangata).
Ngā Taonga Taketake o te Ao Tūroa							
Ngā Rawa o te Ao Tūroa • Me mātua whai te tangata i te kai, i te wai, i te hau takiwā, i te mahana, i te manaaki hoki e ora ai, e tipu ai ia. • He wāhi ki te taiao, ki te whānau hoki hei whakangata i ngā hiahia o ia rā o te tangata.	**Ngā Rawa o te Ao Tūroa** • He hanga mataora te tangata, te tipu, te kararehe hoki me mātua whai rawa i te taiao e ora ai, e tipu ai ia. • Ka ahu mai te kai, te wai, te hau takiwā, te tāwharau hoki i te taiao, i ngā hapori hoki.	**Ngā Rawa o te Ao Tūroa** • Tukua ai e ngā rawa māori o te taiao ngā matū e oti mai ai he tāwharau, he kākahu, he taonga whai take anō hoki. • Ahu mai ai te kai i te taiao, i ngā pūnaha kai anō hoki o te rohe, ehara i te mea ka ahu noa mai i ngā toa. • Ko ngā kōrero tuku iho me ngā tikanga Māori kei te ārahi i ngā whakamahinga me te kohinga o ngā rawa māori i runga i te whakaute.	**Ngā Rawa o te Ao Tūroa** • Tukua mai ai e ngā wāhi rerekē o te taiao ngā rawa rerekē, pērā i te rākau, i te kōhatu, i te uku, i te harakeke, i te wai, i te oneone. • Ka kōwhiri te tangata i ētahi rawa i runga i ngā āhuatanga o tēnā, o tēnā, i runga hoki i te āhua e taea ai te whakamahi. • Mā te whakamahinga rawa e panonitia ai ngā wāhi me ngā hanga mataora e noho ana ki reira.	• Ki te kite atu, ki te whakaatu hoki i te wāhi ki te kai, ki te wai, ki te hau takiwā, ki te mahana, ki te manaaki hoki e ora ai, e tipu ai te tangata. • Ki te tiri i ētahi ariā Pūtaiao māmā mā roto i te tākaro, i ngā tohu ā-ringa, i ngā kupu rānei mō te āhua e whakangata ai te taiao, te whānau hoki i ngā hiahia.	• Ki te mātakitaki, ki te whakaahua i ngā wāhi e whiwhi ai, e tiki ai rānei te tangata me ērā atu hanga mataora i te kai, i te wai, i te hau takiwā, i te tāwharau hoki. • Ki te kōmaka i ētahi rawa i te taiao, i ngā wāhi hapori hoki pērā i ngā māra kai, i ngā kāinga, i ngā toa, me te whakawhiti kōrero hoki mō aua rawa.	• Ki te tūhura, ki te whakaahua hoki i ngā wāhi o te taiao, o te hapori hoki e ahu mai ai ngā rawa o te ao tūroa mō te tāwharau, mō ngā kākahu, mō te kai hoki (hei tauira, te rākau, te harakeke, te kōhatu, ngā māra kai, te hī ika, ngā toa). • Ki te whakamahi i ētahi tūhuratanga e arahina ana, i ētahi mātakitakinga, i ētahi kōrero tuku iho, i te reo ā-waha hoki hei tūhura i ngā wāhi e ahu mai ai ngā rawa māori, hei tūhura hoki i te āhua o te whakamahinga. • Ki te whakamahi i ētahi mātakitakinga, i ētahi wheako, i ētahi kōrero tuku iho, i ētahi tikanga Māori rānei hei whakamārama i ngā whakamahinga a te tangata i ngā rawa māori i runga i te whakaute (hei tauira, te kohi kai, te kōwhiri i ngā matū).	• Ki te tūhura, ki te whakatairite i ngā rawa o te rohe mā te whakaahua i ngā āhuatanga o tēnā, o tēnā, me ngā whakamahinga. • Ki te whakamārama, mā te whakamahi i ētahi mātakitakinga, i ētahi kōrero rānei, i te āhua e panonitia ai tētahi wāhi nā runga i te tangohanga, i te whakamahinga rānei o ētahi rawa.

Te Tūārere 2 (Ngā Tau 4–6)

I te Tūārere 2, ka tautorohia e te mokopuna ana akoranga Pūtaiao mā te whakaahua i ngā hononga, i ngā tūtauira, i ngā hurihanga, i ngā panonitanga hoki, puta noa i te ao tūroa. Ka tūhuratia e ia te pāhekoheko tahi a ngā pūnaha o te Ao, te āhua o te tipu, o te whakaputa uri hoki a ngā hanga mataora, ngā whanonga a ngā matū, te whakawhitinga o ngā tōpana me te pūngao, te whakaputa panonitanga anō hoki, tae atu ki te wāhi ki ngā pūnaha hauropi, ki ngā rawa māori hoki e whakatuarātia ai te ora.

Ka tīmata te mokopuna ki te āta whakamahi i ngā taunakitanga. Ka auau āna mātakitakinga, ka tukuna e ia ngā pātai ka taea te whakamātau, ka whakatairitea ngā tauira, ka kohia ngā taunakitanga, ka whakarōpūtia, ka inea, ka whakatauiratia hoki ngā pūnaha māmā, ka whakamāramahia te pūtake me te pānga, ka whakaputaina hoki ōna whakaaro mā te whakamahi i ngā tānga, i ngā hoahoa, i ngā tūtohi, i ngā pūrongo ā-waha, i te reo māmā hoki e hāngai ana ki te kaupapa. Ka whakamahia e ia Te Pūtaiao, ngā pūrākau, ngā whakataukī, ngā tikanga Māori, te maramataka, ngā tauira ā-rohe, ā, ka tautohu ia i ngā taurangi, ka whakamāori i ngā raraunga, i ngā mātakitakinga pūtaiao ahurea-kē hoki, ka whakamārama ai i tāna i kite ai mā te whakamahi i ngā waeine aro whānui.

Ko tā tēnei tūārere, he whakapakari i te mokopuna kia tū hei kaitiaki pitomata, hei hinengaro haehae pitomata, hei kairapu rongoā pitomata ka whai i te ara pūtaiao ahurea-kē rā roto mai i te mātakitakinga whakauruuru, i te whakaaro arorau, i te nanao wawe hoki i ngā raraunga. Ka tīmata ia ki te whakamārama i te hiranga o ngā hononga i roto i te taiao, i te pānga o ngā panonitanga ki te tangata, ki ngā pūnaha hauropi hoki, i ngā mahi hoki ka tiaki, ka whakahaumanu, ka whakatuarā rānei i ngā wāhi o te rohe, i ngā momo, i ngā rawa, i ngā hapori anō hoki.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Ao Raurangi

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Tēnei Pito o te Ao Tukupū					
Te Tātai Arorangi • He hanga tino rahi, tino wera hoki te whetū. Ka whakaputaina e ia tōna ake aho. • Ko te Rā, koia te whetū tino tata ki te Ao. • Ki tā te karu titiro, ka iri mai ngā whetū ki ētahi tūtauira e kitea ana i te rangi pō (hei tauira, a Matariki, a Puanga, Te Matau a Māui, ētahi whetū hira, ētahi kāhui whetū hira rānei o te rohe). **Te Ao me Te Whānau a Tamanuiterā** • Kotahi te huringa o te Ao i ia 24 hāora, ā, ka āhua 365 rā ia e amio haere ana i te Rā. Ka amio haere te Marama i te Ao. Ka hua mai i ēnei nekehanga ētahi tauira e taea ana te matapae, tae atu ki te ao me te pō, ki ngā mata hoki o te Marama. • Tīkina ai e te maramataka ngā mātakitakinga tāruarua o te Marama, o ngā paetohu taiao hoki e āhukahukatia ai ngā tūtauira, ngā panonitanga hoki i te ao tūroa (hei tauira, ngā mata o te Marama i te taha o ngā tai, te huarere, te puāwaitanga, ngā whanonga a ngā kararehe, ngā āhuatanga ā-kaupeka rānei). **Te Hītori o te Ao** • Ka panoni te mata o te Ao mā roto i ētahi tukanga, tae atu ki te ngawhere, ki te ngāhorohoro, ki te rukenga, mā roto hoki i ētahi tūāhua pērā i te rū, i te hūnga puia, i te waipuke hoki.	**Te Tātai Arorangi** • Ka rerekē haere ngā tae me te muramura o ngā whetū. E hāngai ana te tae ki te paemahana; ā, he pānga tō te hīnātore, tō te tawhiti hoki ki te muramura e kitea ana. • Kitea ai ngā whetū me ngā kāhui whetū i ētahi wāhi rerekē i te rangi, huri noa i te tau. **Te Ao me Te Whānau a Tamanuiterā** • Ko Te Whānau a Tamanuiterā, ko te Rā, ko ngā hanga hoki e kūmea ana kia amio i a ia e te tō ā-papa, mātua rā ko ngā aorangi e waru me ō rātou marama. Ka whakamāramatia e te huringa o te Ao te nekehanga ā-rā o te Rā, ki tā te karu titiro. Nā te tītaha o te pou tāwhirowhiro o te Ao, nā tana amio hoki i te Rā i puta ai ko ngā huringa kaupeka. • Heke iho i ngā reanga, kua whakamahia ngā mātakitakinga i ngā mata o te Marama, i ngā whetū, i ngā paetohu taiao e mōhiotia ai ngā tūtauira ā-kaupeka, e mahia ai hoki ngā mahi i runga i te mātau, pērā i te whakatō, i te hauhake, i te kohi hoki i ngā kai, i te whakatere waka hoki. He hiranga tō Matariki, tō Puanga, tō ētahi atu whetū hoki i tēnā, i tēnā rohe, hei tohu i ngā tūāhua ā-kaupeka, hei tohu hoki i te Tau Hou Māori. **Te Hītori o te Ao** • Kei ngā toka, kei ngā mātātoka, kei ngā hanganuku hoki ngā taunakitanga o te Ao i ngā wā o mua, ā, e whakaatu ana hoki aua hanga i te panoni haere o ngā taiao i te takanga o ngā wā tino roa (hei tauira, ko ngā mātātoka moana e kitea ana i ngā toka kua puta ki runga ake i te pae o te moana; ko ngā paparanga waipara e whakaatu ana i ngā taiao o mua).	**Te Tātai Arorangi** • Ko te Rā tētahi o ngā tini piriona whetū. • He rerekē te rahi, te paemahana, te hīnātore, me te tawhiti o tēnā, o tēnā whetū. • Ki tā te karu titiro atu i te Ao nei, he tūtauira te kāhui whetū; heoi, he rerekē pea te tawhiti o ngā whetū o te kāhui, tētahi i tētahi. • Ko tā te karu whātata he whakakite i ngā hanga kāore e ariari te kitea atu ki te karu kau, inā rawa te tōriki, te tawhiti rānei. **Te Ao me Te Whānau a Tamanuiterā** • Nā te tō ā-papa ko ngā neke amio o Te Whānau a Tamanuiterā. • Ko ngā tūranga, ko ngā neke hoki o te Rā, o te Ao, o te Marama hoki, ina whakatairitea tētahi ki tētahi, koia e whakamārama ana i ngā mata o te Marama, waihoki, hui tahi ki te pipiri tō ā-papa, koia e whakamārama ana i ngā tūtauira o ngā tai. • Ka taea e ngā tauira ēnei hononga te whakaata, te matapae hoki. • Kei te maramataka e whakakotahia ana ngā mātakitakinga o ngā tūtauira ā-rangi, ā-taiao hoki e whakaūngia ai ngā hononga, e puta ai hoki ngā whakatau i runga i te mātau. • Kei ngā kōrero tuku iho, kei ngā pūrākau, kei ngā waiata, kei ētahi atu puna mātauranga anō e mau ana, e tukua ana hoki ngā mātakitakinga me ngā māramatanga ki ngā āhuatanga ā-rangi, ā-taiao hoki heke iho i ngā reanga. **Te Hītori o te Ao** • Ka taea te whakamahi ngā puna taunakitanga maha—tae atu ki ngā paparanga toka, ki ngā mātātoka, ki ngā porowhita rākau, ki ngā iho tio hoki—e āhua mōhio anō ai tātou ki te panonitanga ā-nuku, ā-taiao hoki o mua. (Hei tauira, ka mau i ngā porowhita rākau ngā rerekētanga o tēnā, o tēnā kaupeka tipu; ka whakauka ngā iho tio i ngā taunakitanga mō ngā āhuatanga kōhauhau, āhuarangi hoki o mua.)	• Ki te mātakitaki, ki te tautohu, ki te mauhanga hoki i ngā whetū, i ngā tūtauira hoki i te rangi pō mā te whakamahi i ētahi mātakitakitanga tōtika, i ētahi mahere whetū, i ētahi atu puna mōhiotanga hoki. • Ki te whakatairite i ētahi mātakitakinga i oti i ētahi wā rerekē (hei tauira, ka mātakitaki i te tūnga o tētahi tūtauira whetū e taunga ana ia i ētahi wā rerekē o te ahiahi pō, o te tau rānei). • Ki te whakamahi i ētahi mātakitakinga, i ētahi hoahoa, i ētahi tauira hei whakaahua i ngā hononga i waenga i te Rā, i te Ao, i te Marama hoki, hei whakamārama hoki i ngā tūtauira e taea ana te kite, pērā i te ao me te pō, i ngā mata hoki o te Marama (hei tauira, ka whakamahi i tētahi mahere ao porotaka me tētahi puna aho hei whakatauira i te ao me te pō; ka whakamahi i ētahi pōro me tētahi puna aho hei whakatauira i ngā mata o te Marama). • Ki te kawe, ki te mauhanga hoki i ētahi mātakitakinga o ngā tūtauira ā-rangi, ā-taiao, ka tautohu hoki i ngā hononga ki ngā mātakitakinga i mauhangatia ki te maramataka, ki ngā kōrero tuku iho, ki ngā mātauranga hoki o te rohe (hei tauira, ka mauhanga i te Marama i te taha o tētahi paetohu taiao hira o te rohe). • Ki te whakamahi i ngā mātakitakinga pūnahanaha, i te inenga hoki hei mauhanga i ngā tūtauira ā-rangi, i ngā tohu taiao hoki i te takanga o te wā. • Ki te mātakitaki, ki te whakatairite hoki i ngā toka, i ngā oneone, i ngā waipara, i ngā hanganuku hoki, ā, ka tūhura i te wāhi ki ngā tukanga pērā i te ngawhere, i te ngāhorohoro, i te rukenga, i ngā rū, i te ahi tipua hoki e panonitia ai te mata o te Ao (hei tauira, te ngawhere o te toka mārakerake; te ngāhorohoro o te tahataha o tētahi manga; te rukenga o te oneone, o te parahua rānei; ngā panonitanga rānei whai muri i te waipuke).	• Ki te tūhura, ki te whakamārama hoki i ngā tūtauira i te rangi pō, tae atu ki ngā panonitanga o te kitenga atu, o te tūnga hoki o ngā whetū, o ngā kāhui whetū hoki i te takanga o te wā (hei tauira, ka whakatairite i ngā mātakitakinga, i ngā mahere whetū rānei mai i ngā kaupeka rerekē). • Ki te whakamahi i ētahi mātakitakinga, i ētahi mahere whetū, i ētahi atu mauhanga hoki hei whakatairite i te tae, i te muramura ki tā te karu titiro, o ngā whetū. • Ki te waihanga, ki te whakamahi hoki i ētahi tauira o Te Whānau a Tamanuiterā hei whakamārama i te hāngaitanga o te huringa, o te tītaha hoki o te pou tāwhirowhiro ki ngā tūtauira ā-rā, ā-kaupeka hoki e taea ana te kite (hei tauira, ka whakatauira i te take ka rerekē haere huri noa i te tau ngā hāora awatea, te ara hoki e rere ai te Rā i te rangi). • Ki te whakatairite i ngā mātakitakinga, i ngā mātauranga hoki o te maramataka, o ngā mahere whetū, o ngā mauhanga taiao, o ngā kōrero tuku iho hoki, ka tūhura hoki i te whakamahinga o ēnei i roto i te whakatere waka, i te aro ki te wā, i ngā mahi ā-kaupeka hoki (hei tauira, te kitenga atu o Matariki, o Puanga rānei i te taha o ētahi paetohu ā-kaupeka e arohia ana i te rohe). • Ki te mātai, ki te whakamāori hoki i ngā taunakitanga i ngā toka, i ngā mātātoka, i ngā waipara, i ngā hanganuku hoki hei whakamārama i te panoni haere o te mata o te Ao, me ōna taiao, i te takanga o te wā (hei tauira, ka whakamahi i ētahi mātātoka, i ētahi paparanga toka hoki e puta ai te hīkaro he wā anō i raro kē tētahi wāhi i te wai).	• Ki te whakamahi i ētahi mātakitakinga, i ētahi tauira, i ētahi mahere whetū, i ētahi taputapu hoki hei tūhura i ētahi whetū, i ētahi kāhui whetū hoki. • Ki te whakamahi i ētahi taunakitanga mō te tae, mō te muramura, mō te tawhiti hoki hei whakatairite i ētahi whetū, tētahi ki tētahi, hei whakamārama hoki i ngā rerekētanga e kitea ana (hei tauira, ka whakamārama i te take he muramura ake te kitea o tētahi whetū e iti ake ana te hīnātore, tēnā i te muramura o tētahi whetū hīnātore e tawhiti ake ana). • Ki te whakamahi, ki te arotake hoki i ētahi tauira, i ētahi taunakitanga hoki hei whakamārama, hei matapae hoki i ētahi tūtauira i te pūnaha o te Ao, te Marama me te Rā, tae atu ki ngā mata o te Marama, ki ngā kaupeka, ki ngā tai anō hoki. Ka whakahāngai i ēnei tūtauira ki te huringa, ki te amio, ki te tō ā-papa hoki (hei tauira, ka whakamahi i tētahi tauira hei matapae i te āhua o te Marama; ka whakahāngai i ngā tai nunui, i ngā tai ririki hoki ki ngā tūranga o te Rā, o te Ao, o te Marama ina whakatairitea tētahi ki tētahi). • Ki te whakamahi i ngā taunakitanga mai i ngā mātakitakinga pūtaiao ahurea-kē, i te maramataka, i ngā kōrero tuku iho, i ētahi atu puna mōhiotanga hoki hei tūhura i ngā tūtauira ā-rangi, ā-taiao hoki (hei tauira, ka whakatairite i ngā mata o te Marama kua mauhangatia, i ngā tai, i ngā paetohu taiao hoki e arohia ana i te rohe). • Ki te whakaahua i ngā take i whakamahia ai ētahi mātakitakinga rerekē. • Ki te whakakotahi i ngā taunakitanga i ētahi puna maha, pērā i ngā paparanga toka, i ngā mātātoka, i ngā hanganuku, i ngā porowhita rākau, i ngā iho tio hoki, hei waihanga, hei whakapuaki hoki i ētahi whakamāramatanga o te panonitanga ā-nuku, ā-taiao hoki o mua (hei tauira, ka whakamahi tahi i ētahi paparanga toka, i ētahi mātātoka hoki e āhua mōhio anō ai tātou ki tētahi taiao o mua atu).
Te Manawataki o te Ao Raurangi					
Ngā Rawa me ngā Pūnaha o te Ao	**Ngā Rawa me ngā Pūnaha o te Ao**	**Ngā Rawa me ngā Pūnaha o te Ao**	• Ki te tūhura, ki te whakaahua hoki i ngā hononga i waenga i te whenua, i te wai, i te	• Ki te whakamahi i ētahi mātakitakinga, i ētahi tauira hoki hei whaiwhai haere i te	• Ki te waihanga, ki te whakamahi hoki i ētahi tauira hei whakamārama i ngā pāhekoheko

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
• He mea tūhonohono te whenua, te wai, te hau takiwā me ngā pūnaha ora o te Ao. • Neke haere ai te wai, te hau takiwā me ngā matū o te Ao i waenga i ēnei pūnaha. Ka hua mai i ngā panonitanga i tētahi pūnaha ētahi panonitanga ki ētahi atu pūnaha, ā, ka pāngia ngā taiao, ngā hanga mataora anō hoki (hei tauira, mā te ua tātā e piki ai te rere o te awa, e ngāhorohoro ai te oneone, e pāngia ai hoki ngā tipu me ngā kararehe i te taha o te awa). **Te Wāhi ki te Wai** • He motukore te neke o te wai i waenga i te kōhauhau, i te whenua, i te wai, i ngā moana, i ngā hanga mataora anō hoki. • Ko te whakaeto, ko te tōtā, ko te hekenga wai, ko te wai rere noa, ko te putu hoki, koia ētahi tukanga e neke haere ai te wai i roto i ngā pūnaha o te Ao. **Te Huarere me te Āhuarangi** • Ko tā te huarere he whakaahua i ngā āhuatanga o te kōhauhau i tētahi wā, i tētahi wāhi. • He pāhikahika te whakamahana a te pūngao kōmaru i te mata o te Ao, e hua mai ai ētahi rerekētanga i te paemahana, ā, he wāhi ki tērā e neke haere ai te hau takiwā. Ka taea te paemahana, te hekenga wai, te hau, te kāpuapua hoki te ine, te whakamahi hoki hei whakaahua i te huarere. **Ngā Papaneke me ngā Pāhekoheko Pūnaha Hōkai-Rahi** • He toka, he oneone, he onepū hoki kei te mata o te Ao, e whakatuarā nei i te ao mataora i ngā wāhi maha. • Ka rerekē haere ngā hanganuku i te takanga o te wā nā runga i te pāhekoheko a te whenua, a te wai, a te hau takiwā, a ngā pūnaha ora hoki (hei tauira, ngā kōawa, ngā pari kua ngāhorohoro, ngā koeko puia, ngā tākau tanuku). **Te Mātauranga Manawataki** • Kōrerotia ai e te whakapapa, e ngā kōrero tuku iho, e ngā tapawāhi, e ngā mātauranga hoki o te rohe ngā hononga i waenga i te whenua, i te wai, i ngā hau, i ngā hanga mataora hoki, ā, ka pūmau ki reira ngā mātakitakinga mō ngā taiao o te rohe, mō te panonitanga hoki.	• Pāhekoheko ai ngā pūnaha o te Ao mā roto i ētahi tukanga e whakawhiti ana i te matū, i te pūngao hoki. • E ākina ana ngā tukanga maha i te mata o te Ao e te pūngao i te Rā, tae atu ki te nekehanga o te wai, o te hau takiwā hoki. Ka kawe atu te wai me te hau i ngā matū o te Ao, mā reira e panonitia ai ngā horanuku, ngā nōhanga hoki i te takanga o te wā (hei tauira, ka āki te whakamahana a te rā i te whakaeto; ka kawe atu te hekenga ua me ngā awa i te waipara). **Te Wāhi ki te Wai** • Whakawhitia ai ngā matū o te Ao, panonitia ai hoki ngā horanuku e te wai e neke haere ana. • Mā te wai rere e puta mai ai te ngāhorohoro, e kawea ai te parawai ki wāhi kē, e rukea ai ngā matū ki ētahi tauwāhi hou. • Ka neke hoki te wai ki roto, mā roto hoki, i te oneone, i te toka, ā, tukua ai e te wai ētahi nōhanga, ētahi rawa hoki mā ngā hanga mataora. **Te Huarere me te Āhuarangi** • Kake ai te hau mahana, heke ai te hau mātao ake, ā, he wāhi ki tēnei āhuatanga e neke haere ai te hau takiwā. Ko te wai ka whakaeto, ka tōtā, ka huri hei kapua, ā, tērā pea ka hoki mai anō ki te mata o te Ao hei hekenga wai. Ka pāhekoheko tahi ēnei tukanga e puta mai ai ngā āhuatanga huarere hurihuri. **Ngā Papaneke me ngā Pāhekoheko Pūnaha Hōkai-Rahi** • He whai paparanga a roto o te Ao. Kei roto rā te kirinuku, te nukuratarata, me te iho. Kua wāwāhia te paparanga toka whakawaho o te Ao hei wāhanga rahi e kīia nei he papaneke, he tino pōturi te neke haere o ērā. Tū ai ngā rū me ngā puia maha i ngā wāhi e tata ana ki ngā paenga papaneke. **Te Mātauranga Manawataki** • Kei ngā mātakitakinga tāruarua kua mauhangatia i roto i ngā mātauranga o te rohe, i ngā kōrero tuku iho, i te maramataka hoki, ētahi mōhiotanga mō te huarere, mō te wai, mō ngā tūtauira ā-kaupeka, mō te whenua, mō ngā hanga mataora anō hoki. • Nā ēnei mātakitakinga i whakamōhio ngā mahi, ngā hononga hoki ki ngā taiao heke iho i ngā reanga (hei tauira, te wāhi ki ngā mata o te Marama, ki te puāwai o ētahi tipu, ki ngā whanonga a ētahi manu, ki ngā tai, ki ngā hau ā-kaupeka hoki e mōhio ai te	• Ko ngā pūnaha whenua, ko ngā pūnaha wai, ko ngā pūnaha hau takiwā, ko ngā pūnaha mataora hoki o te Ao ka tū tahi mai hei pūnaha ā-Ao e pāhekoheko ana tētahi ki tētahi. • Neke haere ai ngā matū, tae atu ki te wai, ki ngā haurehu, ki ngā matū hoki o te Ao, i waenga i ēnei pūnaha, waihoki, ka rere haere te pūngao mā roto i aua pūnaha. • Mā ngā panonitanga i tētahi pūnaha e puta mai ai ētahi panonitanga e honoa ana puta noa i te pūnaha o te Ao (hei tauira, mā te tauraki e iti iho ai te haumākū o te oneone, nāwai ka pāngia te tipuranga o ngā tipu, nāwai ā, ka iti iho te wai e wātea ana ki te kararehe). **Te Wāhi ki te Wai** • Ka tūhono te wai i te whenua, i te kōhauhau, i ngā pūnaha mataora hoki, tētahi ki tētahi. Ka whakaaweawe te nui, te nekehanga me te wāteatanga o te wai i ngā oneone, i ngā hanganuku, i ngā pūnaha hauropi, i ngā wāhi hoki e taea ai e ngā rauropi te noho. • Nā ngā panonitanga i te wāteatanga mai, i te rere, i te kounga rānei o te wai, ka hua ake pea ētahi pānga puta noa i ētahi pūnaha o te Ao. **Te Huarere me te Āhuarangi** • He rerekē te huarere i te āhuarangi. Ko tā te huarere, he whakaahua i ngā āhuatanga kōhauhau wā-poto; ko tā te āhuarangi, he whakaahua i ngā tūtauira o te huarere he rite tonu te puta mai i roto i ngā wā roa noa ake. He wāhi ki ngā rerekētanga o te whakamahana a te rā, o te tauwāhi, o te teitei, o te tata hoki ki ngā moana, e puta mai ai ngā rerekētanga o te āhuarangi i tēnā, i tēnā wāhi. **Ngā Papaneke me ngā Pāhekoheko Pūnaha Hōkai-Rahi** • Tāraihia houtia ai te mata o te Ao e te nekehanga, e te pāhekoheko hoki a ngā papaneke i te takanga o ngā wā roa. Ina tūtaki ai ētahi papaneke, tērā pea ka neke ngā papaneke kia tata ake, kia tawhiti ake rānei, tētahi i tētahi, ka neke whakatetaha rānei. Mā konei e puta mai ai ngā tukanga e hāngai ana ki ngā rū, ki ngā puia, ki te waihangatia mai hoki o ngā maunga. • Kei te paenga i waenga i ngā papaneke o Ahitereiria me Te Moana-nui-a-Kiwa a Aotearoa nei, nā konei i puta mai ai ngā koringa ā-nuku i konei. **Te Mātauranga Manawataki** • Kei ngā tikanga tuku iho, kei te maramataka, kei ngā tapawāhi, kei ngā	hau takiwā, i ngā hanga mataora anō hoki. Ki te whakamahi i ētahi mātakitakinga, i ētahi hoahoa, i ētahi tauira māmā hoki hei whakaatu i te pānga o tētahi panonitanga i tētahi wāhanga ki tētahi atu wāhanga (hei tauira, te whaiwhai haere i ngā pānga ki te wai ua i tana tau ki te whenua, i tana neke ki roto i te oneone, i ngā manga, i ngā awa hoki). • Ki te whakamahi i ētahi mātakitakinga, i ētahi hoahoa, i ētahi tauira hoki e whaiwhai haerehia ai te wai mā roto i ngā pūnaha o te Ao (hei tauira, te moana, te roto rānei → te whakaeto → ngā kapua → te ua → te manga → te moana). • Ki te ine, ki te mauhanga hoki i te paemahana, i te hekenga wai, i te hau, i te kāpuapua hoki (hei tauira, ngā mātakitakinga i ngā ine-mahana, i ngā ine-ua, i ngā ine-hau hoki). • Ki te whakamahere, ki te whakahaere hoki i ētahi tūhuratanga e arahina ana, mā te whakamahi i ētahi inenga huarere, i ētahi mātakitakinga taiao hoki hei tautohu i ngā tūtauira, i ngā panonitanga i te takanga o te wā. • Ki te whakaata i ētahi raraunga huarere ki ētahi tūtohi, ki ētahi kauwhata hoki, ka tautohu ai i ngā tūtauira, i ngā panonitanga hoki i te takanga o te wā. • Ki te mātakitaki, ki te tautohu hoki i ngā hanganuku o te rohe, i ngā hanganuku rānei e taunga ana ia. Ka whakamahi hoki i ētahi mahere, i ētahi whakaahua, i ētahi tauira anō hei whakawehe i ngā panonitanga i takea mai i ngā tukanga mata, i ngā panonitanga i takea mai i ngā rū, i te ahi tipua hoki. • Ki te tautohu, ki te whakaahua hoki i ngā hononga taiao e whakaataria ana i ngā kōrero, i ngā tapawāhi, i ngā mātakitakinga hoki o te rohe, ā, ka tūhono i ēnei ki ētahi āhuatanga o te taiao o te rohe (hei tauira, ka tūhura i ngā kōrero i roto i tētahi tapawāhi o te rohe mō tētahi awa, mō tētahi maunga, mō tētahi repo, mō tētahi hanga rānei i te takutai).	nekehanga o te wai, o ngā matū hoki o te Ao i waenga i ngā pūnaha, ā, hei whakamārama hoki i te wāhi ki ēnei pāhekoheko e panonitia ai ngā taiao. • Ki te tūhura, ki te whakatauira hoki i te mahi a te wai e ngāhorohoro ai, e kawea atu ai, e rukea ai hoki ngā matū o te Ao ki wāhi kē. (Hei tauira, ka whakamahi i te wai e rere ana i te onepū, i te oneone rānei hei mātakitaki i te rironga o te oneone, i te kawenga atu, i te whakatakotoranga anō hoki ki wāhi kē). • Ki te whakamahi i ētahi mātakitakinga hei whakamārama i te wāhi ki te wai hei tārai i ngā hanganuku, i tana pāpātanga hoki ki ngā nōhanga. • Ki te tūhura i ngā hononga i waenga i te paemahana, i te nekehanga o te hau takiwā, i ngā kapua, i te hekenga wai anō hoki (hei tauira, ka mātakitaki i te tōtātanga ina pā atu te hau takiwā haumākū, mahana hoki ki tētahi mata mātao; ka whakatairite i ngā mātakitakinga o te paemahana me ngā kapua i te takanga o ētahi rangi). • Ki te whakamahi i ētahi mātakitakinga huarere, i ētahi raraunga, i ētahi tauira māmā hoki hei whakamārama i ngā huringa o ngā āhuatanga o te huarere. • Ki te whakamahi i ētahi mahere, i ētahi tauira hoki hei tautohu i ngā papaneke matua, i ngā tauira hoki o ngā tauwāhi e tū mai ai ngā rū, ngā puia hoki. Ki te whakaahua i ngā hononga i waenga i ngā paenga papaneke, i te koringa ā-nuku hoki (hei tauira, ka tuhi, ka mātai rānei i ngā rū i te Rīngi Ahi o Te Moana-nui-a-Kiwa. • Ki te whakamahi i ētahi mātakitakinga, i ētahi mātauranga hoki o te rohe hei whakaahua i ētahi tūtauira tāruarua o te taiao, i te wāhi hoki ki aua tūtauira hei ārahi i ngā mahi pērā i whakatō kai, i te hauhake me te kohi kai, i te whakamahinga rawa hoki (hei tauira, ka tūhono i tētahi paetohu ā-kaupeka e arohia ana i te rohe ki tētahi mahi e hāngai ana ki taua wā, mai rā anō).	i waenga i ngā pūnaha o te Ao. Ki te whakamahi i ētahi mātakitakinga, i ētahi taunakitanga hoki hei whaiwhai i ngā pūtake me ngā pānga puta noa i ētahi pūnaha (hei tauira, he ua tātā → ka nui ake te wai rere noa → te ngāhorohoro → ka uru te waipara ki te manga → he panonitanga ki te nōhanga ā-wai). • Ki te whakamahi i ētahi taunakitanga, i ētahi tauira hoki hei whakamārama i te pānga o ngā panonitanga i te nekehanga o te wai, i te wāteatanga mai rānei o te wai ki te whenua, ki ngā oneone, ki ngā hanga mataora hoki (hei tauira, ki te whakatairite i ngā pānga o te rere nui o te awa, ki ngā pānga o te rere iti o te awa ki ngā tahataha wai, ki te parawai, ki ngā nōhanga hoki). • Ki te whaiwhai i ngā rara puta noa i ngā wāhanga tūhonohono o ngā pūnaha o te Ao. • Ki te tātari, ki te whakatairite hoki i ngā raraunga huarere ka kohia i roto i ngā wā rerekē, i ngā wāhi rerekē hoki (hei tauira, ka whakatairite i ngā mauhanga o te paemahana, o te hekenga ua hoki o tētahi wāhi ki tai ki ngā mauhanga o tētahi wāhi ki uta). • Ki te whakamahi i ētahi tūtauira o ngā raraunga, o ngā pārongo ā-nuku hoki hei whakaahua i ngā rerekētanga o te huarere, o te āhuarangi hoki, hei marohi hoki i ētahi whakamāramatanga mō aua rerekētanga. • Ki te whakamahi i ngā mahere, i ngā tauira, i ngā taunakitanga ā-nuku hoki hei whakamārama i te putanga ake o ngā rū, o te ahi tipua, o te waihangatia hoki o ngā maunga i te nekeneke a ngā papaneke. Ki te whakahāngai i tēnei mōhiotanga ki ngā āhuatanga me ngā tūāhua ā-nuku i Aotearoa nei. • Ki te whakatairite i ētahi mātakitakinga, i ētahi mauhanga hoki i ngā tūhuratanga pūtaiao ahurea-kē ki ngā mātauranga o ngā tūpuna, o te rohe anō hoki, hei whakaahua i ngā tūtauira taiao, i te panonitanga taiao hoki, ā, ka whakapuaki hoki i ngā pānga o te tiakanga i ngā wāhi o te rohe.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
	tangata ki te wā e tika ana hei whakatō tipu, hei hauhake kai, hei kohi rawa rānei).	kōrero tuku iho, kei ngā mātakitakinga hoki a ngā tūpuna e mau ana ngā mātauranga mō ngā tūtauira taiao, mō ngā panonitanga taiao hoki i te takanga o te wā. Kei ēnei taonga ngā pārongo mō ngā hononga i waenga i te tangata, i te whenua, i te wai, i te huarere, i ngā hanga mataora hoki (hei tauira, he kōrero e hāngai ana ki ngā waipuke, ki ngā hūnga puia, ki te hurihuri o ngā arawai, ki ngā āhuatanga ā-kaupeka, ki te ranea rānei o ngā rawa).			
Te Taura Tāngaengae					
• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	**Te Pūmate Māori** • Ahu mai ai ngā pūmate māori i ngā tukanga rīrā o te Ao, o te huarere hoki tē taea te matapae, e tāraihia houtia ai te taiao, e pāngia ai hoki ngā hapori. • Whakamahia ai e ngā matahuarere ngā mātakitakinga, ngā taputapu, ngā matapae hoki e mārama ai te tangata ki te huarere taikaha, e takatū ai, e noho haumaru ai hoki te tangata i te pānga mai o te huarere taikaha. • He auau ētahi tūāhua māori, ā, ko ētahi atu he mea ohorere, he uaua rānei te matapae. • He wāhi ki ngā ariā pūtaiao ahurea-kē mō te huarere, mō te matū, mō ngā hurihanga wai hei whakamārama i ngā panonitanga i te taiao. • He āwhina tonu tā ngā pūrākau, tā ngā whakataukī, tā ngā wheako tūturu o te tangata, tā ngā whakamāramatanga pūtaiao ahurea-kē hoki, e mārama ai te tangata ki ngā pūmate māori, ki ngā panonitanga hoki i ngā pūnaha o te Ao, rā runga i ngā tirohanga rerekē. **Ngā Pānga o te Tangata ki ngā Pūnaha o te Ao** • Ka whakaaweawe ngā mahi a te tangata i ngā pūnaha o te Ao, i ngā pūnaha hauropi, i te mauri hoki, tae atu ki te whenua, ki te wai, ki te hau takiwā, ki ngā hanga mataora anō hoki. • Whakatauria ai e ngā tāngata ētahi kōwhiringa haepapa hei whakaiti i ngā pānga kino, hei whakahaumanu i te taiao, hei hāpai hoki i ngā hononga toitū ki ngā pūnaha o te Ao.	**Te Pūmate Māori** • Ka puta mai ngā pūmate māori i runga i ngā tukanga māori o te Ao, ehara i te mea ko te tangata te takenga mai. • Ka tārai hou ngā pūmate māori i te taiao, ka ngau hoki he pānga ki ngā hapori, ki ngā tipu, ki ngā kararehe hoki. • Kāore e taea e te tangata, e ngā hapori ngā pūmate māori te aukati, heoi, ka taea te takatū, te kawe hoki ētahi mahi e kauparea atu ai te tūkino. • He tautoko tonu tā ngā kōrero tuku iho, tā ngā whakamāramatanga pūtaiao ahurea-kē hoki e mārama ai te tangata ki ngā pūmate māori **Ngā Pānga o te Tangata ki ngā Pūnaha o te Ao** • Ka whakaaweawe ngā mahi a te tangata i ngā pūnaha o te Ao, i ngā pūnaha hauropi, i te mauri anō hoki. • Ka puta mai i ngā mahi a te tangata he tūkino ki ngā tipu, ki ngā kararehe, ki te taiao hoki, heoi anō, ka taea e te tangata te kawe ētahi mahi hei manaaki, hei whakahaumanu, hei whakatuarā hoki i te Ao.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Ki te tūhura i ngā pūmate māori, i ngā pānga hoki o te tangata mā te whakamahi i ētahi mātakitakinga, i ētahi tauira o te rohe, i ētahi taputapu, i ētahi matapae hoki, hei whakamārama i ngā panonitanga i te taiao (hei tauira, ngā āwhā, ngā horowhenua, ngā waipuke, ngā tauraki). • Ki te tātari, ki te whakatairite hoki i ngā pūrākau, i ngā whakataukī, i ngā wheako tūturu o te tangata, i ngā whakamāramatanga pūtaiao ahurea-kē hoki e whakatairitea ai ngā māramatanga ki ngā pūmate māori, ki ngā panonitanga hoki i ngā pūnaha o te Ao (hei tauira, ngā hūnga puia, ngā awa, te huarere kino). • Ki te whakamahi taunakitanga hei whakamārama i te take he auau te puta mai o ētahi tūāhua māori, ā, ko ētahi atu he mea ohorere, he uaua rānei te matapae. Ka whakamārama hoki i te wāhi ki ngā matapae hei āwhina i ngā hapori ki te takatū (hei tauira, ngā tai, ngā mata o te Marama, ngā rū, ngā āwhā). • Ki te whakapuaki i ngā kitenga, ki te marohi hoki i ētahi mahi hāpai haepapa e kauparea atu te tūkino, e hāpaingia ai te takatū, e tiakina ai hoki te mauri me te taiao (hei tauira, te whakamaheretanga ohotata, te tukurua me te hangarua, te whakatō rākau).	• Ki te tūhura i te ao tūroa mā te tautohu i ngā pūmate māori e hua mai ana i ngā tukanga o te Ao, mā te whakaahua hoki i ngā pānga o aua pūmate ki te taiao, ki ngā hapori hoki (hei tauira, ngā rū, ngā waipuke, ngā hūnga puia). • Ki te whakatairite i ngā kōrero o te ao Māori ki ngā whakamāramatanga pūtaiao ahurea-kē hei whakaatu i ngā māramatanga o te tangata ki ngā pūmate māori, ki ngā take hoki e puta mai ai ngā pūmate māori (hei tauira, ngā āwhā, ngā rū, ngā tainiwhaniwha). • Ki te whakamahi taunakitanga hei whakamārama i tā ngā mahi a te tangata whakaaweawe i ngā pūnaha o te Ao, i ngā pūnaha hauropi, i te mauri hoki. Ka marohi hoki i ētahi mahi e hāpaingia ai te whakahaumanu, ngā hononga toitū hoki ki te taiao (hei tauira, te whakatō tipu, te whakaiti i ngā para, te tāwharau i ngā arawai). • Ki te whakapuaki ki ētahi atu tāngata ētahi ariā mō te haumaru, mō te takatū hoki e pā ana ki ngā pūmate māori (hei tauira, ngā whakaharatau rū, ngā mahere ohotata ā-whānau, ngā pānui whakaahua mō ngā pūmate).

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Taiao Mauri Ora

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Rauropi Ora, Kāwai Ora					
Te Hanga me te Mahinga • He hanga ō ngā hanga mataora, he urupare hoki ā rātou e hāpaingia ai te oranga tonutanga me te tipuranga. • Ka urupare ngā hanga mataora ki ngā āhuatanga rerekē mā te whai i ngā ara e hāpaingia ai te oranga tonutanga me te tipuranga. • He mea āwhina ngā mātakitakinga me ngā whakamātau pūtaiao ahurea-kē ki te whakamārama i tā te kararehe urupare ki ētahi tohu, ki ētahi āhuatanga. **Te Tipuranga me te Whanaketanga** • He hurihanga ora ō ngā kararehe, ā, he āhua rerekē tā tēnā, tā tēnā tiaki i āna kūao; he wāhi ki ēnei rautaki whakaputa uri e ora tonu ai ngā kūao. • He tautoko tā ngā pūrākau i ngā māramatanga ki te tipuranga o te kararehe, ki tāna tiaki i āna kūao, ki ōna hononga hoki i te taiao. **Te Rere o te Matū me te Pūngao** • Ko te matū, ko te pūngao, tae atu ki te hau takiwā, ki te wai, ki te kai, ki te aho, ki te tāwharau hoki, ētahi mea e mātua hiahiatia ana e te hanga mataora, e tipu ai, e ora ai. Mō te nuinga o ngā hanga mataora, ko ngā hihi o te rā ka kapohia e te tipu te takenga mai o te pūngao. • I takea mai te nuinga o te pūngao e whakamahia ana e te hanga mataora i ngā hihi o te rā ka kapohia e te tipu mā te takakame ā-aho. **Te Tukunga Iho** • Tukua ai e te hanga mataora ngā āhuatanga tuku iho i tētahi reanga ki te reanga whai muri. Koia tēnei ko te auroatanga rā roto mai i te whakapapa.	**Te Hanga me te Mahinga** • Hāpaingia ai e ngā hanga me ngā mahinga o te tipu te takakame ā-aho, e wetekina ai te hāora ki te kōhauhau. • Urupare ai te kararehe ki ngā tohu, ki ngā āhuatanga hoki; he mea āwhina ngā mātakitakinga me ngā whakamātau pūtaiao ahurea-kē ki te whakamārama i ngā whanonga nei. • He maha ngā wāhanga o te hanga mataora. Ka mahi ngātahi ēnei wāhanga ki te kawe i ngā tukanga ora. **Te Rere o te Matū me te Pūngao** • Whakamahia ai e te tipu ngā hihi o te rā, te wai me ngā taiora ki te waihanga i āna ake kai mā te takakame ā-aho. • Kapohia ai e te tipu te pūngao mai i te rā, ā, ka rokirokitia ki te kai. Nā te kai, ko te pūngao rokiroki e hiahiatia ana e neke ai, e tipu ai, e ora tonu ai hoki ngā hanga mataora. • Ka rokirokitia e te kai te pūngao ka taea te whakawhiti i waenga i ngā hanga mataora mā roto i ngā hononga kai. **Te Tukunga Iho** • He rerekē ngā kiritahi o roto tonu i te momo kotahi, tētahi i tētahi, ā, e taea ana ngā rerenga kētanga te mātakitaki atu. He wāhi hoki ki taua rerenga kētanga e kanorau ai te hanga mataora.	**Te Hanga me te Mahinga** • He mahinga ō ngā hanga whakaputa uri ā-roto, ā-waho hoki o te tipu, o te kararehe hoki e whakaputa uri ai ia, e whakamaneatia mai ai ngā hoa, e tiakina ai rānei ngā uri. • He wāhi ki te āta mātakitakinga, ki te tānga whakatauira pūtaiao ahurea-kē hoki ki te whakamārama i tā ngā hanga hāpai i te mahinga o roto i te hanga mataora. • He pūnaha o ētahi wāhanga pāhekoheko ō te tipu, ō te kararehe hoki, ka mahi ngātahi e hāpaingia ai te oranga tonutanga, te tipuranga me te whakaputanga uri. • Ko tā ngā kōiwi, he tautoko, he papare, he whakatau hoki i te āhua o te tinana tangata, ā, he mea kumekume ngā kōiwi e ngā uaua e puta ai te nekehanga. • Nā Louis Pasteur rāua ko Robert Koch te ariā moroiti tahumaero i whakatū, arā ko te ariā e mea ana ka pūtakea mai te tahumaero i ngā moroiti. Nāwai ā, i whakawhānuitia e Pasteur te rongoā āraimate ki ētahi atu mate. **Te Tipuranga me te Whanaketanga** • Ka tipu, ka whakaputa uri ngā hanga mataora, ā, ka neke haere mā roto i ētahi hurihanga ora e rerekē ana, e hāpaingia ai te oranga tonutanga. • E pāngia ana te tipuranga me te waiora e ngā āhuatanga pērā i te kai, i te wai, i te hau takiwā, i te aho, i te nōhanga, i te tiakanga anō hoki. • Ka tautoko ngā taiora i te kai i te tipuranga, i te whanaketanga, i te mahutanga, i ngā mahinga hauora hoki o te tinana. • Ka tautoko ngā kōrero tuku iho me ngā tikanga Māori i ngā māramatanga ki ngā puna kai, ki te tipuranga ā-kaupeka, ki te hekenga, ki te waiora hoki. • Mā te rui hae e āhei ai ngā tipu whaipua maha ki te whakaputa uri mā te whakawhiti i te hae i waenga i ngā pua e whakaputahia ai ngā kākano. **Te Rere o te Matū me te Pūngao** • E whakaaturia ana e te raupapa kame, e te māwhaiwhai kame hoki te neke o te matū me te pūngao i waenga i ngā rauropi i te pūnaha hauropi.	• Ki te tūhura i te ao tūroa mā te mātakitaki i ngā hurihanga ora, i te tipuranga, i ngā hanga, i ngā urupare, i te mahi tiaki kūao. Ka whakamārama hoki i te wāhi ki ēnei āhuatanga e hāpaingia ai te oranga tonutanga (hei tauira, ngā pīpī, ngā punua poraka, ngā pepeke, ngā kurī). • Ki te whakamahi i ngā mātakitakinga pūnahanaha, i ngā tānga, i ngā hoahoa, i ngā pūrongo ā-waha hoki hei whakapuaki i ngā taunakitanga i kohia i ngā tūhuratanga o ngā hanga mataora. (Hei tauira, te kai, te wai, ngā hihi o te rā, te tāwharau, ngā wāhi kōhanga). • Ki te whakatairite i ngā pūrākau ki ngā mātakitakinga pūtaiao ahurea-kē ki te whakamārama i te tipuranga kararehe, i te tiakanga, i te kaha ki te urupare, i ngā hononga hoki i roto i te taiao (hei tauira, ngā manu o te rohe, ngā ika, ngā pepeke, ngā mōkai).	• Ki te tūhura i tā ngā hanga mataora whai, whakamahi, whakawhiti hoki i te matū me te pūngao, tae atu ki te wāhi ki tēnei e hāpaingia ake ai te tipuranga, te oranga, ngā raupapa kame hoki (hei tauira, te tipuranga o te tipu i te aho, i te pōuri rānei, ngā raupapa kame, te rui hae). • Ki te whakamahi i ngā mātakitakinga, i ngā tauira, i ngā tūhuratanga māmā rānei ki te whakamārama i te wāhi ki ngā hanga, ki ngā mahinga, ki te kaha hoki ki te urupare e ora ai ngā hanga mataora (hei tauira, ko tā ngā rau whakaputa kai, ko tā te kararehe whakamahi i ōna tairongo, ko ngā urupare i ākona).	• Ki te tūhura i te ao tūroa mā te mātakitaki, mā te tuaki, mā te whakatauira rānei i ngā pūnaha tipu me ngā pūnaha kararehe ki te whakamārama i te ara e hāpai ai ngā hanga me ngā mahinga i te whakaputanga uri, i te oranga, i te rere hoki o te matū me te pūngao (hei tauira, ngā pua, ngā aka, ngā rau, ngā pūnaha tinana, te tukupūngao, te tukuwai). • Ki te whakatairite i ngā pūrākau, i ngā kōrero, i ngā tikanga Māori, i ngā mātakitakinga pūtaiao ahurea-kē hoki hei whakamārama i ngā hononga i waenga i te whakaputanga uri, i te tipuranga, i ngā puna kai, i ngā hurihanga ora, i te hekenga, i ngā pūnaha hauropi hoki (hei tauira, te rui hae, ngā mahinga kai, te tipuranga ā-kaupeka, ngā raupapa kame kararehe). • Ki te whakamahi i ngā hoahoa, i ngā tūtohi, i ngā tauira, i ngā pūrongo, i ngā whakaaturanga ā-waha rānei hei whakamārama i te tukunga iho, i te rerenga kētanga, i ngā rerekētanga o te hurihanga ora, me te whakamārama i tā ēnei hei hāpai i te oranga tonutanga, heke iho i ngā reanga (hei tauira, ngā rauropi o te rohe, ngā uri me ngā mātua, ngā momo ka noho whakaraerae i ōna anō tūārere ora). • Ki te tiki i ngā mōhiotanga ki te hanga, ki te mahinga, ki te tipuranga, ki te matū, ki te pūngao, ki te whakapapa anō hoki hei marohi i ētahi mahi e hāpaingia ai ngā pūnaha mataora, ngā momo hoki o te rohe (hei tauira, ngā māra kai, te mahi wairākau, te tiaki nōhanga, te tautoko i ngā kairui hae).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
		Te Tukunga Iho • He mea tuku iho ētahi rerenga kētanga, ā, ko ētahi atu ka hua mai i ngā āhuatanga o te taiao. He wāhi ki ēnei rerenga kētanga e ora tonu ai ngā rauropi i ngā āhuatanga hurihuri.			
Hekenga Koiora, Huanga Kanorau					
Te Kāwai Heke Kotahi • He taunakitanga kei ngā mātātoka o ngā hanga mataora o tua whakarere, o ngā taiao hoki i nohoia ai. • He āwhina kei ngā ōritenga, kei ngā rerekētanga hoki e tautohua ai ngā rōpū o ngā hanga mataora, e whakaaturia ai hoki te tūhonohono o tētahi ki tētahi i te takanga o te wā. • Ka taea ngā hanga mataora te whakarōpū i runga anō i ngā āhuatanga pātahi kei tēnā, kei tēnā rōpū hanga mataora. **Te Urutaunga** • He whanonga, he āhuatanga anō ō ētahi tipu, ō ētahi kararehe e ora ai rātou i ētahi taiao. • Whakarōpūtia ai ngā rauropi i runga anō i ngā āhuatanga pātahi, e tautohua ai, e whakaahuaria ai, e mārama ai ngā hanga mataora.	**Te Kāwai Heke Kotahi** • E whakamahia ana te mātauranga taiao ka tukua iho i ngā reanga i te taha o ngā mātakitakinga e mārama ai te panonitanga i te taiao. • Ka whakatairitea ngā mātātoka ki ngā hanga mataora e whakaaturia ai te auroatanga me te panoni haere i te takanga o te wā. **Te Urutaunga** • He wāhi ki ngā urutaunga e ora tonu ai ngā hanga mataora, mā te whakaea i ngā hiahia taketake, tae atu ki te kai, ki te wai, ki te tāwharau, ki te paemahana tika hoki.	**Te Kāwai Heke Kotahi** • He taunakitanga kei ngā ōritenga, kei ngā rerekētanga hoki i waenga i ngā mātātoka me ngā rauropi mataora o te kāwai heke kotahi, o te panonitanga, o te tūhonohono hoki o tētahi ki tētahi i te takanga o te wā. **Te Kanorau Koiora me te Tangata** • Whakarōpūtia ai e te mātanga pūtaiao ngā hanga mataora i runga i ngā āhuatanga pātahi, i ngā nōhanga, i ngā hononga hoki. • Ka pā ngā rerekētanga o ngā āhuatanga i roto o tētahi momo ki te oranga tonutanga, ki te whakaputanga uri hoki. • Ka tāraitia te kanorau koiora i te takanga o te wā e ngā tukanga māori, e te whakaaweawe hoki a te tangata. • E whirinaki ana te tangata ki ngā rawa mataora, ki ngā rawa mataora-kore hoki, ā, ko ā tātou mahi ka tiaki rānei, ka tūkino rānei i ngā nōhanga, i te manawaroa hoki o ngā momo. • Whakamahia ai e ngā mātanga pūtaiao ngā āhuatanga e kitea ana hei whakarōpū i ngā rauropi. • Whakamahia ai ngā pātohu whakarōpū ki te tautohu i ngā rauropi i runga i ngā āhuatanga e kitea ana. • He mātanga tipu nō Aotearoa a Lucy Moore. I tautoko ia i te whakarōpūtanga, i te tautuhinga hoki o ngā momo tipu o Aotearoa.	• Ki te whakamahi i ngā mātakitakinga, i te whakamātau, i ngā taputapu whakarōpū hoki hei tūhura i te kanorau koiora, hei whakamārama hoki i ngā ōritenga, i ngā rerekētanga, i ngā tūtauira hoki i waenga i ngā hanga mataora. • Ki te whakamārama i te wāhi ki ētahi āhuatanga e ora tonu ai ngā hanga mataora i ngā taiao o te rohe.	• Ki te whakatairite i ngā mātātoka, i ngā hanga mataora, i ngā kōrero hoki o te rohe ki te whakamārama i te ara e tautokona ai e te mātauranga, e te taunakitanga hoki ngā ariā mō te panonitanga i te takanga o te wā. • Ki te whakamārama i te wāhi ki ngā urutaunga e ora tonu ai ngā hanga mataora i ētahi nōhanga, ā, ki te whakamārama hoki i te take he pai ake tā ētahi nōhanga hāpai ake i ētahi momo i tā ētahi atu. • Ki te marohi i ētahi mahi mā te tangata hei tiaki i ngā nōhanga, hei whakaiti hoki i ngā pānga kino ki te kanorau koiora.	• Ki te tūhura i te ao tūroa mā te whakatairite i ngā whakaahua o ngā mātātoka, i ngā tāruatanga rānei o ngā mātātoka, i ngā rauropi o nāianei, i te rerenga kētanga hoki i roto i ngā momo o te rohe ki te tautohu i te taunakitanga o te ao mataora o mua, i ngā āhuatanga tuku iho, i te kanorau anō hoki. • Ki te whakamahi i ngā taunakitanga mai i ngā mātātoka, i ngā mātakitakinga, i ngā kōrero tuku iho hoki hei whakamārama i te kāwai heke kotahi, i te panonitanga taiao hoki i te takanga o te wā. • Ki te matapaki i te wāhi ki ngā urutaunga e ora ai, e whakaputa uri ai hoki te rauropi i ngā taiao hurihuri. • Ki te whakamahi taunakitanga hei whakapae i te āhua e tiaki ai, e tūkino ai rānei ngā mahi a te tangata i te kanorau koiora me ngā nōhanga.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Ngā Rawa Taiao

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Ngā Pāhekohekotanga Matū					
Te Hanga me ngā Āhuatanga o te Matū • Whakarōpūtia ai ngā tūmomo matū rerekē hei totoka, hei wē, hei haurehu rānei, ā, tērā e panoni te āhua ina panoni te paemahana. • He āhuatanga ō te matū ka pā atu ki ana whanonga, ki ana whakamahinga hoki. • Ka taea te whakakapiti ngā matū e puta mai ai he ranunga, ā, ko ētahi matū ka memeha i roto i te wē, e puta mai ai he mehanga, engari ka pūmau ōna āhuatanga. • Kei ngā kōrero tuku iho ētahi mātauranga mō te hiranga ahurea o ngā matū me te whakamahinga i runga i te whakaute.	**Te Hanga me ngā Āhuatanga o te Matū** • Mā te whakamahana, mā te whakamātao hoki e puta mai ai ētahi panonitanga i ngā matū e taea ana te kite. • Ko ētahi o ngā panonitanga ka puta i te whakamahana, i te whakamātao rānei, ka taea te hurikōaro. I ētahi panonitanga ka puta he matū hou, he rerekē ngā āhuatanga, ā, he uaua te hurikōaro. • Me haumaru, me whakaute hoki te whakamahinga o te whakamahana me te whakamātao i ngā kawenga o ia rā.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Ki te tūhura, ki te whakaahua hoki i ngā whanonga a ētahi matū i te taiao e totoka ana, e wē ana, e haurehu ana rānei, tae atu ki tā te paemahana panoni i ngā matū (hei tauira, te tio, te wai, te korohū). • Ki te whakamahi i te whakamātau, i te inenga hoki hei whakarōpū, hei whakatairite, hei whakaahua hoki i ngā āhuatanga me ngā whanonga a ngā matū.	• Ki te whakamahi i ētahi mātakitakinga, i ētahi kōrero tuku iho hoki hei whakamārama i te hiranga ahurea o ngā matū, i te whakamahinga hoki i runga i te whakaute (hei tauira, te whakamahi i ngā matū o te rohe i runga i te whakaute).	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.
Te Tōpana me te Nekehanga					
• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	**Te Tōpana me te Nekehanga** • He rerekē te kaha me te ahunga o ngā tōpana. Mā te tōpana e panoni te tere, te ahunga, te āhua hoki o te taonga, māna hoki e whakatau ina tīmata ki te nekeneke, ina tū rānei. • Kei ngā tōpana taurite me ngā tōpana tītaha te whakatau ka tū tonu rānei tētahi taonga, ka tīmata rānei ki te neke, ka tere ake rānei, ka pōturi ake rānei, ka huri rānei he ahunga kē. **Ngā Pūnaha ā-Tinana** • I ngā pūnaha ā-tinana māmā, mahi ngātahi ai ngā pana me ngā tō maha e tāraihia ai te nekehanga me te tūwhena, ā, he mea āwhina ki te whakamārama i ngā ara haumaru ake ki te whakahaere i ngā taonga, i ngā pūnaha rānei i ngā horopaki o ia rā. • Tautokona ai e ngā pūrākau ō tātou whakaaro ki te nekehanga, ki te tūwhena, ki te pāhekeheke hoki i te ao tūroa.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Ki te tūhura i ngā tōpana me ngā pūnaha ā-tinana i te ao tūroa mā roto i ngā whakamātau māmā, e whakamahia ai ngā mātakitakinga hei whakamārama i te neke o ngā taonga whakawhiti atu i ngā mata rerekē, otirā, hei whakamārama hoki i tā ngā pana, i tā ngā tō, i tā te waku, i tā ngā tōpana taurite, tītaha rānei whakaaweawe i te neke, i te āhua, i te tūwhena hoki (hei tauira, te whakaapaapa, te mahi kia taurite, te reti, te pīrori, te tūpana, me te tuku i ētahi taonga kia neke i ētahi mata rerekē, arā, pēnā he māeneene, he mātoretore, he mākū, he onepū, he pātītī rānei). • Ki te tātari haehae i ētahi mātakitakinga, i ētahi pūrākau hoki hei whakakaupapa i ngā whakaaro mō te neke, mō te taurite, mō te pāhekeheke, mō te panonitanga hoki i te ao tūroa (hei tauira, te take e noho pateko ai, e reti ai, e hinga ai rānei tētahi mea). • Ki te whakahāngai i te māramatanga ki ngā tōpana me te tūwhena hei marohi i ētahi ara haumaru ake hei whakahaere i ngā taonga, i ngā pūnaha rānei i ngā horopaki o ia rā, kātahi ka whakapuaki i ngā ariā he taunakitanga te tūāpapa ki ētahi atu (hei tauira, te haumaru i te wāhi tākaro, te kawe pīkaunga, i ngā horopaki o te waka, o te whare rānei).	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Pūngao					
Te Pāhekohekotanga Pūngao | Te Aho me te Oro • Pāhekoheko ai ngā matū ki te aho mā te tuku, mā te whakaata, mā te miti rānei i te pūngao aho; he puata-kore, he whakatīaho, he pūataata rānei ngā matū.	**Te Pāhekohekotanga Pūngao | Te Aho me te Oro** • Whakawhitia ai e te oro te pūngao mā roto i te totoka, i te wē, i te haurehu hoki. • Tērā pea ka nui haere, ka māriri haere, ka hākirikiri haere, ka paoro rānei te oro, kei te āhua tonu o te matū, o te whaitua rānei ka rerengia e ia.	**Te Pāhekohekotanga Pūngao | Te Aho me te Oro** • Whakawhitia ai e te aho me te oro te pūngao mā roto i te matū, i te whaitua rānei, ā, ka pūtakea mai ētahi panonitanga i ngā pūnaha. • Kei ngā kōrero tuku iho, kei ngā waiata, kei ngā karanga hoki ētahi kōrero mō ngā whanonga a te aho me te oro i ētahi wāhi. • I te ara iahiko māmā, e tutuki ai te whakawhitinga pūngao hiko, me noho mai he ara motukore, ā, whakamahia ai e ngā hoahoa ara iahiko ētahi tohu kua oti te whakaae hei tautohu i ngā waehanga ara iahiko me ngā hononga i waenganui i aua waehanga. • Tukua ai e te ara iahiko māmā tētahi ara motukore e noho mai ai te puna, ngā waea me te kawenga; he pana anō, māna e huaki, e kati te ara iahiko.	• Ki te whakamātau, ki te whakarōpū hoki i tā te aho pāhekoheko ki tēnā, ki tēnā matū (hei tauira, te karaehe, te pepa, te papanga).	• Ki te whakamahi i te whakamātau pūnahanaha ki te whakatairite i te pāhekoheko a tēnā, a tēnā matū ki te aho, ki te oro hoki, ā, ka whakamārama hoki i ngā pānga i kitea.	• Ki te whakamahi i ngā mātakitakinga, i ngā tauira, i ngā tānga, i ngā tauira hoki o te ao Māori hei whakamārama i tā te aho, i tā te oro whakawhiti i te pūngao mā roto i te matū, i te whaitua rānei (hei tauira, ngā paoro i ngā ana, te rere o ngā reo mā runga i te wai). • Ki te whakamahi taunakitanga ki te kōwhiri i ētahi matū mō ngā take whai take (hei tauira, te kōwhiri i ngā matū e whakaitihia ai te oro, e whakapikihia ai te aho, e noho tūmataiti ai rānei te tangata).
Ngā Ngaru					
• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	**Ngā Āhuatanga o te Ngaru** • Ka whakaputaina ngā ngaru ina whakapōkarekarea te mata o te wai e te hau, e te taonga, e ētahi atu nekehanga rānei. • He tūtauira o te neke te ngaru e whakawhitia ai te pūngao, e nekehia ai ngā taonga e kārewa ana, ngā taonga rānei kua totohu; kia rahi ake te ngaru, tērā tonu e nui ake te pānga. • Whakaahuaria ai e ngā pūrākau me ngā waiata ngā mātakitakinga o te nekehanga o te ngaru.	**Ngā Āhuatanga o te Ngaru** • Whakawhitia ai e ngā ngaru te pūngao mā roto i te wai me te korenga e kawe atu i taua wai ki wāhi kē; ka hipa ana he ngaru, ka piki ka heke te wai. • Tupana ai te ngaru i ngā mata, ā, whakaneke ai te ngaru i ngā taonga e kārewa ana. • Ko ngā āhuatanga pērā i te āhua me te matū o te taonga e whakatau ana mēnā rānei ka whakanekehia te taonga kārewa e te ngaru. • Whakaahuaria ai e ngā pūrākau me ngā waiata ngā mātakitakinga o te nekehanga o te ngaru.	• Kāore e whakaakona ēnei mōhiotanga i tēnei taumata.	• Ki te mātakitaki, ki te whakaahua hoki i te putanga mai o ngā ngaru ina whakapōkarekarea te wai, mā te whakamahi i ētahi tauira, i ētahi tānga, i ētahi kōrero rānei (hei tauira, ina taka atu he kōhatu, ina pūhia te mata o te wai, ina kauroria ki te rākau). • Ki te whakatairite i ngā tūtauira ngaru me ngā pānga hei whakamārama i tā te ngaru whakawhiti pūngao mā roto i te wai, i tā te ngaru whakaneke taonga hoki (hei tauira, tā ngā ngaru iti, tā ngā ngaru rahi whakaneke i ngā taonga kārewa). • Ki te whakamahi i ngā mātakitakinga, i ngā pūrākau, i ngā waiata rānei hei whakaahua i te nekehanga o te ngaru, i te pānga hoki o te ngaru ki ngā taonga e kārewa ana i te taiao (hei tauira, te moana, te awa, ngā wāhi kaukau).	• Ki te mātakitaki, ki te whakatauira hoki i tā te ngaru whakawhiti pūngao mā roto i te wai, i tana pānga atu hoki ki ngā taonga me te korenga e kawe atu i taua wai ki wāhi kē (hei tauira, he pōito mārangaranga, he rau mānu, he manu moana rānei i te karetai). • Ki te whakatairite i ngā mātakitakinga, i ngā pūrākau, i ngā waiata rānei hei whakamārama i te nekehanga ngaru, i te whakaatanga, i te āhua hoki e whakanekehia ai ngā taonga kārewa e ngā ngaru (hei tauira, te āhua me te matū). • Ki te whakapuaki i ngā kitenga hei marohi i ngā whakahaerenga haumaru ina pātata ana ki ngā ngaru, ki te wai rānei (hei tauira, te moana, te awa, ngā wāhi kaukau pātata).

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Toitū te Taiao

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Whakaora Pūnaha Hauropi					
Ngā Hononga Taupuhipuhi • Kia whaiwhai haerehia ana te takenga mai o te kai a te tino nuinga o ngā kararehe, he tipu tonu te tīmatanga. **Ngā Hurihanga o te Matū me te Pūngao** • Ko te matū, pērā i te hau takiwā, i te wai, i ngā kohuke, i te kai, ētahi mea e mātua hiahiatia ana e ngā hanga mataora, e ora ai, e tipu ai. **Te Pūnaha Hauropi me te Manawaroa** • Ko te pūnaha hauropi, koia te hapori o ngā hanga mataora, tae atu ki te taiao mataora-kore e pāhekoheko atu ai rātou. • Ko ngā panonitanga i tētahi wāhanga o te pūnaha hauropi ka pā atu ki ērā atu wāhanga. **Te Kanorau Koiora me te Tangata** • He wāhi ki te kanorau o ngā hanga mataora e hauora ai, e manawaroa ai ngā pūnaha hauropi.	**Ngā Hurihanga o te Matū me te Pūngao** • I roto i te matū ko ngā matū pērā i te wai, i ngā haurehu, i ngā kohuke hoki e mātua hiahiatia ana e ora ai te rauropi. • He wāhi ki ngā moroiti, ki ērā atu kaiwhakapopo anō hoki e huri ai te matū, e whakatuarātia ai hoki te ora. **Te Kanorau Koiora me te Tangata** • Tūkino ai ngā momo rāwaho i ngā pūnaha hauropi māori mā te panoni i ngā hononga i waenga i ngā momo me ngā rawa. • Whirinaki ai ngā momo rerekē tētahi ki tētahi, ā, ka whai wāhi hoki ki te kanorau koiora i roto i ngā pūnaha hauropi.	**Ngā Hononga Taupuhipuhi** • He whakaatu tā ngā māwhaiwhai kame i ngā hononga taupuhipuhi i waenga i ngā pūkame, i ngā kaikame, i ngā kaiwhakapopo hoki. **Ngā Hurihanga o te Matū me te Pūngao** • Huri ai te matū i waenga i te hau takiwā, i te oneone, i ngā tipu, i ngā kararehe, i ngā moroiti, i ngā para anō hoki. • Rere ai te pūngao mā roto i ngā māwhaiwhai kame, ā, he iti iho te wāteatanga mai o te pūngao i ngā taumata teitei ake. **Te Pūnaha Hauropi me te Manawaroa** • Whakatōhenehenetia ai te taurite me te manawaroa o te pūnaha hauropi e ngā panonitanga ko te tangata tonu te takenga mai, e ngā momo rāwaho rānei.	• Ki te waihanga, ki te whakamārama hoki i ngā raupapa kame me ngā māwhaiwhai kame māmā e whaiwhai haerehia ai te kai ki tōna pūtakenga mai i te tipu (hei tauira, te karaehe → ngā pepeke → ngā manu). • Ki te tūhura i te wāhi ki te hau takiwā, ki te wai, ki ngā kohuke, ki te oneone, ki ētahi atu āhuatanga hoki hei whakatuarā i ngā hanga mataora, me te pānga hoki o aua hanga ki te panonitanga pūnaha hauropi. • Ki te tautohu i ngā wāhanga mataora me ngā wāhanga mataora-kore o tētahi pūnaha hauropi o te rohe, ā, ki te whakamārama hoki ki te panonitia tētahi wāhanga, ka pāngia ko ērā atu wāhanga.	• Ki te whakamahi i ētahi tūhuratanga e arahina ana, ki te whakamahi hoki i ētahi tohu o te taiao, i ētahi mātakitakinga, i ētahi taunakitanga hoki hei whakamārama i te panonitanga pūnaha hauropi. • Ki te whakamahi i ētahi mātakitakinga, i ētahi hoahoa, i ētahi kōrero tuku iho, i ētahi whakamāramatanga ā-waha rānei hei whakaatu i te hangarua matū a te moroiti, a te kaiwhakapopo hoki e whakatuarātia ai te oranga (hei tauira, ngā moroiti i te oneone, te hekaheka i te wairākau). • Ki te whakamārama i te āhua e pāngia ai ngā hanga mataora tūhono i roto i tētahi pūnaha hauropi e ngā momo rāwaho, e te ngaronga rānei o tētahi momo (hei tauira, te pānga o ngā momo rāwaho ki ngā tipu māori, ki ngā puna kai rānei).	• Ki te waihanga, ki te tātari, ki te whakamārama hoki i ētahi māwhaiwhai kame hei whakaatu i te taupuhipuhi, i te rere hoki o te matū me te pūngao (hei tauira, ngā tipu → ngā pepeke → ngā manu; ngā māwhaiwhai kame o te rohe). • Ki te tūhura i te popo, i ngā hurihanga matū hoki, mā te whakamahi i ētahi mātakitakinga, i ētahi tauira, i ētahi mauhanga rānei i te takanga o te wā (hei tauira, te wairākau, ngā rau e popo ana, te hekaheka i ngā poro rākau, ngā noke i te oneone). • Ki te whakatairite i ngā ariā o Te Pūtaiao me ngā ariā pūtaiao ahurea-kē mō te taurite, mō ngā hurihanga, mō te wāteatanga mai ā-kaupeka o te kai i te taiao (hei tauira, te maramataka, ngā pūrākau, ngā tikanga Māori, ngā māwhaiwhai kame). • Ki te whakamahi i ētahi tūhuratanga e arahina ana me ētahi taunakitanga mai i ngā tohu, i ngā kōrero tuku iho, i ngā pūrākau, i ngā mauhanga pūtaiao ahurea-kē hoki hei arotake i te panonitanga taiao, hei marohi hoki i ētahi mahi hei tiaki i te kanorau koiora (hei tauira, ngā momo rāwaho, te parahanga, te whakaora ngahere, te haumaru koiora, te tiaki wai).
Te Pānga o te Pūngao					
Ngā Tukanga Pūngao i te Ao o Ia Rā • He maha ngā ara e miti ai, e whakaata ai, e tuku ai rānei ngā matū i te aho. • I tohea e Ibn al-Haytham ngā māramatanga i tāpaea e Plato ki ngā whanonga a te aho. • Whakaputaina ai e ngā taonga tōiriiri te oro, ā, ka rere te oro mā te whakaputa i ngā tōiriiri i roto i ngā matū e pātata ana. • Ka pā atu te tawhiti, ngā ārai, me te tūmomo matū ki te āhua o te kite i te aho, o te rongo hoki i te oro. • Whakawhitia ai e te aho me te oro te pūngao, waihoki, ka whakaaweawetia te whakawhitinga e ngā matū.	**Ngā Tukanga Pūngao i te Ao o Ia Rā** • Whakawhitia ai e te aho me te oro te pūngao mai i tētahi puna ki ētahi atu taonga, ki ētahi atu pūnaha, ki ētahi atu wāhi, ki ētahi atu matū rānei. • Ka kōwhiritia ētahi matū i runga i te kaha ki te ārai, ki te miti, ki te whakaata, ki te kawe rānei i te aho, i te oro rānei. • Whakaputaina ai e ngā whakawhitinga pūngao ngā pānga rerekē; kei te horopaki anō te tikanga mō te āhua o te pānga (hei tauira, te tūrama, te whakatūpato, te tūmataiti, te tāmi oro). • Whakawhitia ai e te aho me te oro te pūngao mai i tētahi taonga, i tētahi pūnaha rānei ki tētahi atu.	**Ngā Tukanga Pūngao i te Ao o Ia Rā** • He maha ngā āhua o te pūngao, tae atu ki te neke, ki te pōkākā, ki te aho, ki te oro, ki te pūngao moe i te kai, i ngā kora hoki. • Rokirokitia ai te pūngao, ā, ka taea te whakawhiti i waenga i ngā taonga me ngā pūnaha, te whakahuri mai i tētahi āhua ki tētahi atu, otirā ka pūmau tonu puta noa i ngā pūnaha. • I ngā tukanga o ia rā, ka pūmau te tapeke o te pūngao ahakoa kua iti iho te whai take o tētahi wāhanga o te pūngao hei pōkākā. • Rokirokitia ai, whakawhitia ai, hurihia ai te pūngao, ā, ka pūmau hoki te pūngao i roto, i waenga hoki i ngā pūnaha. • Whakaahuaria ai e te mātauranga Māori, tae atu ki ngā pūrākau, ngā hononga i	• Ki te whakamātau, ki te whakarōpū i tā te aho pāhekoheko ki tēnā, ki tēnā matū (hei tauira, te whakaata, te ārai, te tuku). • Ki te tūhura i te putanga mai o te oro i ngā tōiriiri, i te wāhi hoki ki ngā ārai, ki ngā matū rānei e panonitia ai te oro ka rangona. • Ki te whakamahi i ētahi mātakitakinga hei whakapai ake i te whakahaere o te aho, o te oro rānei i tētahi akomanga, i tētahi whare, i tētahi whaitua rānei o waho.	• Ki te whakatairite i ētahi matū, i ētahi kōwhiringa hoahoa mō te kawe, mō te ārai, mō te whakaiti rānei i te aho me te oro i ngā horopaki o ia rā. • Ki te whakamārama, mā te whakamahi i ētahi hoahoa, i ētahi whakaaturanga rānei, i te whakawhiti o te pūngao aho, o te pūngao oro rānei i ētahi tauira o te rohe. • Ki te whakamahi i ngā tūhuratanga e arahina ana, ki te whakamahi hoki i ētahi taunakitanga pūnahanaha, i te whakamātau, i te inenga, i ngā tānga, i te reo ā-waha, i ngā tohu hoki o te rohe hei kohi taunakitanga mō te aho me te oro. Waihoki, ka parahau i ētahi ara e whakahaerehia ai ēnei hei hāpai ake i te haumaru, i te whakawhitinga kōrero, i te hāneanea hoki i ngā horopaki o te rohe.	• Ki te tūhura, ki te whakaahua i ngā āhua rerekē o te pūngao, me te āhua o te whakawhiti, o te huri rānei o te pūngao i ngā pūnaha o ia rā (hei tauira, te wai nekeneke, te pōkākā, te aho, te oro, te kai). • Ki te whakamahi i ētahi mātakitakinga, i ētahi pūrākau, i ētahi hoahoa, i ētahi whakamāramatanga ā-waha rānei kia whaiwhai haerehia te neke o te pūngao, mā roto i ngā hanga mataora, i ngā pūnaha ā-tinana me ngā taiao. • Ki te whakamahi taunakitanga hei whakamārama i te take e whai take ana ētahi panonitanga pūngao mō tētahi take, ā, ko ētahi atu he iti iho te whai take.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
		waenga i te pūngao, i ngā hanga mataora, i te taiao hoki.			
Ngā Taonga Taketake o te Ao Tūroa					
Ngā Rawa o te Ao Tūroa • Ko te whenua, ko te wai, ko te hau takiwā, ko ngā rawa o te ao tūroa i te taiao ētahi mea e whirinaki atu ai ngā hanga mataora kia ora ai, kia tipu ai. • Ka whakamahi ngā tangata, ngā tipu, ngā kararehe hoki i ngā rawa, ā, ka panoni hoki rātou i ō rātou taiao i a rātou e whakangata ana i ō rātou hiahia. • Whakamahia ai e te tangata ngā rawa o te ao tūroa hei kai, hei tāwharau, hei pōkākā, hei taputapu, hei matū hoki, tae atu hoki ki ngā rawa ka tīkina i te Ao. • Kei ngā pūrākau, kei ngā tikanga Māori, kei ngā tapawāhi hoki ētahi hononga ki ngā rawa me te panonitanga taiao.	**Ngā Rawa o te Ao Tūroa** • Whakamahia ai ngā rawa o te ao tūroa hei matū, hei whakamahana, hei ikiiki, hei waihanga hoki i ngā hua whai take. • Whakakapia ai ētahi rawa ki te rawa hou i te takanga o te wā ina manaakiatia e te tangata, heoi anō, ko ētahi he tere ake te whakapaunga i te whakakapinga. • Ko ngā toka, ko ngā oneone, ko te wai, ko ngā ngahere, ko ngā hanga mataora, he wāhanga katoa ēnei nō ngā pūnaha o te Ao e whakaaweawetia ai ngā rawa e wātea mai ana i tētahi wāhi. • Arahina ai e ngā tikanga Māori me ngā mōhiotanga o te rohe ngā whakatau mō te āta whakamahinga o ngā rawa.	**Ngā Rawa o te Ao Tūroa** • Ka ahu mai i ngā rawa o te ao tūroa ngā matū, ngā puna pūngao me ngā kora e whakamahia ana e te tangata. • Ka wana ake anō ētahi rawa i te takanga o te wā, heoi anō, ko ētahi atu kāore e pērā i roto i te wā e whai take ai ki te tangata. • Pāngia ai ngā āhuatanga ā-tinana o te taiao e ngā hanga mataora, e te whakamahinga rawa anō hoki a te tangata. • Whakaahuaria ai e ngā kōrero tuku iho, e ngā pūrākau, e ngā tikanga Māori, e ngā whakamāramatanga pūtaiao ahurea-kē hoki te orokohanga mai, te hanganga mai, me te whakamahinga o ngā rawa i runga i te haepapa.	• Ki te tūhura, ki te whakamārama i te whirinaki atu, i te whakamahi hoki a te tangata, a te tipu, a te kararehe hoki i ngā rawa o te ao tūroa i te taiao (hei tauira, te wai, te hau takiwā, te oneone, te rākau, te konukura). • Ki te whakamahi i ētahi pūrākau, i ētahi tikanga Māori, i ētahi tapawāhi, i ētahi tauira, i ētahi tānga rānei hei whakamārama i te whakamahinga rawa, i te panonitanga taiao, i te noho haepapa ki te taiao hoki (hei tauira, ngā tāwharau, ngā rua, ngā matū o te rohe). • Ki te mahi i ētahi mahi i runga i te mātau hei tiaki, hei whakaora rānei i ngā rawa o te rohe, me te whakamārama i te take i hira ai tēnei ki ngā hapori (hei tauira, te whakatipu kai, te whakatō tipu, te manaaki wai).	• Ki te tūhura i ngā rawa e whakamahia ana i te kāinga, i te kura, i roto rānei i te hapori, me te whakarōpū i ēnei i runga i te puna, i te whakamahinga, i te taea rānei o te whakakapi i te takanga o te wā. • Ki te whakamahi i ētahi mahere, i ētahi hoahoa, i ētahi kōrero rānei hei whakamārama i te take kei ētahi wāhi ētahi rawa, kei ētahi wāhi anō ētahi atu, ā, hei whakamārama hoki i te take e whai take ana te āta whakamahinga. • Ki te marohi i ētahi ara whai take ki te whakaiti i te para, ki te manaaki rānei i ngā rawa i roto i ngā horopaki o te rohe.	• Ki te tūhura, ki te mauhanga hoki i ngā rawa o te ao tūroa e whakamahia ana hei matū, hei pūngao, hei kora hoki, ka tautohu ai ko ēhea ngā rawa ka wana ake, ko ēhea ka whatungarongaro (hei tauira, te rākau, ngā konganuku, te pūngao kōmaru, ngā koranehe). • Ki te whakamahi i ētahi hoahoa, i ētahi whakaaturanga, i ētahi kōrero rānei hei whakatairite i ngā pūrākau, i ngā tikanga Māori, i ngā whakamāramatanga pūtaiao ahurea-kē hoki mō te hanganga mai o ngā rawa, mō te whakamahinga hoki (hei tauira, ngā toka, ngā kohuke, ngā kora mai i ngā rauropi e ora ana i ōna wā). • Ki te whakamārama i te pānga ki te taiao o tā ngā hanga mataora, o tā te tangata hoki whakamahi i ngā rawa o te ao tūroa, ka marohi ai i ētahi mahi hāpai haepapa hei whakaiti i ngā pānga (hei tauira, te whakamahi anō i ngā matū, te whakaiti i te whakamahinga o ngā rawa whatungarongaro).

Te Tūārere 3 (Ngā Tau 7–8)

I te Tūārere 3, ka paneke te mokopuna mai i te whakaahua i te ao tūroa ki te whakamārama i ngā mahi kawea ai i roto i ngā pūnaha. Ka tūhuratia e ia ngā hononga tuatini ake i waenga i ngā pūnaha o te Ao, i ngā rauropi mataora, i ngā hanga pūtau, i ngā pūnaha hauropi, i ngā hononga hauropi, i te matū, i te pūngao, i ngā tōpana, i ngā ngaru, i ngā mahi hoki a te tangata. Ka ako ia he panoni tonu ngā pūnaha i te takanga o te wā, ā, ka whai pānga aua panonitanga ki te mauri, ki te kanorau koiora, ki te manawaroa, ki ngā rawa, ki te waiora anō hoki o te hapori.

Ka hāpai te mokopuna i ngā whakahaerenga Pūtaiao e nui ake ana te rangaranga, ka whakahāngai hoki i ngā whakahaerenga pūtaiao ahurea-kē kia rangaranga ake, kia tika ake hoki. Ka whakamaheretia, ka whakahaerehia hoki ngā tūhuratanga; ka kohia, ka tātarihia, ka whakamāoritia, ka whakanahanahatia hoki ngā raraunga; ka whakamahia ngā tauira me ngā whakaataranga, ka tautohua ngā tūtauira; ka waihangahia, ka whakatairitehia hoki ngā whakamārama he taunakitanga te tūāpapa mō ngā pūnaha e kaha kē atu ana te tuatini, hei tautoko i ōna whakaaro. Ka hoahoaina, ka whakahaerehia hoki ētahi whakamātautanga tōkeke, ā, ka whakamahia ngā tauira he ariā te tūāpapa ki te whakapuaki whakaaro e nui kē atu ana te tika, ka whakamahia hoki ngā hoahoa, ngā tauira, ngā tūtohi, ngā kauwhata, te reo kaupapa whāiti, tae atu ki ngā whakamārama ā-waha, ā-tuhi rānei e hāngai ana.

Ko tā tēnei tūārere, he whakapakari i te mokopuna kia taea ai e ia te tūhono atu te mātauranga Pūtaiao ki te science me te kore tonu e wheroku o te mana o tētahi o ngā puna mātauranga nei. Ka tīmata ia ki te arotake i ngā pārongo, ki te whakamārama i ngā pānga, ki te parahau i ngā whakatau, ki te marohi hoki i ngā mahi ka tiaki i te kanorau koiora, ka hāpai i te whakamahinga o ngā rawa e toitū ai aua rawa, ka urupare ki ngā panonitanga i te taiao, ka tautuhi hoki i te kaitiakitanga hei whakahaerenga.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Ao Raurangi

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Tēnei Pito o te Ao Tukupū			
Te Tātai Arorangi • He rerekē te rahi, te paemahana, te hīnātore, me te tawhiti i te Ao o tēnā, o tēnā whetū. • Ko te Rā, he whetū nō te ikaroa o Te Mangōroa, kei roto nei ngā tini piriona whetū. Ko te nekehanga, ki tā te karu titiro, me te kitenga atu ā-kaupeka o ngā whetū, o ngā kāhui whetū hoki, ka ahu mai i te huringa me te amio o te Ao (hei tauira, e kitea ana a Matariki i te rangi i te ata pō i ētahi wā o te tau; he rerekē ngā kāhui whetū e kitea ana i te raumati, tēnā i te takurua). • Whakamahia ai e ngā mātanga arorangi ngā mātakitakinga o te aho, me ētahi taputapu pērā i ngā karu whātata hei tūhura i ngā whetū, i ētahi atu hanga mamao anō hoki. **Te Ao me Te Whānau a Tamanuiterā** • Ko Te Whānau a Tamanuiterā, ko te Rā, ko ngā hanga hoki e kūmea ana kia amio i a ia e te tō ā-papa, tae atu ki ngā aorangi e waru, ki ngā aorangi iti, ki ngā marama, ki ngā tokarangi, ki ngā unahiroa hoki. • Ko te tō ā-papa, koia tētahi tōpana kore-pā e pipiri ai ngā hanga whai papatipu, koia hoki te tōpana ka kukume i ngā aorangi me ētahi atu hanga ki te ara amio. Whāia ai e ngā tokarangi, e ngā unahiroa hoki ētahi amio e taea ana te matapae, huri noa i te Rā, heoi, ka kitea ngā kōkiri ina uru mai ētahi wāhanga paku o te matū o tuarangi ki te kōhauhau o te Ao, ā, ka mahana haere (hei tauira, whāia ai e Rongomai tētahi amio e taea ana te matapae; tū mai ai tētahi hekenga kōkiri ina haere te Ao mā waenganui i te matū i waiho mai e tētahi unahiroa). • Kua whakawhanake ngā hapori Māori i ētahi pūnaha ā-rohe o ngā mātauranga ā-rangi, ā-taiao hoki i roto i ngā mātakitakinga auau i ngā whetū, i te Marama, i ngā kaupeka, i te huarere, i ngā tai, i ngā hanga mataora anō hoki. • Tīkina ai e te maramataka ngā hononga i waenga i ngā mata o te Marama, i ngā āhuatanga ā-kaupeka, i ngā paetohu taiao hoki, ā, he rerekē i tēnā, i tēnā rohe, i tēnā, i tēnā taiao (hei tauira, ngā mātakitakinga o te Marama i te taha o ngā tai, o te puāwaitanga o ētahi tipu, o ngā whanonga a ētahi ika, a ētahi manu rānei, o te huarere, o te kohi ā-kaupeka hoki i te kai). • Kei ngā kōrero tuku iho, kei ngā waiata, kei ngā mahere whetū, kei ētahi atu puna mātauranga hoki e mau ana, e tukua ana hoki ngā mātakitakinga heke iho i ngā reanga. **Te Hītori o te Ao** • Ko tōna 4.5 piriona tau te roa o te hītori o te Ao. • Kei ngā paparanga toka, kei ngā mātātoka, kei ngā hanganuku hoki ngā taunakitanga o ngā taiao me ngā tūāhua ā-nuku o mua. • Ka taea te whakamahi ngā tūranga o ngā paparanga toka me ngā mātātoka, ina whakatairitea ana tētahi ki tētahi, hei whakatau i te raupapa o ngā tūāhua, ā, i te nuinga o te wā ko ngā paparanga o raro, kāore anō kia whakatōhenehenetia, he tawhito ake i ngā paparanga o runga ake.	**Te Tātai Arorangi** • I roto i te ao tukupū ko ngā tini piriona ikarangi, tae atu ki Te Mangōroa, ā, i roto i ngā ikarangi ko ngā whetū, ko ētahi atu matū hoki. • He wā anō ka pau i te rerenga mai o te aho i ngā whetū mamao ki te Ao, nā reira, mā te titiro ki ngā hanga mamao e whai pārongo ai tātou mō aua hanga rā i ngā wā o mua (hei tauira, e waru meneti te roa kia tae rā anō mai ngā hihi o te rā ki te Ao, nō reira ko te āhua o te Rā e kitea ana e tātou, nō tōna waru meneti kē i mua atu). • Kei ngā rerekētanga o te tae, o te muramura hoki o ngā whetū ētahi taunakitanga mō ngā āhuatanga o tēnā, o tēnā. • E whakamahia ana ngā mātakitakinga arorangi, ngā tauira hoki hei tūhura i te hanga, i te korahi hoki o te ao tukupū. **Te Ao me Te Whānau a Tamanuiterā** • Ko te tō ā-papa e whakatau ana i te neke me ngā pāhekoheko a ngā hanga puta noa i Te Whānau a Tamanuiterā. • Ko te rahi o te pipiri tō ā-papa, kei te papatipu tonu o ngā hanga, kei te tawhiti hoki o tētahi i tētahi. • Ka taea e ngā tauira o te neke amio te whakamārama, te matapae hoki te nekehanga o ngā aorangi, o ngā marama, o ngā tokarangi, o ngā unahiroa anō hoki. • He whakamāramatanga kei te huringa, kei te tītaha o te pou tauwhirowhiro, kei te amio hoki o te Ao, otirā, kei ngā hononga tō ā-papa hoki i waenga i te Ao, i te Marama me te Rā, mō ngā āhuatanga e taea ana te matapae, tae atu ki te ao me te pō, ki ngā kaupeka, ki ngā mata o te Marama, ki ngā tai hoki (hei tauira, ka hua mai ngā tai nunui ina āhua whakarārangi tahi te Rā, te Ao me te Marama). • Kei ngā mātakitakinga tautini kua mauhangatia ki te maramataka, ki ngā kōrero tuku iho, ki ngā mātauranga hoki o ngā tūpuna, ētahi taunakitanga o ngā tūtauira tāruarua, o te panonitanga taiao hoki heke iho i ngā reanga. • Nā te mātauranga tātai arorangi i hāpai ake te whakatere waka, te aro ki te wā, ngā mahi ā-kaupeka, me te whakahaerenga rawa. He rerekē ngā take e tātai ai, e whakaata ai, e whakamahi ai tēnā me tēnā o ngā puna mātauranga i ngā mātakitakinga. **Te Hītori o te Ao** • Kua panoni haere te mata me ngā pūnaha mataora o te Ao puta noa i te wā ā-nuku. • He rite tonu te tāraihia houtia o te mata o te Ao e te nekeneke a ngā papaneke, e te waihangatanga o ngā maunga, e te ahi tipua, e te ngāhorohoro, e te whakakōpakatanga. • E whakaatu mai ana ngā taunakitanga mātātoka, ā-nuku hoki i te panoni haere o ngā rauropi me ngā taiao i te takanga o te wā, ā, he wāhanga tonu nō te hītori o te Ao ngā wā o te kuneroa me ngā wā o te korehāhā.	• Ki te whakamahi i ētahi mātakitakinga, i ētahi mahere whetū, i ētahi taputapu matihiko, i ētahi karu whātata hoki hei tautohu, hei tūhura hoki i ngā whetū, i ngā kāhui whetū, i ētahi atu hanga ā-rangi hoki. • Ki te whakamahi i ētahi taunakitanga mō te tae, mō te muramura, mō te tūranga hoki hei whakatairite i ngā whetū, tētahi ki tētahi, hei whakamārama hoki i ngā tūtauira e kitea ana i te rangi pō (hei tauira, ka whakatairite i te tae, i te muramura, ki tā te karu titiro, o ngā whetū pērā i a Puanga rāua ko Pūtara; ka whakamahi i ētahi mahere whetū i ētahi marama rerekē hei whakamārama i te rerekē o te kitenga i tēnā, i tēnā kaupeka). • Ki te whakamahi i ētahi mātakitakinga, i ētahi raraunga, i ētahi hoahoa, i ētahi tauira hurirahi hei tūhura i te hanga, i te korahi hoki o Te Whānau a Tamanuiterā (hei tauira, ka waihanga i tētahi tauira tawhiti-hurirahi e whakaatu ana i te take kāore e taea e ngā hoahoa o ngā pukamatua te whakaata tahi, i runga i te tika, te rahi me te tawhiti o ngā aorangi). • Ki te whakatauira i te pānga o te tō ā-papa ki te neke, ki ngā ara amio hoki o ngā aorangi, o ngā marama, o ngā tokarangi, o ngā unahiroa hoki, ā, ka whakamahi i ētahi tauira hei whakamārama i ngā tūtauira e kitea ana. • Ki te whakamahi i ngā mātakitakinga pūnahanaha, i ngā inenga, i ngā mauhanga maramataka, i ngā kōrero tuku iho hoki hei tūhura, hei whakamārama hoki i ngā tūtauira ā-rangi, ā-taiao hoki. • Ki te whakatairite i ētahi tūtauira puta noa i ngā puna rerekē, ki te whakamārama hoki i te wāhi ki ngā mātakitakinga hei whakamōhio i te whakatere waka, i te aro ki te wā, i ngā mahi ā-kaupeka hoki (hei tauira, te aro ki ngā whetū hei whakatere waka; ngā mātakitakinga i te Marama hei whakatau i ngā wā e mahia ai ētahi mahi; ngā paetohu taiao rānei hei kohi, hei whakamahi hoki i ētahi rawa). • Ki te mātai, ki te whakamāori hoki i ngā paparanga toka, i ngā mātātoka, i ngā mahere, i ngā hanganuku hoki hei whakatau i te raupapa o ngā tūāhua ā-nuku. • Ki te waihanga i ētahi rārangi wā, i ētahi hoahoa, i ētahi tauira hoki hei whakaata i ngā tukanga ā-nuku, i ngā panonitanga ā-nuku hoki i te takanga o ngā wā roa.	• Ki te whakamāori i ētahi mātakitakinga, i ētahi whakaahua, i ētahi raraunga, i ētahi tauira hoki hei whakatairite i ngā whetū, i ngā ikarangi hoki, tētahi ki tētahi, hei tūhura hoki i te korahi o te ao tukupū. • Ki te whakamahi i ētahi taunakitanga o te aho, o te tawhiti, o te muramura ki tā te karu titiro, hei waihanga, hei whakapuaki hoki i ētahi whakamāramatanga e pā ana ki ngā hanga ā-rangi noho mamao (hei tauira, ka whakamārama i te take kāore tātou e mōhio, i runga anake i te muramura, ko tēhea o ētahi whetū e rua he hīnātore ake, tūturu nei). • Ki te whakamahi, ki te arotake hoki i ētahi tauira, i ētahi mātakitakinga, i ētahi raraunga hoki hei whakamārama, hei matapae hoki i te neke amio, i ngā tūtauira hoki i te pūnaha o te Ao, te Marama me te Rangi. Ki te tūhura i te pānga o ngā panonitanga o te papatipu, o te tawhiti hoki ki te pipiri tō ā-papa, ā, ka whakamahi i ētahi taunakitanga hei whakamārama i te neke o ngā hanga o Te Whānau a Tamanuiterā. • Ki te tātari, ki te whakatairite hoki i ngā taunakitanga nō roto mai i ngā mātakitakinga a ngā tūpuna, i te maramataka, i ngā mauhanga taiao, i ngā raraunga pūtaiao ahurea-kē hoki hei tūhura i te panonitanga ā-rangi, ā-taiao hoki. • Ki te arotake i te wāhi ki ngā tini āhua o te mātauranga, o te whakaatanga hoki e mārama ai ngā tūtauira me ngā panonitanga i te takanga o te wā, ā, ka whakapuaki i ētahi whakakapi he taunakitanga te tūāpapa. • Ki te whakauruuru i ētahi taunakitanga mai i ngā paparanga toka, i ngā mātātoka, i ngā hanganuku, i ngā mahere, i ētahi atu mauhanga anō hoki, hei waihanga, hei tātari hoki i ngā whakamāramatanga o te hītori ā-nuku, ā-koiora hoki o te Ao (hei tauira, ka whakakotahi i ngā mātātoka, i ngā toka parataiao, i ngā hanganuku hoki, e puta ake te hīkaro he wā anō he taiao moana kē tētahi wāhi, kua hīkina ake i roto i te wā). • Ki te whakamahi i ētahi rārangi wā, i ētahi hoahoa, i ētahi tauira hoki hei whakamārama i te wāhi ki ngā tukanga ā-nuku hei tārai i ngā hanganuku, i ngā pūnaha hauropi hoki i te takanga o te wā.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
• Kua tāraihia te mata o te Ao, i te takanga o ngā wā roa, e ngā tukanga ā-nuku pērā i te ngāhorohoro, i te rukenga, i te ahi tipua, i te hikinga o te whenua, i te whakakōpakatanga hoki.	• Ka taea te whakakotahi ētahi āhuatanga maha o ngā taunakitanga ā-nuku e āhua mōhio anō ai tātou ki ngā tūāhua me ngā taiao o mua.		
Te Manawataki o te Ao Raurangi			
Ngā Rawa me ngā Pūnaha o te Ao • Ko ngā pūnaha matua o te Ao ko te ao ā-nuku, ko te ao ā-wai, ko te kōhauhau, ko te ao koiora hoki. • Neke haere ai te matū i waenga i ēnei pūnaha; rere haere ai te pūngao mā roto i ēnei pūnaha. • E ākina ana te nuinga o ngā tukanga i te mata o te Ao e te pūngao o te Rā, otirā, e ākina ana hoki ngā tukanga ā-nuku e te pūngao i te wāhi rāroto o te Ao (hei tauira, ākina ai e te pūngao kōmaru te whakaeto me te huarere; he wāhi ki te pūngao rāroto o te Ao e puta mai ai te ahi tipua, te koringa papaneke hoki). **Ngā Papaneke me ngā Pāhekoheko Pūnaha Hōkai-Rahi** • He mea wehewehe te paparanga mārō o waho o te Ao ki ētahi papaneke e neke haere ana, ina whakatairitea tētahi ki tētahi. • Ka ūngutu, ka tīhoi, ka paheke rānei ngā papaneke, tētahi i tētahi. • Kei ngā tūtauira o ngā tauwāhi o ngā rū, o ngā puia, o ngā pae maunga, o ngā rua moana hoki ētahi taunakitanga o ngā paenga papaneke me ngā nekehanga o aua paenga (hei tauira, ngā rū i te Rīngi Ahi o Te Moana-nui-a-Kiwa; ko Te Tiritiri-o-te-Moana i te paenga o te papaneke o Ahitereiria ki tō Te Moana-nui-a-Kiwa). **Te Huarere me te Āhuarangi** • Hua mai ai te huarere me te āhuarangi i te pāhikahika o te tuari o te pūngao kōmaru huri noa i te mata o te Ao. • Ka whakaaweawe ngā rerekētanga o te ahopae, o te teitei, o te whenua, o te wai hoki i te paemahana, i te rerenga hoki o te kōhauhau. • He nui te pōkākā ka mititia, ka rokirokitia, ka wewetea hoki e ngā moana, ā, mā konei e whakaaweawetia ai ngā āhuarangi pātata.	**Ngā Rawa me ngā Pūnaha o te Ao** • Ka hua ake i te rere o te pūngao me te huringa o te matū ētahi panonitanga ā-tinana, ā-matū hoki ki ngā matū o te Ao, ki ngā rauropi hoki, puta noa i ngā korahi rerekē, puta noa hoki i ngā wā rerekē (hei tauira, ka neke haere te wai mā roto i te hurihanga wai; ka neke haere te waro i waenga i te kōhauhau, i ngā rauropi, i te oneone, i ngā moana anō hoki; ka wāwāhitia ngā toka, ka kawea atu ki wāhi kē, ā, ka waihangatia houtia mā roto i ngā tukanga ā-nuku). • Ka pūmau te matū, i tana neke haere, i tana panoni haere hoki, mai i roto, i waenga hoki i ngā pūnaha o te Ao, ā, ka whakawhitia te pūngao, ka hurihia hoki. **Ngā Papaneke me ngā Pāhekoheko Pūnaha Hōkai-Rahi** • Whakamāramatia ai e te mātai papaneke ngā nekehanga o mua, o nāianei hoki o ngā toka i te mata o te Ao, ā, koia hoki e tuku ana i tētahi anga e mārama ai ki a tātou te hītori ā-nuku o te Ao. • Tāraihia ai e ngā nekehanga o ngā papaneke ngā āhuatanga o te kiri paparahi, o te papa moana hoki. He wāhi hoki ki te nekeneke papaneke e whakamāramatia ai ngā tūtauira o ngā toka, o ngā kohuke, o ngā mātātoka, o ngā rū, o ngā puia hoki. • Kei ngā mahere, kei ngā toka, kei ngā mātātoka, kei ngā mātakitakinga hoki o ngā hanganuku me ngā arawai hurihuri, ngā taunakitanga kua neke, kua tūtuki, kua korara hoki ngā papaneke o te Ao i te takanga o te wā. • Whakamāramatia ai e ngā kōrero tuku iho te panonitanga ā-nuku mā roto mai i te whakapapa, i ngā hononga hoki, tae atu ki te noho whanaunga o ētahi maunga puia. • Tāraihia ai e ngā rū, e te nekeneke papaneke hoki ngā horanuku i te takanga o te wā, ā, ka mārama ēnei āhuatanga ki te tangata rā roto i ngā kōrero tuku iho, i ngā whakamāramatanga Pūtaiao, pūtaiao ahurea-kē hoki mō te nekehanga papaneke (hei tauira, ngā kōrero e hāngai ana ki ngā maunga puia, ki ngā rū, ki te hikinga, ki ngā panonitanga rānei ki ngā arawai). **Te Huarere me te Āhuarangi** • Ko ngā rerenga nui o te kōhauhau, o ngā moana hoki e toha hou ana i te pōkākā huri noa i te Ao. • He wāhi ki ngā au moana, ki te rerenga kōhauhau matua hoki e tū mai ai ngā tūtauira āhuarangi ā-takiwā, ā-ao anō hoki. • Whakamahia ai e ngā matapae huarere ngā inenga, ngā mātakitakinga, ngā tauira anō hoki, nā reira ka uru te tūponotanga, te rangirua hoki ki aua matapae.	• Ki te whakamahere, ki te whakahaere hoki i ētahi tūhuratanga e arahina ana, mā te whakamahi i ngā mātakitakinga pūnahanaha, i ngā inenga, i te kohinga raraunga hoki hei whakamārama i ngā pāhekoheko i waenga i ngā pūnaha o te Ao (hei tauira, te ua tātā → ka whakapikihia te wai rere noa → ka uru te waipara ki te arawai → he pānga ki te ao mataora ā-wai). • Ki te whakamahi i ngā mahere, i ngā raraunga nekehanga rū, i ngā tauira hoki hei tautohu i ētahi tūtauira o ngā rū, o ngā puia, o ngā hanganuku hoki, ka whakahāngai i ēnei tūtauira ki ngā paenga papaneke, ki te nekehanga papaneke anō hoki. • Ki te tātari i ētahi raraunga huarere, āhuarangi hoki mai i ētahi wāhi rerekē, ā, ka whakamahi i ētahi tauira hei whakamārama i te wāhi ki te whakamahana ā-rā, ki te ahopae, ki te teitei, ki te whenua, ki ngā moana hoki e tū mai ai ngā tūtauira e kitea ana.	• Ki te whakatauira, ki te whakamārama hoki i te wāhi ki te rere o te pūngao, ki te huringa hoki o te matū hei āki i ngā pāhekoheko i waenga i ngā pūnaha whenua, pūnaha wai, pūnaha hau takiwā, pūnaha ora hoki o te Ao puta noa i ngā korahi rerekē (hei tauira, te hurihanga toka, te hurihanga wai, te ngāhorohoro, te ngawhere ā-matū, ā-tinana hoki. • Ki te whakamahi i ētahi mahere, i ētahi mātātoka, i ētahi toka, i ētahi tauira, i ētahi taunakitanga hoki hei whaiwhai i ngā nekehanga o ngā papaneke, hei whakamārama hoki i ngā tūtauira i roto i ngā hanganuku, i ngā rawa ā-nuku, i ngā rū, i ngā puia anō hoki (hei tauira, ngā pae maunga, ngā rua moana, ngā rukenga kohuke). • Ki te whakatairite i ngā kōrero o te ao Māori me ngā kupu tuku iho ki ngā kōrero pūtaiao ahurea-kē hei whakamārama i te panonitanga ā-nuku, i te nekehanga papaneke anō hoki (hei tauira, ko te noho whanaunga o ētahi maunga puia; ko ngā kōrero mō ngā rū; ko ngā hanganuku e kitea ana). • Ki te tūhura i te wāhi ki ngā hihi o te rā, ki ngā moana, ki te kōhauhau, ki te tio, ki ngā hanganuku, ki ngā hanga mataora hoki hei tārai i ngā tūtauira o te huarere, o te āhuarangi hoki, i tēnā wāhi, i tēnā wāhi, i tēnā wā, i tēnā wā. • Ki te kohi, ki te tātari hoki i ētahi raraunga huarere, i ētahi raraunga āhuarangi hoki hei whakamārama i ngā tūtauira, i ngā pāhekoheko hoki i waenga i te Rā, i te kōhauhau, i ngā moana, i te whenua, i te tio, i ngā hanga mataora (hei tauira, ka whakatairite i ētahi raraunga mō te paemahana, mō te hekenga ua hoki i ētahi wāhi ki tai ki ērā i ētahi wāhi ki uta; ka whakatairite rānei i aua raraunga ki ētahi wāhi e rerekē ana te ahopae, te teitei rānei). • Ki te whakaatu i ngā ariā o Te Pūtaiao me te science mō ngā pūnaha o te Ao, mō ngā hurihanga, mō ngā nekehanga papaneke, mō te hītori ā-nuku, mō te huarere, mō te āhuarangi hoki mā te whakamahi i ētahi hoahoa, i ētahi tauira, i ētahi mahere, i ētahi kōrero ā-waha rānei.
Te Taura Tāngaengae			
Te Pūmate Māori • Ahu mai ai ētahi pūmate māori i ngā tukanga rīrā o te Ao, e tāraihia houtia ai te taiao, e pāngia ai hoki ngā hapori. Mauhangatia ai ēnei pūmate māori ki ngā hītori.	**Te Pūmate Māori** • Ahu mai ai ētahi pūmate māori i ngā tukanga rīrā o te Ao, e tāraihia houtia ai te taiao, e pāngia ai hoki ngā hapori. Mauhangatia ai ēnei pūmate māori ki ngā hītori.	• Ki te tūhura i ētahi panonitanga ā-rohe, ā-ao hoki i te ao tūroa mā te whakamahi i ētahi hītori, i ētahi mātakitakinga, i ētahi raraunga, i ētahi mahere, i ētahi tauira, i ētahi matapae rānei, hei tautohu i ētahi tūtauira, i ētahi tūraru, i ētahi pānga hoki (hei tauira, ngā rū, ngā waipuke, te ngāhorohoro takutai, ngā raumati mahana ake, ngā momo e hūnuku haere ana).	• Ki te tūhura i ētahi panonitanga ā-rohe, ā-ao hoki i te ao tūroa mā te whakamahi i ētahi hītori, i ētahi mātakitakinga, i ētahi raraunga, i ētahi mahere, i ētahi tauira, i ētahi matapae rānei hei tautohu i ētahi tūtauira, i ētahi tūraru, i ētahi pānga hoki. • Ki te tātari haehae i te mātauranga Māori, i ngā kōrero o te rohe, i ngā wheako tūturu, i ngā taunakitanga pūtaiao ahurea-kē hoki hei

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
• E kore e taea e te tangata ngā pūmate māori te whakakore, heoi, whāia ai te māramatanga, te takatū, te whakaute hoki ki te Ao hei whakaiti i ngā pānga. • He tautoko tonu tā te maramataka, tā ngā paetohu taiao, tā ngā matapae pūtaiao ahurea-kē, tā ngā huinga raraunga hoki e kitea ai e te tangata ngā tūtauira, ngā tūraru, ngā panonitanga anō hoki i te ao tūroa. **Ngā Pānga o te Tangata ki ngā Pūnaha o te Ao** • Ka whakaaweawe ngā mahi a te tangata i ngā pūnaha o te Ao, i ngā pūnaha hauropi, i te mauri hoki, tae atu ki te whenua, ki te otaota, ki ngā arawai, ki ngā moana, ki te hau takiwā, ki tuarangi anō hoki. • He pānga tūkino, he pānga pai rānei ō te tangata ki ngā pūnaha o te Ao, otirā, mā te noho haepapa, mā te whakahaumanutanga, mā ngā hononga toitū hoki ki te taiao e pai ai. **Te Āhuarangi Hurihuri** • Ko ngā panonitanga tautini i ngā pūnaha āhuarangi o te Ao, e mātua ākina ana e ngā paemahana huriao e piki haere ana, i takea mai ai i ngā mahi a te tangata. • I roto i ngā pūnaha āhuarangi ko ētahi pāhekoheko i waenga i te kōhauhau, i ngā moana, i te whenua, i ngā hanga mataora anō hoki. Ka pā atu ngā panonitanga i ēnei pūnaha ki ngā hapori, ki ngā pūnaha hauropi, ki te taiao anō hoki.	• E kore e taea e te tangata ngā pūmate māori te whakakore, heoi, whāia ai te māramatanga, te takatū, te whakaute hoki ki te Ao hei whakaiti i ngā pānga. • He mea matapae ētahi pūmate māori nā runga anō i ngā tohu aroturuki, heoi, ko ētahi atu, pērā i te rū, kāore e taea te matapae, engari ka taea te kimi māramatanga mōna i te tūponotanga, i ngā mahere ā-nuku, i ngā mauhanga hītori hoki. • He pārongo kei te maramataka, kei ngā paetohu taiao, kei ngā matapae pūtaiao ahurea-kē, kei ngā huinga raraunga hoki mō ngā tūtauira, mō ngā tūraru, mō ngā panonitanga anō hoki i te ao tūroa. **Ngā Pānga o te Tangata ki ngā Pūnaha o te Ao** • Ka whakaaweawe ngā mahi a te tangata i ngā pūnaha o te Ao, i ngā pūnaha hauropi, i te mauri hoki, tae atu ki te whenua, ki te otaota, ki ngā arawai, ki ngā moana, ki te hau takiwā, ki tuarangi anō hoki. • He pānga tūkino, he pānga pai rānei ō te tangata ki ngā pūnaha o te Ao, otirā, mā te noho haepapa, mā te whakahaumanutanga, mā ngā hononga toitū hoki ki te taiao e pai ai. **Te Āhuarangi Hurihuri** • Ko ngā panonitanga tautini i ngā pūnaha āhuarangi o te Ao, e mātua ākina ana e ngā paemahana huriao e piki haere ana, i takea mai ai i ngā mahi a te tangata. • I roto i ngā pūnaha āhuarangi ko ētahi pāhekoheko i waenga i te kōhauhau, i ngā moana, i te whenua, i ngā hanga mataora. Ka pā atu ngā panonitanga i ēnei pūnaha ki ngā hapori, ki ngā pūnaha hauropi, ki te taiao anō hoki.	• Ki te tātari haehae i te mātauranga Māori, i ngā kōrero o te rohe, i ngā wheako tūturu, i ngā taunakitanga pūtaiao ahurea-kē hoki hei whakatairite i ngā whakamāramatanga mō ngā pūmate māori, mō ngā pānga o te tangata, mō ngā panonitanga āhuarangi anō hoki (hei tauira, te maramataka, ngā tohu, ngā pūrākau, ngā raraunga āhuarangi). • Ki te whakamahi taunakitanga hei whakamārama i te pāhekoheko tahi a ngā tukanga o te Ao, a ngā mahi a te tangata, a ngā pūnaha āhuarangi hoki e pāngia ai te taiao, ngā pūnaha hauropi, te mauri, ngā hapori anō hoki (hei tauira, te wai rere noa i te ahuwhenua, ngā tukunga, te huarere taikaha, ngā paemahana e piki haere ana). • Ki te hoahoa, ki te whakapuaki hoki i ētahi mahi takatū, whakahaumanu, toitūtanga rānei e kauparea ai te tūkino, e hāpaingia ai hoki ngā hononga hāpai haepapa ki te taiao (hei tauira, ngā mahere pūmate ā-whānau, ngā mahere tūraru, te whakatō tipu, te whakamōkito para, te whakaiti parahanga).	whakatairite i ngā whakamāramatanga mō ngā pūmate māori, mō ngā pānga o te tangata, mō ngā panonitanga hoki o te āhuarangi. • Ki te whakamahi taunakitanga hei whakamārama i te pāhekoheko tahi a ngā tukanga o te Ao, a ngā mahi a te tangata, a ngā pūnaha āhuarangi hoki e pāngia ai te taiao, ngā pūnaha hauropi, te mauri, ngā hapori anō hoki. • Ki te hoahoa, ki te whakapuaki hoki i ētahi mahi takatū, whakahaumanu, toitūtanga rānei e kauparea ai te tūkino, e hāpaingia ai hoki ngā hononga hāpai haepapa ki te taiao. • Ki te whakamahi i ētahi matapae, i ētahi mahere, i ētahi raraunga āhuarangi hoki hei whakamārama i te āwhina kei ngā tohu whakatūpato, kei ngā tūtauira, kei te panonitanga tautini hoki e takatū ai te tangata ki ngā pūmate, ki ngā pānga āhuarangi hoki.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Taiao Mauri Ora

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Rauropi Ora, Kāwai Ora			
Te Hanga me te Mahinga • He mahinga ō ngā hanga whakaputa uri o te tipu, o te kararehe hoki e whakaputa uri ai ia, e whakamaneatia mai ai ngā hoa, e tiakina ai ngā uri. • Ko ngā pūtau, koia ngā waehanga taketake o ngā hanga mataora; ko ngā pūtautau me ngā whēkau, he huinga pūtau e mahi ngātahi ana. • He wāhi ki te mātakitakinga pūtaiao ahurea-kē, ki te tuaki, ki te tānga whakatauira hoki hei whakamārama i tā ngā hanga hāpai i ngā mahinga i roto i ngā pūnaha mataora. • Mahi ngātahi ai ngā whēkau i roto i ngā pūnaha tinana e kawea ai ētahi mahinga whāiti pērā i te nekehanga, i te nakunaku, i te kawenga hoki. • I hua ake ētahi kauneke nui i te mātai koiora i te auahatanga tuatahi o te karu whārahi, ā, i ngā mātakitakinga tuatahi hoki o ngā pūtau i oti i a Robert Hooke. I whakawhanaketia tēnei e Antonie van Leeuwenhoek rātou ko ētahi atu mātanga pūtaiao. **Te Rere o te Matū me te Pūngao** • Whakamahia ai e te tipu te aho, te hauhā me te wai ki te whakaputa huka mā te takakame ā-aho, mā konei e rokirokitia ai te pūngao i ngā hihi o te rā, e wetekina ai te hāora. • Whakamahia ai e te kararehe te hāora ki te wewete i te pūngao i te kai, mā te tukupūngao, ā, mā konei e whakawhitia ai te pūngao rokiroki mō ngā tukanga ora. • Whakawhitia ai e ngā pūnaha arahau ngā haurehu ki te taiao, e tautokona ai te tukupūngao, te rere hoki o te matū me te pūngao mā roto i ngā pūnaha mataora. • Ka whiwhi, ka kawe, ka whakamahi hoki ngā pūnaha tipu me ngā pūnaha kararehe i te wai, i ngā haurehu, i ngā taiora, i matū kē atu hoki e whakatuarātia ai te ora. • I te kararehe, kawea ai e ētahi pūnaha whāiti ngā taiora me te hāora huri noa i te tinana. **Te Tukunga Iho** • Kei ngā kiritahi o te momo kotahi ngā āhuatanga ōrite, heoi, ka kitea hoki ētahi rerenga kētanga. • Ka heke ki ngā uri tētahi hanumitanga o ngā āhuatanga o ngā mātua e rua, mā ngā kākano, mā ngā hua, mā ngā tohutohu rānei kei ngā pūtau e mau ana. • Ko ētahi āhuatanga he tukunga iho, ko ētahi he kaha ake te kitea i ō ētahi atu, ā, ko ētahi anō ka whakaaweawetia e te taiao. • Kei ngā pūtau ētahi pārongo tuku iho ka tukua iho i ngā mātua ki ngā uri. • He āhuatanga pātahi ō ngā rauropi o te rōpū kotahi, heoi, ka kitea hoki te rerenga kētanga i waenga i ngā kiritahi.	**Te Hanga me te Mahinga** • Hāpaingia ai e ngā hanga me ngā pūnaha o te kararehe, o te tipu hoki te oranga tonutanga, te tipuranga, te whakaputanga uri, te kaha ki te urupare, te oranga hoki i ngā nōhanga rerekē. • Pāhekoheko ai ngā pūnaha tinana kararehe hei kawe i ngā matū, hei whakawhiti i ngā haurehu, hei tautoko i te nekehanga, hei whakaputa uri, hei taupua hoki i te waiora. • Mahi ngātahi ai ngā pūnaha kōiwi me ngā pūnaha uaua e tukua ai te tautoko, te paparetanga, te tūwhena, te nekehanga hoki. Mā konei e āhei ai ngā rauropi te urupare atu ki ō rātou taiao. • Wāwāhitia ai e te pūnaha nakunaku te kai hei matū ka taea e ngā pūtau te miti, te whakamahi anō hoki. • Kawea ai e te pūnaha toto te hāora, ngā taiora, ngā taiaki, ngā para anō hoki, huri noa i te tinana. • Whakawhitia ai e ngā pūnaha arahau ngā haurehu i waenga i te rauropi me tōna taiao, e tautokona ai te tukupūngao, te whakawhitinga hoki o te matū me te pūngao rā roto i ngā pūnaha mataora. • Mahi ngātahi ai te nakunaku, te rere o te toto, o te tarawai rānei, me te tukupūngao e tukua ai ngā taiora me te pūngao ki ngā pūtau. • He hanga ō ngā pūnaha tipu e tutuki ai te miti, te kawe, te takakame ā-aho, te whakaputa uri anō hoki. • Ka hangaia ki ētahi pūtau whāiti ko ngā pūtautau, ko ngā whēkau hoki, ā, ka mahi ngātahi ēnei i roto i ngā pūnaha mataora. • Mahi ngātahi ai ngā pūnaha kōiwi me ngā pūnaha uaua ki te tautoko i te nekehanga, i te paparetanga, i te tūwhena, i te oranga tonutanga hoki i roto tonu i ngā rauropi mataora. **Te Tipuranga me te Whanaketanga** • He whakaputa uri tōrua tā te nuinga o ngā tipu whaipua, heoi, he tōtahi kē tā ētahi tipu whakaputa uri. • E rerekē ana ngā hurihanga ora o tēnā, o tēnā, ā, he mea urutau ki ngā kawenga hauropi, ki ngā tūtauira ā-kaupeka, ki te hekenga, ki te angitu hoki o te whakaputa uri. **Te Tukunga Iho** • He nui ngā huaira ka tukua iho ki ngā hanga mataora e ngā mātua mā roto i te whakapapa. • He pānga ō te taiao ki te putanga mai o aua huaira tuku iho.	• Ki te tūhura i te ao tūroa mā te mātakitaki, mā te tuaki, mā te whakatauira rānei i ngā pūnaha tipu me ngā pūnaha kararehe ki te whakamārama i te ara e hāpai ai ngā pūtau, ngā pūtautau, ngā hanga me ngā whēkau i te whakaputanga uri, i te oranga tonutanga, i te rere hoki o te matū me te pūngao (hei tauira, ngā pua, ngā aka, ngā rau, ngā pūkohukohu, te puku, te toto). • Ki te whakamahi i ngā mātakitakinga pūnahanaha, i te whakamātau, i te inenga, i ngā taunakitanga hoki hei whakamārama i ngā tūtauira koiora, i ngā tukanga koiora hoki i roto i ngā pūnaha mataora. • Ki te whakatairite i ngā pūrākau, i ngā kōrero tuku iho, i ngā tikanga Māori, i ngā atua Māori, i ngā mātakitakinga pūtaiao ahurea-kē hoki hei whakamārama i ngā hononga i waenga i te whakaputanga uri, i ngā puna kai, i ngā raupapa kame, i ngā hurihanga ora, i te hekenga, i te para, i te taurite hauropi hoki (hei tauira, te rui hae, ngā mahinga kai, te tipuranga ā-kaupeka, te mahi wairākau). • Ki te whakamahi i ngā tauira, i ngā hoahoa, i ngā tūhuratanga rānei hei whaiwhai haere i te neke haere o te matū me te pūngao mā roto i ngā pūnaha mataora, tae atu ki te takakame ā-aho, ki te tukupūngao, ki te nakunaku, ki te rere o te toto, o te tarawai rānei, ki te kawenga hoki i roto i te tipu (hei tauira, te tariwai, te tarikai, te hāora, ngā huka, ngā taiora). • Ki te whakamahi i ngā hoahoa, i ngā tūtohi, i ngā tauira whai tapanga, i ngā pūrongo, i ngā whakaaturanga ā-waha rānei hei whakaatu i te tukunga iho, i te rerenga kētanga, i ngā rerekētanga o te hurihanga ora, ā, ka whakamārama hoki i tā ēnei hei hāpai i te oranga tonutanga, heke iho i ngā reanga (hei tauira, ngā rauropi o te rohe, ngā uri me ngā mātua, ngā tūārere ora e whakaraerae ai te rauropi). • Ki te tiki i ngā mōhiotanga ki te hanga, ki te mahinga, ki te tipuranga, ki te matū, ki te pūngao, ki te whakapapa anō hoki hei marohi i ētahi mahi e hāpaingia ai ngā pūnaha mataora, ngā momo hoki o te rohe (hei tauira, ngā māra kai, te tiaki nōhanga, te tautoko i ngā kairui hae, te hangarua i te para).	• Ki te tūhura i te ao tūroa mā te whakatairite i ō te tipu, i ō te kararehe hanga, pūnaha, pūtau, hurihanga ora hoki hei whakamārama i tā rātou hāpai ake i te oranga tonutanga, i te tipuranga, i te whakaputanga uri, i te rere hoki o te matū me te pūngao i roto i ngā taiao rerekē (hei tauira, ngā aka, ngā rau, ngā pūkohukohu, te pūnaha nakunaku, ngā tipu whaipua, te hekenga). • Ki te whakatairite i te whakapapa, i ngā huaira tuku iho, i ngā āhuatanga taiao, i ngā kōrero tuku iho hoki ki te whakamārama i tā te tukunga iho, i tā te taiao tārai i te rerenga kētanga i roto i ngā hanga mataora (hei tauira, te mātotoru o te huruhuru, te āhua o te pua, te tae, te nui o ngā hihi o te rā e hiahiatia ana, te kai, te paemahana). • Ki te tiki i ngā mōhiotanga ki te hanga, ki te mahinga, ki te tipuranga, ki te matū, ki te pūngao, ki te tukunga iho, ki te taiao anō hoki hei marohi i ētahi mahi e hāpaingia ai ngā pūnaha mataora hauora (hei tauira, te tiaki nōhanga, te whakapai ake i ngā āhuatanga o te tipu, te tautoko i ngā ara hekenga ā-kaupeka).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Hekenga Koiora, Huanga Kanorau			
Te Kāwai Heke Kotahi • He taunakitanga kei ngā mātātoka mō ngā rauropi, tae atu ki ngā rauropi mōkitokito, i ora i tua whakarere, mō ngā taiao hoki i noho ai rātou. • He whakapapa ngātahi ō ngā momo nā runga i te heke mai i te kāwai kotahi, ā, he rerenga kētanga tuku iho kei ngā taupori e mau ana. • Ko te momo, koia tētahi rōpū rauropi he āhuatanga pātahi ō rātou, e taea ana hoki te whakaputa uri tahi. **Te Whiringa Māori** • Ko ngā āhuatanga ka whai huanga ka auau ake te putanga ake i roto i tētahi taupori i te takanga o te wā. • He tautoko tonu tā ngā kōrero tuku iho me ngā mātauranga taiao i te māramatanga ki ngā hanga mataora o tua whakarere me te panonitanga taiao. **Te Kanorau Koiora me te Tangata** • Ina nui ake te kanorau koiora, i te nuinga o te wā ka nui ake hoki te manawaroa o te pūnaha hauropi ki te panonitanga taiao.	**Te Kāwai Heke Kotahi** • Ko te tikanga o te kāwai heke kotahi, he whakapapa pātahi ō ngā momo, ā, ka panoni haere i te hekenga iho i ngā reanga, i runga i te panoni haere o ngā taiao. • Ko tā te whakarōpūtanga pūtaiao ahurea-kē, he whakatau i ngā hononga i waenga i ngā rauropi me tō rātou kāwai heke kotahi. **Te Whiringa Māori** • Ka pā atu ngā rerekētanga o ngā āhuatanga tuku iho ki te pai o te ora, o te rapu hoa me te whakaputa uri o ngā kiritahi. • Mā te whiringa māori e auau ake ai te putanga o ngā huaira whai huanga, heke iho i ngā reanga. **Te Urutaunga** • He āhuatanga tuku iho ngā urutaunga e āwhinatia ai te ora, te whakaputa uri hoki a ngā rauropi i ētahi taiao. • He mea āwhina, he mea tūkino rānei ngā panonitanga o te nōhanga i ngā rauropi; ko ētahi ka pai te ora, ko ētahi atu ka iti ake te pai o te ora, ā, ko ētahi ka kore rawa e ora. • Nā Jean-Baptiste Lamarck i marohi ko ngā huaira ka riro mai i te wā e ora ana tētahi rauropi ka tukua iho pea ki ngā uri, heoi, nō muri mai ka tautohea taua ariā. **Te Kanorau Koiora me te Tangata** • Ka tāraitia te kanorau koiora i te takanga o te wā e ngā tukanga māori, e ngā whakaaweawe hoki a te tangata.	• Ki te tātari i ngā taunakitanga i ngā mātātoka, i ngā mātakitakinga, i ngā kōrero tuku iho, i ngā pūrākau, i ngā mauhanga taiao hoki ki te whakamārama i te kanorau koiora, i te panonitanga taiao hoki i te takanga o te wā. • Ki te whakamahi i ngā mātātoka, i ngā mātakitakinga, i ngā kōrero tuku iho hoki ki te whakamārama i te kāwai heke kotahi, i te panonitanga taiao hoki. • Ki te whakakaupapa i ngā tāpaetanga whakaaro mō tā te rerenga kētanga hāpai ake i te oranga tonutanga, i te whakaputanga uri hoki i ngā taiao hurihuri. • Ki te whakapuaki whakaaro mō te wāhi ki te tiaki i te kanorau koiora e hāpaingia ai te whakapapa, te manawaroa hoki o te momo.	• Ki te whakatauira i te horapa haere o ngā huaira tuku iho i roto i ngā taupori, heke iho i ngā reanga, mā te whiringa māori, mā ngā taiao hurihuri hoki. • Ki te whakatairite i ngā rauropi o te rohe, i ngā urutaunga, i ngā nōhanga, i ngā āhuatanga whakarōpūtanga hoki ki te whakamārama i te oranga tonutanga, i te kanorau koiora hoki. • Ki te whakatairite i ngā pūrākau, i ngā tikanga Māori, i ngā mātakitakinga, i ngā whakamāramatanga pūtaiao ahurea-kē hoki hei whakaahua i te panoni haere o ngā momo, i te mārama hoki o te tangata ki ngā hononga i te taiao. • Ki te whakamahi taunakitanga ki te whakapae i te ara e tāwharau ai, e tūkino ai rānei ngā mahi a te tangata i te kanorau koiora, i ngā nōhanga, i te manawaroa hoki o ngā momo.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Ngā Rawa Taiao

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Ngā Pāhekohekotanga Matū			
Te Hanga me ngā Āhuatanga o te Matū • He mea hanga te matū ki ngā korakora e kore pea e kitea e te karu noa, heoi anō, he ara tonu e mōhiotia ai kei reira. • Ka pūmau te nui o te matū ina panonitia tōna āhua, ahakoa ka ngaro pea te matū, ki tā te karu titiro. • Inehia ai ngā āhuatanga, whakamahia ai hoki hei tautohu, hei whakarōpū i ngā matū. • Whakamāramatia ai e ngā pūrākau me ērā atu kōrero tuku iho te orokohanga mai me te hiranga ahurea o ngā matū, hei hoa mō ngā whakarōpūtanga pūtaiao ahurea-kē. • Tautohua ai ngā panonitanga matū mā ngā taunakitanga e taea ana te kite, pērā i te panonitanga o te tae, i te whakaputanga o te haurehu, i te panonitanga o te paemahana, i te putanga mai rānei o ētahi matū hou. • Ka puta mai ētahi matū ina kapiti ētahi matū rerekē, me te aha, ka rerekē ngā whanonga o te matū hou, ka rerekē hoki ōna āhua. • Whakarōpūtia ai te matū hei matū horomata, hei ranunga rānei. Ko ētahi matū, he pūhui ka puta mai i te piri tahi o ētahi ngota mā runga i ngā whiriwhiringa ita. • Nā Alan MacDiarmid ngā mōhiotanga ki te hononga matū i whakahāngai i roto i āna kitenga hou mō ngā kirihou me te whakahāngaitanga o ērā ki te mātai tāhiko.	**Ngā Tauhohe Matū** • Ko tā te taka pūmotu he whakaraupapa i ngā pūmotu i runga i ngā tūtauira pātahi, i runga hoki i ngā āhuatanga pātahi. • Kotahi anō te momo ngota o roto i te pūmotu. Ka kapiti ki ētahi atu pūmotu e puta mai ai ētahi pūhui e rerekē ana ngā āhuatanga i ō ngā pūmotu i ahu mai ai. • Nā Alan MacDiarmid ngā mōhiotanga ki te hononga matū i whakahāngai i roto i āna kitenga hou mō ngā kirihou me te whakahāngaitanga o ērā ki te mātai tāhiko. • I te taka pūmotu, kua āta whakatakotoria ngā pūmotu ki ētahi kapa, ki ētahi tīwae hoki, ā, e nui ana te tūpono e whai ana ngā pūmotu katoa o te tīwae kotahi i ngā āhuatanga tū-ā-rite. • Kua whakarōpūtia ngā pūmotu hei konganuku, hei mea rānei ehara i te konganuku. • He mea āwhina te taka pūmotu i ngā mātanga pūtaiao ki te whakarōpū i ngā matū, ki te matapae hoki i ngā āhuatanga. • He mea waihanga te taka pūmotu e Dmitri Mendeleev rātou ko ētahi atu mātanga pūtaiao i te mutunga o te rautau 1800. He whakaraupapatanga o ngā pūmotu e taea ai te matapae ngā āhuatanga o ngā pūmotu kāore anō kia kitea. **Ngā Tauhohe Matū** • Hurinahatia ai e ngā tauhohe matū te matū hei matū hou, ā, ka rerekē ngā āhuatanga o te matū hou. • He ōrite tonu te taumaha tapeke o ngā matū i ngā tauhohe matū, ahakoa ka puta mai ētahi matū hou. • Kei ngā āhuatanga o ngā matū, kei te paemahana anō hoki te tikanga ina puta mai ētahi matū hou, kāore rānei. • Kua pā te panonitanga ā-tinana ki te matū ina panonitia tōna āhua, tōna rahi rānei, engari kāore i puta mai he matū hou. • Tautohua ai ngā tautohe matū i runga i ngā taunakitanga e taea ana te kite, pērā i te whakaputanga o te haurehu, i te putanga mai o te huatoka, i te panonitanga o te tae, i te panonitanga o te paemahana, i te tukunga rānei o te aho.	• Ki te tūhura i ngā whanonga, i te pāhekoheko, i te panoni hoki o te matū mā te whakamemeha, mā te whakaeto, mā te whakatōtā, mā te whakahanumi, mā te ine hoki i te taumaha (hei tauira, te wai tai, te tākohu, te winika me te pēkena houra). • Ki te whakamahere, ki te kawe i ētahi tūhuratanga māmā mā te whakamahi i ngā mātakitakinga pūnahanaha, i te whakamātau, i te inenga hoki, me te whakapuaki i ngā kitenga mā te whakamahi i ētahi hoahoa, i ētahi tauira, i ētahi tānga, i ētahi whakaaturanga ā-waha hoki. • Ki te whakamahi i ngā mātakitakinga, i ngā taputapu, i ngā tauira hoki hei whakamārama i ngā korakora, i ngā āhuatanga, i te pūmautanga o te matū mā roto i ngā panonitanga ā-tinana, mā roto hoki i ngā tauhohe matū (hei tauira, te ngaronga o te matū, ki tā te karu titiro; te huringa o te āhua o ngā matū). • Ki te whakatairite i ngā āhuatanga o ngā matū, i ngā whakarōpūtanga pūtaiao ahurea-kē, i ngā pūrākau, i ērā atu kōrero tuku iho rānei hei whakamārama i te ara e tautohua ai, e mārama ai ngā matū i te taiao (hei tauira, te mārō, te whakaata, ngā matū o te rohe).	• Ki te whakaatu i ētahi whakamāramatanga he taunakitanga te tūāpapa o tā te tauhohe matū hurinaha i te matū e puta mai ai ētahi matū hou. • Ki te whakatairite i ngā tauhohe matū ki ngā panonitanga ā-tinana hei whakamārama i te take ka panoni ētahi ranunga, engari kāore ētahi atu e pērā (hei tauira, te parāoa me te wai e whakatairitea ana ki te winika me te pēkena haura). • Ki te whakamahi i te taka pūmotu hei tautohu, hei whakarōpū hoki i ngā pūmotu. • Ki te whakamahi i ngā pārongo i te taka pūmotu hei whakatairite, hei matapae hoki i ngā āhuatanga māmā o ngā pūmotu. • Ki te rangahau, ki te whakapuaki i ngā āhuatanga me ngā whakamahinga o tētahi pūmotu i tīpakona.
Te Tōpana me te Nekehanga			
Te Tōpana me te Nekehanga • Ka ngau atu te tōpana ki ētahi taonga, ā, he kaha tōna, he ahunga hoki tōna. Inehia ai, whakatairitea ai, waitohungia ai hoki ngā tōpana hei whakamārama i ngā pāhekoheko ā-tinana me te panonitanga. • Ina tāpirihia ngā tōpana taurite, ko te tōpana tapeke, ko te kore. Ko tā ngā tōpana tītaha he panoni i te tere, i te ahunga rānei o tētahi taonga. • Mātakitakihia ai, inehia ai hoki ngā tūtauira o te neke, ā, ka whakamahia hei matapae i te neke i muri iho. • Whakawhitia ai e ngā tōpana te pūngao i waenga i ngā taonga, ā, ka puta mai ētahi panonitanga ki te neke.	**Ngā Momo Pāhekoheko** • Ina pā ētahi taonga tētahi ki tētahi, ka ngau ngā tōpana pā, pērā i te waku, i ngā pana me ngā tō kūtorotoro hoki. • Ka ngau ngā tōpana ehara i te tōpana pā, pēnei i ngā tōpana hiko, i ngā tōpana autō, i ngā tōpana tō ā-papa hoki, i waenga i ngā taonga, me te kore tonu o tētahi e pā atu ki tētahi. • Ko te rahi o te tōpana, kei ngā āhuatanga tonu o te taonga, kei te tawhiti, kei te aronga anō hoki. • Ko ngā taonga e pātata ana ki te mata o te Ao, ka tōia whaka-te-pokapū o te Ao e te tō ā-papa.	• Ki te tūhura i ngā tōpana, i ngā pāhekoheko hoki i te ao tūroa mā te ine i te rīrā, i te ahunga, i te tere, i te neke hoki, kātahi ka whakamārama i te pānga o ngā tōpana taurite me ngā tōpana tītaha ki te neke, ki te tūwhena hoki (hei tauira, ngā pana, ngā tō, te waku, ngā autō, te tuku i ētahi taonga kia taka). • Ki te tautohu i ētahi tūtauira i ngā pūnaha ā-tinana, ka whakamahi ai i aua tūtauira hei whakamārama, hei matapae rānei i te neke, i te tūwhena, i te panonitanga rānei (hei tauira, ngā tārere, ngā tai, ngā tipu e tipu ana). • Ki te whakatairite i ngā taunakitanga pūtaiao ahurea-kē ki ngā pūnaha mātauranga Māori hei whakamārama i te nekehanga, i ngā hurihanga, i te taurite, i te panonitanga hoki, kātahi ka whakapuaki i	• Ki te tūhura i te pānga o ngā tōpana taurite me ngā tōpana tītaha ki te neke o ētahi taonga, mā te kohi me te tātari i ētahi taunakitanga, ā, mā te tautohu hoki i ētahi tūtauira o ngā panonitanga taha tere, taha ahunga, taha tūnga anō hoki. • Ki te whakamahi i ētahi mātakitakinga, i ētahi inenga, i ētahi hoahoa, i ētahi kauwhata, i ētahi tauira rānei hei whakaahua, hei whakamārama, hei matapae hoki i te neke o ētahi taonga, o ētahi pūnaha hoki.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
• He rerekē tā tēnā, tā tēnā matū whakawhiti i te pūngao hiko, i te pūngao pōkākā hoki. He āwhina tā ngā pūkawe e pai ai te nekeneke o aua pūngao. Tēnā ia, ko tā te ārai, he whakaiti, he ātete rānei i te whakawhitinga o aua pūngao. • Ka mātakitakihia, ka whakatairitea, ka inehia hoki ngā tōpana hei whakamārama i ngā panonitanga o te nekehanga, o te tūwhena, o ngā pāhekoheko hoki i waenga i ngā taonga me ngā pūnaha. **Ngā Pūnaha ā-Tinana** • Panoni ai ngā pūnaha ā-tinana i runga i ngā tūtauira o te ahunga kotahi, o te kōpiko haere, o te hurihuri rānei. • Ka tūwhenua te āhua o ngā pūnaha mēnā e tauaro ana, engari e ōrite ana hoki ngā pāpātanga o ngā tukanga e pā nei i roto i aua pūnaha. • He tere, he pōturi rānei te puta mai o ngā panonitanga i roto i ngā pūnaha, ā, tērā pea he uaua te kitea. • Tautokona ai e ngā pūnaha mātauranga Māori, e ngā tikanga Māori hoki ngā mātakitakinga me ngā whakamāramatanga o te nekehanga, o ngā hurihanga, o te taurite, o te panonitanga hoki i te ao tūroa.	• He mea āwhina ngā hangarau me te inenga aro whānui i te tangata ki te tūhura, ki te whakawhiti whakaaro hoki mō ngā tōpana me ngā pāhekoheko. • Ko te ānga o tētahi taonga, kei te āhua tonu o tōna papatipu, o tōna tere hoki, ā, ka whakaaweawe ēnei i te uaua o te whakatū i a ia, o te panoni rānei i tōna neke.	ngā kitenga mā roto i ētahi tūtohi, i ētahi tauira, i ētahi hoahoa, i ētahi kōrero ā-waha rānei (hei tauira, ngā pūrākau, te whakatere waka, te maramataka). • Ki te whakatairite i ngā tōpana pā me ngā tōpana ehara i te tōpana pā mā te whakamahi i ētahi mātakitakinga, i ētahi tauira, i ētahi raraunga hoki hei whakamārama i te pāhekoheko a ngā taonga me ngā pūnaha, tētahi ki tētahi (hei tauira, te waku ki ngā mata, te pipiritanga autō, te tō ā-papa).	
Te Pūngao			
Ngā Tautuhinga o te Pūngao • He pūngao tonu kei te neke, te oro, te aho, te iahiko anō hoki; ko tā ēnei āhua he whakaahua i ngā ara rerekē e rokirokitia ai, e whakawhitia ai, e wheakotia ai hoki te pūngao. • Ina tere ake te neke o tētahi taonga, ka nui ake hoki te pūngao o taua taonga. • Ka neke te pūngao i tētahi wāhi ki tētahi atu, mā te oro, mā te aho, mā te iahiko hoki. • Ka whakawhitihia te pūngao moe kia tū kē hei neke, hei pōkākā, hei aho hoki. • Kei ngā pūrākau ētahi mātakitakinga mō te pūngao me te panonitanga i te ao tūroa. **Te Pūngao me ngā Tōpana** • Whakawhitia ai e ngā tōpana pā te pūngao i waenga i ētahi taonga, ā, ka panonitia te neke o aua taonga. • Ko ngā tōpana ehara i te tōpana pā, pērā i ngā tōpana autō, ka whakawhiti i te pūngao, ka panoni hoki i te neke me te kore tonu o tētahi taonga e pā atu ki tētahi. • Ko te iahiko ko te neke o te whana hiko mā roto i tētahi pūkawe.	**Ngā Tautuhinga o te Pūngao** • Whakawhitia ai te pūngao i waenga i ngā taonga me ngā pūnaha, ā, ka huri tōna āhua; otirā ka pūmau tonu te tapeke o te pūngao. • Ka whakawhitia te pūngao e ngā taonga nekeneke, e te oro, e te aho, e te iahiko hoki. • Ka horapa ētahi pūngao i whakawhitia ki ngā wāhi pātata hei pōkākā, hei oro rānei. • Ka whakawhitia e te aho, e ngā iahiko hoki te pūngao i tētahi wāhi ki tētahi atu, ā, hurihia ai hei neke, hei pōkākā, hei oro, hei aho, hei tipuranga rānei. • Mā te whai haere i ngā rokirokinga, i ngā whakawhitinga, i ngā huringa, i ngā putanga hoki e whakamāramatia ai ngā whanonga o roto i te pūnaha me te pūmautanga. • He ara motukore te ara iahiko e neke ai te whana. • Ko ngā waikawa, ko ngā pāpāhua, koia ētahi rōpū matū he āhuatanga matū motuhake ō rātou e whakaaweawetia ai te āhua o tā rātou pāhekoheko ki ērā atu matū, te āhua hoki o ngā pānga ki ngā tukanga māori, ki ngā pūnaha mataora, ki ngā whakamahinga hoki o ngā matū. • He rerekē tā tēnā, tā tēnā matū whakawhiti i te pūngao hiko, i te pūngao pōkākā hoki.	• Ki te tūhura, ki te whakarōpū i ētahi tauira o te pūngao i ngā horopaki o te rohe, mā te mātakitaki, mā te whakatauira hoki i te neke, i te oro, i te aho, i te pūngao hiko hoki (hei tauira, ngā taonga e neke haere ana, ngā hihi o te rā, ngā ara iahiko, te oro). • Ki te whakamahi i ētahi mātakitakinga, i ētahi tauira, i ētahi tānga rānei hei whakamārama i tā ngā tōpana whakawhiti i te pūngao, panoni i te neke, i te āhua rānei (hei tauira, ngā pana kaha ake ki te pōro, ki te waka tākaro rānei, ngā tūtukinga ki ngā taonga ngohe).	• Ki te whaiwhai haere, ki te whakamārama i te pūmau o te pūngao i tana whakawhiti atu mā roto i ngā pūnaha, i te huringa hoki o tōna āhua (hei tauira, ko ngā hihi o te rā e whakamahana ana i te whenua me te wai, ko te waku e whakamahana ana i ngā mata, ko ngā tūtukinga e whakaputa ana i te oro). • Ki te whakamahi i ētahi whakamātau, i ētahi tauira, i ētahi hoahoa, i ētahi kōrero rānei hei whakamārama i ngā pāhekoheko tōpana-pūngao, hei whakamārama hoki i te rerekētanga o te pōkākā i te paemahana (hei tauira, ngā tūtukinga waka tākaro, ngā autō, te neke korakora).
Ngā Ngaru			
Ngā Āhuatanga o te Ngaru • I te momo ngaru kotahi, he rerekē te teitei me te roa o tēnā, o tēnā o ngā ngaru. • Ko ngā pūrākau tētahi ara, ko ngā kōrero pūtaiao ahurea-kē anō tētahi ara e tau ai he māramatanga ki ngā whanonga a te ngaru, ki ngā pūmate hoki.	**Ngā Āhuatanga o te Ngaru** • Ina tūtaki ētahi ngaru, tērā pea ka piri tahi aua ngaru, e puta ai he ngaru rahi ake, ka whakakorengia rānei tētahi e tērā atu – kei te āhua tonu o te rere ngātahi o ngā tihi me ngā ngao o tēnā, o tēnā; otirā, i muri i te whakawhitinga, ka koke tonu ia ngaru. • Nā te rū, ko ngā rū whakawhiti e whakawhitia ai te pūngao hei tōiriiri mā roto i te kirinuku o te Ao.	• Ki te whakamahi i ētahi tauira, i ētahi whaihanga rānei hei whakaatu i ngā āhuatanga me ngā tūtauira o te ngaru, tae atu ki te teitei, ki te roa o te ngaru, ki ngā tihi, ki ngā ngao hoki (hei tauira, ngā taura, ngā paepae wai, ngā whaihanga matihiko). • Ki te whakatairite i ngā pūrākau, i ngā kōrero pūtaiao ahurea-kē hoki hei whakaatu i te wāhi ki te mōhiotanga ki ngā ngaru e aratakina ai ngā mahi i ngā horopaki o Aotearoa (hei tauira, te whakatere waka, te noho haumaru i te rū).	• Ki te whakamārama i te pāhekoheko a ngā ngaru ina tūtaki tētahi ki tētahi, ki te whakamārama hoki i te whakawhiti pūngao a te rū whakawhiti mā roto i te matū (hei tauira, ngā ngaru rahi ake, ngā ngaru whakakore, ngā tōiriiri rū).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
	• Whakamāramatia ai ngā whanonga a te ngaru i runga anō i te āhua o ngā hononga i waenga i te teitei, i te roa o te ngaru, i te auau, i te whakawhitinga pūngao hoki rā roto i te matū, i te whaitua hoki.		

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Toitū te Taiao

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te Whakaora Pūnaha Hauropi			
Ngā Hononga Taupuhipuhi • Ka ora ngā rauropi i ngā taiao e ea ai i reira ō rātou hiahia, ā, ka pāngia e te wāteatanga mai o ngā rawa ko ēhea momo ka noho i tēhea taiao. • Whakatuarātia ai e ngā pūnaha hauropi hauora ngā momo maha i roto i te māwhaiwhai ora e āhua tūwhena ana. **Ngā Hurihanga o te Matū me te Pūngao** • Ka huri te matū, ka rere te pūngao i ngā pūnaha hauropi, mā roto i ngā pūkame, i ngā kaikame, i ngā kaiwhakapopo hoki. **Te Pūnaha Hauropi me te Manawaroa** • Nā ngā panonitanga taiao, ka rerekē ngā rawa me ngā āhuatanga, ā, mā konei e ora ai, e whakaputa uri ai, e neke ai, e tae mai ai, e ngaro ai rānei ētahi taupori. **Te Kanorau Koiora me te Tangata** • Ka whakaiti ngā momo rāwaho i te kanorau koiora, ka whakatōhenehene hoki i te taurite o te pūnaha hauropi.	**Ngā Hononga Taupuhipuhi** • Ko tā ngā māwhaiwhai kame, he whaiwhai whakamuri i te pūngao ki ngā tipu rā anō i pūtakea mai ai. Ka whakaaturia hoki e te māwhaiwhai kame te whakawhiti a te pūkame, a te kaikame, a te kaiwhakapopo anō hoki i te matū. **Ngā Hurihanga o te Matū me te Pūngao** • E whirinaki ana ngā rauropi me ngā taupori ki ngā wāhanga mataora me ngā wāhanga mataora-kore o te taiao. • Herea ai te tipuranga, te rahi o te taupori, te tūwhena hoki o te pūnaha hauropi e te kaha taea atu o ngā rawa. **Te Pūnaha Hauropi me te Manawaroa** • Mā ngā panonitanga ki ngā wāhanga ā-tinana, ki ngā wāhanga koiora rānei o tētahi pūnaha hauropi e rerekē ai ngā taupori, e panonitia ai hoki te manawaroa.	• Ki te tirotiro i ngā nōhanga o te rohe, ki te whakamārama hoki i te ara e ngata ai ngā hiahia o te rauropi, mā roto i ngā hononga pūnaha hauropi, mā roto hoki i ngā rawa e wātea mai ana (hei tauira, te kai, te wai, te tāwharau, te paemahana). • Ki te whakatauira, ki te whakamārama hoki i ngā hurihanga matū me ngā rerenga pūngao mā roto i ngā pūkame, i ngā kaikame, i ngā kaiwhakapopo anō hoki (hei tauira, tētahi māwhaiwhai kame o te rohe, tētahi hoahoa hurihanga rānei). • Ki te whakatairite i ētahi pūrākau, i ētahi mātakitakinga ā-rohe, i ētahi mauhanga pūtaiao ahurea-kē hoki hei whakamārama i te panonitanga pūnaha hauropi, i te taurite, i te manawaroa hoki, kātahi ka marohi i ētahi mahi hei whakapakari i te taiao (hei tauira, ngā tauraki, ngā waipuke, ngā momo rāwaho).	• Ki te whakamahere, ki te tātari hoki i ngā māwhaiwhai kame o te rohe kia whaiwhai whakamuritia te pūngao ki ngā tipu rā anō, ka whakamārama ai i te neke o te matū i waenga i te pūkame, i te kaikame, i te kaiwhakapopo hoki (hei tauira, te tipu → te pepeke → te manu). • Ki te whakatairite i ētahi pūrākau, i ētahi tohu hauropi Māori, i ētahi tauira pūtaiao ahurea-kē hoki hei whakamārama i te pānga o ngā āhuatanga mataora me ngā āhuatanga mataora-kore ki ngā rawa, ki te tipuranga, ki ngā taupori, ki te taurite hoki (hei tauira, te wai, te paemahana, te kai, te tāwharau). • Ki te tūhura i ngā panonitanga taiao, ki te whakamārama hoki i ngā pānga ki te tūwhena me te manawaroa o te taupori, kātahi ka marohi i ētahi mahi hei whakatuarā i te taurite i ngā nōhanga o te rohe (hei tauira, te tauraki, ngā momo rāwaho, te whakaora nōhanga).
Te Pānga o te Pūngao			
Ngā Tukanga Pūngao i te Ao o Ia Rā • I te nuinga o te wā ko te whakaputa pūngao ko te huri i te pūngao moe ki tētahi āhua whai take. • Ka rokirokitia e te kai, e te kora hoki te pūngao ka wetekina e ngā tukanga matū, pērā i te nakunaku, i te ngingiha rānei, ā, ka hurihia hei nekehanga, hei pōkākā, hei aho hoki. • Ina whakamahi pūngao ai te mīhini, te kararehe hoki, ka whakawhitia ētahi pūngao ki te taiao pātata hei pōkākā. • I te nuinga o te wā, ko ngā hihi o te rā ka kapohia e te tipu, koia te takenga mai o te pūngao i roto i te kai, i te kora anō hoki. • Arahina ai e ngā tikanga Māori, e ngā mātauranga hoki o te rohe te āta whakamahinga o ngā puna pūngao pērā i te rākau, i te ahi hoki.	**Ngā Tukanga Pūngao i te Ao o Ia Rā** • Ka pūmau te pūngao i tana whakawhiti mā roto i ngā pūnaha, i te huringa hoki o tōna āhua. • Mā te whaiwhai haere i ngā whāurunga pūngao, i ngā rokirokinga, i ngā whakawhitinga, i ngā huringa, i ngā putanga hoki e whakamāramatia ai ngā whanonga a te pūnaha me te pūmautanga. • I ōna wā huhua, ko te hoa haere o ngā whakawhitinga pūngao whai take, ko te horapa o te pōkākā he iti iho te whai take, mā reira e iti iho ai te whāomo. • He rerekē ngā pānga ā-taiao, ā-ahurea, ā-pāpori hoki o tēnā, o tēnā o ngā puna pūngao, o ngā hangarau hoki.	• Ki te tūhura, ki te whakatairite i te huringa o te pūngao i ētahi tauira o ia rā (hei tauira, te tahu i te kora, te kai i te kai, te whakamahi mīhini). • Ki te whakamārama i te āhua e hurihia ai, e whakawhitia ai te pūngao, i te āhua hoki e wetekina ai te pūngao hei pōkākā, kia kitea ai hoki ehara kē i te mea ka waihangatia, ka whakakorehia rānei te pūngao. • Ki te whakamahi i ngā mōhiotanga pūtaiao ahurea-kē, i ngā mātauranga Māori hoki hei marohi i ētahi ara e pūmahara ake ai te whakamahinga o te pūngao i roto i te kura, i te hapori rānei (hei tauira, te kai, te ahi, te kora, ngā mīhini).	• Ki te whakamahi i ētahi hoahoa, i ētahi tātaitanga, i ētahi tauira rānei ki te whaiwhai haere i ngā whāurunga pūngao, i ngā rokirokinga, i ngā whakawhitinga, i ngā putanga hoki i ngā pūnaha o te rohe (hei tauira, te whakamahana, te ikiiki, te tunu kai, te hiko). • Ki te whakatairite i te kaha whāomo o tēnā, o tēnā pūnaha, mā te tautohu i ngā whakawhitinga pūngao whai take, mā te tautohu hoki i te horapa o te pōkākā e iti iho ana te whai take. • Ki te whakamahi i ētahi taunakitanga, i te mātauranga Māori, i ngā whakaarotau anō hoki o te rohe hei arotake i ngā kōwhiringa pūngao i te kura, i te hapori rānei.
Ngā Taonga Taketake o te Ao Tūroa			
Ngā Rawa o te Ao Tūroa • Ko ngā tukanga ā-nuku, pērā i te ngawhere, i te ngāhorohoro, i te rukenga, i te puia hoki ka tārai nei i ngā hanganuku, i ngā oneone anō, ā, mā reira hoki e whakatauria ai ngā wāhi e kitea ai ētahi rawa. • Nā ngā panonitanga taiao ka rerekē ngā nōhanga, te kanorau koiora, me te wāteatanga mai o ngā rawa ki ngā hanga mataora, ki ngā hapori hoki. • Ka piki, ka heke rānei ēnei pānga i runga anō i ngā kōwhiringa a te tangata mō te whakamahinga o te whenua, o ngā rawa hoki. • Kei ngā kōrero tuku iho, kei ngā taunakitanga pūtaiao ahurea-kē hoki ētahi whakamārama i te panonitanga taiao i te takanga o te wā.	**Ngā Rawa o te Ao Tūroa** • Tāraihia ai e ngā āhuatanga ā-nuku, e ngā tukanga o te Ao anō hoki, te kanorau koiora, te kuneroa me te wāteatanga mai o ngā rawa i te takanga o te wā. • Ka ahu mai i ngā panonitanga taiao ohorere, i ngā panonitanga ka āta pā mai hoki, te korehāhā me ngā āhuatanga e tōnui ai ētahi atu tūmomo hanga mataora. • Hurihia ai e ngā hanga mataora ngā pūnaha o te Ao mā te whakaaweawe i ngā oneone, i te ngāhorohoro, i te kōhauhau, i te tuari anō hoki o te wai. • Ka āta arohia anō ngā kōrero tuku iho mō te panonitanga taiao i te taha o ngā kōrero pūtaiao ahurea-kē.	• Ki te tūhura i ngā hanganuku o te rohe, i ngā toka, i ngā oneone, i ngā arawai rānei hei whakamārama i te āhua e tāraihia ai te wāteatanga mai o ngā rawa me ngā nōhanga e ngā tukanga o te Ao. • Ki te whakamahi i ngā taunakitanga i ngā mātakitakinga, i ngā mahere, i ngā mauhanga, i ngā kōrero tuku iho rānei hei whakamārama i te pānga o te panonitanga taiao ki ngā hanga mataora, ki te whakamahinga rawa anō hoki. • Ki te marohi i ētahi mahi e whakaitihia ai te tūkino ki ngā nōhanga, ki ngā rawa rānei i tētahi wāhi pātata.	• Ki te tūhura i ngā taunakitanga o te āhua o te tāraihia o te kanorau koiora, te kuneroa me te wāteatanga mai o ngā rawa o te ao tūroa e ngā āhuatanga ā-nuku, e te panonitanga taiao hoki (hei tauira, ngā mātātoka, ngā toka, ngā nōhanga hurihuri). • Ki te whakatairite i ngā kōrero tuku iho, i ngā kōrero pūtaiao ahurea-kē hoki mō te panonitanga taiao, mō te korehāhā, mō ngā hanga mataora e tōnui ana (hei tauira, te panonitanga puia, te panonitanga o te pae moana). • Ki te whakamahi i ētahi pūrongo, i ētahi hoahoa, i ētahi tauira, i ētahi kōrero rānei hei whakamārama i te āhua e hurihia ai e ngā hanga mataora ngā pūnaha o te Ao. Ka whakamārama hoki i te take e noho ai mā ngā panonitanga o mua e whakamōhiotia ai te tiakanga rawa o nāianei, o muri ake hoki (hei tauira, ngā oneone, te kōhauhau, te ao ā-wai).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
	• I whakaaturia ngātahitia e Charles Darwin rāua ko Alfred Russel Wallace ō rāua ariā mō te whiringa māori i te wā i a rāua.		

Te Tūārere 4 (Ngā Tau 9–10)

I te Tūārere 4, ka hōhonu ake ngā mōhiotanga o te mokopuna ki te Pūtaiao, ki te science anō hoki, mā te tātaritanga, mā te arotakenga, mā te whakamahinga hoki, puta noa i ngā pūnaha tūhonohono. Ka whakahāngaitia e ia ngā mōhiotanga me ngā whakahaerenga pūtaiao ahurea-kē ki ngā horopaki e nui kē atu ana te tūrehurehu, e kōtui ana hoki i ngā momo mātauranga maha; ka mātaihia te tūranga o te Ao i te ao tukupū, ngā panonitanga taiao, te āhuarangi, ngā pūnaha hauropi, ngā tukunga iho, te kanorau koiora, te matū, te pūngao, te tōpana, ngā ngaru, tae atu ki te toitūtanga tautini o te wai, o te kai, o te pūngao, o ngā matū, o ngā rawa māori anō hoki.

Ka kaha ake te poipoi a te mokopuna i ngā whakaaro tūrehurehu, ka tū ki te kawe i ngā tūhuratanga pūtaiao ahurea-kē e motuhake ana, ka kohi i ngā taunakitanga whāiti hei arohaehae i ngā take, ka whakatauira i ngā pūnaha me ngā whakaataranga e kaha kē atu ana te tuatini. Ka whakamahia e ia ngā whakaaro taurangi, ka hoahoa, ka whakamahine hoki i ngā tūhuratanga, ka tātari, ka arotake hoki i te kounga o ngā raraunga, ka arohaehae i ngā take, ka whakatauira i ngā pūnaha, ka whakamārama i ngā rangiruatanga, ka whakamahi i ngā whakaataranga tohu, i ngā whakaataranga pāngarau anō hoki, ka waihanga, ka whakapuaki hoki i ngā tāpaenga whakaaro me ngā kitenga pūtaiao ahurea-kē kia hāngai ki ngā minenga me ngā pūtakenga tauwhāiti. Ka tīkina e ia ngā kōrero o Te Pūtaiao, o te science, o te mātauranga o te rohe, o ērā atu puna mātauranga taketake anō hoki ki te whakatakoto i ngā whakamārama me ngā urupare e whai takenga ana.

Ko tā tēnei tūārere, he whakapakari i te mokopuna ki te whakatinana i ngā Toi Mokopuna o te Pūtaiao me te kaha kē atu anō o tana tū motuhake. Ka mōhio pū ia ki te mātauranga Pūtaiao me te science, ka tū hei kaitiaki aro pū ki te anamata. E mōhio ana ia ki te whakamāori i ngā whakaaweawetanga ā-ira, ā-taiao hoki, ka whakaaro haehae ki ngā taunakitanga, ka arotake i ngā pānga o te tangata ki ngā pūnaha hauropi mā te whakamahi i ngā raraunga taiao taha Pūtaiao, taha pūtaiao ahurea-kē hoki, ā, ka whakawhanake i ngā urupare auaha ki ngā wero tuatini e ngau ana ki te taiao, ki te tangata, otirā ki ngā reanga anō hoki ki tua.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Ao Raurangi

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Tēnei Pito o te Ao Tukupū			
Te Tātai Arorangi • Kei te hahana autōhiko o ngā whetū e mau ana ētahi pārongo mō ngā āhuatanga o aua whetū. • He taunakitanga kei ngā tūtauira o te hahana mō te paemahana, mō te hanganga, mō te neke hoki o tētahi whetū (hei tauira, tohua ai e te tae me ngā tūāwhiorangi te paemahana; tohua ai e ngā rārangi tūāwhiorangi ētahi pūmotu; he taunakitanga kei ngā panonitanga o ngā rārangi tūāwhiorangi o te neke mai ki te Ao, o te neke atu rānei i te Ao). • Ko te tau aho, koia te tawhiti e rere ai te aho i te tau kotahi, ā, e whakamahia ana hei whakaata i ngā tawhiti arorangi. Nā te mea he whaitepe te tere o te rere o te aho, ko tā tātou e kite ai i ā tātou mātakitakinga ki ngā hanga mamao, nō tētahi wā kē o mua atu. **Te Ao me Te Whānau a Tamanuiterā** • He rerekē te hanganga, te hanga, ngā āhuatanga amio hoki o tēnā, o tēnā hanga o Te Whānau a Tamanuiterā. • He totoka ngā aorangi rāroto, he aorangi haurehu tino nui a Pareārau rāua ko Rongo, ā, he aorangi tio tino nui a Whērangi rāua ko Tangaroa. • He totoka te nuinga o ngā tokarangi, heoi, i roto ngā unahiroa ko te tio me te puehu. Waihoki, ka whanake mai pea i te unahiroa tētahi kapua o te haurehu me te puehu, ka whai whiore hoki i tana pātata atu ki te Rā). • Ko te waeine arorangi (astronomical unit = AU) ko te tawhiti toharite o te Ao i te Rā, ā, ka whakamahia hei whakaata i ngā tawhiti i roto i Te Whānau a Tamanuiterā (hei tauira, ko tōna 1 AU te tawhiti o te Ao i te Rā; ko tōna 5.2 AU te tawhiti o Pareārau i te Rā). **Te Hītori o te Ao** • Ka whakanahanaha te roanga wā ā-nuku i te hītori o te Ao, ko tōna 4.5 piriona tau te roa, mā te whakamahi i ngā taunakitanga o te panonitanga nui ā-nuku, ā-koiora hoki. • Nā ngā raupapa mātātoka, ka taea te whakahāngai ētahi raupapa toka nō ētahi wāhi rerekē, tētahi ki tētahi. Kei aua raupapa mātātoka hoki ētahi taunakitanga o ngā panonitanga o te ao mataora puta noa i te wā. **Te Mātauranga Ao Tukupū** • Kei ngā mātauranga arorangi tautini, kei ngā mātakitakinga taiao tautini hoki kua mau i roto i te maramataka, i ngā kōrero tuku iho, i ētahi atu puna mātauranga hoki, ētahi mauhanga o ngā tūtauira, o te panonitanga hoki heke iho i ngā reanga (hei tauira, ngā mātakitakinga ki ngā hurihanga o te Marama, ki ngā tai, ki ngā whetū ā-kaupeka, ki te huarere, ki ngā whanonga a ētahi momo, ki ngā panonitanga rānei i ētahi wāhi).	**Te Tātai Arorangi** • Ka panoni haere ngā whetū i te takanga o te wā, ā, e kaha ana te hāngai o te hurihanga ora o tēnā, o tēnā whetū ki tōna papatipu (hei tauira, ka ahu mai ngā whetū i ngā kapua o te haurehu me te puehu; ka tawhito haere ana ngā whetū e ōrite ana ki te Rā, ngā whetū papatipu-nui anō hoki, ka rerekē ngā ara e whāia). • Ka panoni haere hoki ngā ikarangi i te takanga o te wā. Ko ngā taunakitanga mai i te hahana autōhiko, i roto nei ko te neke o ngā ikarangi mamao me te hahana tuarongo ngaruiti o te ao tukupū, ka tautoko i te tauira e kī ana i whakamakoha mai te Ao Tukupū i tētahi āhua wera ake, kīato ake hoki o mua. **Te Ao me Te Whānau a Tamanuiterā** • Kei te āhua tonu o te papatipu, o te tawhiti hoki te pipiri tō ā-papa, ā, ka pā atu ngā rerekētanga o ngā whaitua tō ā-papa ki te neke o ngā hanga. • Nā ngā neke auau o ngā hanga o Te Whānau a Tamanuiterā, ka taea te matapae ngā āhuatanga pērā i ngā ārai rā, i ngā tai, i ngā tūnga hoki o ngā aorangi. • Ka whakatau te tītaha ā-pou tāwhirowhiro me te amio o te Ao i ngā tūtauira ā-tau o te tuari o te pūngao kōmaru (hei tauira, ina tītaha atu te tuakoi tonga ki te Rā, ka nui ake te pūngao kōmaru tōtika e riro mai ai, he roa ake hoki ngā hāora awatea). • He wāhi ki ngā rerenga kētanga tautini ake o te amio me te aronga o te Ao, e puta mai ai te panonitanga o te āhuarangi i roto i ngā roanga wā ā-nuku. • Kei ngā mātakitakinga tautini kua mauhangatia ki te maramataka, ki ngā kōrero tuku iho, ki ngā pūrākau, ki ētahi atu mātauranga anō o ngā tūpuna, ngā mauhanga o ngā tūtauira me te panonitanga ā-rangi, ā-taiao hoki. • He rerekē pea tā tēnā, tā tēnā pūnaha mātauranga whakarōpū, whakamārama, whakamahi hoki i ngā mātakitakinga i runga anō i ngā take, i ngā tikanga, i ngā horopaki hoki o tēnā, o tēnā pūnaha. • Ka āta arohia ēnei mauhanga i te taha o ngā inenga ā-tinana, o te taunakitanga pūtaiao ahurea-kē hoki ina tūhuratia ana te panonitanga taiao. **Te Hītori o te Ao** • Pōpopo ai ngā kanoirite iraruke i runga i ngā pāpātanga auau, nā konei i taea ai te whakatau te wā orokohanga o ētahi toka, o ētahi tūāhua ā-nuku hoki (hei tauira, ka taea te whakamahi te ōwehenga o ngā kanoirite matua me ngā kanoirite tamāhine hei whakatau i te pakeke o ētahi toka e tika ana. • Tukua ai e te whakatau wā whakatairiterite me te whakatau wā ine-iraruke ngā taunakitanga haere kōtui e āhua mōhio anō ai tātou ki te hītori o te Ao. • Kei ngā toka paparahi ētahi mauhanga ā-nuku tino tawhito, heoi anō, ko te nuinga o te kiri moana he hou noa ake, nā te mea he motukore te waihangatia mai, te hangaruatia anō hoki. • Kei ngā kāwai maha o te taunakitanga ā-nuku, ā-mātātoka, ā-kanoirite hoki ētahi taunakitanga mō te hurihuri haere o te mata o te	• Ki te whakamahi i ētahi mātakitakinga, i ētahi whakaahua arorangi, i ētahi raraunga, i ētahi tauira hoki hei tūhura i ngā whetū, i ngā kāhui whetū, hei whakatairite hoki tētahi ki tētahi. Ki te whakamāori i ngā taunakitanga o te tae, o te muramura, o te tawhiti hoki e puta ai he hīkaro mō ngā āhuatanga whetū (hei tauira, ka whakatairite i ngā tūāwhiorangi o ētahi whetū e rua, tētahi ki tētahi, hei tautohu i ngā rerekētanga o te hanganga, o te paemahana rānei). Ka whakamārama hoki i te take he pārongo kei ngā mātakitakinga o ngā hanga mamao mō te wā o mua. • Ki te whakarōpū, ki te whakatairite hoki i ngā hanga o Te Whānau a Tamanuiterā mā te whakamahi i ētahi taunakitanga mō te hanganga, mō te hanga, mō te amio hoki (hei tauira, ka whakatairite i te Ao, i a Pareārau, i tētahi tokarangi, i tētahi unahiroa hoki, tētahi ki ētahi). • Ki te whakamahi i te AU, i ētahi raraunga, i ētahi tauira hurirahi hoki hei whakaata, hei whakatairite hoki i ngā tawhiti o Te Whānau a Tamanuiterā (hei tauira, ka whakamahi i te AU hei whakatairite i ngā tawhiti amio o te Ao, o Matawhero, o Pareārau hoki). • Ki te tātari i ngā paparanga toka, i ngā mātātoka, i ngā mahere ā-nuku, i ētahi atu taunakitanga hoki, e whakaraupapatia ai ētahi tūāhua kua pā, e hangaia ai hoki ngā hītori ā-nuku. • Ki te whakamahi i te roanga wā ā-nuku, i ngā rārangi wā, i ngā tauira hoki hei whakaata, hei whakamārama hoki i ngā tūāhua nui i te hītori o te Ao. • Ki te whakamahi i ngā mātakitakinga a ngā tūpuna i te taha o ngā mauhanga o te ao hou nei, i te taha hoki o ngā raraunga hei tūhura i ngā tūtauira me te panonitanga ā-rangi, ā-taiao hoki (hei tauira, ka mātai i ngā mātakitakinga tautini o ngā whetū ā-kaupeka, o ngā mata rānei o te Marama i te taha o ngā mauhanga o te tai, o te huarere, o te taiao rānei). • Ki te whakamahi i ngā mātakitakinga pūnahanaha, i ngā inenga, i te whakatauira, i ngā taunakitanga hoki o roto mai i ngā kōrero tuku iho, i te maramataka, i ngā tohu o te taiao hoki hei arotake i ngā tūtauira ā-rangi, ā-taiao hoki, hei whakatakoto anō hoki i ētahi matapae.	• Ki te tātari i ētahi mātakitakinga ā-rangi, i ētahi tūāwhiorangi, i ētahi whakaahua, i ētahi raraunga hoki hei tūhura i ngā whetū, i ngā ikarangi hoki. • Ki te whakamahi taunakitanga hei waihanga, hei whakamātau, hei whakapuaki hoki i ētahi whakamāramatanga mō ngā āhuatanga whetū, mō te panonitanga whetū, mō te tawhiti, mō te korahi me te hītori o te ao tukupū (hei tauira, ka whakamahi i ētahi raraunga whetū hei whakatairite i ētahi whetū i ētahi tūārere rerekē; ka whakamārama i ētahi raraunga aho whero i whakamāmāhia hei taunakitanga mō te whakamakoha). • Ki te tātari, ki te arotake hoki i ētahi tauira, i ētahi raraunga hoki hei whakamārama, hei matapae hoki i ngā āhuatanga tō ā-papa, i ngā āhuatanga ā-amio hoki (hei tauira, ka whakamahi i ngā tūnga o te Rā, o te Ao, o te Marama hoki, ina whakatairitea tētahi ki tētahi, hei matapae i ngā āhuatanga e tū mai ai tētahi ārai rā, ārai Marama rānei). • Ki te whakamahi taunakitanga hei tūhura i te pānga o te tūnga, o te neke, o te aronga hoki o te Ao ki te tuari o te pūngao kōmaru i te takanga o ngā kaupeka, i ngā wā roa ake hoki i tērā. • Ki te whakamāori, ki te whakauru hoki i ngā taunakitanga o te mātai paparanga toka, i ngā taunakitanga ā-mātātoka, ā-nuku, ā-kanoirite hoki hei whakatau i ngā tau pū o ngā tūāhua ā-nuku, i ngā tau hoki ina whakatairitea tētahi ki ētahi. Ki te arotake i ētahi kāwai o ngā taunakitanga hei waihanga i ētahi whakamāramatanga mō te hītori ā-nuku, ā-koiora hoki o te Ao, hei whakapuaki hoki i aua whakamāramatanga. • Ki te tātari i ngā whakamāramatanga me ngā whakaatanga hoki mō ngā taunakitanga i ngā mātauranga o ngā tūpuna, i ngā mātakitakinga o mua noa atu, i ngā tūhuratanga pūtaiao ahurea-kē o te ao hou anō hoki. Ki te tautohu i ētahi ūngututanga, i ētahi rerekētanga hoki, ka whakamahi hoki i ētahi taunakitanga e hāngai ana hei waihanga, hei whakapuaki hoki i ētahi whakamāramatanga o te panonitanga ā-rangi, ā-nuku, ā-taiao rānei (hei tauira, ka whai whakaaro ki ngā kupu tuku iho mō ngā panonitanga ki tētahi takutai, ki tētahi arawai rānei i te taha o ngā mahere, o ngā whakaahua, o ngā inenga ā-nuku hoki nō ngā wā o mua).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
	Ao, o ngā taiao, o te ao mataora hoki i te takanga o te manomano tau. **Te Mātauranga Ao Tukupū** • He rerekē tā tēnā, tā tēnā puna mātauranga mauhanga, whakanahanaha, whakamāori, whakamahi hoki i ngā mātakitakinga, e whakaataria ai ngā take, ngā tikanga, ngā horopaki hoki o tēnā, o tēnā (hei tauira, ka whakanahanahatia pea ngā mātakitakinga o te Marama i te maramataka i runga anō i ngā āhuatanga taiao me ngā mahi, ā, ka whakanahanaha pea ngā mauhanga arorangi i ngā mātakitakinga i runga anō i te tūnga amio me te wā i inehia).		
Te Manawataki o te Ao Raurangi			
Ngā Rawa me ngā Pūnaha o te Ao • Whakawhitia ai te matū me te pūngao i waenga i te kōhauhau, i te ao ā-wai, i te ao ā-nuku, i te ao koiora hoki i ngā pāpātanga rerekē, i te takahanga hoki o ngā roanga rerekē. Ka tūhono aua whakawhitinga i ngā tukanga e haere ana i ngā wāhanga rerekē o te pūnaha o te Ao (hei tauira, ka neke haere te waro i waenga i te kōhauhau, i ngā tipu, i ngā oneone, i ngā moana hoki; ka whakawhiti ngā hūnga puia i ngā haurehu me ngā korakora mai i te ao ā-nuku ki te kōhauhau). **Te Wāhi ki te Wai** • Ka neke haere te wai mā roto mai i te kōhauhau, i te ao ā-wai, i te ao ā-nuku, i te ao koiora hoki mā ētahi ara rerekē, i ētahi roanga rerekē anō hoki (hei tauira, ko te wai ka mau tonu pea ki te kōhauhau i te takanga o ētahi rā, heoi, ka tino roa kē atu te rokirokinga ki ngā awa kōpaka, ki te wainuku rānei). • He pūmau te nui o te wai i te Ao, heoi, ka panoni haere tana tuari i waenga i ngā rokirokinga. • Nā ngā panonitanga āhua, ka whakawhitia te wai, te pūngao hoki i waenga i ngā pūnaha o te Ao, ā, ka whakaaweawetia hoki ngā āhuatanga o te kōhauhau. **Ngā Papaneke me ngā Pāhekoheko Pūnaha Hōkai-Rahi** • He mitarau ruarua i ia tau te pāpātanga o te nekeneke papaneke, heoi, he nui te panonitanga ā-nuku ka hua mai i roto i ngā tini miriona tau. • Whakaputaina ai e ngā pāhekoheko rerekē i ngā paenga ūngutu, i ngā paenga tīhoi, i ngā paenga whakarara hoki ētahi tūtauira motuhake o ngā rū, o ngā puia, o ngā hanganuku hoki. • Hua mai ai ngā rū i te pikinga o te renarena i ngā toka, me te wetekanga ohorere o taua renarena. **Te Huarere me te Āhuarangi** • Ka whirinaki te āhuarangi o te Ao ki te taurite, ki te tuari anō hoki o te pūngao i roto tonu i te pūnaha o te Ao. • Ka rerekē te nui o te pūngao kōmaru e riro mai i ia waehanga horahanga i runga anō i te ahopae, ā, ka toha hou te kōhauhau me ngā moana i te pōkākā. • Mititia ai, tukua ai anō hoki e ngā haurehu kati mahana te iraruke hihi pōkākā e wehe atu ana, mā konei e whakamahanatia ai te mata o te Ao me te kōhauhau o raro. (Hei tauira, te tākohu, te hauhā, me te mewaro.)	**Ngā Rawa me ngā Pūnaha o te Ao** • Tū mai ai ētahi tauwhitiwhiti i roto i ngā pūnaha o te Ao. Whākahangia ai e ngā tauwhitiwhiti pai te panonitanga, heoi, whakaitihia ai, whakatūwhenatia ai rānei te panonitanga e ngā tauwhitiwhiti kino. • Kawea ai ngā tauwhitiwhiti puta noa i ētahi korahi rerekē ā-wāhi, ā-wā hoki (hei tauira, ka mahana ake → ka rewa te tio → ka iti iho te whakaatanga → ka nui ake te mititanga o te pūngao kōmaru → ka mahana ake anō; ka nui ake te tipuranga o ngā tipu i ētahi āhuatanga → ka nui ake te kapohia o te waro → ka iti iho te pikinga o te hauhā i te kōhauhau). **Te Wāhi ki te Wai** • Puta mai ai i ngā rerekētanga o te paemahana, o te tote hoki o te wai ētahi rerekētanga ki te kīato o te wai tai, ā, ka puta ko te rerenga moana korahi-whānui. • Ka tohaina houtia e te rerenga moana te pōkākā me te wai, huri noa i te Ao, e whakaaweawetia ai te āhuarangi ā-takiwā, huriao hoki. **Ngā Papaneke me ngā Pāhekoheko Pūnaha Hōkai-Rahi** • E tautokona ana te ariā mātai papaneke o ēnei wā e ētahi kāwai taunakitanga motuhake, tae atu ki te hāngaitanga paparahi, ki te ōrite o ngā toka, o ngā mātātoka hoki, ki te horapa o te papamoana, ki ngā tūtauira autō, ki ngā tuari hoki o ngā rū me ngā puia. • He wāhi ki te pūngao pōkākā mai i te wāhi rāroto o te Ao, he wāhi hoki ki ngā tōpana tō ā-papa e puta mai ai te neke o ngā papaneke, otirā, ka waihangatia, ka hangaruatia hoki te kirinuku o te Ao mā roto i ngā tukanga papaneke. • Nā Alfred Wegener i marohi te ariā o te nuku paparahi. Nō muri mai, ka whakawhanake ētahi mātanga pūtaiao i tēnei ariā kia takoto ai ko te ariā o te mātai papaneke. **Te Huarere me te Āhuarangi** • He urupare ngā panonitanga āhuarangi ki ngā ākinga māori, ki ngā ākinga ā-tangata hoki. Nā ngā mahi a te tangata kua piki ngā kukū o ngā haurehu kati mahana i te kōhauhau, nā konei i kaha ake ai te kati mahana, i puta mai ai hoki te mahana haere o te ao o te wā tata nei. • Ahu mai ai i ngā panonitanga āhuarangi ētahi tauwhitiwhiti e whai wāhi mai rā te tio, te wai, te waro, me ngā pūnaha mataora.	• Ki te whakamahi i ētahi tauira pūnaha hei whaiwhai i te matū, i te pūngao hoki mā roto i ētahi pūnaha o te Ao, ā, ka whakamārama i ngā panonitanga e honoa ana (hei tauira, te hūnga puia → ka uru atu ngā haurehu me ngā korakora ki te kōhauhau → he panonitanga ki te pūngao kōmaru e uru mai ana → ka mātao haere i te wā poto; he ua tātā → te wai rere noa → te ngāhorohoro → ka uru atu te waipara ki ngā arawai → he pānga ki ngā pūnaha hauropi ā-wai). • Ki te waihanga, ki te whakamahi hoki i ētahi tauira hei whaiwhai i te wai i waenga i ngā rokirokinga, i ngā ara hoki, ā, ka whakamārama i te tūhono o ngā panonitanga o te āhua i te hurihanga wai ki te huarere, ki ētahi atu tukanga o te pūnaha Ao anō hoki (hei tauira, te whakaeto moana → te tākohu i te kōhauhau → te putanga mai o te tōtā, o te kapua rānei → te hekenga wai → te wainuku, te wai rere noa rānei i te mata). • Ki te kohi, ki te tātari hoki i ētahi raraunga huarere, i ētahi raraunga āhuarangi hoki hei whakamārama i ngā tūtauira, i ngā pāhekoheko hoki i waenga i te Rā, i te kōhauhau, i ngā moana, i te whenua, i te tio, i ngā hanga mataora. • Ki te whakamahi i ētahi mahere, i ētahi mātātoka, i ētahi taunakitanga ā-nuku, i ētahi taunakitanga kōhauhau, i ētahi raraunga āhuarangi, i ētahi kōrero tuku iho, i ētahi tauira pūtaiao ahurea-kē hoki hei whakamārama i te panonitanga i te takanga o te wā. • Ki te whakamahi i ngā mahere, i ngā raraunga nekehanga rū, i ngā tauira hoki hei whakahāngai i ngā tūtauira o ngā rū, o ngā puia, o ngā hanganuku hoki, ki ngā tūmomo paenga papaneke, hei whakamārama hoki i ngā tūāhua ā-nuku mā te whakamahi i ngā pāhekoheko papaneke. • Ki te whakatairite i ngā kōrero tuku iho, i ngā tikanga Māori, i ngā mātakitakinga, i ngā whakamāramatanga pūtaiao ahurea-kē hoki hei whakamārama i te ngā tukanga o te wai, o te moana, o te hau, o te āhuarangi hoki. • Ki te whakamahi taunakitanga hei marohi i ētahi mahi e manaakihia ai te wai, e urupare ai tātou ki ngā pānga huarere, ki ngā pānga āhuarangi hoki, i ngā wāhi e pātata mai ana. • Ki te tātari i ētahi taunakitanga e hāngai ana mai i ngā mātakitakinga a ngā tūpuna, nō ngā mauhanga o mua, nō ngā tūhuratanga pūtaiao ahurea-kē o te ao hou hoki (hei tauira, ngā kōrero mō ngā panonitanga o mua ki tētahi awa i te taha o ngā mahere, o ngā whakaahua ā-rangi, i ngā raraunga rerenga hoki nō ngā wā o mua). • Ki te tautohu i ngā ūngututanga, i ngā wehenga rānei o ngā taunakitanga, tētahi i tētahi, ā, ka whakamahi i ngā taunakitanga hei waihanga i tētahi whakamāramatanga o te panonitanga taiao.	• Ki te whakatauira, ki te whakamārama hoki i ngā pāhekoheko, i ngā tauwhitiwhiti hoki i roto i ngā pūnaha ā-whenua, ā-wai, ā-hau takiwā, ā-mataora, ngā pūnaha rāroto hoki o te Ao. (Hei tauira, ka waihanga i tētahi hoahoa koromeke pūtake mō te tauwhitiwhiti whakaata o te tio i te aho, mō te kapohanga rānei o te waro e ngā otaota). • Ki te hoahoa, ki te whakahaere hoki i ētahi tūhuratanga mā te whakamahi i ngā mātakitakinga pūnahanaha, i te whakamātau, i te inenga, i ngā puna raraunga maha hoki, hei arotake i ngā pāhekoheko, i ngā panonitanga hoki i roto anō i ngā pūnaha o te Ao. • Ki te whakamahi taunakitanga hei whakamārama i te wāhi ki te hanga o te Ao, mātua rā ko te iho, ko te nukurataratа, ko te kirinuku, ko ngā papaneke hoki, hei tautoko i ngā tauira pūtaiao ahurea-kē o ngā pūnaha o te Ao. • Ki te whakatairite i ngā kōrero tuku iho, i ngā pūrākau, i ngā kōrero hoki o te ao Māori, ki ngā whakamāramatanga pūtaiao ahurea-kē hei whakapakari i te māramatanga ki ngā pūnaha o te Ao. • Ki te whakatauira i te hurihanga wai huriao, tae atu ki ngā panonitanga o te āhua o te wai, ki te wāhi hoki ki ngā hihi o te rā, ki te tō ā-papa hoki. • Ki te tātari i ētahi raraunga moana, āhuarangi hoki, ka whakamahi hoki i ētahi tauira hei whakamārama i te wāhi ki te paemahana, ki te tote, ki te kiato hoki hei āki i te rerenga o te moana, hei toha hou hoki i te pōkākā. • Ki te whakapuaki i ētahi whakatairitenga i waenga i ngā kōrero o te ao Māori mō te nekehanga wai, me ngā whakamāramatanga pūtaiao ahurea-kē mā te whakamahi i ētahi hoahoa, i ētahi tauira, i ētahi mahere, i ētahi kōrero ā-waha rānei. • Ki te whakamahi i ētahi mātakitakinga a ngā tūpuna, i ētahi mātakitakinga hoki o te rohe i te taha o ngā inenga me ngā mauhanga o te ao hou nei, hei tūhura i te panonitanga taiao (hei tauira, ngā kupu tuku iho mō te waipuke i te taha o ngā mauhanga o te hekenga ua, o te rere hoki o te awa; ngā mātakitakinga o te panonitanga takutai i te taha o ētahi mahere me ētahi whakaahua).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Taura Tāngaengae			
Te Pūmate Māori • Ko ētahi pūmate, pērā i ngā rū, ka pā ohorere mai, kāore anō kia kitea he ara e taea ai ērā te matapae, heoi, ka hīkarohia te tūponotanga i ngā hītori o ngā pūmate, i ngā tōpana ā-nuku hoki (hei tauira, ngā mahere hapa, ngā mauhanga rū, ngā hītori waipuke, te aroturuki puia). • He tautoko tonu tā te whakamahere i ngā pūmate o mua, i ngā tōpana ā-nuku hoki e mārama ai ki te tangata ngā tūraru pūmate ki tua, ngā pānga hoki ki ngā pūnaha o te Ao. **Ngā Pānga o te Tangata ki ngā Pūnaha o te Ao** • Ka panoni ngā mahi a te tangata i ngā pūnaha me ngā pūnaha hauropi o te Ao, mā roto i te panonitanga o te whakamahinga whenua, i te parahanga, i te hukenga rawa, i te whakapetonga anō hoki (hei tauira, te whakapiki a te tuangahere i te ngāhorohoro; te urunga atu o ngā taiora ki ngā arawai; te whakapikinga o te wai rere noa ka hua mai i te whanaketanga tāone). Ka pā ēnei panonitanga ki ngā nōhanga, ki te kanorau koiora, ki te mauri, ki te oranga hoki o ngā momo. Ko tā ngā mahi a te tangata he tūkino, he whakapakari rānei i te whakahaumanutanga taiao. • He rerekē ngā pānga o te panonitanga taiao ki tēnā, ki tēnā hanga mataora. • Whakapikihia ai te tūkino e te tipu haere o te taupori, o te whakapetonga rawa hoki, ki te kore e āta hoahoatia anō ngā mahi a te tangata, ngā hangarau hoki hei āta hāpai i te toitū. **Te Āhuarangi Hurihuri** • Ko ngā mahi a te tangata, mātua rā ko te tukunga o ngā haurehu kati mahana mai i te tahu koranehe, i te panonitanga hoki o te whakamahinga whenua, koia te pūtake matua o te mahana haere o te ao o te wā tata nei. Ka pā atu ngā panonitanga o te āhuarangi ki ngā pūnaha tūhonohono o te Ao, ā, he rara rerekē ka puta ki tēnā, ki tēnā o ngā pūnaha hauropi, ki ngā hapori anō hoki (hei tauira, te pikinga o te pae moana, te huringa o te hekenga ua, ngā hīrangi moana, te tauraki me ngā panonitanga i ngā tuari o ngā momo). • Ki tā te Māori, he whakapapa tonu ō te Ao, ā, ko tana tū mataora e miramira ana i te hiranga o te haepapa ā-pākanga, i te kaitiakitanga, me te whakaaro taumano. • E whakaata ana ngā tikanga tuku iho, pērā i te whakatipu māra, i ngā maramataka ā-kaupeka, i te rāhui rawa hoki, i ngā hononga toitū ki te taiao. • Ka whakaraeraetia e ngā panonitanga o te āhuarangi ngā hononga ā-whakapapa, te tuakiri, ngā wāhi taonga, ngā hapori noho takutai, ngā pūnaha kai tuku iho anō hoki.	**Te Pūmate Māori** • Tū mai ai ngā pūmate māori i runga i ngā korahi ā-rohe, ā-takiwā, ā-ao rānei, ā, ka piki ana te taupori, ka piki hoki te tūraru. • Ka tārai hou ngā pūmate māori, ngā tūāhua ā-nuku hoki i te taiao, i ngā pūnaha o te Ao, i te hītori o te tangata anō hoki. • He wāhi ki te mārama ki ngā hītori pūmate, ki ngā tōpana ā-nuku, ki ngā tohu, ki te aroturuki pūtaiao ahurea-kē hoki e takatū ai ngā hapori, e whakaitihia ai hoki te tūkino. **Ngā Pānga o te Tangata ki ngā Pūnaha o te Ao** • I runga i te tūhonohono o ngā pūnaha o te Ao, ka whakaputaina e ngā mahi a te tangata ngā pānga tōtika, ngā pānga autaki, ngā pānga tāpiripiri hoki puta noa i ētahi pūnaha (hei tauira, he panonitanga whakamahinga whenua → ka nui ake te wai rere noa → ka uru atu te waipara me ngā taiora ki ngā arawai → he panonitanga ki ngā pūnaha hauropi ā-wai). Ka taea te hoahoa anō, te panoni rānei ngā hangarau, te whakamahinga rawa, me ngā tikanga whakahaere whenua, hei whakaiti i ngā pānga taiao, hei hāpai ake hoki i te whakahaumanutanga. • Nā ngā pānga o te tangata ki ngā pūnaha o te Ao, ki ngā pūnaha hauropi, ki te mauri hoki, me pīkau anō te tangata i te haepapa, i te whakahaumanutanga, i ngā hononga toitū hoki ki te taiao. **Te Āhuarangi Hurihuri** • Ka whakaata ngā panonitanga o te āhuarangi i ngā panonitanga tautini i ngā pūnaha āhuarangi o te Ao, e pūtakea mai ana i ngā tini ākinga tūhonohono māori mai, ā-tangata mai hoki. • He wāhi ki ngā tauira āhuarangi hei whakamārama i ngā tukanga āhuarangi tuatini, hei tautoko hoki i te whakamaheretanga o ngā taiao, o ngā hapori, o ngā reanga ki tua hoki. • Kei ngā kōrero tuku iho, kei te whakapapa, kei ngā tapawāhi, kei ngā tikanga o te kaitiakitanga, kei ngā paetohu taiao hoki e mau ana ngā mātakitakinga, ngā mōhiotanga hoki mō ngā pūmate, mō te hauora taiao, mō te toitū o te hauhake me te kohi i ngā rawa, mō te panonitanga taiao hoki.	• Ki te tūhura i te ao tūroa mā te whakamahi i ngā hītori o ētahi pūmate, i ngā mahere ā-nuku, i ngā pārongo aroturuki, i ngā raraunga āhuarangi, i ngā tauira hoki o te rohe hei whakamārama i ngā tūtauira, i ngā tūponotanga, i ngā pānga hoki ki ngā pūnaha o te Ao. • Ki te tātari haehae i te mātauranga Māori, i ngā taunakitanga pūtaiao ahurea-kē hoki hei whakatairite i tā tēnā hunga, i tā tēnā hunga tautohu i ngā tūraru, whakamārama i te panonitanga, whakaiti hoki i ngā pānga. • Ki te whakamahi taunakitanga hei whakamārama i te pānga o ngā pūmate māori, o ngā mahi a te tangata, o ngā pūnaha āhuarangi hoki ki ngā pūnaha hauropi, ki te mauri, ki ngā hapori, ki tēnā, ki tēnā hanga mataora anō hoki. • Ki te hoahoa, ki te whakapuaki hoki i ētahi rautaki takatū, whakahaumanutanga, toitūtanga rānei e whakaitihia ai te tūkino, e hāpaingia ai ngā hononga hāpai haepapa ki te taiao.	• Ki te tūhura i te ao tūroa mā te whakamahi i ngā hītori o ētahi pūmate, i ngā tōpana ā-nuku, i ngā tauira āhuarangi, i ngā kupu tuku iho, i ngā tapawāhi, i ngā paetohu hauropi hoki hei whakamārama i ngā tūtauira, i ngā tūraru, i ngā panonitanga hoki ki ngā pūnaha o te Ao. • Ki te tātari haehae i te mātauranga Māori, i ngā taunakitanga pūtaiao ahurea-kē hoki hei whakatairite i tā te tangata aroturuki i ngā tūraru, i ngā panonitanga o te āhuarangi, i te hauora hoki o te taiao. • Ki te whakamahi taunakitanga hei whakamārama i te pāhekoheko tahi a ngā pūmate māori, a ngā mahi a te tangata, a ngā ākinga āhuarangi hoki puta noa i ngā pūnaha o te Ao, i ngā pūnaha hauropi, i te mauri, i ngā hapori anō hoki. • Ki te hoahoa, ki te whakapuaki hoki i ētahi rautaki takatū, whakahaumanutanga, manawaroa hoki e hāpaingia ai ngā hononga toitū ki te taiao, ki te Ao anō hoki. • Ki te arotake i ngā taunakitanga o ngā mauhanga pūtaiao ahurea-kē, o ngā kōrero tuku iho, o ngā pūrākau, o ngā tohu taiao, o ngā mātakitakinga hoki o te rohe hei arotake i te panonitanga taiao, hei marohi hoki i ngā urupare i runga i te mātau.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Taiao Mauri Ora

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Rauropi Ora, Kāwai Ora			
Te Hanga me te Mahinga • Ka whakamārama, ka tautoko hoki te whakapapa me te tūhonohono i ngā hononga i waenga i te hauora me ngā pūnaha koiora. • Ka noho nahanaha a roto o ngā rauropi pūtautini mai i ngā pūtau whāiti ki ngā pūtautau, ki ngā whēkau, ki ngā pūnaha tinana hoki e pāhekoheko ana tētahi ki tētahi. • Kei te tautoko te hanga i te mahinga i roto i ngā pūnaha mataora, mai i ngā pūtau tae noa atu ki ngā pūnaha tinana. • Kawea ai e te pūnaha toto te hāora, ngā taiora, te para hoki i waenga i ngā pūtau me ngā whēkau. • Tukua ai e te pūnaha kōiwi te tautoko, te tāwharautanga o ngā whēkau, me tētahi anga hoki mō te nekehanga. • Urupare ai ngā pūnaha mataora ki ngā āhuatanga taiao e panoni haere ana mā te whakamatua i ngā tukanga rāroto e whakatuarātia ai te taurite, te paemahana, te miti wai, te waiora me te oranga tonutanga. • He tū motuhake tēnā me tēnā o ngā pūnaha tinana, otirā, ka mahi ngātahi e whakatuarātia ai te hauora, te waikanaetanga hoki. **Te Tipuranga me te Whanaketanga** • I roto i ngā hurihanga ora ko ngā tūtauira o te tipuranga, o te kai, o te nekehanga, o te whakaputanga uri hoki, ka mutu, e hāngai ana ēnei hurihanga ki ngā tohu ā-kaupeka, ki ngā mahi tuku iho hoki. • Mā te wehewehenga e āhei ai ngā pūtau te huri hei pūtau whāiti ina tipu haere, ina whanake haere ngā rauropi. • Ko ngā kitenga hou a Rosalind Franklin mō te pītau ira te tūāpapa mō ngā mahi a Maurice Wilkins, a te rōpū hoki o James Watson rāua ko Francis Crick. • Ka puta i te whāū pūira ngā pūtau e ōrite pū ana ngā ira o tēnā, o tēnā, e hāpaingia ai te tipuranga me te mahutanga i roto i ngā rauropi pūtautini.	**Te Rere o te Matū me te Pūngao** • Tautokona ai e ngā pūrākau, e ngā māramatanga hoki o te ao Māori ngā whakamāramatanga mō te Rā, mō te kai, mō te pōpopo, mō ngā hononga hoki i roto i te rere o te matū me te pūngao. • Ko te takakame ā-aho me te tukupūngao, he tauhohe matū e honoa ana, e whakawhitia ai te matū me te pūngao i roto, i waenga hoki, i ngā pūtau. • He tukanga tūhonohono te nakunaku, te rere, te tukupūngao, te tukupara hoki e tutuki ai te whakawhitinga o te matū me te pūngao. • Whakamahia ai e ngā pūkame te hauhā, te wai, me te pūngao aho hei whakaputa i te kūhuka me te hāora; whakamahia ai e ngā pūtau te kūhuka me te hāora hei wewete i te ATP, e whakaputaina ai te hauhā me te wai. • Kawea ai e te pūnaha rere ngā taiora i riro mai i te nakunaku, ā, ka whakamahia e ngā pūtau i roto i te tukupūngao. • Ka rere te pūngao i te Rā, mā roto i ngā pūkame, i ngā kaikame me ngā kaiwhakapopo, ā, ka huri haere te matū mā roto i ngā pūnaha mataora, ka whakahokia ai ki te taiao. **Te Tukunga Iho** • Kei te pītau ira, kei ngā ira, kei ngā pūira, kei ngā rerenga raupapa ira hoki ētahi tohutohu ā-ira ka whakaaweawe i ngā āhuatanga tuku iho. • Ka tukua iho e ngā mātua ētahi whiriwhiringa o ngā rerenga raupapa ira ki ngā uri, mā konei te auroatanga me te rerenga kētanga i roto i ngā hanga mataora. • Ka pā ngā irakētanga me ngā āhuatanga o te taiao ki ngā huaira, ki te kanorau, ki te oranga tonutanga hoki o te momo. • He tautoko tonu tā te whakapapa me ngā kōrero tuku iho i te māramatanga ki ngā huaira tuku iho, ki ngā hononga hoki, heke iho i ngā reanga.	• Ki te whakamahi i ngā karu whārahi, i ngā hoahoa, i ngā tauira rānei ki te whaiwhai haere i te pāhekoheko a ngā pūtau whāiti, a ngā pūtautau, a ngā whēkau, a ngā pūnaha tinana hoki, tētahi ki tētahi (hei tauira, i tā ngā uaua, i tā ngā kōiwi, i tā ngā ioio, i tā ngā pūkahukahu, i tā te toto tautoko i te nekehanga i roto i te hākinakina, i te kapa haka, i ngā mahi rānei o ia rā). • Ki te whakatauira i te wehenga pūtau, i te wehewehenga, i te whakaputanga uri hoki hei whakamārama i te tipuranga, i te mahutanga, i ngā hurihanga ora, i te whakapapa, i ngā āhuatanga tuku iho, i te rerenga kētanga hoki (hei tauira, ngā tauira whāū pūira, ngā uri me ngā mātua, te whakaputanga uri tōrua, tōtahi hoki). • Ki te whakatairite i ngā whakamāramatanga koiora ki ngā ariā Māori, ki ngā kōrero tuku iho, ki ngā tohu ā-kaupeka hoki a te ao Māori hei whakamārama i te tūhono o ngā hurihanga tipuranga, o te whakaputanga uri, o ngā pūnaha tinana hoki ki te hauora, ki ngā puna kai hoki o te rohe. • Ki te whakamahi i ngā taunakitanga mai i ngā mātakitakinga, i ngā mahi karu whārahi, i ngā hoahoa, i ngā tauira rānei ki te whakamārama i tā ngā hanga whāiti, i tā ngā tūārere hurihanga ora hāpai ake i te oranga tonutanga, i te auroatanga hoki o ngā hanga mataora. • Ki te whakamahi i ngā mātakitakinga pūnahanaha, i te whakamātau, i te inenga, i ngā tauira, i ngā tānga, i ngā whakaaturanga ā-waha hoki hei whakamārama i ngā tukanga koiora, hei arotake hoki i ngā taunakitanga mō ngā pūnaha mataora.	• Ki te whakamahi i ngā hoahoa, i ngā tauira, i ngā māwhaiwhai kame rānei hei whakamārama i te hurihuri o te matū, i te rere hoki o te pūngao mā roto i ngā pūnaha mataora tūhonohono, tae atu ki te takakame ā-aho, ki te tukupūngao, ki te popo, ki te ngaronga hoki o te pōkākā (hei tauira, a Tamanuiterā, ngā tipu, ngā kararehe, te popo, ngā māra kai o te rohe). • Ki te whaiwhai haere i te rironga mai o te matū me te pūngao, i te whakamahinga, i te whakawhitinga, i te huringa hoki o te matū me te pūngao i roto i ngā pūtau, i ngā pūnaha hauropi hoki, ā, ka whakamārama i te wāhi ki tēnei āhua hei whakatuarā i te ora, i te taurite hoki (hei tauira, te kūhuka, te hāora, te hauhā, te wai, te ATP, ngā taiora, ngā pūtau tipu rānei e whakaputa ana i te kūhuka me ngā pūtau e whakamahi ana i te kūhuka hei pūngao). • Ki te whakatauira i te tukunga iho hei whakaahua i ngā hononga i waenga i te pītau ira, i ngā ira, i ngā pūira, i ngā rerenga raupapa ira, i ngā āhuatanga tuku iho, i ngā irakētanga, i te whakapapa, i te rerenga kētanga hoki (hei tauira, ngā whiriwhiringa rerenga raupapa ira, ngā huaira ā-whānau, ngā mate ā-ira, ngā huaira tuku iho o te tipu). • Ki te whakatairite i ngā pūrākau, i ngā māramatanga Māori, i ngā tauira pūtaiao ahurea-kē hoki hei whakamārama i te rere o te matū me te pūngao, i ngā huaira tuku iho, i te kanorau koiora, i te oranga tonutanga hoki o te momo, kātahi ka marohi i ētahi mahi i runga i te mātau mō ngā pūnaha o te rohe (hei tauira, te mahi wairākau, te hangarua taiora, te tiaki nōhanga, te hāpai ake i te kanorau ā-ira). • Ki te tūhura i te urupare a ngā pūnaha mataora ki ngā āhuatanga taiao e panoni haere ana, me te whakamārama i te wāhi ki ngā tukanga koiora ruruku hei āwhina i te whakatuarātanga o te taurite rāroto, o te waiora, o te oranga tonutanga hoki (hei tauira, te werawera, te korohāwini, te miti wai, te pāpātanga hēhē, ngā urupare rānei ki te korikori tinana).
Hekenga Koiora, Huanga Kanorau			
Te Kāwai Heke Kotahi • He whakapapa pātahi ō ngā hanga mataora nā runga i te heke mai i te kāwai kotahi, ā, whakamahia ai ngā rārangi huhua o ngā taunakitanga hei hīkaro i ngā hononga kuneroa. • Kei ngā mātātoka, kei te pītau ira, kei te mātai kikiri, kei te hanga hoki o te tinana ngā taunakitanga mō ngā hononga kuneroa, mō te kāwai heke, mō te korehāhā, mō te kanorau, mō te panonitanga hoki i te takanga o te wā. • Whakaaturia ai e te mauhanga mātātoka te hītori raupapa ā-wā o te ao mataora mā roto i ngā toenga i rokirokitia, i ngā pakuriki, i te whakakapinga kohuke hoki i ngā paparanga toka. • Whakaraupapatia ai e te whakarōpūtanga pūtaiao ahurea-kē te kanorau koiora, ā, e tohu ana i ngā hononga i waenga i ngā hanga mataora. **Te Whiringa Māori**	**Te Urutaunga** • Ka hua ake te urutaunga i te pānga o te whiringa māori ki te rerenga kētanga tuku iho heke iho i ngā reanga, e panonitia ai te auau o te putanga o ētahi huaira i roto i tētahi taupori ina panoni haere ngā taiao. • Ka auau ake te putanga o ngā huaira e hāpaingia ai te oranga tonutanga, te whakaputanga uri hoki, ā, ko ngā huaira kāore e pērā, ka iti iho te auau o te putanga mai. • Kia tino nui nei te panoni o ngā taupori wehe motuhake i ngā āhuatanga rerekē, mā roto i te taratahi o te whakaputa uri, ka tū mai he momo hou, tērā rānei ka korehāhā ki te kore e taea te urutau. • Ka whakamahinetia ngā pūnaha whakarōpū i te aranga ake o ngā taunakitanga hou e whakapikihia ai te māramatanga ki ngā hononga i waenga i ngā rauropi. **Te Kanorau Koiora me te Tangata**	• Ki te tūhura i te ao tūroa mā te whakatairite i ngā taunakitanga o te kāwai heke kotahi me ngā hononga kuneroa puta noa i ngā mātātoka, i te pītau ira, i te mātai kikiri, i te hanga hoki o te tinana (hei tauira, waihangatia ai ngā ringaringa o te tangata me ngā pekemua o te tohorā, o te kurī, o te pekapeka hoki ki te huinga kōiwi taketake kotahi; he tino ōrite te āhua o te ika, o te tangata, o te manu, o te mokomoko hoki i roto i ngā tūārere tuatahi o te whanaketanga). • Ki te whakatauira, ki te whakamārama hoki i te wāhi ki te rerenga kētanga tuku iho, ki ngā pēhanga ki te whiringa, ki te oranga tonutanga, ki te whakaputa uri hoki, e tāraia ai ngā taupori, mā roto i te whiringa māori me te whiringa horihori. (Hei tauira, he āhuatanga tonu te whiringa māori nō te kuneroa, pērā i te kakī roa o te kakīroa, i te ngutu o te kiwi; tēnā ia, ko te whiringa horihori, koia te tīpakonga o ngā huaira e mātua paingia ana i roto i tētahi rauropi, pērā i te whakatipu kurī.)	• Ki te whakamahi i ngā raraunga ā-ira, i ngā mātātoka, i ngā paparanga toka, i ētahi tauira hoki o te kanorau koiora ā-rohe, ā-ao rānei ki te whaiwhai haere i te urutaunga, i te whiringa māori, i te panonitanga kuneroa hoki. (Hei tauira, kei ngā mātātoka whakawhiti ētahi taunakitanga o te kuneroa mā te whakaatu i tētahi kohinga o ngā huaira o te rōpū tūpuna, o te rōpū uri anō hoki, ā, mā te whakaatu hoki i te āta kuneroa o ngā urutaunga matatini i te takenga mai o ngā tini miriona tau.) • Ki te tātari haehae i te wāhi ki ngā pēhanga taiao, tae atu ki te panonitanga e ākina ana e te tangata, hei ahuahu i ngā huaira tuku iho, i te kanorau koiora, i te whakamomonga, i te korehāhā anō hoki. (Hei tauira, ko te panonitanga ko te tangata tonu te takenga e whakahohoro ana, e tuku ana rānei i te kuneroa o te huaira kia rere he ahunga kē atu; mā te whakatāonetanga e puta mai ai ngā momo kua urutau ki te tāone; ā, mā te kohi tīpako (pērā i te kaha aruaru

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
• Nā te rerenga kētanga ā-ira i waenga i ngā kiritahi ka puta he huanga ki ētahi rauropi, e ora ai, e whakaputa uri ai i roto i tō rātou nā taiao. • Panonitia ai e te whiringa māori te auau o te putanga o ngā huaira tuku iho i roto i tētahi taupori i te takanga o te wā. • Tū mai ai te whiringa horihori ina tīpako te tangata i ngā āhuatanga e hiahiatia ana mō te whakatipu, ā, mā konei e tāraitia ai ngā huaira ki ngā reanga whai muri. **Te Kanorau Koiora me te Tangata** • Panonitia ai te kanorau koiora e ngā mahi a te tangata, ā, ka tautoko te mātauranga Māori, te science anō hoki i ngā whakahaerenga kanorau koiora e toitū ana. • Hāpaingia ai e te kanorau koiora ngā mahi a te pūnaha hauropi me te oranga tonutanga o ngā momo.	• I roto i te kanorau koiora ko te kanorau ā-ira, ā-momo, ā-pūnaha hauropi hoki puta noa i ngā pūnaha hauropi ā-whenua, ā-moana hoki. • Kei ngā mātātoka, kei ngā paparanga toka, kei te pītau ira, kei te whiringa māori hoki ngā taunakitanga o te panonitanga o ngā rauropi, o ngā hononga kuneroa, o te tīhoitanga, o te kanorau koiora hoki i te takanga o te wā. • Hāpaingia ai te waiora o te tangata e te kanorau koiora, mā roto i ngā rawa, i ngā ratonga pūnaha hauropi hoki, ā, ka pā atu ngā mahi a te tangata ki te horapa haere, ki te korehāhā hoki o te momo, ki te manawaroa ā-hauropi anō hoki. • Hāpaingia ai e te whakapapa, e te kaitiakitanga, e ngā mātakitakinga taiao o te rohe, e te science hoki ngā whakahaerenga toitū ka tiaki, ka whakahaumanu, ka whakatuarā hoki i te kanorau koiora, i te taiao anō hoki. • Ko te tātaitanga o ngā ingoa pūtaiao ahurea-kē, he pūnaha tukupū e pai ai te tautohu, te whakawhiti whakaaro hoki mō ngā momo.	• Ki te tātari haehae i te whakapapa, i te kaitiakitanga, i ngā mātakitakinga taiao o te rohe, i ngā taunakitanga o te science, i ngā mahi hoki a te tangata ki te whakamārama i ngā pānga ki te kanorau koiora, ki ngā whakahaerenga toitū hoki (hei tauira, te whakamahi i ngā anga whāomoomo torowhārahi o te rohe tonu i roto i ngā mahi whakahaumanu moana, whakahaumanu wahapū – arā, te whakahaumanu toka kūtai, te whakahaumanu ngahere, te whakakore i te mate kauri, te whakahaumanu nōhanga, te tiaki repo). • Ki te whakapuaki i ētahi whakamāramatanga, he taunakitanga te tūāpapa, o te kuneroa, o te kāwai heke kotahi, o te whiringa māori, o te whiringa horihori, o te kanorau koiora hoki.	kararehe, i te kaha hao ika rānei) ka iti ake te rahinga o te rauropi i tōna taenga atu ki te kōhuretanga whakaputa uri.) • Ki te whakamahi i ngā taunakitanga hei whakakaupapa i ngā tāpaetanga whakaaro mō tā te urutaunga, mō tā te taratahi o te whakaputa uri, mō tā te kanorau koiora whakaaweawe i te oranga tonutanga, i te whakapapa, i te manawaroa, i te waiora hoki o te tangata. (Hei tauira, nā te whakapapa i torokaha ai te taura hono i te waiora o te tangata ki ēnei tukanga koiora, nā te mea e taupua ana ngā pūnaha hauropi hauora i te taha tinana, i te mauri hoki o te ao tūroa, o te tangata anō hoki.) • Ki te whakatairite i te whakapapa, i te kaitiakitanga, i ngā mātakitakinga taiao o te rohe, i ngā aronga o te science hoki ki te tiaki i te kanorau koiora, kātahi ka hoahoa i ētahi mahi e toitū ana, e hāpaingia ai te taiao me ngā reanga ki tua (hei tauira, e tohu ana te maramataka i te wā e tika ana ā-ahurea, ā-hauropi hoki kia kohia te kai, ngā rawa, kia waiho rānei kia haumanu haere ai). • Ki te whakapuaki i ngā whakamāramatanga he taunakitanga te tūāpapa, o te urutaunga, o te kanorau koiora, o te waiora o te tangata, mā roto i ngā kōrero ā-waha, ā-tuhi, ā-ataata, ā-matihiko rānei. (Hei tauira, ko Uta ki Tai tētahi aronga horanuku e whaiwhai haere ana, e whakahaere ana hoki i ngā rawa katoa mai i ngā maunga ki te moana.) • Ki te whakamahi i ngā taunakitanga mai i ngā mātakitakinga, i te whakamātau, i ngā pūnaha whakarōpū, i ngā mātātoka, i ngā kōrero tuku iho, i ngā pūrākau hoki hei arotake i ngā whakamāramatanga mō te kanorau koiora, mō te urutaunga, mō te panonitanga taiao hoki.

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Ngā Rawa Taiao

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Ngā Pāhekohekotanga Matū			
Te Hanga me ngā Āhuatanga o te Matū • He mea hanga ngā matū katoa ki ngā ngota ka kapiti, ka panoni hoki i runga anō i ngā āhua e taea ana te matapae, i roto i ngā tukanga ā-tinana me ngā tukanga matū. • He mea hanga ngā ngota ki ētahi waehanga paku ake, ā, whakaaweawetia ai e te hanga o aua waehanga ngā āhuatanga me ngā whanonga a ngā pūmotu, a ngā matū hoki. • He mea hanga ngā matū ki ētahi whiriwhiringa rerekē o tōna nei 100 tūmomo ngota. • Ko te pūmotu, he matū kua hangaia ki te tūmomo ngota kotahi. • Whakamāramatia ai e ngā pūrākau ngā huringa matū, ā, ka taea te whakatairite ki ngā whakamāramatanga pūtaiao ahurea-kē mō ngā ngota me te matū. • Ko ngā waikawa, ko ngā pāpāhua, koia ētahi rōpū matū he āhuatanga motuhake, he āhuatanga tauaro hoki ō rātou, ka taea te tautohu i runga i ngā tauhohe, i ngā pānga hoki o tēnā, o tēnā. **Ngā Tauhohe Matū** • He motuhake ngā hohenga matū o tēnā, o tēnā o ngā matū. • I ngā tauhohe matū, ka whakarōpūtia anō ngā ngota hei rāpoi ngota rerekē e puta mai ai ētahi matū hou e rerekē ana ngā āhuatanga. • Ko tā ngā whārite matū taurite e whakaatu mai ai, ka pūmau ngā ngota i roto i ngā tauhohe matū.	**Te Hanga me ngā Āhuatanga o te Matū** • He hangaroto hihiko tō te ngota, e mau mai ana ki roto tētahi karihi, he mea hanga taua karihi ki ngā iraoho me ngā iramoe, ā, e karapotia ana te karihi ki ngā irahiko. • He mea hanga ngā matū ki ētahi tūmomo ngota rerekē, ki ētahi whiriwhiringa ngota rerekē hoki. He āhuatanga motuhake ā-tinana, ā-matū hoki ō ngā matū horomata ka taea te whakamahi hei tautohu i tēnā, i tēnā. • Ko te takotoranga me te nekehanga o ngā ngota me ngā rāpoi ngota e whakamārama ana, e matapae ana i ngā āhuatanga o ngā toka, o ngā wē, o ngā haurehu, tae atu ki ngā panonitanga o te āhua ka pūtakea mai i te paemahana, i te pēhanga rānei. • Whakaahuaria ai e te āwhata pH te waikawa, te waipāhua rānei o ngā matū, ā, e taea ana ētahi pūtohu te whakamahi hei tautohu mēnā rānei he waikawa, he waipāhua rānei tētahi matū. **Ngā Tauhohe Matū** • Ka pūmau ngā ngota me te papatipu i ngā tauhohe matū, ā, tērā pea ka wetekina, ka rokirokitia rānei te pūngao. • Ko te whakangūtanga ko tētahi tauhohe matū ka hua ake ina tauhohe tētahi waikawa ki tētahi pāpāhua e puta mai ai te wai me tētahi pāhare. • Whakarōpūtia ai ngā tauhohe matū hei tauhohe whiriwhiringa, hei tauhohe ngingiha, hei tauhohe popo rānei.	• Ki te tūhura, ki te whakatauira i te āhua o ngā whanonga, o te pāhekoheko, o te panoni hoki o te ngota i roto i ngā tukanga ā-tinana, ā-matū hoki i te ao tūroa (hei tauira, ngā hoahoa korakora, te whakamahana, te whakahanumi, ngā tauhohe e kitea ana). • Ki te whakamahi i ētahi hoahoa, i ētahi tauira, i ētahi taunakitanga hoki ki te whakamārama i tā ngā ngota kapiti, whakarōpū anō, ā, i te pūmau hoki o ngā ngota i roto i ngā tauhohe matū (hei tauira, te whakaputa a ngā pūmatū hohe i ngā hua, te pūmau o te papatipu). • Ki te whakatairite i ētahi pūrākau mō ngā huringa matū ki ngā whakamāramatanga pūtaiao ahurea-kē mō ngā ngota, mō te matū, mō te panonitanga ka taea te whakapae (hei tauira, ngā kōrero tuku iho ā-rohe, ā-iwi rānei, ina tika). • Ki te whakapuaki i ētahi whakamāramatanga mō ngā panonitanga ā-ngota, ā-matū hoki mā te whakamahi i ētahi hoahoa, i ētahi tauira, i ētahi kitenga, i ētahi kōrero ā-waha rānei (hei tauira, he tauira o ngā pūmatū hohe me ngā hua i mua, i muri hoki). • I kitea tuatahitia e Ernest Rutherford ko te nuinga o te papatipu o te ngota kei tētahi iho paku, he tōrunga te whana. • E ai ki te tauira a Bohr, ko te ngota ko tētahi iho whana tōrunga e mau mai ana ētahi iraoho me ētahi iramoe ki roto, ā, e karapotihia ana tēnei e ētahi irahiko e noho nahanaha ana ki ōna anō rohe (anga) i runga i te nui o te pūngao kei tēnā, kei tēnā.	• Ki te tūhura, ki te whakatauira hoki i te wāhi ki te hanga o te ngota, ki te noho nahanaha o ngā korakora, ki te nekehanga hoki hei whakamārama i ngā āhuatanga me ngā āhua o te matū i te taiao (hei tauira, ngā totoka, ngā wē, ngā haurehu, ngā panonitanga ka takea mai i te paemahana, i te pēhanga rānei). • Ki te whakamahere, ki te whakahaere i ētahi tūhuratanga mā te whakamahi i te whakamātau pūnahanaha me te inenga hei whakamārama, hei whakatairite, hei matapae hoki i ngā āhuatanga me ngā whanonga a ngā matū me ngā tauhohe. • Ki te tātari i ētahi tauira o ngā tukanga matū hei whakamārama i ngā tauhohe motuhake, i ngā matū hou, i ngā panonitanga o te pūngao i ngā pūnaha māori, i ngā pūnaha rānei nā te tangata i hanga (hei tauira, te ngingiha, te tunu kai, te pūnguru, ngā pūhiko).
Te Tōpana me te Nekehanga			
Te Tōpana me te Nekehanga • Kia nui ake te papatipu o te taonga, ka nui ake hoki te tōpana e hiahiatia ana hei panoni i tōna neke; i te taonga kotahi, mā te tōpana nui ake e nui ake ai hoki te panonitanga o te neke. • Whakamāramatia ai ngā panonitanga o te neke mā te whai haere i te whakawhitinga pūngao. • E ōrite ana te kaha, otirā, e tauaro ana te ahunga o ngā tōpana i waenga i ngā taonga e pāhekoheko ana. • Ka whakatauria te neke o tētahi taonga i runga i te tapeke o ngā tōpana e ngau ana ki a ia; mēnā ehara te tōpana tapeke e ngau ana ki te taonga i te kore, ka panonitia tōna neke. • Inehia ai te tōpana ki ngā niutana (N), i tapaina nei ki a Isaac Newton nāna ngā ture o te neke i whakawhanake. **Ngā Momo Pāhekoheko** • He ngau tawhiti tā ngā tōpana hiko, ngā tōpana autō, ngā tōpana tō ā-papa hoki, mā roto i ngā whaitua. • He pipiri, he papare rānei ngā tōpana autōhiko, engari, he pipiri ngā tōpana tō ā-papa i ngā wā katoa. • Ko te rahi o te tōpana, kei ngā āhuatanga tonu o te taonga, kei te tawhiti, kei te aronga hoki o te taonga.	**Te Tōpana me te Nekehanga** • Ka takea mai te ānga o tētahi taonga i te papatipu me te tere whaiahu o te taonga, i roto anō i tētahi anga tūtohu kua kōwhiria. • Ka pūmau te ānga tapeke i roto i tētahi pūnaha. • Ko te neke o tētahi taonga, kei te āhua o te tōpana tapeke e ngau ana ki a ia, ā, ina nui ake te papatipu, me nui ake hoki te tōpana e rite tonu ai te rahi o te panonitanga o te neke. • Me mātua whakaahua ngā tūnga, te neke me ngā ahunga o te tōpana mā te whakamahi i ētahi anga tūtohu aro ngātahi, i ētahi waehanga aro ngātahi anō hoki. **Ngā Momo Pāhekoheko** • Ka whakamāramatia ngā tōpana ka ngau mai i tawhiti i runga i te āhua o ngā whaitua e iri ana ki te takiwā, ka whakawhiti anō hoki i te pūngao. • Whakaputaina ai e ngā whana hiko, e ngā iahiko, e ngā autō, e ngā whaitua e huri haere ana ko ngā whaitua hiko, ko ngā whaitua autō rānei. • Ko te kaha o te whaitua me te rahi o te tōpana, kei te āhua anō o ngā āhuatanga o te taonga, o te tawhiti hoki. • Whakamaheretia ai ngā whaitua mā te mātakitaki i ngā pānga ki ngā taonga whakamātau.	• Ki te tūhura i ngā tōpana, i te neke, i ngā pāhekoheko hoki mā te ine i te pānga o te tōpana, o te papatipu, o te tawhiti, o ngā āhuatanga hoki o te taonga ki ngā panonitanga o te neke (hei tauira, ngā pana, ngā tō, ngā autō, ngā whaihanga o te tō ā-papa). • Ki te whakamahi i te whakamātau, i te inenga, i te whakatauira, i te tātaritanga raraunga hoki hei tūhura i ngā tōpana, hei arotake hoki i ngā whakamāramatanga mō te neke me te tūwhena i roto i ngā pūnaha ā-tinana. • Ki te whakamahi i ētahi tauira, i ētahi hoahoa, i ētahi kauwhata, i ētahi kōrero ā-waha rānei hei whakamārama i te tōpana tapeke, i ngā tōpana ōrite me ngā tōpana tauaro, i ngā pāhekoheko pānga, i ngā pāhekoheko pānga-kore rānei (hei tauira, ngā tūtukinga, te pipiringa autō, ngā taonga e taka ana). • Ki te whakatairite i ngā pūrākau ki ngā tauira tōpana pūtaiao ahurea-kē hei whakamārama i ngā tūtauira o ngā nekehanga ā-rangi, o ngā pāhekoheko tō ā-papa mai i te tuakaihau (hei tauira, te Ao, te Rā, te Marama, te neke o Te Whānau a Tamanuiterā).	• Ki te tūhura, ki te whakatauira i te whakaaweawe a ngā tōpana ki te neke me te ānga i roto i ngā pūnaha, mā te whakamahi i ētahi anga tūtohu aro ngātahi, i ētahi waehanga aro ngātahi, i ētahi raraunga, i ētahi hoahoa, i ētahi pūrongo rānei (hei tauira, ngā tūtukinga, ngā pana, ngā tō). • Ki te whakamahi i ngā tauira whaitua hei whakamārama i ngā pāhekoheko mai i tawhiti, i te whakawhitinga hoki o te pūngao mā roto i te takiwā (hei tauira, ngā whaitua tō ā-papa, ngā whaitua hiko, ngā whaitua autō). • Ki te whakakaupapa i ētahi whakamāramatanga he taunakitanga te tūāpapa mō te pūmautanga o te neke, mō te tōpana tapeke, mō te kaha o te whaitua, mō ngā āhuatanga o te taonga, mō te tawhiti hoki (hei tauira, te tō ā-papa o te Ao me te Rā, te pipiritanga me te paparetanga autō, ngā taonga whai whana). • Ki te whakamahi i ētahi raraunga, i ētahi hoahoa, i ētahi tauira, i ētahi hononga pāngarau hoki hei matapae, hei whakamārama i te pānga o ngā tōpana, o te ānga, o te papatipu hoki ki te neke, hei arotake hoki i ngā taunakitanga mō te pūmautanga o te ānga i roto i ngā pūnaha ā-tinana.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
• Ka tārai ngā pāhekoheko tō ā-papa i te tuakaihau i ngā pūnaha rahi ki tuarangi, tae atu ki ngā ikarangi me ngā pūnaha rā. • Ka tautoko ngā pūrākau i ngā tauira pūtaiao ahurea-kē, ā, ka taea hoki te whakatairite tētahi ki tētahi e mārama ai ngā nekehanga ā-rangi. • He mea āwhina ngā hangarau me ngā inenga aro whānui i te tangata ki te tūhura, ki te whakapuaki ariā hoki ki ngā tōpana me ngā pāhekoheko. • Nā Sir Paul Callaghan te hahana autōhiko, ngā whaitua autō hoki i whakamahi hei rangahau i ngā āhuatanga o ngā matū i kauneke ai ngā tikanga rongoā (hei tauira, te MRI).	• Ka whakaaweawe ngā pāhekoheko tō ā-papa i ngā hanga rahi me te neke i tuarangi, tae atu ki ngā pūnaha rā me ngā ikarangi. • Whakawhitia ai te pūngao mai i tawhiti e ngā tōpana hiko me ngā tōpana autō, ā, he mea āwhina hoki ērā ki te whakamārama i ngā pūnaha tuatini. • Ko tā ngā hononga pāngarau he whakaahua, he whakatauira, he matapae hoki i ngā pāhekoheko e whai wāhi mai ai te matū, te neke, te pūngao, te panonitanga hoki i roto i te ao tūroa.		
Te Pūngao			
Ngā Tautuhinga o te Pūngao • Ko te pūngao, koia tēnā ko te pūngao neke, ko te pūngao moe, ko te pūngao pōkākā, ko te pūngao aho, ko te pūngao oro, ko te pūngao hiko anō hoki. • Ko te pūngao neke ko te pūngao o te nekeneke; i te taonga kotahi, ina tere ake te neke, ka nui ake hoki te pūngao neke. • Rokirokitia ai ngā pūngao moe ki ngā pūnaha i runga i ngā tūnga o ngā taonga, o ngā pāhekoheko rānei a ngā taonga, tae atu ki ngā pāhekoheko tō ā-papa, ki ngā pāhekoheko hiko, autō, matū anō hoki. • Ko te pōkākā, koia te pūngao ka whakawhitia i waenga i ngā taonga, i ngā pūnaha rānei i ngā paemahana rerekē; inehia ai e te paemahana te pūngao neke toharite o ngā korakora. • Ka rokirokitia, ka whakawhitia rānei te pūngao ki ōna āhua rerekē, e whakamāramatia ai te panonitanga o te pūnaha. **Te Pūmau me te Whakawhitinga o te Pūngao** • Ka pūmau te pūngao i tāna whakawhiti i waenga i ngā taonga me ngā pūnaha, ahakoa tonu te panoni o tōna āhua. • Ka whakawhitia te pūngao e te aho, e te oro, e te pōkākā, e te iahiko, i roto anō hoki i ngā tūtukinga. • Ka whaiwhai haeretia ngā whakawhitinga pūngao mā roto i ngā pūnaha; mā te whaiwhai haere i ngā whakawhitinga e whakaaturia ai ka pūmau tonu te pūngao. • Ka whakawhitia e te aho te pūngao i te Rā ki te Ao, e whakamahanatia ai te whenua, te hau takiwā me te wai, e hāpaingia ai hoki te tipuranga o ngā tipu. • Ka horapa ētahi pūngao i whakawhitia ki ngā wāhi pātata, ko te pōkākā me te oro ōna āhua e kitea nuitia ana. • He rerekē te kaha o tēnā, o tēnā matū ki te whakawhiti i te pūngao hiko; ko tā te pūkawe he tuku i te whana hiko kia neke, ko tā te ārai he here i tōna nekehanga. **Te Pūngao me ngā Tōpana** • I ngā tūtukinga, whakawhitia ai e ngā tōpana pā te pūngao i waenga i ētahi taonga, ā, ka panonitia te neke o aua taonga. • Ko ngā tōpana ehara i te tōpana pā, pērā i ngā tōpana autō, ka whakawhiti i te pūngao, ka panoni hoki i te neke me te kore tonu o tētahi taonga e pā atu ki tētahi. • He ara hātepe, he ara whakarara rānei te whakatakoto o ngā ara iahiko; ka rerekē te āhua o te whakawhitinga o te pūngao, te mahi hoki o ngā waehanga, i tēnā, i tēnā.	**Ngā Tautuhinga o te Pūngao** • He pūngao neke ō ngā taonga e neke haere ana; ka piki ake te pūngao neke i runga i te pikinga o te papatipu, i runga anō hoki i te pūrua o te tere. • Rokirokitia ai ngā pūngao moe ki ngā pūnaha i runga i ngā tūnga o ngā taonga, i ngā pāhekoheko rānei a ngā taonga, tae atu ki ngā pāhekoheko tō ā-papa, ki ngā pāhekoheko hiko, autō, matū anō hoki. • Ko te pōkākā, koia te pūngao ka whakawhitia e te kawenga, e te iakawe, e te hahana rānei ina rerekē ngā paemahana o tēnā, o tēnā pūnaha. • Ko te paemahana, koia te inenga o te pūngao neke toharite o ngā korakora. • Ka rokirokitia, ka whakawhitia, ka hurihia, ka pūmau hoki te pūngao i roto, i waenga hoki i ngā pūnaha ā-tinana. **Te Pūmau me te Whakawhitinga o te Pūngao** • Ina panoni te pūngao neke o tētahi taonga, ka panoni hoki te pūngao i wāhi kē atu o te pūnaha, o ngā wāhi pātata rānei. • Ko tā te waku he whakapeau i te pūngao i te neke, ā, he nui te tūpono ka whakamahanatia ai ngā mata i te pānga atu. • Tukua ai e ngā tukanga matū, tukunga hiko hoki te pūngao e tīmata ai, e pūmau ai rānei te neke, engari ka pūmau te pūngao tapeke rā roto i ngā whakawhitinga me ngā huringa. **Te Pūngao me ngā Tōpana** • Ina pāhekoheko ngā taonga, tētahi ki tētahi, ka whakawhiti atu, ka whakawhiti mai rānei ngā tōpana i te pūngao i tēnā, i tēnā o ngā taonga. • Whakawhitia ai e ngā tōpana autō, e ngā tōpana hiko hoki te pūngao i waenga i ngā taonga mai i tawhiti.	• Ki te tūhura, ki te whakarōpū i ētahi tauira o te pūngao i ngā horopaki o te rohe, mā te mātakitaki, mā te whakatauira hoki i te pūngao neke, i te pūngao moe, i te pūngao oro, i te pūngao aho, i te pūngao hiko hoki (hei tauira, ngā taonga e neke haere ana, ngā hihi o te rā, ngā ara iahiko, te oro). • Ki te hoahoa, ki te whakahaere i ētahi tūhuratanga e arahina ana, mā te whakamahi i te whakamātau pūnahanaha me te inenga hei arotake i ngā whakawhitinga pūngao, i ngā whanonga hoki a te ngaru, hei arotake hoki i ngā pānga o ērā i roto anō i ngā pūnaha māori, i ngā pūnaha hangarau hoki. • Ki te whaiwhai haere, ki te whakamārama hoki i te pūmau o te pūngao i tāna whakawhiti atu mā roto i ngā pūnaha, i te huringa hoki o tōna āhua (hei tauira, ko ngā hihi o te rā e whakamahana ana i te whenua me te wai, ko te waku e whakamahana ana i ngā mata, ko ngā tūtukinga e whakaputa ana i te oro). • Ki te whakamahi i ētahi whakamātau, i ētahi tauira, i ētahi hoahoa, i ētahi kōrero ā-waha rānei hei whakamārama i ngā pāhekoheko tōpana-pūngao, hei whakamārama hoki i te rerekētanga o te pōkākā i te paemahana (hei tauira, ngā tūtukinga waka tākaro, ngā autō, te neke korakora).	• Ki te tūhura, ki te whakatauira hoki i ētahi tūmomo pūngao rerekē, me te panoni haere o ēnei i roto i ngā pūnaha (hei tauira, te pūngao neke, te pūngao moe, te pūngao pōkākā, te waku, te neke korakora). • Ki te whaiwhai haere i te pūmau o te pūngao mā roto i ētahi taonga e pāhekoheko tahi ana, me te whai wāhi mai o ngā tōpana pā, o ngā tōpana mai i tawhiti hoki (hei tauira, ngā tūtukinga, ngā taonga e taka ana, ngā autō, ngā whana hiko). • Ki te whakamahi i ētahi taunakitanga, i ētahi hoahoa, i ētahi tauira, i ētahi kōrero ā-waha rānei hei whakamārama i ngā whakawhitinga pūngao, i ngā huringa pūngao hoki i ngā pūnaha o ia rā (hei tauira, te kai, te kora, ngā pūhiko, ngā pūkaha hiko, te whāomo i te whakamahinga pūngao).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
• Whakaaweawetia ai e te ngaohiko, e te parenga iahiko hoki te nekehanga o te whana hiko, ā, whakamāramatia ai hoki e ēnei hanga ngā whanonga a ngā ara iahiko. • Ko te ngaohiko, koia te rerekētanga o te āheinga ki te tuku i te hiko i waenga i ētahi pūwāhi e rua i tētahi ara iahiko, e hua mai ai ko te nekehanga o te whana hiko. Ko tōna inenga, ko te wae ngaohiko (V). I whakaaturia e Alessandro Volta ka taea te hiko te whakaputa motukore hei whakaputa i te iahiko.			
Ngā Ngaru			
Ngā Āhuatanga o te Ngaru • Kawea ai e ngā ngaru rū, e ngā whakaatanga hoki o ngā ngaru rū, ētahi pārongo mō ngā hanga rāroto o te Ao. • Whakamāramatia ai e ngā pūrākau ngā huringa matū, ā, ka taea te whakatairite ki ngā whakamāramatanga pūtaiao ahurea-kē mō ngā ngota, mō te matū, mō te panonitanga hoki ka taea te matapae. **Te Hahana Autōhiko** • Ka rere mai te aho i te Rā, i ngā whetū mamao hoki mā roto i tuarangi ki te Ao. • Kitea ai te taonga ina kuhu mai ki ngā karu te aho e whakaataria mai ana; ko te tae e kitea ana e te tangata, kei te āhua tonu o te puna aho, kei ngā āhuatanga anō hoki o te mata o taua taonga. • Ko tā te arotahi, he whakapiko i te aho, he whakarahi hoki i ngā taonga tino paku rawa atu, tino tawhiti rawa atu rānei, koia i kore ai e kitea atu e te karu kau.	**Ngā Āhuatanga o te Ngaru** • He āhuatanga ō ngā ngaru, pērā i te roa o te ngaru, i te auau, i te teitei hoki, e whai pānga ana ki tā te ngaru whakawhiti pūngao, pāhekoheko hoki ki te matū. • Ka puta mai te tāpiripiri pūngao ina ōrite ana, ina tata ana rānei te auau o tētahi ngaru ki te auau māori o tētahi hanga, e piki ai te teitei o te tōiriiri. • Ko te noho nahanaha me te nekehanga o ngā ngota, o ngā rāpoi ngota hoki e whakamārama ana, e matapae ana i ngā āhuatanga o ngā toka, o ngā wē, o ngā haurehu, tae atu ki ngā panonitanga o te āhua i pūtakea mai i te paemahana, i te pēhanga rānei. **Te Hahana Autōhiko** • Ka whakaataria rānei, ka mitia rānei, ka tukua kē rānei te aho i tana pāhekoheko tahi ki te matū; kei te āhua tonu o te matū, ka tahi, kei te auau, kei te tae rānei o te aho, ka rua. • I te nuinga o te wā, he rārangi tōtika te rere o te aho, engari ka piko i ngā mata i waenga i ngā matū pūataata; kitea ai tēnei āhua i ngā arotahi, i ngā poro hoki. • He mea āwhina te tauira ngaru o te aho ki te whakamārama i te muramura, i te tae, i te hakoko hoki, heoi anō, ehara te aho i te ngaru matū, nā te mea ka rere te aho mā roto i te whaitua kāore he matū.	• Ki te whakatairite i ētahi tūmomo ngaru rerekē, ki te whakamārama hoki i te pānga o ngā āhuatanga o tēnā, o tēnā, ki tōna tukunga mā roto i te matū, i te whaitua rānei (hei tauira, te oro, ngā ngaru rū, te aho). • Ki te whakamahi i ētahi tauira, i ētahi hoahoa, i ētahi whakamātau rānei hei whakamārama i tā te ngaru kawe pārongo, i tā te ngaru pāhekoheko hoki ki ngā matū (hei tauira, ngā whakaataranga nekehanga rū, te aho whakaata, te tae, ngā arotahi). • Ki te whakapuaki i te whakamahinga o te mōhiotanga ki ngā ngaru i ngā horopaki o ia rā, i ngā horopaki hapori rānei (hei tauira, te mōhiotanga ki ngā rū, ngā taputapu ōmata, te mātakitaki i ngā taonga paku, tawhiti rānei).	• Ki te whakatauira, ki te whakamārama hoki i te pānga o ngā āhuatanga o te ngaru ki te whakawhitinga pūngao, ki ngā pāhekoheko hoki ki te matū (hei tauira, te tāpiripiri pūngao, te whakaatanga, te hakoko, te tukunga). • Ki te tūhura i tā te ngaru whakaputa i ngā āhuatanga e taea ana te kite, mā roto i te auau, i te roa o te ngaru, i te teitei, i te auau māori hoki (hei tauira, te reo ā-waha, ngā taonga puoro, te tae, te muramura, ngā rū whakawhiti). • Ki te whakapuaki i te whakamahinga o ngā pāhekoheko ngaru i ngā hangarau, i ngā horopaki hoki o te rohe (hei tauira, ngā arotahi, ngā poro, ngā taonga puoro, te aroturuki rū).

Tēnā tirohia te wāhanga o Te Raupapa Ako mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Toitū te Taiao

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Whakaora Pūnaha Hauropi			
Ngā Hononga Taupuhipuhi • Pāngia ai te tipuranga, te whakaputanga uri, te oranga, te rahinga o te taupori, me te kaha wātea o ngā rawa e te whakataetae, e te konihitanga, e te painga pātahitanga hoki. **Ngā Hurihanga o te Matū me te Pūngao** • Ka whakatauiratia e ngā māwhaiwhai kame te whakawhitinga o te matū me te pūngao e ngā pūkame, e ngā kaikame, e ngā kaiwhakapopo hoki. Waihoki, ka whakatauiratia te āhua e huri haere ai ngā ngota me ngā taiora i waenga i ngā wāhanga mataora me ngā wāhanga mataora-kore o ngā pūnaha hauropi. • Whakahokia ai e te popo, e te para, e te tukupūngao hoki te waro, te wai me ngā taiora ki te taiao. **Te Pūnaha Hauropi me te Manawaroa** • Whakatuarātia ai e te kanorau koiora te manawaroa o te pūnaha hauropi, ā, whakatōhenehenetia ai e ngā panonitanga māori, e ngā panonitanga anō ka hua ake i ngā mahi a te tangata ngā mahinga me te taurite o te pūnaha hauropi. **Te Kanorau Koiora me te Tangata** • Ka noho whakaraerae ngā pūnaha hauropi ki ngā whakaaweawenga rāwaho ina whakamāmāhia ngā hononga, ina ngaro rānei ētahi momo matua.	**Ngā Hononga Taupuhipuhi** • E whirinaki ana ngā rauropi me ngā taupori ki ngā pāhekoheko ki ngā wāhanga mataora me ngā wāhanga mataora-kore o tō rātou taiao, ā, e herea ana te tipuranga me te rahi o te taupori e te kōpiri o ngā rawa. **Ngā Hurihanga o te Matū me te Pūngao** • Ka whakaaturia e ngā māwhaiwhai kame te tukunga o te matū me te pūngao e ngā pūkame, e ngā kaikame, e ngā kaiwhakapopo hoki; ka iti iho te wāteatanga mai o te pūngao ka taea te whakamahi i ngā taumata māwhaiwhai kame o runga. • He tukanga matua te takakame ā-aho me te tukupūngao pūtau ki te hurihanga waro, e whakawhitia ai te waro i waenga i te ao koiora, i te kōhauhau, i te ao ā-wai, i te ao ā-nuku hoki. **Te Pūnaha Hauropi me te Manawaroa** • Ko te kanorau koiora ko tētahi paetohu o te hauora me te manawaroa o te pūnaha hauropi, ā, ka panoni te taurite o te pūnaha hauropi ina panoni ngā āhuatanga ā-tinana, ā-koiora rānei.	• Ki te tūhura, ki te whakatauira i te pānga o te whakataetae, o te konihitanga, o te painga pātahitanga hoki ki ngā taupori, ki ngā hononga pūnaha hauropi hoki (hei tauira, ngā māwhaiwhai kame, te rerekē haere o ngā hononga i waenga i ngā konihi me ngā pārurenga, te painga pātahitanga). • Ki te tātari i ngā tauira hauropi, i ngā raraunga o te rohe, i ngā kōrero tuku iho hoki hei whakamārama i te hurihanga o te matū, i te whakawhitinga o te pūngao, i te manawaroa hoki o te pūnaha hauropi (hei tauira, te whakahoki a ngā kaiwhakapopo i ngā taiora; ngā tikanga Māori mō te para me te hangarua). • Ki te whakamahi i ētahi taunakitanga hei whakamārama i te wāhi ki te kanorau koiora hei hāpai i te manawaroa o te pūnaha hauropi, ka marohi ai i ētahi mahi e whakaitihia ai te whakatōhenehene (hei tauira, te whakaiti i te parahanga, te tāwharau i ngā nōhanga, te whakahaere i ngā momo rāwaho). • Ki te whakamahi i ngā tūhuratanga e arahina ana, i ngā tohu taiao, i ngā mātakitakinga pūnahanaha, i ngā taunakitanga pūtaiao ahurea-kē hoki hei arotake i te manawaroa o te pūnaha hauropi, hei marohi hoki i ētahi mahi e hāpaingia ai te kanorau koiora me te mauri. • Ki te whakapuaki i ngā ariā o te science, o Te Pūtaiao hoki mā te whakamahi i ētahi hoahoa, i ētahi tūtohi, i ētahi pūrongo, i ētahi whakaaturanga, i ētahi kōrero ā-waha rānei mō te taupuhipuhi, mō te huringa o te matū, mō te whakawhitinga o te pūngao, mō te manawaroa hoki o te pūnaha hauropi.	• Ki te tūhura, ki te whakatauira hoki i te pānga o ngā hononga taupuhipuhi, o ngā herenga rawa hoki ki ngā rauropi, ki ngā taupori, ki te taurite hoki o te pūnaha hauropi (hei tauira, te whakataetae, te konihitanga, te pātahitanga, te tauraki, ngā momo rāwaho). • Ki te whaiwhai haere i te matū me te pūngao mā roto i ngā māwhaiwhai kame, mā roto hoki i te hurihanga waro, me te whakamārama i te wāhi ki te pūkame, ki te kaikame, ki te kaiwhakapopo, ki te takakame ā-aho, ki te tukupūngao pūtau hoki (hei tauira, te neke o te waro i waenga i ngā tipu, i ngā kararehe, i te hau takiwā, i te wai, i te oneone anō hoki). • Ki te whakatairite i ngā kōrero Māori mō te taupuhipuhi ki ngā tauira pūtaiao ahurea-kē o te pūnaha hauropi hei whakamārama i ngā hononga, i te taurite, i te manawaroa hoki i te taiao (hei tauira, ngā māwhaiwhai kame, ngā panonitanga taupori, ngā paetohu kanorau koiora). • Ki te arotake i ngā taunakitanga i ngā rangahau whakapūaho, me te marohi i ētahi mahi e tāwharautia ai te kanorau koiora, e whakapakaritia ai hoki te manawaroa o te pūnaha hauropi (hei tauira, te tāwharau i ngā nōhanga, te whakaiti i te parahanga, te whakahaere i ngā kīrearea).
Te Pānga o te Pūngao			
Ngā Tukanga Pūngao i te Ao o Ia Rā • Ko te takakame ā-aho, koia tētahi tauhohe matū e whakamahia ai e te tipu ngā hihi o te rā hei kapiti i te hauhā me te wai hei rāpoi ngota kai e whai waro ana, e wetekina ai te hāora. • He tauhohe matū te nakunaku me te ngingiha e wetekina ai te pūngao moe ina tauhohe ngā rāpoi ngota whai waro ki te hāora. • I te nuinga o te wā, ko te whakaputa pūngao ko te huri i te pūngao moe ki tētahi āhua e whai take ana, pērā i te nekehanga, i te pōkākā, i te hiko rānei. • Whakawhitia ai e ngā mīhini me ngā kararehe ētahi pūngao ki te taiao hei pōkākā. Ka whakaitihia e te waku te kaha whāomo o te pūnaha. • E taea ana te nuinga o ngā puna pūngao o ia rā te whaiwhai whakamuri ki ētahi puna pūngao moe, ki ētahi puna pūngao neke rānei o mua.	**Ngā Tukanga Pūngao i te Ao o Ia Rā** • I ngā tukanga pūngao katoa, ka pūmau te pūngao ina whakawhitia i waenga i ngā rokirokinga, ina hurihia hoki ki āhua kē atu. • Ka hurinaha ngā tauhohe matū i ngā ngota, ā, ka wewete, ka miti rānei i te pūngao i te putanga mai o ētahi matū hou. • Ka rerekē te kaha o te whāomo, o te pāpātanga, o te pānga taiao hoki o ngā pūnaha māori, o ngā pūnaha hoki e ākina ana e te tangata, nā runga anō i te āhua o te whakawhiti, o te whakahaere hoki i te pūngao. • E whai wāhi ana ki ngā kōwhiringa mō ngā puna pūngao me ngā hangarau ko ngā hua pai me ngā hua kino, puta noa i te toitūtanga, i te wāteatanga mai, i te utu, i ngā pānga hoki ki ngā pūnaha hauropi me ngā hapori.	• Ki te tūhura, ki te whakatauira hoki i te āhua o te rokiroki, o te huri, o te whakawhiti hoki i te pūngao i roto i te takakame ā-aho, i te nakunaku, i te ngingiha hoki (hei tauira, te kai, te kora, te hāora, te hauhā). • Ki te whaiwhai whakamuri i ngā puna pūngao o ia rā ki ngā puna o mua atu, me te whakamārama i ētahi whakamahinga whai take o te pūngao moe ki ngā mea e whai take ana (hei tauira, te kai, te kora, te hiko wai, te kapongao hau). • Ki te tātari i te pānga o te waku ki te whāomo i roto i ngā pūnaha māori, i ngā pūnaha hoki i āta hangaia, me te marohi i ētahi ara ki te whakaiti i te pūngao ka moumoutia (hei tauira, ngā wāhanga mīhini, te āhua o te waka, te nekehanga). • Ki te whakapuaki i ētahi whakamāramatanga o te whakawhitinga pūngao, o ngā tauhohe matū, o te whāomo hoki o te pūnaha, mā te whakamahi i ngā pūrongo, i ngā hoahoa, i ngā tūtohi, i ngā whakaaturanga ā-waha rānei.	• Ki te tūhura, ki te whakatauira hoki i ngā tukanga pūngao mā te whaiwhai haere i ngā rokirokinga, i ngā whakawhitinga, i ngā huringa hoki o te pūngao, ki te whaiwhai haere hoki i ngā panonitanga matū e haere tahi ana ki ēnei (hei tauira, te whakahāngai ki te takakame ā-aho; te rama he pūhiko tana puna hiko; he tūāhanga ka tahu waro hei whakaputa hiko). • Ki te whakatairite i ngā pūnaha māori me ngā pūnaha e ākina ana e te tangata, mā te tātari i ngā whāurunga, i ngā putanga, i te whāomo, i ngā rara taiao hoki. • Ki te whakamārama i te wewete pūngao, i te miti pūngao a ngā tauhohe matū, me te putanga mai o ētahi matū hou i ngā horopaki pērā i te tipuranga o te tipu, i te nakunaku kai, i te tahu kora hoki. • Ki te whakapuaki, ki te parahau hoki i ētahi marohi he taunakitanga te tūāpapa mō te whakamahinga pūngao, mō ngā kōwhiringa hangarau rānei i ngā horopaki o te rohe. • Ki te whakamahi i ngā mātakitakinga pūnahanaha, i te whakamātau, i te inenga, i ngā taunakitanga hoki mai i ngā pūnaha mōhiotanga maha hei arotake i te whakamahinga pūngao, hei parahau hoki i ngā kōwhiringa toitū.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako ***Ka mōhio te mokopuna:***		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako ***Ka whakaatu te mokopuna i tōna mōhio:***	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Ngā Taonga Taketake o te Ao Tūroa			
Ngā Rawa o te Ao Tūroa • Ka whirinaki te tangata ki te whenua, ki te moana, ki te kōhauhau, ki te ao koiora hoki o tō tātou nei Ao, e riro mai ai ngā rawa maha, ka mutu, ko te maha atu o ēnei rawa, ka pau ā tōna wā, e kore rānei e tū mai he whakakapi i ngā tau e ora ana te tangata kotahi. • Nā ngā tukanga ā-nuku o mua, kua pāhikahika te tuari o ngā rawa o te ao tūroa. • Tāraihia ai e ngā tukanga ā-nuku, e ngā tukanga koiora anō hoki te kuneroa, te korehāhā, te kanorau koiora, ngā pūnaha o te Ao, me te wāteatanga mai o ngā rawa i te takanga o te wā. • E whanake mai ana ētahi puna pūngao ka wana ake anō, ētahi hangarau hoki hei urupare ki ngā rawa ka pau ā tōna wā, ki ngā hiahia toitūtanga hoki. • Kei ngā kōrero tuku iho, kei ngā kōrero pūtaiao ahurea-kē hoki ētahi mea hei poipoi i te māramatanga ki te panonitanga taiao, ki te nohonga haepapa hoki ki te whakamahinga rawa.	**Ngā Rawa o te Ao Tūroa** • Kua ahuahu te wātea o ngā rawa i ngā porihanga tangata, ā, kei te whakaaweawe tonu i ngā whakatau mō te whanaketanga, mō te hangarau, mō te wāhi hoki. • He utu, he tūraru, he painga anō hoki ō te whakaputa pūngao, ō te hukenga rawa hoki, taha ohaoha, taha pāpori, taha taiao, taha tōrangapū-whenua. • Whakaaweawetia ai e ngā hangarau, e ngā waeture hoki te āhua e whakahaerehia ai e ngā hapori te whakamahinga rawa, e whakaitihia ai te tūkino. • E takoto ai he ara rawa toitū, me mātua mārama ngā pūnaha o te Ao, ngā hononga hoki i waenga i te tangata, i te ao mataora, i te taiao hoki.	• Ki te tūhura i te whirinaki o te tangata ki ngā rawa o te ao tūroa ka pau ā tōna wā, e pāhikahika ana hoki te tuari atu ki te mata o te whenua, i hua mai i ngā tukanga ā-nuku, i ngā tukanga koiora hoki (hei tauira, ngā kohuke, te wai māori, ngā ngahere, ngā mahinga ika). • Ki te whakatairite i ngā kōrero pūtaiao ahurea-kē ki ngā kōrero Māori mō te panonitanga taiao me ōna pānga ki te ao mataora, ki ngā rawa hoki (hei tauira, ngā pānga o ngā kōkiri, ngā hūnga puia, ngā hītori taiao o te rohe). • Ki te whakamahi i ētahi taunakitanga, i ētahi pūrongo, i ētahi tauira, i ētahi kōrero rānei hei whakamārama i te wāhi ki te kuneroa, ki te panonitanga ā-nuku, ki ngā tukanga ora hoki e hurihia ai ngā pūnaha o te Ao, te wāteatanga mai hoki o ngā rawa. Kātahi ka arotake i ngā urupare pūngao toitū (hei tauira, te pūngao kōmaru, te pūngao hau, te pūngao ngāwhā).	• Ki te tūhura i te wāhi ki te wāteatanga mai o ngā rawa o te ao tūroa ki te ahuahu i te porihanga tangata, i ngā hapori tangata hoki i te takanga o te wā (hei tauira, te noho ki ētahi wāhi, te ahumahi, te ikiiki, ngā pūnaha pūngao). • Ki te tātari haehae i ngā hua pai me ngā hua kino i roto i te whakaputanga pūngao, i te hukenga rawa hoki, tae atu ki ngā utu taha ohaoha, taha pāpori, taha taiao, taha tōrangapū-whenua hoki, ki ngā tūraru me ngā painga anō hoki (hei tauira, te maina, te pūngao wai, te pūngao hau, te pūngao ngāwhā). • Ki te whakamahi i ngā taunakitanga, i ngā tauira, i ngā pūrongo, i ngā kōrero rānei hei whakamārama i te wāhi ki ngā hangarau, ki ngā waeture, ki ngā ara toitū hoki e hāpaingia ai te āta whakahaerenga o ngā rawa i roto i ngā pūnaha tainekeneke o te Ao (hei tauira, te whakamaheretanga pūngao ā-takiwā, ngā tepenga hukenga rawa, ngā here whakahaumanu). • Ki te arotake i te whakamahinga o ngā rawa o te ao tūroa mā roto i ngā tūhuratanga e arahina ana, e whakamahi ana hoki i ngā mātakitakinga, i te inenga, i ngā kōrero tuku iho, i ngā pūrākau, i ngā taunakitanga taiao anō hoki, hei tautoko i te whakataunga take e hāpai ana i te toitūtanga.

Ngā Tohu Whanake

E whakamārama ana ngā tohu whanake i ia wāhanga ako i te taumata matatau i te pito o ia tau. E hāngai ana ki te whanaketanga raupapa whakaako me te tautoko i te aromatawai, he wāhanga nō ngā whakaakoranga me te ako. Ka whakawhanaketia ngā whanaketanga me ngā kōrero aromatawai e pā ana ki a Te Pūtaiao hei te tau 2027. Heoi i tēnei wā tonu, me whai tonu ngā kura i ngā tikanga kei te kawea e rātou i tēnei wā.

Schedule 3
The New Zealand Curriculum

5 Te Pūmanawa Tangata (Tau 0-10)

Te Iho

E kore au e ngaro, he kākano i ruia mai i Rangiātea.

Te Pūtake

Ka whakawhanake a Te Pūmanawa Tangata i te mōhiotanga me te māramatanga o te mokopuna ki te tangata, ki ngā porihanga, ki ngā wāhi, ki ngā taiao, me te āhua o te pāhekoheko o ēnei mea i te takanga o te wā, puta noa i ngā wāhi. Ka hōpara te mokopuna i te āhua o tā te noho huānga, o tā te ahurea, o tā ngā hononga, o tā ngā kōrero o mua, o tā te kiriraurautanga, me tā ngā mahi ohaoha whakaahua i ngā wheako o te tangata me te whakaawe i ngā ara e whai wāhi ai te takitahi me ngā rōpū ki te porihanga. Mā ngā pātai e whai take ana, mā te whakaaro haehae, mā te whakamahi taunakitanga hoki, ka tūhura te mokopuna i te āhua o te whakaritorite a ngā hapori me ngā porihanga i a rātou anō, i te āhua o te whiriwhiri whakataunga, i te āhua o te whakatutuki i te whakaaetanga ngātahi, me te whakaawe a ngā pūnaha pāpori, a ngā pūnaha tōrangapū, a ngā pūnaha ohaoha, a ngā pūnaha taiao hoki i te oranga o te tangata.

Ka āhukahuka te mokopuna i ngā ōritenga me te kanorautanga o ngā mahi ahurea, o ngā kōrero o mua, o ngā tirohanga ki te ao, o ngā uara, me ngā wheako o te tangata i te takanga o te wā, puta noa i ngā wāhi. Mā te mātai i ngā tirohanga me ngā wheako rerekē, ka whānui ake tana māramatanga ki ngā hononga, ki ngā whakapono, me ngā pūnaha e whakaahua ana i ngā pāhekohekotanga i waenga i te tangata, i ngā hapori, me te taiao. Ka ako ia i te rerekētanga pea o tā te tangata whakamāori i ngā tūāhua, i ngā wheako, me ngā take, ā, ka whakawhanake hoki ia i ōna pūkenga ki te whai whakaaro ki ngā tirohanga tini, ki te whakawhiti whakaaro i runga i te whakaute, ahakoa te rerekē o ngā whakaaro, me te whai wāhi i runga i te ngākaupai ki te whiriwhiri ngātahi i ngā whakataunga.

I te wā e pakirehua ana te mokopuna i ngā tauira o te auroatanga me te panonitanga, o te hautūtanga, o te kāwanatanga, o te kiriraurautanga, o ngā mahi ohaoha, me ngā pāhekohekotanga ahurea, ka whānui ake tana māramatanga ki te āhua o tā te ao o mua ārahi i te ao o nāianei, me te āhua o te whakaawe a ngā mahi a te takitahi me te katoa i ngā hua o te anamata. Ka ako ia mā te whai wāhi, mā te mahi tahi, mā te kawe haepapa, me te mahi i runga i te mōhio e hāpai ai te oranga o ngā hapori, e tautoko ai hoki i tētahi porihanga e tōkeke ake ana, e toitū ana, e manapori ana hoki.

Ka whakarite a Te Pūmanawa Tangata i te mokopuna mō ngā kaupapa ako kei ngā taumata o runga, pēnei i Te Takanga o te Wā, i Te Matawhenua, i Te Mātai i te Ao Tawhito, i Te Mātai Ōhanga, i Te Mātai Pakihi, me ngā akoranga whānui o Ngā Tikanga ā-Iwi. Mā tēnei kaunekehanga, ka tipu te mokopuna hei kiriraurau e mātau ana, e arohaehae ana tana whai wāhi atu, e ū ana ki tōna ahurea, e kaha ana hoki tana whai wāhi ki te porihanga. E mārama ana ia ki te āhua o tā te noho huānga, o tā ngā hononga, o tā te mana whakahaere, o tā te hautūtanga, o tā te kiriraurautanga, me tā ngā pūnaha ohaoha whakaahua i te tangata me ngā hapori i te takanga o te wā.

Te whakatakoto i ngā mōhiotanga

I Te Pūmanawa Tangata, ka hōpara, ka tūhura hoki te mokopuna i te ao Māori, i Aotearoa, me te ao whānui i runga i te pākiki, i te hōhonutanga o te whakaaro, me te whakaaro haehae. I ia tau, e rua ngā wāhanga matua o te raupapatanga whakaako, arā, ko ngā mōhiotanga ariā me ngā mahi ā-kaupapa. Ka whakakotahi ngā mōhiotanga ariā i ngā whakaaro whakahirahira e toro atu ana ki tua o te māramatanga pāpaku, mā te tūhono i ngā akoranga ki ngā huatau whānui me ngā māramatanga e mau tonu ana. Ka whakatakina ēnei huatau i te taumata o te tūārere, ā, ka āta whakawhanakehia mā roto mai i ngā mōhiotanga tauākī i ia tau. Mā ngā mahi ā-kaupapa e whai wāhi ai te mokopuna ki ngā rautaki me ngā tikanga hei tūhura i te tangata, i ngā porihanga, i ngā ahurea, i ngā ōhanga, i ngā wāhi, i ngā taiao, me ngā tūāhua o mua, mā roto mai i te pakirehua e whai take ana me te whakaaro e takea ana i ngā taunakitanga.

Ko ngā mahi ā-kaupapa puta noa i ia whenu, ko ēnei:

- **Te whakarite i ngā pātai e whai take ana, e matatini ana hoki**
  Ka koke te mokopuna mai i te ui i ngā pātai māmā, pēnei i te ‘ko wai’, i te ‘he aha’, me te ‘ko hea’, ki ngā pātai e tuatini ake ana, pēnei i te ‘he aha ai’ me te ‘me pēhea’, e hōpara ai i ngā hononga ahurea, i te wāhi, i te ahurea, i ngā kōrero o mua, i ngā uara, i te mana whakahaere, i te kāwanatanga, i te kiriraurautanga, i ngā mahi ohaoha, me te panonitanga o te porihanga. Mā te ui i ngā pātai e whai take ana e hāpai te pākiki, te whakaaro haehae, te tūhuratanga, me te whānui ake o te māramatanga.
- **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo**
  Ka kohikohi te mokopuna i ngā pārongo mai i ngā mātāpuna e whānui haere ana, tae atu ki ngā kōrero, ki ngā kōrero ā-waha o mua, ki ngā wāhi, ki ngā mahere, ki ngā whakaahua, ki ngā taonga, ki ngā uiui, ki ngā tuhinga, ki ngā raraunga, me ngā arapāho matihiko. Ka ako ia ki te whakaraupapa, ki te whakarōpū, ki te whakatairite, ki te kōtuitui hoki i ngā pārongo kia tautohua ai ngā tauira, kia waihangatia ai ngā whakamāramatanga, kia whanake haere ai hoki tōna māramatanga e tuatini ake ana ki te tangata, ki ngā wāhi, ki ngā kōrero o mua, ki ngā ahurea, ki ngā porihanga, me ngā pūnaha mōhiotanga.
- **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki**
  Ka āhukahuka te mokopuna i te rerekē o tō te tangata mārama me tana wheako i te ao, e ai ki tōna ahurea, ki tōna noho huānga, ki ōna uara, ki ōna whakapono, ki ōna wheako, me ōna hononga ki te wāhi. Ka ako ia ki te tautohu i ngā uara e whakaahua ana i ngā whakataunga, me te tātari i te āhua o tā te mana whakahaere, o tā te mana ā-ture, o tā ngā whakahaere, o tā ngā poapoa, o tā ngā uara, me tā te whiriwhiri whakataunga whakaawe i ngā hua ka puta. I te takanga o te wā, ka whakatau kupu whānui ia i runga i te mōhio e pā ana ki ngā tauira puta noa i te tangata, i ngā wāhi, i ngā porihanga, me te wā, ā, ka tīmata hoki ia ki te tātari i te whakaawe a te mana whakahaere, a te mana ā-ture, me ngā pūnaha ā-hanganga.
- **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana**
  Ka whakawhiti whakaaro te mokopuna mō ōna whakaaro, mō ōna whakatau, me ōna māramatanga mā ngā ara e hāngai ana ki te pūtake me te minenga, tae atu ki te tā whakaahua, ki te whakamahere, ki te tuku kōrero, ki ngā whakapuakanga ā-waha, ki te whakaari, ki ngā whakaaturanga ā-ataata, ki ngā rārangi wā, ki ngā arapāho matihiko, ki ngā hoahoa, ki ngā taupatupatu, me ngā whakamāramatanga ā-tuhi. Ka ako ia ki te whakawhiti whakaaro i runga i te tika, i te whakaute, i ngā taunakitanga, me te whai hua.
- **Te tūhura, te arotake, ā, mēnā e tika ana, te whai wāhi ki ngā urupare ā-iwi, ki ngā urupare ā-hapori rānei ki ngā take pāpori**
  Ka whakamahi te mokopuna i āna akoranga hei hāpai i te tangata, i ngā wāhi, i ngā ahurea, me ngā taiao. Ka ako ia i te āhua o te mahi ngātahi a te takitahi me ngā rōpū e whai mōhiotanga ana ki te whakatutuki i te whakaaetanga ngātahi, ki te urupare ki ngā wero, ki te kōkiri i te panonitanga, me te whakapiki i te oranga o te katoa. Mā te whakamahere, mā te whakatinana, me te arotake i te koringa pāpori, ka whai whakaaro ia ki te āhua o tā te haepapa, o tā te whai wāhi, o tā te hautūtanga, o tā ngā uara, o tā te whiriwhiri ngātahi i ngā whakataunga, me tā ngā hātepe manapori hāpai i te panonitanga o te porihanga me ngā anamata toitū.

  Ka whakarite a Te Pūmanawa Tangata i te mokopuna ki ngā mōhiotanga me ngā mahi ā-kaupapa e āhei ai ia ki te whai i ngā kaupapa ako marautanga e hāngai ana i ngā Tau 11–13.

Te Raupapa Ako o Te Pūmanawa Tangata

Ngā Toi Mokopuna

Ka tautuhi ngā Toi Mokopuna, i te taha o ngā pou e whā o Te Marautanga o Aotearoa, i ngā aronga o te mokopuna e panoni haere ana, kua whai wāhi atu nei hoki ki te ako i a Te Pūmanawa Tangata i te roanga o tana noho ki te kura.

Te Whenu	Te Mātātangata	Te Mātai Whakamuri	Te Noho ā-Iwi	Te Ao Ohaoha
Te Toi Mokopuna	**E noho tūāpapa ana ki te mokopuna te ahurea, ngā uara me ngā tikanga o ōna ao, ā, ka ārahi ēnei i āna pāhekohekotanga ki ētahi atu.** Ko te reo Māori, ko ngā tikanga, ko ngā uara me ngā mātauranga tuku iho hei tūāpapa mō te noho huānga o te mokopuna. Ka whai kaha ia i tōna whakapapa, i tōna hononga ki te whenua, me ngā mātauranga tuku iho o ngā whakatipuranga hei ārahi i tōna oranga me ōna hononga ki ētahi atu.	**E whakahīhī ana te mokopuna i tōna hononga ahurea mā tōna mōhio ki ngā tūāhuatanga o mua.** Ka pakari te māia o te mokopuna ki tōna tuakiri mā tōna whakapapa, mā ngā kōrero o mua me ngā kōrero tuku iho a ōna tīpuna e tūhono ana i a ia ki te whenua, ki te whānau, me ngā tikanga tuku iho. Mā ēnei e poipoi tōna whakahīhī, tōna noho huānga, me te pakari o tōna tuakiri hei kawe i a ia ki te anamata.	**E whai whakaaro ana te mokopuna hei kaihāpai i roto i ōna hapori, i tua atu hoki.** Ka whai wāhi atu te mokopuna ki ōna hapori i runga i te whai whakaaro me te matatika, ka whakamaioha ki te kanorautanga o ētahi atu hapori, ā, ka whakamahi i tēnei mōhiotanga hei waihanga i tētahi porihanga e tika ake ana, e kauawhi ake ana hoki.	**E mātau ana te mokopuna ki te whakamahi rauemi, ki te noho haepapa, me te rakahinonga, ā, ka mahi ia i runga i te pono.** Ka kawe te mokopuna i ōna haepapa ā-pāpori, ā-ahumoni, ā-ohaoha hoki mā te whiriwhiri i ngā whakataunga matatika, i ngā whakataunga toitū hoki e hāpai ana i tōna oranga, e hāpai ana i ōna hapori, e waihanga ana hoki i ngā ara wātea mō te anamata.

Ngā Whenu

Ko tā Te Pūmanawa Tangata, he whakatakoto i ngā akoranga e ariari ana, e arorau ana i Te Tūārere 1 ki Te Tūārere 4 mā roto mai i ngā whenu e whā e whakaritenite nei i ngā akoranga matua e pā ana ki te tangata, ki te ahurea, ki te hapori, me ngā pūnaha pāpori, ngā pūnaha tōrangapū, ngā pūnaha ohaoha hoki e whakaahua nei i te ao o te katoa. Ka tautohu ia whenu i ngā mōhiotanga matua kua kōtuia haeretia nei i waenga i ngā tūārere katoa e whai take ai, e tūhonohono ai hoki ngā mahi akoako.

Te Mātātangata	Te Mātai Whakamuri	Te Noho ā-Iwi	Te Ao Ohaoha
Ka tautoko a **Te Mātātangata** i te mokopuna kia mārama he wāhanga ia nō te aho whakapapa, e whakaū nei i tōna hononga ahurea me tōna noho huānga i roto i te whānau, i te hapori, i te ao Māori, me te porihanga whānui. Mā te ako e pā ana ki a ia anō, ki ōna kōrero o mua, me ngā wāhi e whakaahua nei i te oranga o te tangata, ka pakari tōna mōhio ki a ia anō, ki ngā wāhi hoki nō reira ia. Ka hōpara te mokopuna i te āhua o tā ngā taiao, o tā ngā horanuku, me tā ngā rauemi whakaawe i te tuakiri, i te ahurea, i te nekehanga, i te nōhanga. Ka hōpara hoki te mokopuna i ngā āhua o te noho, i te āhua hoki o tā te tangata urutau ki ngā wāhi, o tana whakamahi i aua wāhi, o tana tiaki hoki i aua wāhi i te takanga o te wā. Mā te whai wāhi atu ki ngā huatau me ngā horopaki kanorau e whai tūāpapa ana i te ahurea, puta noa i ngā wheako ā-motu, ā-ao hoki, ka ako te mokopuna ki te mahi i runga i te pono, ā, ka mārama ki te āhua o ngā hononga i waenga i te tangata, i ngā wāhi, me te taiao e whakaahua nei i ngā hapori, i ngā porihanga, me te ao whānui.	Ka tautoko a **Te Mātai Whakamuri** i te mokopuna ki te ako i ōna anō kōrero o mua, i ō Aotearoa, me ō te ao whānui. Ka whakaawe te ako i te ao o mua i tō tātou māramatanga ki te ao o nāianei, ā, mā konei e whai take ai hoki te māramatanga ki ngā āhuatanga o mua, ki ngā āhuatanga pāpori, ki ngā āhuatanga ahurea hoki kua whakaahua i tō tātou ao. Ka mārama te mokopuna ki te whakaahuatia o te hītori e te tuku kōrero, e te whakamahi taunakitanga, e te whakamāori kōrero hoki. Ka hōpara ia i ngā kōrero taki ā-waha, i ngā kōrero taki ā-tuhi, i ngā kōrero taki ā-ataata, i ngā kōrero taki ā-matihiko hoki, ā, ka āhukahuka hoki ia i te whakahirahira o te mōhio ki te kaikōrero me te āhua o te tuku i te kōrero. Mā te whakamahi i ngā puna mātāmua me ngā puna mātārua, ka whakapakari te mokopuna i tana mōhiotanga ki te tangata, ki ngā wāhi, me ngā tūāhua, ā, ka ako hoki ia kia arohaehae tana arotake i ngā taunakitanga. Mā te pakirehua pāpori, ka tuku pātai te mokopuna, ka tātari, ka whakatairite i ngā kōrero, ka waihanga hoki i ētahi whakamāoritanga. Mā ngā huatau matua, pēnei i te pūtake me te pānga, i te panonitanga, i te hiranga, me te tirohanga, e tautoko te mokopuna ki te whai māramatanga ki te ao o mua me tōna whai tikanga i ēnei rā.	Ka tautoko a **Te Noho ā-Iwi** i te mokopuna kia whanake tōna tūoho ki te pāpori me te haepapa pāpori mā te mārama ki te āhua o ngā pūnaha manapori, me te whakarite a ngā whānau, a ngā hapū, a ngā iwi, a ngā hapori me ngā porihanga i a rātou anō kia tutuki ai ngā hiahia o te katoa. Ka ako ia i te hiranga o ngā mōtika, o ngā tūranga, me ngā haepapa i roto i te whakaahua i ngā pāhekohekotanga i roto, i waenga hoki i ngā hapori, ā, ka arohaehae tana mātai i te whakaawe a ngā hononga, a ngā whakahaere, me ngā rangatohe pāpori i ngā mōtika, i te whai wāhitanga, i te whai māngaitanga, i te oranga, i te toitūtanga, me ngā hua pāpori. Ka whakapakari te mokopuna i ōna pūkenga kia takatū, kia matatika, kia māia hoki tana whai wāhi atu ki ōna hapori me te porihanga.	Ka tautoko a **Te Ao Ohaoha** i te mokopuna kia mārama ki te āhua o te whakahaerenga o ngā pūnaha pāpori, o ngā pūnaha ahumoni, o ngā pūnaha ohaoha hoki, me te āhua o te whakaahuatia o aua pūnaha e ngā tirohanga ki te ao, ki ngā uara, me ngā mahi kanorau. Ka ako ia i te āhua o te whakahaere ngātahi a ngā whānau, a ngā iwi, me ngā hapori i ngā rawa hei whakaū i te oranga, i ngā tikanga, me te toitūtanga o te taiao, i a ia e whakapakari ana i tana mōhiotanga ki te ahumoni whaiaro, ki te rakahinonga, ki ngā tūranga o te kāwanatanga, me te ōhanga o Aotearoa i te horopaki o te ao. Mā te hōpara i te āhua o tā te tangata whakamahi me te tiritiri rauemi, o tana whiriwhiri whakataunga ā-ōhanga, me tana whai whakaaro ki te tōkeke me ngā haepapa tuku iho, ka mātai te mokopuna i ngā ara whakataetae e pā ana ki te tōkeke, ki te oranga, ki te tiritiri rauemi, ki te toitūtanga, me te whiriwhiri whakataunga ā-ōhanga hei hāpai i tētahi anamata e puāwai ana.

Te hiranga o te horopaki o te hapori

Ka whakamōmona te kaiako i te raupapatanga whakaako, ka whai tikanga hoki te raupapatanga whakaako i te kaiako mā te hono i tērā ki ngā tauira e hāngai pū ana, e kitea ana hoki, e ahu mai ana i te horopaki o te hapori: ko te tangata me te wāhi, ko te ao Māori, me ngā wheako i ngā ao o ngā mokopuna me ō rātou hapori.

He mea nui kia mōhiotia, ahakoa kua tūtohua ngā mōhiotanga me ngā mahi whakatinana mōhiotanga i roto i te raupapatanga whakaako, he whakatauiratanga ngā tauira me ngā horopaki kei reira rā ngā kupu, ‘hei tauira’. Ko te tikanga o aua tauira, ko te ārahi, kaua ko te tohutohu i ngā mea me ako. Mēnā kua whakaakona ngā mōhiotanga me ngā mahi whakatinana mōhiotanga, e pai ana tā te kaiako whakakapi i aua tauira ki ētahi tauira kē atu e pai ake ana hei whakaata i ngā taiao pātata, i te hapori, i ngā hononga ki ngā hapū me ngā iwi, i ngā kaupapa kaingākau ki te mokopuna, i ngā kaupapa e mātau nei te kaiako, i ngā take hoki e pā ana ki te pekanga mātauranga e puta ake ana.

I tēnei tuhinga, kei te tohu te ** i ngā wāhi i roto i te raupapatanga whakaako e taea nei te whakaako ngā horopaki o te rohe.

Te Tūārere 1 (Ngā Tau 0–3)

I Te Tūārere 1, ka whakatakoto ngā kaiako i te tūāpapa o te māramatanga o te mokopuna ki te wāhi, ki te hononga ahurea, ki te whakapapa, me te noho huānga mā te whakataki i ngā kōrero, i ngā rārangi wā māmā, i ngā huatau o te raupapatanga wā, i te noho huānga, i te hekenga tāngata, me te whakawhitiwhiti rawa e tūhono nei i te ao o mua ki te ao o nāianei.

Ka hōpara te mokopuna i te āhua o tā ngā tūranga, o tā ngā mahi, o tā ngā ture, me tā te hautūtanga āwhina i ngā rōpū ki te noho tahi me te mahi tahi. Ka whakawhanake ia i tōna māramatanga ki ngā matea me ngā hiahia, me te āhua o tā ngā hautaonga me ngā ratonga tautoko i te ao o ia rā. Ka ako ia ki te tautohu i ngā hononga, ki te kohikohi taunakitanga māmā mai i ngā kōrero, i ngā whakaahua, me ngā taonga, me te whakawhiti whakaaro mā roto mai i ngā mahi e pā ana ki te awenga ahurea, i ngā mahi toi, i ngā whakaari, i ngā mahere māmā, me ngā whakamāramatanga māmā.

Ka whakaata ngā akoranga i ngā horopaki o te rohe, o te motu, o te ao hoki, ā, ka tautoko ngā kaiako i te mokopuna ki te whakamahi i ngā mātāpuna pārongo kia ako ai ia e pā ana ki te tangata, ki ngā wāhi, me ngā tūāhua, me te whakapuaki hoki i tōna māramatanga e whanake haere ana ki ngā huatau pāpori me ngā horopaki pāpori.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mātātangata

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te Noho Huānga me te Tūhononga Ka whakaahuatia te noho huānga mā ngā hononga ki te tangata, ki ngā wāhi, me ngā hapori.					
Te mōhiotanga ariā Ka whakaahua ngā hononga ki ngā wāhi, ki te whānau, me ngā hapori i te noho huānga me te tūhononga ki ētahi atu.	**Te mōhiotanga ariā** Ka tūhono te tangata ki ngā wāhi, ki ngā hapori, ki a rātou anō hoki mā te whakapapa me ngā hononga.	**Te mōhiotanga ariā** Ka whakaahua ngā hononga ki te ahurea, ki te reo, ki ngā tikanga tuku iho, me te wāhi i te noho huānga me te māramatanga ahurea.	**Te whakaaro ariā** Ki te hōpara i te āhua o tā ngā wāhi me ngā tāngata āwhina ki te whakaahua i te hononga ahurea me te noho huānga.	**Te whakaaro ariā** Ki te hōpara i te āhua o tā te whakapapa, o tā ngā hononga, me tā ngā haerenga tūhono i te tangata ki ngā wāhi, ki ngā hapori, ki a rātou anō hoki.	**Te whakaaro ariā** Ki te hōpara i te āhua o tā te ahurea, o tā te reo, o tā ngā kōrero, me tā ngā tikanga tuku iho āwhina i te tangata kia mārama ki tōna wāhi i roto i ngā hapori me te ao.
Ō tātou hononga • He ingoa, he rohenga hoki tō ngā wāhi e tūhono ana i te tangata ki ngā whānau me ngā hapori. • Ko ngā maunga, ko ngā arawai, ko ngā marae, me ngā papa o te rohe he wāhi e tūhono ana i te tangata ki tōna wāhi noho.** • Ko ngā pepeha he tohu nō te noho huānga e tūhono ana i a tātou ki te tangata me ngā wāhi.	**Ō tātou whakapapa** • Ka tūhono te whakapapa i te tangata ki te whānau, ki te hapū, ki te iwi hoki. • Ka tūhono ngā kōrero tuku iho mō ngā waka, ngā kōrero mō te hekenga, me ngā pūrākau i te tangata ki ngā haerenga o ō rātou tīpuna me ngā wāhi i nōhia ai e rātou (Hei tauira, ko Tainui, ko Te Arawa). • He hononga whakapapa whakahirahira tō ngā maunga, tō ngā arawai, tō ngā moana, tō ngā marae, tō ngā wāhi nōhanga hoki, ki ngā whānau.** **Ō tātou hononga** • Ko te noho huānga he āhuatanga nō te takitahi, nō te takitini hoki, ā, ka whakaahuatia mā roto mai i ngā hononga ki te whānau, ki te hapū, ki te iwi, me te wāhi. • Ka noho huānga te tangata ki ngā rōpū maha i te wā kotahi (Hei tauira, te kura, ngā hākinakina, te kapa haka), e hua ai ngā momo noho huānga me ngā momo whai wāhitanga rerekē. • Ka whakaū tonu te tangata i ōna hononga ki te whānau, ki ngā hapori, me ngā wāhi puta noa i ngā rohe whenua me ngā whenua rerekē, e whakapakari ana i ngā hononga ahurea, i te noho huānga, me ngā hononga puta noa i te ao. • Mā ngā hononga ki te whānau, ki te hapū, ki te iwi, ki ngā kura, ki ngā hoa, me ngā hapori e tipu ai te noho huānga me te tūhononga.**	**Tō tātou noho huānga ahurea** • Kua mau ngā mōhiotanga mō te tangata, mō ngā wāhi, me ngā tūāhua ki ngā ingoa wāhi, ki ngā whakataukī, me ngā pūrākau, ā, e tūhono ana ēnei ki ngā hanganuku, ki ngā arawai, me ngā horanuku motuhake. • Ka rerekē ngā kawa pōwhiri i tēnā marae, i tēnā marae, e whakaata nei i ngā tikanga me ngā kawa motuhake o ngā hapū me ngā iwi.** • Ka whai ngā tāngata o ngā ahurea rerekē i ngā kawa, i ngā tikanga, me ngā kōrero tuku iho whakahirahira e rongo ai te katoa i te noho huānga, e pakari tonu ai tō rātou ahurea, e whakaatu ai hoki i te whakaute ki a rātou anō me tō rātou hapori.** • Ka rerekē te whakanuitanga o ngā tikanga tuku iho i tēnā hapori, i tēnā hapori, e whakaata nei i ngā whakapono, i ngā uara, me ngā hononga o te rohe (Hei tauira, a Matariki me Puanga). • Ka whakaawe ngā rauemi māori i te āhua o te noho a te Māori me ētahi atu hapori (Hei tauira, he puna kai, he ara tūnuku, he puna wai hoki ngā awa mō ngā hapori maha). • Ka whakamahi ngā tāngata o ngā whenua me ngā ahurea rerekē i ngā kōrero me ngā mātauranga tuku iho kia mārama ai ki ō rātou hononga, kia tiaki ai, kia whakaū tonu ai hoki i aua hononga ki ngā taiao māori e whakahirahira ana ki a rātou. • Ka whakaahua ngā hononga ki ngā wāhi ā-matawhenua i te noho huānga me te māramatanga ki te wāhi (Hei tauira, Te Awa Tupua o Whanganui, ‘Ko au te awa, ko te awa ko au’; Te Awa o Waikato, ‘Waikato taniwha rau, he piko he taniwha’).	**Te whakarite pātai, pēnei i ēnei:** • Ko hea ngā wāhi whakahirahira o tō tātou rohe, ā, ko wai hoki ō rātou tapanga? • He pēhea tā te pepeha, tā ngā kōrero, tā ngā tapanga wāhi hoki, tūhono i te tangata ki te whānau me te whenua? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā whakaahua, i ngā mahere māmā, i ngā kitenga ā-kanohi, me ngā kōrero kia mōhio ai ki ngā maunga, ki ngā arawai, ki ngā marae, ki ngā papa rēhia, me ētahi atu wāhi whakahirahira o te rohe. • Ki te tautohu i ngā tāngata, i ngā wāhi, me ngā waka e whakaingoatia ana i roto i ngā pepeha, tae atu ki ngā tīpuna, ki ngā whānau, ki ngā hapū, ki ngā iwi, me ngā āhuatanga matawhenua. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te hui, i te whakanui, i te tākaro, me te tiaki hoki a ngā whānau i ngā wāhi e whakahirahira ana ki a rātou. • Ki te āhukahuka i te whai hononga a te tangata ki ngā wāhi o te rohe, ki wāhi kē atu hoki. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakapuaki whakaaro mō te tangata, mō ngā wāhi, me te noho huānga mā te kōrero, mā te tā whakaahua, mā te tuku kōrero, mā te whakaari, mā te whakamahi mahere māmā rānei. • Ki te whakamārama i te whakaatu a te pepeha, a ngā ingoa wāhi, me ngā kōrero i ngā hononga ki te tangata me ngā wāhi. **Te whai wāhi me te huritao** • Ki te whai wāhi atu ki ngā mahi e whakanui ana i ngā hononga ki te	**Te whakarite pātai, pēnei i ēnei:** • He pēhea tā te whakapapa tūhono i te tangata ki te whānau, ki ngā tīpuna, me ngā wāhi? • He aha ngā rōpū me ngā wāhi e āwhina ana ki te whakaahua i tō tātou tuakiri me tō tātou noho huānga? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero mō ngā waka, i ngā whakaahua, i ngā mahere māmā, me ngā kōrero ā-whānau hei tohu i ngā hononga i waenga i ngā tīpuna, i ngā haerenga, me ngā wāhi nōhanga. • Ki te tautohu i ngā wāhi whakahirahira o tō tātou rohe me ō aua wāhi tapanga. • Ki te hōpara i te āhua o tā te pepeha, o tā ngā kōrero, o tā ngā tapanga wāhi tūhono i te tangata ki te whānau me te whenua. • Ki te tautohu i ngā hononga ki te whānau, ki te hapū, ki te iwi, ki ngā kura, ki ngā hoa, ki ngā hapori, me ngā whenua tupu o Te Moananui a Kiwa. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te whakahirahira o te hononga whakapapa o ngā maunga, o ngā arawai, o ngā marae, me ngā wāhi nōhanga ki ngā whānau. • Ki te āhukahuka i te noho huānga o te tangata ki ngā rōpū maha, ā, he rerekē ngā ara e whakapuaki ai rātou i ō rātou hononga ahurea me tō rātou noho huānga. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakapuaki i ngā kōrero whakapapa, i ngā kōrero mō ngā waka, me ngā kōrero ahurea mā te kōrero ā-waha, mā te tā	**Te whakarite pātai, pēnei i ēnei:** • He aha tā ngā ingoa wāhi, tā ngā whakataukī, me tā ngā pūrākau e whakaatu mai ai mō te tangata me ngā wāhi? • He pēhea tā ngā awa, tā ngā takutai, tā ngā puke, me tā ētahi atu āhuatanga o te whenua whakaawe i te āhua o te noho a ngā hapori? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā ingoa wāhi, i ngā pūrākau, i ngā whakataukī, i ngā whakaahua, i ngā kitenga, me ngā mahere māmā hei ako i ngā hononga i waenga i te tangata me ngā horanuku. • Ki te kohikohi pārongo mō te āhua o tā ngā awa me tā ētahi atu āhuatanga o te whenua whakarite i te kai, i te wai, i ngā ara haere, me ngā wāhi noho. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te whakapuakanga o ngā hononga ki ngā āhuatanga ake o te whenua, ki ngā arawai, me ngā horanuku mā roto mai i te reo Māori me te mātauranga Māori. • Ki te āhukahuka i tā ngā hapori whakamahi i ngā kōrero me ngā mātauranga tuku iho kia mārama ai ki ngā awa me ngā ngahere pārūrū, me te tiaki i aua taiao. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakapuaki i tā ngā tapanga wāhi, i tā ngā whakataukī me tā ngā pūrākau e whakaatu mai ai mō ngā hononga o te tangata ki ngā wāhi. • Ki te whakamahi i te kōrero ā-waha, i te tā whakaahua, i te tuku kōrero, i ngā mahere māmā rānei hei whakaatu i te whakaawe

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
			whānau, ki te whenua, me ngā wāhi whakahirahira. • Ki te manaaki, ki te whakaute hoki i ngā wāhi me ngā hononga e whakahirahira ana ki ētahi atu.	whakaahua, mā te kōrero pūrākau, mā te whakaari, mā ngā mahere māmā rānei. • Ki te whakaahua i ngā tāngata, i ngā rōpū, i ngā tikanga tuku iho, me ngā wāhi e hāpai ana i ngā hononga ahurea me te noho huānga. **Te whai wāhi me te huritao** • Ki te whai wāhi atu ki ngā mahi e whakanui ana i te whakapapa, i te ahurea, me te noho huānga. • Ki te whakaute i ngā hononga, i ngā tikanga tuku iho, me ngā wāhi rerekē e whakahirahira ana ki ētahi atu.	a ngā āhuatanga o te whenua i te noho a ngā hapori. **Te whai wāhi me te huritao** • Ki te whai wāhi atu ki ngā mahi e tūhura ana, e whakanui ana hoki i ngā kōrero, i te reo, me ngā horanuku o te rohe. • Ki te whakaatu i te manaaki me te whakaute ki ngā arawai, ki ngā āhuatanga o te whenua, me ngā mātauranga e hono ana ki aua wāhi.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mātai Whakamuri

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Ngā Kōrero o Mua Ka āwhina ngā kōrero, ngā tāngata, ngā wāhi, me ngā whakamaharatanga i ngā hapori ki te maumahara ki ngā kōrero o mua.					
Te mōhiotanga ariā He kōrero o mua tō te tangata, tō ngā wāhi hoki e tūhono ana i a tātou ki ō tātou takenga mai.	**Te mōhiotanga ariā** Ka āwhina ngā kōrero, ngā wāhi, me ngā taonga i te tangata ki te maumahara ki ngā kōrero o mua, ki te tuku hoki i aua kōrero.	**Te mōhiotanga ariā** Ka panoni ngā tāngata, ngā hapori, me ngā tikanga i te takanga o te wā, engari mā te maumahara e mau tonu ai ngā hononga ahurea me te noho huānga.	**Te whakaaro ariā** Ki te taki anō i ngā kōrero mō ngā tāngata, mō ngā wāhi, me ngā tūāhua o mua, me te āhukahuka i te āhua o tā aua kōrero āwhina i a tātou kia mārama ki a tātou anō me tō tātou noho huānga.	**Te whakaaro ariā** Ki te taki anō i ngā kōrero mō ngā tāngata, mō ngā haerenga, me ngā wāhi o mua, me te whakamārama i te āhua o tā aua kōrero āwhina i ngā hapori ki te maumahara ki ō rātou takenga mai, ki ō rātou hononga ahurea, me tō rātou noho huānga.	**Te whakaaro ariā** Ki te whakaahua i te panonitanga o ngā tāngata, o ngā hapori, me te āhua o te noho i te takanga o te wā, me te whakamārama i te āhua o tā te tangata maumahara ki ngā tūāhua, ki ngā tāngata, me ngā tikanga tuku iho e whakahirahira ana, e whakapakari nei i te hononga ahurea me te noho huānga.
Ngā takenga, te wāhi, me te noho huānga • Ko te Māori te tangata whenua, ā, he maha ngā kōrero a te Māori mō te taenga mai ki Aotearoa (Hei tauira, ngā kōrero o ngā hapū me ngā iwi o te rohe, ngā kōrero mō Kupe, me ngā kōrero tuku iho mō ngā waka). • Kua tau mai ngā tāngata nō ngā pito maha o te ao ki Aotearoa, ā, kua whai wāhi rātou ki te kanorautanga ahurea o ngā hapori o nāianei (Hei tauira, ngā kaikeri maina kōura nō Haina, ngā kaikeri kāpia nō Dalmatia, ngā hekenga mai i Te Moananui a Kiwa, me ngā hapori rerenga kua whai wāhi ki ngā kōrero o mua o Aotearoa). • Ka panoni ngā ingoa wāhi i te takanga o te wā hei whakaata i ngā tūāhua o mua, i te panonitanga ahurea, me ngā tirohanga rerekē ki te ao o mua (Hei tauira, ko te whakahokinga mai o ngā ingoa pēnei i a Aoraki me Te Urewera e whakaata ana i te panonitanga o te āhua o te whakanui i ngā kōrero o mua me te tuakiri).** • Ka panoni ngā ingoa o ngā wāhi i te takanga o te wā, i te panonitanga o ngā reo, o ngā hapori, me ngā māramatanga ki ngā kōrero o mua.**	**Ngā kōrero, ngā taonga, me te maumahara** • He kōrero o mua tō ngā wāhi e whakaatu ana i ngā āhuatanga o mua (Hei tauira, ō tātou takenga mai, te nōhanga, me ngā hononga ā-whānau). • Kei ngā wāhi whakahirahira ngā kōrero me ngā kōrero o mua e tūhono ana i te tangata ki te ao o mua, ā, e whakahirahira tonu ana i ēnei rā (Hei tauira, ka āwhina a Waitangi, a Parihaka, a Rangiriri, me ngā marae o te rohe i ngā hapori kia mārama ki ngā tūāhua whakahirahira o mua). **Ō tātou kōrero o mua** • Ka tiaki ngā tāngata me ngā hapori i ngā maharatanga ahurea me ngā mōhiotanga o mua mā roto mai i ngā pūrākau, i ngā kōrero ā-waha o mua, i ngā whakamaharatanga, i ngā taonga, me ngā tikanga tuku iho (Hei tauira, te whakatūnga o te Kīngitanga). • Ka whakaū ngā whakairo, ngā tukutuku, ngā taonga, me ngā kōrero tuku iho i ngā mōhiotanga o mua mā te tuku i ngā kōrero me ngā maharatanga mō te āhua o te noho a te Māori i ngā tau tōmua, tae atu ki ngā taputapu i whakamahia ai, ngā kēmu i tākarohia ai, me ngā kai i kohia ai, i kainga ai hoki. • Mā te toro atu ki ngā wāhi whakahirahira e ako ai, e maumahara ai hoki tātou ki te ao o mua. • Ko te waitohunga o Te Tiriti o Waitangi tētahi tūāhua whakahirahira i ngā kōrero o mua o Aotearoa e whakaahua tonu ana i ngā hononga, e tūhono tonu ana hoki i te tangata ki ngā kōrero o mua e ngātahi ana. • Ka āwhina ngā tūāhua me ngā whakanuitanga i a tātou ki te maumahara ki te ao o mua (Hei tauira, Te Rā o Waitangi, Te Rā Whakanui i a Rātana, me Te Rā	**Te panonitanga me te auroatanga** • Ka panoni ngā tāngata, ngā hapori, me ngā āhuatanga o te noho i te takanga o te wā, pēnei i te āhua o te kohikohi, o te whakapau, me te tiaki i ngā kai me ngā rauemi. • He rerekē te noho me ngā mahi a ngā tāngata me ngā hapori o mua i te āhua o tā tātou noho i ēnei rā. Kua panoni te āhua o tā tātou noho nā ngā panonitanga hangarau, hei tauira, ko te āhua o te whakawhiti kōrero, ko ngā momo tūrama, me ngā mahi o ia rā e whai pānga ana ki tā tātou noho. **Te whakamaumahara** • Ka maumahara ngā hapori ki ngā tāngata, ki ngā tūāhua, me ngā tatūnga hei whakapakari i te hononga ahurea me te noho huānga. • Ka whakamaumaharatia e Te Rā o Waitangi te waitohunga o Te Tiriti o Waitangi. He tūāhua whakahirahira tēnei i ngā kōrero o mua o Aotearoa e tūhono tonu ana i te tangata ki te ao o mua, ka mutu, e whakahirahira tonu ana i ēnei rā. • He wā whakamaumahara, he wā whakahou hoki a Matariki me Puanga. • Ka āwhina ngā tūāhua me ngā whakamaharatanga puta noa i te ao i ngā hapori ki te maumahara, ki te huritao, me te whakaū tonu i ō rātou hononga ki ā rātou kōrero o mua me ā rātou tikanga tuku iho (Hei tauira, te *Festival of Lights* o Tiwāri me te *Day of the Dead* i Mēhiko).	**Te whakarite pātai, pēnei i ēnei:** • He aha i whai hiranga ai te ingoa o tēnei wāhi? • He aha tā ngā kōrero mō ngā hekenga, tā ngā kōrero ā-waha o mua, me tā ngā tikanga tuku iho e whakaatu ana mō te taenga mai o te tangata ki Aotearoa me te whakatūnga o ngā hapori? • I ahu mai ngā tāngata i hea, he aha hoki ngā take i whakatau ai rātou kia noho ki Aotearoa? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero, i ngā mahere, i ngā whakaahua, i ngā taonga, me ngā kōrero ā-waha o mua hei ako i ngā kōrero o mua o tētahi wāhi. • Ki te whakaraupapa i ngā tūāhua, me te whakamahi i ngā tūwā māmā (Hei tauira, i mua, i muri, i nehe, i ēnei rā anō hoki). **Te tautohu i ngā tauira, i ngā ōritenga, me te panonitanga i te takanga o te wā** • Ki te whakatairite i te āhua o te whakamārama a ngā hapori me ngā ahurea kanorau i ō rātou hononga ki ngā wāhi, ki ngā hapori, me ngā tīpuna. • Ki te whakaahua i ngā take mō te nui ake o te ingoa kotahi mō ētahi wāhi, me te panonitanga o ngā ingoa hei whakaata i te āhua o te whakanuia o ngā kōrero o mua me te tuakiri. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i ngā take rerekē e uara ai te tangata i ngā wāhi. • Ki te whakatau kupu whānui e māmā ana mō te āhua o tā ngā wāhi tūhono i ngā tāngata me ngā hapori.	**Te whakarite pātai, pēnei i ēnei:** • He aha ētahi o ngā kōrero me ngā kōrero o mua e tūhono ana ki ngā wāhi o tō tātou rohe? • Ka pēhea tā te tangata kia maumahara me tā te tangata kia pupuri i ngā kōrero o mua? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā pūrākau, i ngā whakaahua, i ngā taonga, i ngā whakairo, me ngā tukutuku hei ako mō te ao o mua. • Ki te tautohu i ngā pārongo nō ngā wāhi, nō ngā tūāhua, me ngā whakanuitanga whakahirahira. **Te tautohu i ngā tauira, i ngā ōritenga, me te panonitanga i te takanga o te wā** • Ki te tautohu i ngā hononga i waenga i ngā wāhi, i ngā takenga mai, i ngā nōhanga, i te whānau, me ngā tīpuna. • Ki te whakaahua i ngā ara rerekē e maumahara ai, e pupuri ai hoki te tangata i ngā kōrero o mua. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te tūhura i te rerekē pea o ngā tikanga o ngā wāhi, o ngā tūhanga, me ngā kōrero ki tēnā tangata, ki tēnā tangata, nā runga i ō rātou wheako, i ā rātou kōrero o mua, me ō rātou hononga ahurea. • Ki te whakatau kupu whānui e māmā ana mō te āhua o te whakaawe tonu a ngā tāngata, a ngā wāhi, a ngā tūāhua, me ngā tikanga tuku iho i ngā hapori i ēnei rā (Hei tauira, mā ngā taonga o mua tātou e ako ai ki te āhua o te noho a te tangata i nehe). **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana**	**Te whakarite pātai, pēnei i ēnei:** • Kua pēhea te panoni o te tangata, o ngā hapori, me ngā āhuatanga o te noho i te takanga o te wā? • Ka pēhea te maumahara o ngā hapori ki ngā tāngata me ngā tūāhua whakahirahira? He aha hoki ngā take ka pērā ngā hapori? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero, i ngā whakaahua, i ngā tūhanga, me ngā kōrero ā-waha o mua hei whakatairite i te noho o mua ki te noho o ēnei rā. • Ki te kohikohi pārongo mō ngā tikanga tuku iho me ngā tūāhua (Hei tauira, Te Rā o Waitangi, a Matariki, a Puanga, a Tiwāri, me te *Day of the Dead*). **Te tautohu i ngā tauira, i ngā ōritenga, me te panonitanga i te takanga o te wā** • Ki te tautohu i ngā ōritenga me ngā panonitanga o ngā whare, o te tūnuku, o te hangarau, o te mahi, me te noho o ia rā. • Ki te whakaahua i te āhua o te haerenga tonutanga o ngā tikanga tuku iho puta noa i ngā whakareanga. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te tūhura i te āhua o tā ngā hapori kanorau uara me te maumahara ki ngā tāngata, ki ngā tūāhua, me ngā tikanga tuku iho huhua. • Ki te whakatau kupu whānui māmā mō te āhua o tā te maumahara whakapakari i te hononga ahurea me te noho huānga. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakapuaki i ngā kitenga e pā ana ki te panonitanga me te maumahara mā roto

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
	Whakamaumahara i Te Hononga Ope Kātua o Ahitereiria me Aotearoa). • He ōritenga, he rerekētanga hoki tō te āhua o te maumahara o ngā porihanga ki te ao o mua, me te āhua o te ako mō taua ao. Hei tauira, e whakaatu ana ngā taunakitanga nō Pompeii (Hei tauira, ngā whare, ngā mahi toi, me ngā taonga o ia rā) i te tākaro a ngā tamariki ki ngā taonga tākaro me ngā kēmu, tae atu ki ngā tāre, ki ngā pōtaka, ki ngā wākena pakupaku, ki ngā tarawhiti, me te kōruru, ā, mā ēnei taunakitanga e mārama ai te tangata ki ngā ōritenga me ngā rerekētanga o te noho a ngā tamariki i te takanga o te wā.		**Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakapuaki i ngā kōrero mō ngā tāngata, mō ngā haerenga, me ngā wāhi mā te kōrero ā-waha, mā te tā whakaahua, mā te whakamahi mahere rānei. • Ki te whakamārama i te tikanga o tētahi ingoa wāhi, i te take rānei e whakahirahira ai tētahi wāhi. **Te whai wāhi atu me te huritao** • Ki te whai wāhi atu ki te tuku i ngā kōrero mō ngā takenga mai me te noho huānga, me te whakarongo ki aua kōrero. • Ki te huritao ki te take e whai tikanga ai ngā tāngata, ngā wāhi, me ngā ingoa.	• Ki te whakapuaki i ngā kōrero mō ngā wāhi, mō ngā tāngata, me ngā tūāhua whakahirahira mā te kōrero ā-waha, mā te tā whakaahua, mā te whakaari hoki. • Ki te whakamārama i te āhua o te āwhina a tētahi wāhi, a tētahi tūhanga, a tētahi taki kōrero, a tētahi tūāhua rānei i te tangata ki te maumahara ki te ao o mua. **Te whai wāhi atu me te huritao** • Ki te whai wāhi atu i runga i te whakaute ki ngā toronga, ki ngā kōrero, ki ngā tūāhua, me ngā whakamaharatanga. • Ki te huritao ki te take e maumahara ai ngā hapori ki ō rātou kōrero o mua.	mai i te kōrero ā-waha, i te tā whakaahua, i te whakaari, me ngā rārangi wā. • Ki te whakamārama i te āhua o te hāpai a tētahi tūāhua, a tētahi tikanga tuku iho rānei, i te maumahara, i te hononga ahurea, me te whakahoutanga. **Te whai wāhi atu me te huritao** • Ki te whai wāhi atu i runga i te whakaute ki ngā tikanga tuku iho, ki ngā whakanuitanga, me ngā whakamaharatanga. • Ki te huritao ki te take e whai tikanga ai te maumahara ki te ao o mua me te haerenga tonutanga o ngā tikanga tuku iho.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Noho ā-Iwi

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Ngā Tūranga me ngā Haepapa Ka tautoko ngā tūranga, ngā haepapa, me ngā uara i ngā rōpū me ngā hapori.					
Te mōhiotanga ariā Ka hāpai ngā tūranga me ngā haepapa i te mahi tahi a te tangata.	**Te mōhiotanga ariā** Ka tautoko ngā ture tōpū, ngā haepapa tōpū, me te hautūtanga i te whai wāhitanga, i te tōkeke, me te whiriwhiri ngātahi i ngā whakataunga i roto i ngā hapori.	**Te mōhiotanga ariā** Ka whakapuakina ngā uara tōpū mā te whai wāhitanga, mā te whakamaumahara, me te haepapa tōpū.	**Te whakaaro ariā** Ki te tautohu i ngā tūranga o te tangata i roto i ngā rōpū, me te whakamārama i te āhua o te hāpai a te mahi tahi i te pai o te whakahaere i ngā hapori.	**Te whakaaro ariā** Ki te whakamārama i te āhua o te āwhina a ngā ture, a ngā haepapa, me te hautūtanga i ngā rōpū ki te mahi tahi me te whakatutuki i ngā whāinga tōpū.	**Te whakaaro ariā** Ki te whakamārama i te take e whakamaumahara ai, e whakanui ai hoki te tangata me ngā hapori i ngā rā whakahirahira, me te āhua o tā aua tūāhua whakapuaki i te hononga ahurea, i te noho huānga, me ngā uara tōpū.
Ō tātou tūranga • He rerekē ngā tūranga me ngā haepapa o ngā mema o te whānau e hāpai ana i te tiaki, i te tautoko, me te oranga o te katoa (Hei tauira, te ako mā te mahi, ngā pūnaha whakawhiwhi, me te whakatauiratanga). • He tūranga motuhake tō ngā tāngata maha i te hapori hei āwhina i te tangata (Hei tauira, ngā tākuta, ngā kaitinei ahi, me ngā kaimahi waka tūroro). • He tūranga motuhake tō ētahi tāngata i ngā kura hei āwhina i ētahi atu ki te mahi tahi (Hei tauira, ngā tumuaki, ngā kaiako, ngā kaiārahi rōpū, te kaitiaki kura, me ngā kaimahi tari). • Ka pai ake te mahi a ngā rōpū ina mārama te katoa ki ō rātou tūranga, ina whakatutuki i ō rātou haepapa, ina tautoko hoki tētahi i tētahi (Hei tauira, ngā kapa haka me ngā tīma hākinakina).** • I roto i ngā ahurea maha, ka horapa ngā tūranga me ngā haepapa puta i te rōpū (Hei tauira, te ako i ngā kaumātua me te akoako e tauutuutu ana).	**Ō tātou haepapa** • Ka horapa i ngā whānau ngā haepapa hei tautoko i a rātou anō (Hei tauira, te āwhina ki te whakarite kai, ki te whakapaipai, me te tiaki i a rātou anō). • Mā ngā ture tōpū me ngā haepapa tōpū e hāpai te tōkeke, te mahi tahi, me te whai wāhitanga (Hei tauira, i te akomanga, ka whai tūranga ngā tāngata, ka whakarongo ki ētahi atu, ka tiaki hoki i ngā taputapu e whakamahia ngātahitia ana kia ako tahi ai te katoa). • Ka āwhina ngā whānau, ngā kaiako, me ngā hapori i ngā tamariki ki te ako, ki te whakatau i ngā raruraru i runga i te tōkeke, me te akiaki i te katoa kia mahi tahi. • Mā ngā tikanga me ngā kawa ahurea e mārama ai te tangata ki ōna haepapa me te wāhi ki a ia i te mahi tahi i runga i te tōkeke, me te hāpai i ngā whāinga tōpū a te hapori.** • Ka ārahi ngā kaumātua me ngā kaihautū i ngā whānau me ngā hapori mā te tiri i ngā mōhiotanga, mā te tautoko i ētahi atu, me te āwhina i te tangata ki te whiriwhiri whakataunga whakahirahira. **Te tiaki i tō tātou haumaru me tō tātou oranga** • Ka tautoko ngā rōpū hapori i ngā tāngata me ngā hapori i ngā tūāhua me ngā wāhi tūmatanui, ā, ka tuku ratonga hei hāpai i te haumaru, i te hauora, me te oranga o te tangata (Hei tauira, ngā Wātene Māori, ngā tūao o te hapori, me Hato Hōne). • Ka tiaki ngā tākuta, ngā nēhi, me ngā kaimahi whakaora ohotata i te tangata ina māuiui, ina whara rānei ia.	**Ō tātou uara** • Ka āwhina ngā uara i te tangata kia mārama ki ōna haepapa ki ētahi atu, kia whai wāhi pai hoki ki ngā hononga whakaute, te tōkeke, me te oranga o te katoa (Hei tauira, te whakaute, te whakawhetai, te tōkeke, me te tautika). • Ka whakapuaki te tangata i ōna uara, ka kawe hoki i te haepapa tōpū hei tautoko i ētahi atu mā ngā ara maha (Hei tauira, te whakapai i muri i tētahi aituā, te tiaki i te hunga matea, me te tiaki i te hunga kaumātua). **Tō tātou whai wāhitanga** • He wā Te Rā Whakamaumahara i Te Hononga Ope Kātua o Ahitereiria me Aotearoa hei whakamaumahara i te tangata ki ngā mahi me te whakapaunga kaha o mua. • He wā te whakanuitanga o Matariki me Puanga e hui tahi ai ngā hapori ki te maumahara, ki te huritao ki ngā hononga, me te whakahou i aua hononga. • Ka akiaki Te Wiki o te Reo Māori i ngā tāngata o Aotearoa ki te whakamahi i te reo Māori i ō rātou hapori i ia rā. • Ka whai wāhi atu te tangata ki ōna hapori, ka tuku i ōna whakaaro ki ētahi atu hei whiriwhiri i ngā kōwhiringa tōkeke e tiaki ai i ngā tāngata me ngā wāhi e karapoti ana i a rātou.	**Te whakarite pātai, pēnei i ēnei:** • He aha ngā tūranga o te tangata i roto i tōna whānau, i te akomanga, me ngā rōpū? • He aha te hāngai o te whai wāhi a te tangata ki te hāpaitanga o te mahi tahi? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero, i ngā whakaahua, i ngā mātirohanga, me ngā wheako hei tautohu i ngā tūranga i roto i ngā whānau, i ngā akomanga, i ngā kapa haka, me ngā tīma hākinakina. • Ki te whakaraupapa i ngā tauira o te āhua o te tiaki a te tangata i ētahi atu, o tana whakaoti mahi, o tana whai i ngā ture, me te tauwhitiwhiti o te ārahi, o te āwhina rānei i ētahi atu. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te rerekē pea o ngā tūranga me ngā haepapa o te tangata i ngā rōpū rerekē. • Ki te āhukahuka i te pai o te mahi a ngā rōpū ina mārama te tangata ki ōna tūranga, ina tautoko ia i ētahi atu, ina tōkeke hoki tana whai wāhi atu. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakaahua i ngā tūranga me ngā haepapa mā te kōrero ā-waha, mā te tā whakaahua, mā te kōrero pūrākau, me te whakaari. • Ki te whakamārama i te āhua o te hāpai a te mahi tahi a te tangata i ngā whānau, i ngā akomanga, me ngā tīma. **Te whai wāhi atu me te huritao**	**Te whakarite pātai, pēnei i ēnei:** • He aha ngā haepapa o te tangata i roto i ngā whānau, i ngā akomanga, i ngā marae, me ngā tīma? • He pēhea te āwhina a ngā kaihautū i ngā rōpū ki te whiriwhiri whakataunga tōkeke me te mahi ngātahi kia tutuki ai ngā whāinga tōpū? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero, i ngā whakaahua, i ngā mātirohanga, me ngā wheako hei tautohu i ngā ture me ngā haepapa i roto i ngā rōpū rerekē. • Ki te kohikohi tauira o te āhua o te tiaki, o te ārahi, me te tautoko a ngā kaumātua, a ngā kaiako, a ngā kaiwhakangungu, a ētahi atu kaihautū hoki i te tangata. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te āwhina a ngā ture me ngā haepapa tōpū i te tangata ki te ako, ki te mahi tahi, me te tiaki i a rātou anō. • Ki te āhukahuka i te whakarongo, i te mahi i runga i te tōkeke, i te āwhina hoki a ngā kaihautū whai hua i ngā rōpū ki te whakatutuki i ngā whāinga tōpū. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakaahua i ngā ture, i ngā haepapa, me te hautūtanga mā te kōrero ā-waha, mā te tā whakaahua, mā te kōrero pūrākau, me te whakaari. • Ki te whakamārama i te āhua o te hāpai a te tangata i te pai o te mahi a ngā whānau, a ngā akomanga, a ngā marae, me ngā tīma. **Te whai wāhi atu me te huritao**	**Te whakarite pātai, pēnei i ēnei:** • He aha ngā take e maumahara ai, e whakanui ai hoki ngā hapori i ngā rā me ngā tūāhua whakahirahira? • He aha ngā mahi ka taea e tātou hei hāpai i te oranga o te katoa i tō tātou hapori, i te taiao rānei o te rohe? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero, i ngā whakaahua, i ngā tohu, i ngā waiata, me ngā wheako tōpū hei ako e pā ana ngā whakamaharatanga o te rohe me te motu. • Ki te kohikohi tauira o te āhua o te whakanui a ngā hapori i ngā tūāhua (Hei tauira, Te Rā o Waitangi, Te Rā Whakamaumahara i Te Hononga Ope Kātua o Ahitereiria me Aotearoa, a Matariki me Puanga, te Koroneihana, me ngā Poukai). **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te whakaata a ngā whakamaharatanga i ngā mea e maiohatia ana, e maumaharatia ana, e whakaarotia ana hoki e ngā hapori, ā, he mea nui ērā ki tō rātou māramatanga ki te wāhi. • Ki te āhukahuka i te rerekē pea o ngā whakaaro o ngā tāngata me ngā hapori mō ngā ture e tōkeke ana, ā, mā te whakarongo ki aua whakaaro e pai ake ai ngā whakataunga. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakapuaki i te tikanga o tētahi whakamaharatanga mā te kōrero ā-waha, mā te tā whakaahua, mā te kōrero pūrākau, mā te waiata, me te whakaari.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
			• Ki te kawe i te haepapa i tētahi tūranga, i tētahi mahi rānei i roto i te akomanga, i tētahi atu rōpū rānei. • Ki te huritao ki te āhua o te āwhina kei roto i tana hāpai ētahi atu me te rōpū.	• Ki te kawe i te haepapa ki te whai i ngā ture tōpū, ki te tiaki i ētahi atu, me te tiaki i ngā wāhi me ngā taputapu e whakamahia ngātahitia ana. • Ki te huritao ki te āhua o te hāpai a ngā whakataunga tōkeke, a te hautūtanga i runga i te āwhina, me ngā haepapa tōpū i tētahi rōpū.	• Ki te whakaahua i ngā ōritenga me ngā rerekētanga o te āhua o te whai wāhi atu a ngā tāngata rerekē ki ō rātou hapori i te takanga o te wā. **Te whai wāhi atu me te huritao** • Ki te whai wāhi atu i runga i te whakaute ki tētahi whakamaharatanga, ki tētahi tūāhua ā-hapori rānei o te rohe, o te takiwā, o te motu rānei. • Ki te whai wāhi atu ki ngā whakataunga a te rōpū mā roto mai i ngā ara e whakaute ana i ētahi atu, pēnei i te pōti, i te tauwhitiwhiti, me te whakahē i runga i te whakaute.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Ao Ohaoha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Ngā Matea, ngā Hiahia, me ngā Kōwhiringa Ka whiriwhiri te tangata i ngā kōwhiringa o ia rā e pā ana ki ngā matea, ki ngā hiahia, me ngā rauemi.					
Te mōhiotanga ariā Ka whakamahi te tangata i ngā rauemi me te moni hei whakatutuki i ōna matea me ōna hiahia.	**Te mōhiotanga ariā** Ka whiriwhiri te tangata i te āhua o te tiri me te whakamahi i ngā rauemi he tepenga tō aua rauemi hei hāpai i te oranga.	**Te mōhiotanga ariā** Ka whakawhiti ngā tāngata me ngā hapori i ngā hautaonga, ngā ratonga, me ngā rauemi, e hua ai ngā hononga e hāpai ana i te oranga me te whakatutuki i ngā matea me ngā hiahia.	**Te whakaaro ariā** Ki te āhukahuka i ngā matea, me ngā hiahia hoki o te tangata, me te whakamārama i te āhua o te hāpai a ngā rauemi i te oranga.	**Te whakaaro ariā** Ki te hōpara i te āhua o te whakamahi a te tangata i ngā rauemi, i ngā tūranga, me te moni hei whakatutuki i ngā matea me te hāpai i te oranga.	**Te whakaaro ariā** Ki te hōpara i te āhua o te whakawhiti a te tangata i ngā hautaonga me ngā ratonga, o te tiri rauemi, me te whiriwhiri kōwhiringa mō te whakamahi moni hei hāpai i te oranga.

Ngā matea
• Ka whakawhirinaki te tangata ki ngā rauemi, ki ngā hautaonga, ki ngā ratonga, me ētahi atu tāngata hei whakatutuki i ōna matea me ōna hiahia.
• Me whai marumaru, me mahana hoki te tangata e haumaru ai ia, e hāpai ai hoki ia i tōna oranga, ā, me whai rawa hoki ia kia whai whare ai, kia kākahuria ai, kia whai paraikete ai, kia whakamahanatia ai hoki ia.
Ngā hiahia
• Ko ngā hiahia, he hautaonga, he ratonga rānei ehara i te mea me mātua whai e te tangata, engari e pīrangi ana ia kia riro i a ia. Hei tauira:
  ○ ko ngā taonga tākaro me ngā kēmu nā te mea he ngahau, engari ehara i te mea me mātua whai kia ora ai te tangata.
  ○ ko te aihikirīmi me ngā kai reka nā te mea he ngahau, engari ehara i te mea me mātua whai.
  ○ ko ngā kēmu ataata me ētahi atu momo whakangahau matihiko nā te mea he ngahau, engari ehara i te mea me mātua whai.
Te mātau ahumoni
• Ka whakawhitihia ngā hautaonga me ngā ratonga mā ngā ara maha (Hei tauira, te moni, te hokohoko whakawhiti, me te tauhokohoko).
• He rerekē ngā uara o ngā moniuka me ngā monirau o Aotearoa e whakamahia ana e te tangata ina whakawhiti moni mō ngā hautaonga me ngā ratonga (Hei tauira, te 20 hēneti, te 50 hēneti, te kotahi tāra, me te 10 tāra).
• Mā te whakatōmuri i tā te tangata whiwhi i tētahi mea e hiahiatia ana e tipu ai te maioha me te manawanui, ā, ka whai tikanga ake te utu ina whiwhi nā runga i te whakapau kaha.
	Ngā rauemi tōpū
	• Ka mahi tahi ngā tāngata i roto, i waenga hoki i ngā hapori, puta noa hoki i ngā whenua, ki te tiri me te whakawhiti i ngā rauemi, i ngā mōhiotanga, me ngā ratonga e hāpai ana i te oranga.
	• Ka hāpai ngā hapori i te tūwhita kai mā te whiriwhiri whakataunga mō te āhua o te whakahaere, o te tiaki, me te tohatoha i ngā kai kia mau tonu ai te whai wāhi ki te kai (Hei tauira, ngā pēke kai me ngā pātaka kai).
	Te mātau ahumoni
	• Ka whiriwhiri te tangata e pā ana ki te whakapau me te penapena moni nā te mea kāore e taea ngā matea me ngā hiahia katoa te whakatutuki i te wā kotahi.
	• Ka utua ngā hautaonga mā te moniuka, mā te monirau, mā te kāri, me ngā utu ā-ipurangi hei ara rerekē mō te whakawhiti moni mō ngā hautaonga me ngā ratonga.
	• Ka panoni ngā rakahinonga i tētahi whakaaro hou, i ētahi hautaonga rerekē rānei, hei moni hua (Hei tauira, te hoko taonga tākaro, te hoko huarākau, te hoko inu rānei).
	• Mā te hokohoko whakawhiti e ako ai tātou ki te whakawhiti i ngā hautaonga me ngā ratonga kia whai hua ai ngā taha e rua (Hei tauira, ngā kāri kohikohi, ngā kai, me ngā taonga tākaro).
		Ngā kōwhiringa tōpū
		• He tūranga, he haepapa hoki tō ia tangata i roto i tōna whānau me te hapori e whai wāhi ai ia ki te oranga o te ōhanga o te katoa (Hei tauira, ngā mahi o te kāinga me ngā kaihautū o te hapori).
		• Ka whakaatu te tangata i tana manaaki mā te tiri rauemi, mā te āwhina, me te mahi tahi hei tautoko i ētahi atu.
		• Ka hāpai te koha i te whakatutukihanga o ngā matea me ngā hiahia o ētahi atu i ngā hui a te whānau, a te iwi, a te hapū, me te hapori.
		Te mātau ahumoni
		• Mā te whakamahere, mā te whakarite tahua, mā te whakaoti rapanga, me te whiriwhiri whakataunga e mārama ai te tangata ki te āhua o te whakamahinga o te moni, me te whiriwhiri i ngā kōwhiringa i runga i te mōhio.
		• Mā ngā mahere pūtea e āwhina te tangata ki te whakatau i te āhua o te whakamahi i te moni hei whakatutuki i ngā matea me ngā hiahia rerekē (Hei tauira, he rārangi hokohoko, he tahua mō ngā rauemi o te akomanga).
		• Ka whai wāhi ki te hoko me te hoko atu te whakawhiti moni mō ngā hautaonga me ngā ratonga, me te tātai i te tapeke me te utu mā te tāpiri me te tango.
			Te whakarite i ngā pātai e whai take ana, e matatini ana hoki
			• Ki te ui e pā ana ki ngā matea o te tangata e ora pai ai ia.
			• Ki te āhukahuka i te āhua o te āwhina a ngā rauemi i te whakatutukihanga o ngā matea me ngā hiahia o te tangata.
			Te kohikohi, te whakaraupapa, me te kōtuitui pārongo
			• Ki te tautohu i ngā rauemi i te akomanga, i te kura, me te hapori e āwhina ana i te whakatutukihanga o ngā matea me ngā hiahia.
			• Ki te whakaraupapa me te whakarōpū i ngā tauira o ngā matea, o ngā hiahia, me ngā rauemi e hāpai ana i aua mea.
			Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki
			• Ki te āhukahuka i te nui ake o te hiranga o ētahi matea i ngā hiahia.
			• Ki te whakamārama i te āhua o te hāpai i te tiritiri, i te tiaki, me te tōkeke o te whakamahinga o ngā rauemi i te oranga.
			Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana
			• Ki te whakaahua i te āhua o te āwhina a ngā rauemi i te tangata ki te whakatutuki i ōna matea.
			• Ki te whakapuaki whakaaro mā te tā whakaahua, mā te reo ā-waha, mā te whakaari, me ngā whakaaturanga ataata māmā.
			Te whai wāhi atu me te huritao
			• Ki te whai wāhi atu ki tētahi mahi e whai wāhi ai te tiritiri, te tiaki rānei i ngā rauemi.
			• Ki te huritao ki te āhua o te āwhina a āna mahi i ētahi atu me te hāpai i te oranga.
				Te whakarite i ngā pātai e whai take ana, e matatini ana hoki
				• Ki te ui e pā ana ki te āhua o te mahi tahi a ngā whānau, a ngā kura, me ngā hapori ki te whakatutuki i ngā matea o te tangata.
				• Ki te whakamārama i te āhua o te hāpai a ngā mahi me ngā ratonga rerekē i te haumaru me te oranga o te tangata.
				• Ki te tūhura i te āhua o tā te tangata whiriwhiri kōwhiringa mō te whakapau me te penapena i ngā moni.
				Te kohikohi, te whakaraupapa, me te kōtuitui pārongo
				• Ki te whakapuaki i ngā wheako me ngā kōrero mō ngā mahi, mō ngā ratonga, me ngā ara e tautoko ai tētahi i tētahi.
				• Ki te whakamahi i ngā mātirohanga, i ngā whakaahua, i ngā kōrero, me ngā raraunga māmā hei tautohu i ngā hautaonga, i ngā ratonga, me ngā tūranga i tō rātou hapori.
				• Ki te tautohu i ngā ara rerekē e utu ai te tangata i ngā hautaonga, me te whiriwhiri kōwhiringa mō te whakapau moni.
				Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki
				• Ki te āhukahuka i te mahi tahi a te tangata, me te tiria o ngā rauemi hei hāpai i te oranga.
				• Ki te mārama ko te aronga o ētahi mahi me ngā ratonga, ko te tiaki me te whakahaumaru i ētahi atu.
				• Ki te āhukahuka i te tepenga o te moni, ā, ka whiriwhiri te tangata i ngā kōwhiringa rerekē mō te whakapau me te penapena i aua moni.
				Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana
				• Ki te whakapuaki whakaaro mō ngā mahi, mō ngā hautaonga, mō ngā ratonga, me te
					Te whakarite i ngā pātai e whai take ana, e matatini ana hoki
					• Ki te ui e pā ana ki te āhua o te whakawhiti a te tangata i ngā hautaonga, i ngā ratonga, me ngā rauemi.
					• Ki te āhukahuka i te āhua o te tautoko kei roto i te tiritiri rauemi me te āwhina i te tangata hei hāpai i ngā whānau me ngā hapori.
					• Ki te tūhura i te āhua o te whiriwhiri whakataunga māmā a te tangata mō te whakamahi moni.
					Te kohikohi, te whakaraupapa, me te kōtuitui pārongo
					• Ki te whakaahua i ngā tauira o tā te tangata tiri rauemi me tana tautoko i ētahi atu i ō rātou hapori.
					• Ki te whakamahi i ngā rārangi hokohoko, i ngā rihīti, me ngā tahua o te akomanga hei tūhura i te āhua o te whakamahinga o te moni.
					Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki
					• Ki te āhukahuka i whakawhitinga o ngā hautaonga me ngā ratonga mā te moni, mā ngā koha, me te hokohoko whakawhiti.
					• Ki te mārama ki te āwhina a ngā uara ki te hāpai i te oranga o ētahi atu (Hei tauira, te manaaki, te tiritiri, me te mahi tahi).
					Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana
					• Ki te whakapuaki whakaaro mō te whakawhiti, mō te tiritiri, me te moni mā ngā ara ā-waha, mā ngā ara ā-ataata, mā ngā ara ā-tuhi hoki.
					• Ki te whakaraupapa i ngā tauira o ngā hautaonga, o ngā ratonga, o ngā koha, me te hokohoko whakawhiti.
					Te whai wāhi atu me te huritao

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
				moni mā ngā ara ā-waha, mā ngā ara ā-ataata, mā ngā ara ā-tuhi hoki. • Ki te whakaraupapa i ngā tauira o ngā matea, o ngā hautaonga, o ngā ratonga, me ngā ara utu. • Ki te whakamārama i te āhua o te whai wāhi a te tangata ki te oranga o ngā whānau me ngā hapori. **Te whai wāhi atu me te huritao** • Ki te whai wāhi atu ki ngā mahi e tautoko ana i ētahi atu i tō rātou akomanga, i tō rātou kura, i tō rātou hapori rānei. • Ki te whakaatu i te maioha ki ngā tāngata e tuku ratonga ana, e tiaki ana hoki i ētahi atu. • Ki te whiriwhiri whakataunga māmā mō te whakatutuki haepapa me te tiritiri i ngā rauemi i runga i te ngākau haepapa.	• Ki te whai wāhi atu ki ngā mahi e whai wāhi nei te tiritiri rauemi me te tautoko i ētahi atu. • Ki te whai wāhi atu ki ngā whakawhitinga māmā (Hei tauira, te kohikohi pūtea, ngā mākete o te akomanga, me ngā takoha).

Te Tūārere 2 (Ngā Tau 4–6)

I Te Tūārere 2, ka whakawhānui te mokopuna i tōna māramatanga ki te ora, ki te tūhonohono, ki te urutau hoki o te mōhiotanga i tā tēnā whakareanga, i tā tēnā whakareanga urupare ki ngā wero me ngā ara wātea hou. Ka tūhura ia i te āhua o tā te tangata me tā ngā tūāhua whakaahua i a Aotearoa i te takanga o te wā, me te tūhononga o ēnei ki ōna hononga ki te ao whānui, me te pānga ki aua hononga. Ka hōpara hoki ia i te whakaawe a ngā tirohanga rerekē i ngā mea e maumaharatia ana, e uaratia ana, e takiruatia ana hoki.

Ka mātai te mokopuna i te āhua o te whakarite a te tangata me ngā rōpū i a rātou anō nā runga i ngā uara, i ngā pūtake, i ngā haepapa hoki o te katoa, hei whakatutuki i ngā wero, hei whakaea hoki i ngā hiahia o te katoa. Ka mātai hoki ia i te āhua o te whakaahua a te hautūtanga i ngā whakataunga e whakaawe ana i te ao tōrangapū, i ngā hapori, i ngā hanga ahumoni, i ngā pūnaha whakahaere, me ngā wāhi. Ka tūhura ia i te āhua o te noho o He Whakaputanga o te Rangatiratanga o Nū Tīreni me Te Tiriti o Waitangi hei tūāpapa mō Aotearoa, me tā aua tuhinga whakaahua i te whiriwhiri whakataunga, i te tiringa o te mana whakahaere, me te whai wāhitanga ki te iwi. Ka whai whakaaro hoki ia ki te āhua o te whakaawea o ngā hapori e ngā pūnaha ohaoha, e te tauhokohoko, e te moni, me te whakamahinga o ngā rauemi.

Ka ako te mokopuna ki te whakamahi i ngā mahere, i ngā rārangi wā, me ngā pūrākau, hei whakawhiti whakaaro mō tāna ako, hei tūhonohono hoki i ngā huatau, pēnei i te hekenga tāngata, i te manapori, i ngā mōtika, me ngā haepapa, i te whānui haere o tana aro, mai i ngā horopaki o te rohe ki te ao whānui. Ka whakawhanake hoki ia i ōna pūkenga ki te tātari taunakitanga, ki te tautohu i ngā tirohanga me ngā uara, me te whakawhiti whakaaro mō ngā whakatau kua āta whiriwhiria i runga i ngā taunakitanga.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mātātangata

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Ngā Tikanga Tuku Iho me ngā Whakanuitanga Ka whakanuia te mātauranga tuku iho me te ahurea, ka urutau hoki ēnei i te takanga o te wā.					
Te mōhiotanga ariā Ka tūhono ngā tikanga tuku iho me ngā whakanuitanga i te tangata ki ngā wāhi, ā, ka kuneroa ēnei i te takanga o te wā.	**Te mōhiotanga ariā** Ka pupuri, ka tuku hoki te tangata i ngā mātauranga tuku iho mā roto mai i ōna hononga ki te tangata, ki ngā wāhi, me ngā hapori.	**Te mōhiotanga ariā** Ka kuneroa tonu ngā mātauranga tuku iho me ngā whakanuitanga kua tukuna iho i ngā whakareanga, ā, ka hāpai tonu i te tiakina o te tangata me ngā wāhi.	**Te whakaaro ariā** Ki te whakamārama i te āhua o te āwhina a ngā tikanga tuku iho me ngā mahi ahurea i te tangata ki te whakaū i tōna noho huānga, i ōna uara, me ōna hononga puta noa i ngā whakareanga, i te wā e urutau ana ki te panonitanga.	**Te whakaaro ariā** Ki te whakamārama i te āhua o tā te mātauranga Māori urutau ki ngā āhuatanga o te taiao, o te porihanga, me te ahurea e panoni haere ana, i te wā e ū tonu ana ngā hononga ki te wāhi, ki ngā tuku ihotanga, me ngā tikanga ahurea.	**Te whakaaro ariā** Ki te mātai i te āhua o te urutau a te mātauranga Māori me ngā mātauranga taketake ki ngā āhuatanga e panoni haere ana, me te whakamārama i te take he haepapa nō te katoa te whakaū i ngā mātauranga puta noa i ngā whakareanga.
Ngā tikanga tuku iho me ngā whakanuitanga • I te pōwhiri, mā te kawa e whakarite te āhua o te whakahaere, tae atu ki te karanga, ki te whaikōrero, me te hongi.** • Ka tūhono ngā tikanga ahurea tuku iho i te tangata i roto, i waenga hoki i ngā hapori me ngā porihanga, e hāpai ana i te noho huānga, i ngā hononga, me ngā uara i te wā e panoni haere ana ngā tikanga. • Mā ngā tikanga tuku iho me ngā whakanuitanga ahurea e whakaatu ai te tangata i te whakaute, e whakamānawa ai i ngā tūāhua, e whakaū ai hoki i ngā hononga i roto, i waenga hoki i ngā hapori (Hei tauira, ngā tikanga o Welcome to Country i Ahitereiria me te hui whakatuwhera o ngā Taumāhekeheke Hoa Whenua). • Ka whakanuia ngā tūāhua whakahirahira mā ngā ara rerekē (Hei tauira, te hui i te atatū, te whakatō rākau, te tiri kai, te maumahara rānei ki te hunga mate mā ngā kōrero me ngā waiata). • Ka whakanuia te Tau Hou e ai ki te maramataka ki Haina, ki Taiwana, ki Witināmu, ki Kōrea ki te Tonga, ki Hingapoa, me Mareia mā te Lantern Festival.	**Te pupuri i ngā mātauranga tuku iho** • Kua urutau te mātauranga Māori i te takanga o te wā ki ngā āhuatanga o te taiao, ki te tūtakitanga ki ētahi atu ahurea, me ngā horopaki pāpori, tōrangapū hoki e panoni haere ana. • He pūnaha mātauranga te maramataka e ārahi ana i ngā whakataunga mō te whakatō, mō te hauhake, me te hao ika mā ngā tohu o te marama me te taiao. • He rerekē te whakamahinga a tēnā iwi, a tēnā hapū i ngā maramataka o te rohe, e whakaahuatia ana e tō rātou ake āhuarangi me ngā tohu o te taiao (Hei tauira, te mātai i ngā tai, i ngā wā o te whakatō me te hauhake, me ngā tikanga hao ika).** • Ka ārahi ngā mātauranga me ngā tikanga whakatere waka o Te Moananui a Kiwa i ngā haerenga whakatere waka me ngā akoranga o nāianei. • Ka noho tonu ngā mātauranga ahurea hei mātauranga ā-wāhi, ā, ka motuhake tonu ki tēnā rohe, ki tēnā rohe, e whakaahuatia ana e ngā taiao, e ngā kōrero o mua, me ngā hononga ki te whenua o taua rohe (Hei tauira, ka whakamahi ngā iwi taketake o Ahitereiria i ngā *songlines*, ka whakamahi ngā iwi taketake o Amerika i ngā *Wampum Belts*, ā, ka whakamahi ngā hapū o Kōtimana i te raranga *Tartan*).** • He rerekē te whakaatu a te tangata i ōna mātauranga ahurea, i ōna kōrero o mua, i ōna nekenekehanga, i ōna kōrero, me ōna hononga i tēnā rohe, i tēnā whenua (Hei tauira, mā ngā mahi toi whakaari, mā te whakarite kai tuku iho, me ngā hākari).	**Te urutaunga** • Ka whanake tonu ngā mātauranga taketake i te wā e whakahāngai ana ngā hapori i ngā māramatanga tuku iho ki ngā wero o nāianei** (Hei tauira, te whakamahinga a ngā *Inuit* i Te Tiri o te Moana ki te Raki, me ngā *Maasai* i Kēnia me Tānahia, i ngā mātauranga mō te tio, mō te huarere, me ngā kararehe mohoao). • Ka mahi tahi te pūtaiao me ngā mātauranga tuku iho ki te whakatau i ngā wero o te taiao me te hāpai i te oranga o te tangata me ngā wāhi (Hei tauira, te whakaora arawai, te whakahaere kīrearea, me ngā kaupapa tiaki taiao). • Ka kōtuituia ngā tikanga whakahaere ahi a ngā *First Nations* ki te pūtaiao hei whakaiti i te mōrearea o te ahiniwha, e whakaatu ana i te āhua o te urutau a te mātauranga taketake ki ngā matea o te taiao o nāianei, o te hāpai rānei i aua matea. • Ka hāpai ngā whare rumaki reo, ngā kura, me ngā mahi pāpāho i te whakamarutanga me te tukunga tonutanga o ngā reo hei momo mātauranga ahurea e ora ana.	**Te whakarite pātai, pēnei i ēnei:** • Ka pēhea tā te tangata me tā ngā hapori whakanui i ngā kaupapa whakahirahira? • Ka pēhea ngā tikanga tuku iho e āwhina ai i te tangata ki te whakaatu i te whakaute, ki te maumahara, ki te noho tūhono tonu hoki? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero, i ngā whakaahua, i ngā waiata, i ngā taonga, me ngā wheako tōpū hei ako e pā ana ki te pōwhiri, ki a Matariki, ki a Puanga, me ētahi atu whakanuitanga. • Ki te tautohu i ngā ara e whakanui ai ngā hapori i ngā kaupapa (Hei tauira, te huihui, te tiri kai, te waiata, te whakatō rākau, me te whakakā i ngā rama whakamaumahara). **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i tā te kawa whakaahua i te whakahaerenga o te pōwhiri, ā, e āwhina ana i te tangata ki te whakaatu i te whakaute ki te tangata whenua, ki te manuhiri, ki ngā tīpuna, me te kaupapa. • Ki te āhukahuka i te whakapakari a ngā tikanga tuku iho me ngā whakanuitanga i ngā hononga ahurea, i ngā hononga ki waenga i te tangata, me ngā hononga puta noa i ngā whakareanga. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakapuaki i te āhua o tā te tangata whakanui mā te kōrero ā-waha, mā te tā whakaahua, mā te kōrero pūrākau, mā te waiata, me te whakaari. • Ki te whakaahua i ngā ōritenga me ngā rerekētanga i waenga i ngā whakanuitanga	**Te whakarite pātai, pēnei i ēnei:** • Kua pēhea te urutaunga o te mātauranga Māori ki ngā taiao, ki ngā hangarau, me ngā āhuatanga pāpori e panoni haere ana? • Ka pēhea te whakamahi me te whakapuaki a ngā iwi me ngā hapū i ō rātou mātauranga hei whakaahua i ō rātou kōrero o mua me ō rātou taiao? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero ā-waha o mua, i ngā tirohanga ki te taiao, i ngā mahi whakaari, i ngā mahere, me ētahi atu mātāpuna hei tūhura i te maramataka, i te whakatere waka, me ngā mātauranga ā-rohe. • Ki te whakatairite i te āhua o te whakapuakanga o te mātauranga Māori mā ngā tikanga ahurea (Hei tauira, te whakatere waka, Te Matatini, me ngā maramataka o te rohe). **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te whakaahuatanga o te mātauranga Māori e ngā hononga ki te whenua, ki ngā arawai, ki te āhuarangi, ki ngā tīpuna, me ngā kōrero ā-iwi o mua. • Ki te tautohu i te āhua o te mahi ngātahi a ngā mātauranga tuku iho me ngā hangarau o nāianei, me te whakaū tonu i ngā uara me ngā tikanga ā-ahurea. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakamārama i te āhua o te urutaunga, o te whakaū tonutanga, me te whakarauoratanga o ētahi tauira mātauranga i te takanga o te wā. • Ki te whakaatu i ngā ōritenga me ngā rerekētanga i waenga i ngā iwi mā te	**Te whakarite pātai, pēnei i ēnei:** • Ka pēhea te tiaki, te whakamahi, me te tuku iho a ngā hapori i ngā mātauranga taketake i runga i te ū ki ngā haepapa? • He aha ngā ara e mahi ngātahi ai te whakaaro tuku iho me te whakaaro pūtaiao hei whakatutuki i tētahi take o te taiao? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā rangahau whakapūaho, i ngā kōrero ā-waha o mua, i ngā taunakitanga taiao, me ngā mātauranga hapori hei tūhura i te whakaora i ngā arawai, i te tiaki i te taiao, ngā tikanga tahu ahi tuku iho, me ngā urupare ki te panoni āhuarangi. • Ki te kohikohi pārongo mō te āhua o te whakaū tonutanga o te mātauranga Māori me ngā pūnaha mātauranga a ētahi atu iwi taketake mā ngā tikanga o ia rā. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te tipu o ngā mātauranga taketake i te wā e whakahāngai ana ngā hapori i ngā māramatanga tuku iho ki ngā āhuatanga e panoni haere ana me ngā wero hou. • Ki te mātai i ngā ara e tiaki ai ngā ahurea rerekē i ō rātou mātauranga tuku iho kia toitū ai mō ngā uri whakaheke. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakatairite i ngā tauira nō ngā hapori Māori, nō ngā *First Nations*, nō ngā *Inuit*, me ngā *Maasai*, me te whakaatu i ngā kitenga i runga i te ariari, me te whakaute hoki i ngā kitenga. **Te whai wāhi atu me te whakamārama**

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
			(Hei tauira, a Matariki, a Puanga, me te *Lantern Festival*). **Te whai wāhi atu me te whakamārama** • Ki te whai wāhi atu i runga i te whakaute ki ngā tikanga tuku iho me ngā whakanuitanga i te kura me te hapori. • Ki te huritao ki te āhua o tā ngā whakanuitanga āwhina i te tangata ki te maumahara, ki te tūhono, me te tuku mātauranga ki ngā uri whakaheke.	whakamahi i ngā taunakitanga, me te whakaatu ariari i aua kōrero mā tētahi whakatakotoranga ataata. **Te whai wāhi atu me te whakamārama** • Ki te whai wāhi atu i runga i te whakaute ki ngā mātauranga o te rohe, ki ngā tikanga, me ngā tāngata e pupuri ana, e tuku ana hoki i aua mātauranga. • Ki te huritao ki te take e whakahirahira ai te whakaū me te whakarauora i ngā mātauranga mō ngā whakareanga o nāianei me ngā whakareanga kei te heke mai.	• Ki te whai wāhi atu i runga i te whakaute ki ngā mātauranga taketake, ki ngā kaipupuri mātauranga, me ngā kawa ahurea. • Ki te huritao ki ngā haepapa o te katoa mō te tiaki me te tuku iho i te mātauranga, i te reo, me ngā tikanga toitū.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mātai Whakamuri

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Panonitanga me te Auroatanga Ka whakatairitea ngā āhuatanga o te ao o mua ki te ao o nāianei kia tautohua ai te auroatanga me te panonitanga i te takanga o te wā.					
Te mōhiotanga ariā Ka urutau te tangata ki ngā wāhi me ngā taiao hou mā ngā ara e whakaahua ana i ngā porihanga me ngā āhuatanga o te noho.	**Te mōhiotanga ariā** He hua tō ngā mahi, tō ngā tūāhua, tō ngā pāhekohekotanga o mua hoki e whakaahua ana i te tangata, i ngā wāhi, me ngā porihanga i te takanga o te wā.	**Te mōhiotanga ariā** Ka whakaawe tonu ngā tatūnga me ngā whakataunga o mua i ngā hononga, i te mana whakahaere, me ngā haepapa o nāianei.	**Te whakaaro ariā** Ki te whakamārama i te āhua o tā te tangata urutau ki ngā taiao rerekē me te whakarite i ngā porihanga hei hāpai i ngā hapori, me te whakamahi i ngā mātāpuna hei tūhura i ngā hononga me ngā panonitanga puta noa i te wā me te wāhi.	**Te whakaaro ariā** Ki te whakamārama i te āhua o te huanga mai o te panonitanga i te tūtakinga me ngā tūāhua whakahirahira, ā, ka whakamārama hoki i ngā hua ki te tangata, ki ngā wāhi, me ngā hapori i te takanga o te wā.	**Te whakaaro ariā** Ki te whakamārama i te āhua o tā ngā tatūnga me tā ngā hononga whakaahua i ngā porihanga, me te mātai i te āhua o tā ngā māramatanga me tā ngā whakamahinga rerekē o te mana whakahaere whakaawe i te tangata me ngā hapori i te takanga o te wā.
Te nōhanga me te urutaunga • I waenga i te 1250–1300 CE, i whakatere waka ngā tīpuna Māori ki waenga i te rāwhiti o Te Moananui a Kiwa me Aotearoa mā te whakamahi i ngā mātauranga o te whakatere waka moana. • I urutau te Māori ki ngā taiao o Aotearoa mā te whakawhanake i ngā hangarau, i ngā pūnaha kai, me ngā tikanga pāpori i hāpai i te nōhanga. • E whakaatu ana ngā taunakitanga whaipara tangata i ngā nōhanga, i te whakatere waka, me ngā hononga ahurea puta noa i Te Moananui a Kiwa (Hei tauira, ngā mahi uku *Lapita*, te Rangihoua i kitea rā i Rēkohu, me ngā wāhi ahu otaota). **Te urutau ki ngā wāhi hou** • I whakaritea te porihanga Māori o nehe kia hāngai ki te whānau, ki te hapū, me te iwi. I pakari hoki ana pūnaha o te hautūtanga, o te tauhokohoko, me te whakahaere rauemi, ā, i arahina e ngā momo mātāpono pēnei i te manaakitanga me te kaitiakitanga.	**Te pāhekoheko me ngā hua** • Nā ngā haerenga o Abel Tasman rāua ko James Cook ki Aotearoa i whānui ake ai te mōhiotanga o te Pākehā ki Aotearoa. Nā konei i panoni ai ngā hononga, te āhei atu ki ngā whenua, me ngā rauemi. • I hua mai ngā hononga tōmua o te Māori me te Pākehā i ngā kaipatu kekeno, i ngā kaipatu tohorā, me ngā kaihokohoko, ā, i pēnei ai mā roto mai i te tauhokohoko me te nōhanga. **Ngā mahi me ngā tūāhua o mua** • I whakaatu a Te Hōkioi e Rere Atu Nā (1862–1863) i te āhua o tā te Māori whakamahi i ngā hangarau hou hei whakawhiti whakaaro me te whakapakari i te mana whakahaere tōrangapū, i te whakaputanga a te Kīngitanga i te niupepa hei whakatairanga i ngā tirohanga, i ngā wawata, me te mana whakahaere o te Māori. • Kua whai wāhi ngā wāhine o Aotearoa ki te panonitanga pāpori, kua whakaaweawe hoki i taua panonitanga, ā, nā tēnei i whānui ake ai te whai wāhitanga me te whakaatahanga o ngā wāhine. Hei tauira: ○ I te tau 1893, i kōrero a Meri Te Tai Mangakāhia (nō Te Rarawa) ki te Pāremata o Te Kotahitanga ki te kōkiri i te mōtika o ngā wāhine ki te pōti me te tū hei kaitono mō ngā tūranga hautūtanga. ○ I whakahau a Kate Sheppard me ngā wāhine puta noa i te motu mā te kawe i ngā petihana e toru kia riro ai i ngā wāhine te mana pōti. • I te tau 1985, i totohu te Rainbow Warrior ki te whanga o Tāmaki i te wā e whakarite ana ki te tautoko i ngā rangatōpū whakahē i ngā whakamātautau karihi a Wīwī i Te Moananui a Kiwa. I noho tēnei tūāhua hei	**Ngā tatūnga me te mana whakahaere** • Kua whakamāoritia a He Whakaputanga hei whakapuakitanga mō te mana whakahaere me te mana motuhake o te Māori. E whakahirahira tonu ana i roto i ngā whakawhitinga kōrero o mua me ngā whakawhitinga kōrero o nāianei. Ka whai wāhi mai ngā tirohanga, ngā pūtake, ngā whakamāoritanga, me ngā hua o te Māori, o te Karauna, o ngā hapori, me ngā tumu kōrero o mua e pā ana ki ngā māramatanga ki te mana whakahaere, ki te mana motuhake, me te hiranga o te Māori. • He tatūnga a Te Tiriti o Waitangi i waenga i te tangata whenua me te Karauna e whakaahua tonu ana i ngā hononga me ngā haepapa tōpū i Aotearoa. • E iwa ngā tuhinga o Te Tiriti o Waitangi i waitohua e tōna 500 rangatira puta noa i Aotearoa me te kāwana o Ingarangi, me William Hobson: ○ te Waitangi Sheet ○ te Manukau–Kāwhia Sheet ○ te *Printed Sheet* (Waikato) ○ te *Waikato–Manukau Sheet* (i tāngia ki te reo Pākehā) ○ te Tauranga Sheet ○ te Bay of Plenty Sheet ○ te East Coast Sheet ○ te *Herald Sheet* (Te Tara-o-te-Ika-a-Māui, Te Waipounamu, Te Whanganui-a-Tara, Te Matau-a-Māui) ○ te Cook Strait Sheet.	**Te whakarite pātai, pēnei i ēnei:** • I pēhea tā ngā kaiwhakatere waka nō Poronihia whakatere waka puta noa i Te Moananui a Kiwa me te urutau ki Aotearoa? • I pēhea tā te Māori me ētahi atu porihanga whakahaere i a rātou anō me te whakaū i te toitūtanga o ō rātou hapori? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero tuku iho ā-waha, i ngā mahere, i ngā taonga, me ngā taunakitanga whaipara tangata hei tūhura i te whakatere waka, i te nōhanga, me te urutaunga. • Ki te kohikohi pārongo mō te porihanga Māori me ngā tūāpori tuauri, tae atu ki te hautūtanga, ki te mahinga kai, ki te tauhokohoko, me te whakahaere rauemi. **Te tautohu i ngā tauira, i ngā ōritenga, me te panonitanga i te takanga o te wā** • Ki te tautohu i te āhua o tā te tangata whakawhanake i ngā hangarau, i ngā mātauranga, me ngā tikanga e hāngai ana ki ngā taiao rerekē. • Ki te whakatairite i te āhua o te whakarite, o te whakahaere, me te whakaū a te Māori me ētahi atu porihanga i ō rātou hapori. • Ki te whakamārama i te whakatere waka, i te urutaunga, me te nōhanga mā te whakamahi i ngā mahere māmā, i ngā hoahoa, i ngā rārangi wā, i ngā whakaaturanga ā-waha rānei. • Ki te whakaatu i ngā whakatairitenga i waenga i ngā porihanga mā te whakamahi taunakitanga me ngā kupu e hāngai ana ki ngā tikanga ā-iwi. **Te whai wāhi atu me te whakamārama** • Ki te mahi tahi ki ētahi atu ki te hōpara i te āhua o tā te mātauranga, o tā te mahi tahi,	**Te whakarite pātai, pēnei i ēnei:** • He aha ngā pūtake o te tūtakinga ki te Pākehā me te nōhanga mai o te Pākehā ki Aotearoa, ā, he aha ngā panonitanga i hua mai? • I pēhea te tūhonohono o te tangata me ngā wāhi mā roto mai i te whakawhitiwhiti kōrero, i te tauhokohoko, i te taututetutenga, me te tāpoi? • He aha ngā pānga i taua wā tonu me ngā pānga tauroa o ngā tūāhua matua o mua? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero o mua kua arahina, i ngā mahere, i ngā whakaahua, i ngā taonga, i ngā niupepa, me ngā pāhotanga hei tautohu i ngā pārongo e hāngai ana. • Ki te whakarōpū i ngā pārongo mō te tūtakinga, mō te nōhanga, mō te taututetutenga, mō te whakawhiti ahurea, me te whakawhiti kōrero. • Ki te whakaraupapa i ngā tūāhua matua me ngā whanaketanga hei whakamārama i te āhua o te panonitanga i te takanga o te wā. **Te tautohu i ngā tauira, i ngā ōritenga, me te panonitanga i te takanga o te wā** • Ki te tautohu me te whakaahua i ngā hua o nā tata tonu me ngā hua wāroa o te tūtakinga, o te nōhanga, o te mate, o te hangarau, me ngā kaupapa here kāwanatanga. • Ki te whakatairite i ngā hua o ngā tūāhua o mua, o ngā whakataunga, me ngā pāhekohekotanga huhua ki te tangata me ngā hapori. • Ki te whakamārama i te āhua o te tūhononga me te panonitanga o ngā hapori e te pāhotanga, e te tauhokohoko, e ngā ara tūnuku hoki.	**Te whakarite pātai, pēnei i ēnei:** • He aha ngā take i hua mai ai a He Whakaputanga me Te Tiriti o Waitangi? • I pēhea tā ngā tuhinga reo Māori me tā ngā tuhinga reo Pākehā whakaatu i ngā māramatanga rerekē ki te mana whakahaere, ki te mana, me ngā mōtika? • He aha te take i rerekē ai te whakamāoritanga me te whakahāngaitanga o ngā tatūnga i waenga i ngā iwi taketake me ngā kāwanatanga? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero o mua kua arahina, i ngā mahere, i ngā whakaahua, me ngā wāhanga nō ngā tatūnga hei tautohu i ngā pārongo e hāngai ana. • Ki te whakaraupapa i ngā tūāhua i hua mai ai a He Whakaputanga me te waitohunga o Te Tiriti o Waitangi. • Ki te whakarōpū i ngā pārongo mō ngā pūtake, mō ngā oati, mō ngā whakamāoritanga, me ngā putanga o ngā tatūnga rerekē. **Te tautohu i ngā tauira, i ngā ōritenga, me te panonitanga i te takanga o te wā** • Ki te whakaahua i te āhua o te whanaketanga o ngā hononga i waenga i te Māori me te Karauna o Ingarangi i ngā tau 1830 me ngā tau tōmua o te 1840. • Ki te whakatairite i ngā tikanga o te kāwanatanga, o te tino rangatiratanga, me te *sovereignty* i roto i ngā tuhinga Māori me ngā tuhinga Pākehā. • Ki te mātai i ngā pānga i te wā i rerekē ai te whakamāoritanga o ngā tatūnga, kāore rānei ngā herenga i hāpaitia mō te Māori, mō te *Lakota* me ētahi atu iwi *Plains Nations*, me ngā *First Nations Peoples* hoki.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
	wāhanga whakahirahira mō te ātetetanga o mua ki te karihi i Aotearoa. • Nā te whakarewanga o Whakaata Māori i te tau 2004 i whakapakari te whakamahinga o te reo Māori, ngā hononga ahurea, me ngā tirohanga Māori i roto i te ao pāpāho. **Ngā kaihōpara o te ao e whakaahua ana i te tangata, i ngā wāhi, me ngā porihanga** • I whakaatu a Tā Edmund Hillary rātou ko Jonah Lomu, ko Kahurangi Whina Cooper, ko Jean Batten, i te āhua o te whai wāhi a te tangata māia, a te tangata pākiki, a te tangata atawhai ki te panonitanga me te urutaunga o te ao.		me tā te whai rauemi hāpai i ngā hapori e ora pai ana. • Ki te whakamārama i ngā pūkenga me ngā mātauranga i whakamahia e ngā iwi taketake ki te whakatere waka, ki te urutau, me te whakahaere i a rātou anō.	**Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te tautohu me te whakaahua i ngā tirohanga rerekē o te Māori me te Pākehā ki te whenua, ki ngā rauemi, ki te whakapono, ki te tauhokohoko, me te nōhanga. • Ki te whakatairite i ngā uara me ngā aronga i whakaawe i ngā mahi me ngā whakataunga a te tangata. • Ki te whakamārama i ngā tauira o te āhua o te huanga mai o ngā ara wātea, o ngā pānga ōrite-kore, me ngā nekenekehanga o te mana whakahaere e te tūtakinga me te whakawhiti.	**Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te whakatairite me te whakaahua i ngā tirohanga o te Māori, o te Karauna, o ngā iwi taketake hoki ki te mana whakahaere, ki te whenua, ki ngā mōtika, me ngā hononga. • Ki te whakamārama i te āhua o te whakaawe a ngā uara me ngā māramatanga rerekē i te whakamāoritanga o ngā tatūnga. • Ki te whakamārama i te āhua e whakanui ai ngā tatūnga i te mana whakahaere o ngā iwi taketake, engari ka hua tonu mai pea te mana taurite-kore me ngā pānga auroa. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakaahua me te whakamārama i ngā pūtake, i ngā oati, me ngā hua o ngā tatūnga mā te whakamahi taunakitanga. • Ki te whakatairite i ngā tatūnga mā te whakamahi i ngā rārangi wā, i ngā mahere, i ngā ripanga, i ngā whakamārama ā-tuhi, me ngā whakaaturanga ā-waha. • Ki te whakamahi i ngā kupu e hāngai ana (Hei tauira, te rangatiratanga, te kāwanatanga, te tino rangatiratanga, te tiriti, te mōtika, te tatūnga). **Te whai wāhi atu me te whakamārama** • Ki te whai wāhi atu i runga i te whakaaro nui ki ngā whakawhitinga kōrero mō te tino rangatiratanga, mō ngā mōtika, me ngā whakamāoritanga e tautohetia ana. • Ki te whakamārama i te take e whakahirahira tonu ai ngā tatūnga me ngā māramatanga rerekē ki aua tatūnga ki ngā iwi taketake i ēnei rā. • Ki te whakamārama i te āhua o tā ngā tatūnga hāpai i ngā hononga tōkeke, i ngā hononga auroa hoki i waenga i ngā iwi me ngā kāwanatanga.
Ngā kōrero o mua o te ao					
Ngā tūāpori tuauri • I whakawhanake ngā tūāpori tuauri i ngā porihanga i āta whakaritea, i urutau hoki ki ō rātou taiao mā ngā tikanga mahi pāmu whatutoto, mā te pūhanga, mā te tuku mātauranga, me ngā pūnaha o te mahi tahi. **Kōwhiria tētahi o ngā tūāpori e whai ake nei hei rangahau whakapūaho mō te āhua o tā ngā wāhi me tā ngā taiao whakaahua i ngā porihanga:** • Te tūāpori o *Inca*	**Te tūhononga, te whakawhiti, me te awenga** • I waenga i tōna 130 BCE me tōna 1450 CE, i tūhono te rori o *Silk* i ngā tāngata, i ngā wāhi, i ngā hautaonga, me ngā whakaaro puta noa i Āhia, i Te Rāwhiti Waenga, i Ūropi, me Āwherika mā te tauhokohoko me te tāpoi. • I tāpoi haere ngā kaihokohoko, ngā moke, ngā kaihōpara, me ngā tira haere, ā, i whakawhitia ngā hautaonga pēnei i ngā	**Ngā tiriti me ngā hononga** • I whakarite ngā iwi taketake me ngā kāwanatanga puta noa i te ao i ngā tatūnga i whai kia hāpaitia te tino rangatiratanga o ngā iwi taketake. **Kōwhiria tētahi o ngā tiriti e whai ake nei hei rangahau whakapūaho:** • Ko ngā *Treaties of Fort Laramie* (Te Hononga o Amerika, 1851 me te 1868), he tatūnga i waenga i te kāwanatanga o Te Hononga o Amerika me ngā *Plains Nations*.		

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
• Te tūāpori o *Maya* • Te tūāpori o *Egypt*.	papamaene me ngā namunamuā, me te kawe mai i ngā whakapono (Hei tauira, te Pūtimi) me ngā hangarau hou (Hei tauira, te pepa, te tānga, te kāpehu, me te paura pū).	I whai pānga ngā māramatanga rerekē ki ngā tatūnga, me te takahitanga o aua tatūnga i muri mai, ki ngā hononga i waenga i ngā iwi taketake me te kāwanatanga, ā, i mauroa ēnei pānga ki ngā iwi taketake. • Ko ngā *Numbered Treaties* (Kānata, 1871–1921) he tatūnga i waenga i ngā iwi taketake me te karauna o Kānata. Kei te whakaawe tonu ngā whakamāoritanga rerekē o ēnei tatūnga i ngā hononga i waenga i ngā iwi taketake me te karauna o Kānata. • Ko te *Treaty of Greenville* (Te Hononga o Amerika, 1795) he tatūnga i waenga i te kāwanatanga o Te Hononga o Amerika me ētahi iwi taketake o Amerika hei whakamutu i te taututetutenga, hei whakamana hoki i ngā roherohenga whenua. Nā ngā panonitanga i muri mai i hua ake ai ko te nui ake o te rirohanga o ngā whenua me te mana motuhake o ngā iwi taketake.	E hāngai ana ngā whakamahinga o te mōhiotanga ki ngā kōrero o mua o Aotearoa me ō te ao. Ka kitea ngā whakamahinga mōhiotanga mō tēnei tūārere i te whārangi 19.		

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Noho ā-Iwi

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Hautūtanga me te Whiriwhiri Whakataunga Mā te hautūtanga, te whiriwhiri whakataunga, me te koringa tōpū e hāpai te oranga o te hapori.					
Te mōhiotanga ariā Ka āwhina ngā pūtake tōpū, ngā ture, ngā tūranga, me te hautūtanga i ngā rōpū ki te mahi tahi, ki te whakapakari hoki i ngā hapori.	**Te mōhiotanga ariā** Ka urupare ngā kaihautū ki ngā wero mā te mahi tahi hei hāpai i te whakaoranga, i te matatū, me te oranga o te katoa.	**Te mōhiotanga ariā** Ka whakaawe te hautūtanga i ngā whakataunga, ngā hononga, me ngā mahi e whakaahua ana i te painga o te katoa.	**Te whakaaro ariā** Ki te whakamārama i te āhua o te whakamahi a ngā rōpū i ngā tūranga, i ngā ture, me te hautūtanga ki te mahi tahi, ki te whiriwhiri whakataunga, me te hāpai i te oranga o ō rātou hapori.	**Te whakaaro ariā** Ki te whakamārama i te āhua o te mahi tahi a ngā tāngata, a ngā hapori, me ngā whakahaere ki te urupare ki ngā wero, ki te tiaki i te taiao, me te hāpai i te oranga o te hapori.	**Te whakaaro ariā** Ki te whakamārama i te āhua o te whiriwhiri a ngā kaihautū me ngā whakahaere i ngā whakataunga, i tā rātou tiritiri rauemi, me tā rātou mahi tahi ki ngā hapori hei whakapiki i te oranga me te whakatau i ngā wero ki te rohe, ki te motu, ki te ao hoki.
Te koringa tōpū • Ka whakamahi ngā hapori i te hautūtanga, i te mahi tahi, me te koringa tōpū hei hāpai i te oranga, hei urupare hoki ki ngā wero tōpū. • Ko te tōkeke, ko te whai wāhitanga, ko te whiriwhiri whakataunga tōpū, me te haepapatanga ētahi mātāpono manapori e āwhina ana i ngā rōpū ki te mahi tahi me te whiriwhiri whakataunga e pā ana ki ngā hapori, e whakapakari ana hoki i ngā hapori, pēnei i te wā e whiriwhiri whakataunga ai ngā iwi me ngā hapū mō ō rātou marae, e pōti ai ngā tāngata o Aotearoa i ngā pōtitanga, e tono whakaaro ai hoki ngā whakahaere pēnei i a Google i ā rātou kaimahi me ā rātou kaiwhakamahi. • Ka hāpai ngā kaihautū o te whakarauoratanga reo, mā ā rātou mahi i te ao pāpāho me te mātauranga, i ngā hapori ki te ako, ki te maioha, ki te whakamahi hoki i ō rātou reo taketake. Hei tauira: ○ Ko Tā Tīmoti Kāretu ○ Ko Kahurangi Iritana Tāwhiwhirangi ○ Ko Larry Kimura (‘Ōlelo Hawai’i). • E whakaatu ana ngā toa Taumāhekeheke o te Ao nō Aotearoa i te āhua o te hāpai a te hautūtanga, a te mahi ā-rōpū, me te manawanui i te takitahi me te whakapakari i ngā hapori. • Ka whakapakari ngā tūāhua hākinakina nunui o te ao i te kotahitanga, i te whakahīhī, me te noho huānga mā roto mai i ngā uara tōpū, i te whakanui i te ahurea, i te whakataetae e tōkeke ana, me te hononga ki te ao. Hei tauira: ○ Ngā Taumāhekeheke o te Ao ○ Ngā Taumāhekeheke Hoa Whenua ○ Te *FIFA World Cup*	**Te urupare, te whakaora anō, me te maumahara** • Ka mahi tahi ngā hapori, ngā whakahaere, me ngā kāwanatanga puta noa i ngā rohe me ngā whenua ki te urupare ki ngā aituā, ki te hāpai i te whakaoranga, me te whakapakari i te matatū. Hei tauira: ○ Ngā rū whenua o Ōtautahi i te tau 2010 me te tau 2011 ○ Te pahūtanga o te puia o Hunga Tonga–Hunga Ha’apai ○ Te tai āniwhaniwha i Initonīhia me Hiri Rānaka i te tau 2004. • E nui ana, e auroa ana hoki ngā pānga o ngā whiriwhiri whakataunga a ngā kaihautū ki te takitahi, ki ngā hapori, me ngā porihanga (Hei tauira, te hanganga o te pōmu ngota me te aituā o *Chernobyl*). • Ka tautoko ngā kaihautū me ngā whakahaere i ngā hapori i ngā wā o te taututetutenga, o te aituā, me te ohotata mā te tuku rauemi me ngā ratonga (Hei tauira, te kai, te whakaruruhau, te rongoā, ngā mahi tohuora, a Rīpeka Whero Aotearoa, me Manaaki Tāngata).** • Mā te pupuri i ngā maharatanga ki ngā aituā mā roto mai i ngā kōrero, i ngā pou whakamahara, me ngā tohu whakamaharatanga e āwhina ngā hapori ki te maumahara, ki te ako, ki te whakaora hoki i a rātou anō (Hei tauira, te pou whakamahara o Tangiwai me Oi Manawa).	**He kaihautū tō ngā hapori hei ārahi, hei tautoko** • Ka whiriwhiri ngā kaihautū o te rohe, o te takiwā, o te motu, o te ao hoki i ngā whakataunga e whakaawe ana i te oranga o ngā tāngata me ngā hapori. Hei tauira: ○ He nui ake ngā haepapa o ngā kaihautū ā-takiwā me ngā kaihautū ā-motu, nā te mea ka pā ā rātou whakataunga ki te tini tāngata (Hei tauira, te āhua o te tiritiri rauemi me te tiaki i te hapori). ○ Ka whakamahi ngā kaihautū ā-ao i ngā huinga me ngā whakahaere ā-ao ki te whakawhiti kōrero me te whakaawe i ngā whakataunga hei painga mō te katoa (Hei tauira, te Rūnanga Whakakotahi i ngā Iwi o te Ao). • Ka tautoko ngā kaihautū o ngā whakahaere, he uara tōpū ō rātou, i ō rātou mema me ō rātou hapori mā te kōkiri me te whakatairanga i tētahi pūtaketanga tōpū (Hei tauira, Te Rōpū Wāhine Māori Toko i te Ora). • Me pono, me matatū, me ngākau aroha, me rautaki hoki ngā whakaaro o ngā kaihautū o ngā rangatohe tōrangapū kia whakakotahi ai i te koringa tōpū me te whakapakari i te ū ki ngā uara me ngā whāinga tōpū. Hei tauira: ○ Ko Malala Yousafzai ○ Ko Nelson Mandela ○ Ko Mahatma Gandhi. • Ka hāpai ngā hapū, ngā iwi, me ngā whakahaere Māori i te oranga o te Māori me ngā mema o ngā iwi mā te tuku i ngā ratonga hauora, i ngā mātauranga, i ngā whare, me ngā pāpori e ū ana ki te ahurea, me te whakaū tonu i ngā tikanga ahurea me te oranga o te katoa.**	**Te whakarite pātai, pēnei i ēnei:** • Ka pēhea tā te tangata mahi ngātahi ki te whiriwhiri whakataunga me te manaaki i ētahi atu? • Ka pēhea ngā wheako tōpū e āwhina ai i te tangata kia rongo i te kotahitanga me te whakahīhī? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero, i ngā whakaahua, i ngā mātirohanga, me ngā wheako hei tautohu i te āhua o tā ngā kaihautū whakakotahi i te tangata me te hāpai i te painga o te katoa i ngā hapori me ngā motu. Hei tauira: ○ Ngā Pirimia ○ Ko Michael Joseph Savage ○ Te Kīngitanga ○ Nelson Mandela me te African National Congress. • Ki te kohikohi tauira o te āhua o te hāpai a ngā kaihautū i te haumaru, i te whakatau i ngā raruraru, me te whakatairanga i te oranga. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te hāpai a ngā kaihautū whai hua ki te whakakotahi i te tangata ki ngā whāinga, ki ngā uara, me ngā haepapa tōpū hei painga mō te katoa. • Ki te āhukahuka i te whakapakari a ngā tūāhua hākinakina me ngā tūāhua hapori i te kotahitanga, i te whakahīhī, i te whanaungatanga, me te noho huānga. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakaahua i te āhua o mahi tahi a te tangata mā te kōrero ā-waha, mā te tā	**Te whakarite pātai, pēnei i ēnei:** • Ka pēhea te āwhina a te tangata me ngā whakahaere i ngā hapori i te wā o tētahi aituā māori, i muri hoki? • Ka pēhea te maumahara o ngā hapori ki ngā aituā me te ako mai i ngā mea i heipū mai? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero, i ngā whakaahua, i ngā mahere, me ngā karere o te wā hei ako i te pānga o ngā aituā ki te tangata me ngā wāhi. • Ki te kohikohi tauira o te āhua o te whakarite a ngā ratonga ohotata, a ngā kāwanatanga, me ngā rōpū hapori i te whakaoranga, i ngā mahi tiaki, me ngā tautoko matua. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te rerekē o te pānga o ngā aituā māori ki tēnā hapori, ki tēnā hapori, ā, ka roa te wā me te mahi tahi hei whakaora anō i aua hapori. • Ki te āhukahuka i te āwhina a ngā kōrero, a ngā pou whakamahara, me ngā whakamaharatanga i ngā hapori ki te maumahara, ki te ako, ki te whakaora hoki. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakaahua i te āhua o te urupare me te whakaora anō a ngā hapori i muri i ngā aituā mā te kōrero ā-waha, mā te tā whakaahua, mā te kōrero pūrākau, me ngā rārangi wā māmā. • Ki te whakamārama i te āhua o te āwhina a ngā pou whakamahara me ngā kōrero i te tangata ki te maumahara ki ngā tūāhua whakahirahira.	**Te whakarite pātai, pēnei i ēnei:** • Ka pēhea te hāpai a ngā whiriwhiri whakataunga a ngā kaihautū i te oranga o te katoa? • Ka pēhea te āwhina a te hautūtanga i ngā hapori ki te urupare ki ngā wero me te whakatutuki i te panonitanga? • Ka pēhea te mahi tahi a ngā kaihautū o te ao ki te whakatutuki i ngā wero e pā ana ki ngā tāngata puta noa i te ao? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero, i ngā haurongo, i ngā whaikōrero, i ngā whakaahua, me ngā pūrongo hei tūhura i ngā kaihautū me te hautūtanga i ngā horopaki rerekē. • Ki te kohikohi tauira o te āhua o te whakakanohi, o te ārahi, o te tautoko hoki a ngā whakahaere hapori, a ngā whakahaere ā-motu, a ngā whakahaere ā-ao, me ngā kaihautū takitahi i ngā hapori. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te pānga o ngā whakataunga a ngā kaihautū ki te tangata, ki ngā hapori, me te āhua o te tiritiri i ngā rauemi. • Ki te tautohu i te āhua o te hāpai a ngā āhuatanga whaiaro i te hautūtanga whai hua (Hei tauira, te pono, te matatū, te ngākau aroha, me te rautaki o te whai whakaaro). **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakamārama i te āhua o te whakamahi a ngā kaihautū i ngā uara ahurea, i ngā pūkenga, me ngā āhuatanga

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
○ Te *Rugby World Cup* ○ Ngā *Pacific Games* ○ Ngā *Paralympic Games*.		• I whakamahia e Te Puea Hērangi rāua ko Tā Āpirana Ngata tō rāua hautūtanga me ngā uara ahurea hei ārahi i ngā whakataunga, hei whakapakari hoki i ō rāua hapori me ā rāua pūtake.	whakaahua, mā te kōrero pūrākau, me te whakaari. • Ki te whakamārama i te āhua o te āwhina a ngā kaihautū, a ngā tūao, me ngā mema o te rōpū i ngā hapori ki te whiriwhiri whakataunga me te tiaki i te tangata. **Te whai wāhi atu me te whakamārama** • Ki te whai wāhi atu ki tētahi mahi ngātahi, ki tētahi whakataunga tōpū, tētahi mahi ā-rōpū rānei. • Ki te huritao ki te āhua o te āwhina a te mahi tahi me ngā wheako tōpū i te rōpū kia tūhono, kia whakatutuki hoki i te pūtake o te rōpū.	**Te whai wāhi atu me te whakamārama** • Ki te whai wāhi atu ki ngā mahi e āwhina ana ki te whakarite mō ngā āhuatanga ohotata, ki te hāpai rānei i te oranga o te hapori. • Ki te huritao ki te āhua o te āwhina a te mahi tahi, a te takatū, me te maumahara i ngā hapori kia kaha ake.	whaiaro hei whakatutuki i ngā whāinga tōpū. • Ki te whakamārama i te āhua o te whakamahi a ngā kaihautū i ngā whakahaere, i ngā rangatohe, me ngā huinga ā-ao ki te whakaawe i ngā whakataunga, ki te kōkiri i ngā take o ngā hapori, me te urupare ki ngā wero o te rohe, o te motu, o te ao hoki. • Ki te whakatairite i te āhua o te urupare a ngā kaihautū ki ngā wero me te kōkiri i te panonitanga (Hei tauira, ko Te Puea Hērangi, ko Tā Āpirana Ngata, ko Malala Yousafzai, ko Nelson Mandela). **Te whai wāhi atu me te whakamārama** • Ki te whai wāhi atu ki tētahi whakataunga ngātahi, ki tētahi tūranga hautū, ki tētahi mahi rānei e tautoko ana i ētahi atu. • Ki te huritao ki te pai o te whakaatu a te hautūtanga i te tōkeke, i te haepapa, me te ū ki tētahi kaupapa tōpū.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Ao Ohaoha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Whakawhiti me ngā Rauemi Ka whakawhitihia, ka whakahaerehia, ka tiria hoki ngā rauemi hei hāpai i te oranga.					
Te mōhiotanga ariā Ka whiriwhiri ngā tāngata me ngā hapori i te āhua o te whakamahi i ngā rauemi, he tepenga tō aua rauemi rā, hei whakatutuki i ngā matea o nāianei me ngā matea ā haere ake nei, me te mōhio ka pā aua kōwhiringa ki ētahi atu tāngata, ki ētahi atu hapori, me ētahi atu taiao.	**Te mōhiotanga ariā** Ka tūhono ngā mahi ohaoha i te tangata, i ngā rauemi, me ngā hapori.	**Te mōhiotanga ariā** Ka whakaahua ngā whakataunga mō te tauhokohoko, mō te pakihi, mō te kāwanatanga hoki i te oranga ohaoha me te taupuhipuhitanga.	**Te whakaaro ariā** Ki te hōpara i te āhua o te kōwhiri a te tangata e pā ana ki te whakamahi moni me ngā rauemi, me te āhua o te whakaawe a ngā uara i te tiritiri, i te whakamahi, me te tiaki i ngā rauemi.	**Te whakaaro ariā** Ki te whakamārama i te āhua o te tūhono a ngā mahi ohaoha i ngā kaiwhakaputa me ngā kiritaki, me te āhua o ngā pānga o ngā kōwhiringa mō te moni me ngā rauemi ki te tangata, ki ngā hapori, me te taiao.	**Te whakaaro ariā** Ki te whakamārama i te āhua o te whakaawe a te tauhokohoko, a ngā pakihi, me ngā whakataunga kāwanatanga i ngā rauemi, i ngā ara wātea, me te oranga o ngā tāngata, o ngā hapori, me ngā whenua.
Ngā uara me ngā rauemi • Ka whiriwhiri te takitahi, ngā kura, me ngā hapori i te āhua o te whakamahi me te tohatoha i ngā rauemi hei whakatutuki i ngā matea me ngā kaupapa matua rerekē (Hei tauira, ngā pukapuka hou mō te whare pukapuka, ngā taputapu hākinakina, me ngā pūrere matihiko). • I ētahi wā me whakawhāiti, me whakahaere rānei ngā tāngata, ngā hapori, me ngā ahumahi i te whakamahinga o ngā rauemi kia wātea tonu ai aua rauemi ā muri ake.** • Ka whakaawe ngā whakapono me ngā uara i te āhua o tā te tangata whakamahi, tiri, tiaki, me te whakaū i ngā rauemi mō ngā whakareanga o nāianei me ngā whakareanga kei te heke mai. • Ka taea e ngā hapori me ngā kiritaki te hāpai i te toitūtanga o te taiao me te oranga o te hapori mā te koringa tōpū me ngā kōwhiringa haepapa. **Te mātau ahumoni** • Ka whai te moni o Aotearoa i te pūnaha ā-ira tekau, arā, kotahi tāra he 100 hēneti, ā, ka whakamahia hei whakawhiti i ngā hautaonga me ngā ratonga. • Ko te whakarite tahua te hātepe whakamahere i te āhua o te whakapau me te penapena moni hei whakatutuki i ngā matea, ngā hiahia, me ngā whāinga ahumoni (Hei tauira, te hoko i ngā hautaonga matua me te penapena moni anō hoki).	**Te taupuhipuhi** • Ka whai wāhi ngā rauemi māori ki ngā mahi ohaoha, te oranga o te hapori, te auroatanga ahurea, te kaitiakitanga o te taiao, me te tōnuitanga o ngā whānau, ngā hapū, ngā iwi, me ngā hapori. Hei tauira: ○ Ka whiwhi moni a *Whale Watch Kaikōura* (Ngāi Tahu) mā te tāpoi, i a rātou e tiaki ana i ngā tohorā me te taiao moana, e tuku ana hoki i ngā mātauranga me ngā uara o Ngāi Tahu ki ngā manuhiri. ○ Ka whakatipu ika ngā *loko i'a* o Hawai'i i runga i te toitūtanga hei tuku kai mā te hapori, me te tiaki anō i te whenua me te wai. • He taupuhipuhi ngā kiritaki me ngā kaiwhakaputa nā te mea mā te hoko hautaonga me ngā ratonga ka whiwhi moni ngā kaiwhakaputa. • Ka taea te whakarite i ngā mahi ohaoha mā ngā pakihi, ngā whakahaere mahi tahi, ngā whakahaere ā-iwi, ngā whakahaere atawhai, ngā hinonga pāpori, me ngā kaupapa hapori, ā, he rerekē ngā pūtake me ngā paearu angitu o ia momo. • Mā te hoko i ngā hautaonga i hangaia ki Aotearoa e tautoko ngā kaimahi, ngā pakihi, me ngā hapori o te rohe. • Mā te hoko kai i tētahi toa, wharekai kawhe rānei o te rohe e tautoko ngā rangatira, ngā kaimahi, me ngā kaituku e whakarite ana, e hoko ana hoki i te kai. **Te mātau ahumoni** • Ka hāpai ngā ratonga ahumoni i te penapena, te tono taurewa, te haumi, me te whakahaere moni, ā, ka taea hoki e ngā hapori me ngā whakahaere te whakamahi i ngā ara tōpū mō te tiritiri rauemi, te haumitanga, me te whai wāhitanga ohaoha	**Te taupuhipuhi ohaoha** • Ka whai wāhi a Aotearoa ki ngā ōhanga o te rohe me ngā ōhanga ā-ao mā te tauhokohoko, te tāpoi, me te whakawhiti i ngā hautaonga, ngā ratonga, me ngā wheako (Hei tauira, ka hoko atu a Aotearoa i ngā hautaonga pēnei i te miraka, te mīti, te huakiwi, me te rākau ki tāwāhi). • Ka taea e ngā kaupapa here kāwanatanga te tohatoha anō i ngā rauemi, te whakaawe i ngā whakatenatena, me te pā ki te tipuranga ohaoha (Hei tauira, i te tau 2025, i te rā i kīia ko "*Liberation Day*", i whakatakotohia e te *US* ētahi tākehoko tāwāhi i pā ki te tauhokohoko ā-ao). • Ka pā ngā kaupapa here kāwanatanga ki te tiaki taiao, ngā āhuatanga mahi, me te moni whiwhi, e whakaahua ana i te āhua o tā te tangata mahi, whakamahi rauemi, me te tiaki i te taiao (Hei tauira, ngā kaupapa here hei tiaki i ngā rauemi māori, hei whakapai i ngā āhuatanga mahi, hei tautoko hoki i te utu tōkeke ki ngā kaimahi). **Te mātau ahumoni** • Mā te whiwhinga nama e wātea ai te moni ki te tangata i mua i tana utu, ā, ka hua mai he nama e pā ana ki te oranga ahumoni. • Ko te moni hua me te moni ngaro ngā inenga o te putanga ahumoni o tētahi mahi, pakihi rānei, e whakaatu ana mēnā he nui ake te moni whiwhi i ngā utu (moni hua), he nui ake rānei ngā utu i te moni whiwhi (moni ngaro).	**Te whakarite i ngā pātai e whai take ana, e matatini ana hoki** • Ki te ui e pā ana ki ngā take e rerekē ai ngā kōwhiringa a te tangata mō te whakamahi i ngā moni me ngā rauemi. • Ki te hōpara i te āhua o tā ngā whakapono me ngā uara whakaawe i te tiaki me te whakamaru a te tangata i ngā rauemi. • Ki te tūhura i te āhua o te whakataurite a ngā hapori i ngā matea o nāianei ki te tiaki i ngā rauemi mō ngā rā kei te heke mai. **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā kōrero, i ngā mātirohanga, i ngā mahere, me ngā raraunga māmā hei tūhura i te āhua o te whakamahi me te whakahaere i ngā rauemi. • Ki te tautohu i ngā tauira o te whakarite tahua, o te penapena moni, o te tiaki rauemi, me ngā tikanga toitū. • Ki te whakatairite i te āhua o te whakamahi me te tiaki a ngā hapori rerekē i ngā rauemi. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te whāiti o ngā moni me ngā rauemi, nō reira me kōwhiri. • Ki te whakamārama i te whakaawe a ngā whakapono me ngā uara i te āhua o te whakamahi, o te tiri, o te tiaki hoki a te tangata i ngā rauemi. • Ki te āhukahuka i te rerekē pea o ngā take mātāmua a ngā tāngata me ngā hapori, ā, ka rerekē hoki ā rātou whakataunga. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakapuaki whakaaro mō te whakamahi rauemi me te whiriwhiri	**Te whakarite i ngā pātai e whai take ana, e matatini ana hoki** • Ki te ui i te āhua o te whai moni a te tangata i a ia e tiaki ana i te taiao me te whakaute i ngā uara ahurea. • Ki te hōpara i te āhua o te whakaawe a ngā kōwhiringa a ngā kiritaki i ngā kaiwhakaputa, i ngā hapori, me te whakamahinga o ngā rauemi. **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te tūhura i ngā tauira o ngā mahi ohaoha hei tautohu i te āhua o te mahi tahi a te whakaputa moni whiwhi, te tiaki taiao, me ngā uara ahurea (Hei tauira, *Whale Watch Kaikōura* me ngā *loko i'a* o Hawai'i). • Ki te whakamārama i te āhua o te tūhononga o ngā kiritaki me ngā kaiwhakaputa mā te hoko me te hoko atu i ngā hautaonga me ngā ratonga. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te arotake i te āhua o te whai wāhitanga o ngā whiriwhiringa mō te ōhanga ki ngā whiriwhiringa mō te māpua, mō te tōnuitanga o te taiao, mō ngā uara ahurea, mō te matatū, me te oranga o te hapori. • Ki te āhukahuka i te whakaawe a ngā kōwhiringa a ngā kiritaki i ngā kaiwhakaputa, i ngā hapori, me te whakamahinga o ngā rauemi. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakaahua i te āhua o te nekehanga o ngā hautaonga me ngā ratonga i waenga i ngā kaiwhakaputa me ngā kiritaki. • Ki te whakamahi i ngā tahua, i ngā kauwhata, i ngā rangahau whakapūaho, i ngā hoahoa, me ngā whakaaturanga hei	**Te whakarite i ngā pātai e whai take ana, e matatini ana hoki** • Ki te ui mō te āhua o te āwhina a te tauhokohoko i ngā tāngata me ngā whenua ki te whakatutuki i ō rātou matea me ō rātou hiahia. • Ki te hōpara i te āhua o te whakaawe a ngā whakataunga kāwanatanga i te tohanga o ngā rauemi, i ngā ratonga, me ngā ara wātea. **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te tūhura i ngā tauira o te tauhokohoko me ngā mahi ohaoha hei tautohu i te āhua o te tūhononga o ngā tāngata, o ngā pakihi, me ngā whenua (Hei tauira, te hoko whakawaho me te tāpoi i Aotearoa). • Ki te hōpara i ngā tauira o ngā kaupapa here a te kāwanatanga hei tautohu i ō aua kaupapa pānga ki ngā hapori me te whakamahinga o ngā rauemi (Hei tauira, ngā ture tiaki taiao me ngā mōtika kaimahi). **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te whakamārama i te āhua o te putanga o ngā hua me ngā haepapa i te tauhokohoko ki ngā kaiwhakaputa, ki ngā kiritaki, me ngā hapori. • Ki te āhukahuka i te nui o ngā wā ka whakatairite ngā whakataunga kāwanatanga i ngā take mātāmua mō te ōhanga, mō te taiao, mō te porihanga hoki. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakaahua i te āhua o te whakaawe a te tauhokohoko, a ngā pakihi, me ngā kaupapa here a te kāwanatanga i te ao o ia rā.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
	(Hei tauira, ngā ratonga pēke, haumi, me te tuku taurewa). • Ka whakatairite ngā kiritaki i te uara, te kounga, me te utu i te wā e whiriwhiri ana i ngā whakataunga hoko. • Ka whiriwhiri te tangata i ngā kōwhiringa mō te whakapau me te penapena moni hei whakatutuki i ngā matea me ngā hiahia o nāianei me ērā o muri ake.		whakataunga mā ngā ara ā-waha, mā ngā ara ā-ataata, mā ngā ara ā-tuhi hoki. • Ki te whakamārama i te āhua o te whakaawe a ngā uara i ngā kōwhiringa mō ngā rauemi. • Ki te whakamahi i ngā kauwhata māmā, i ngā ripanga, me ngā tātaitanga hei whakawhiti pārongo. **Te whai wāhi atu me te whakamārama** • Ki te whai wāhi atu ki ngā mahi e tiaki ana i ngā rauemi, e whakaheke ana rānei i te para. • Ki te whai wāhi atu ki ngā kaupapa e hāpai ana i te toitūtanga me te whakamahinga o ngā rauemi i runga i te ngākau haepapa. • Ki te whakamārama i te āhua o te hāpai a ngā kōwhiringa tūtahi me ngā kōwhiringa tōpū i te tangata me te taiao.	whakamārama i ngā kōwhiringa ohaoha me ō aua kōwhiringa pānga. **Te whai wāhi atu me te whakamārama** • Ki te whai wāhi atu ki te whakamahere, ki te arotake rānei i tētahi hinonga akomanga, i tētahi mahi kohikohi pūtea, i tētahi whakataunga hoko rānei. • Ki te whakamārama i te āhua o te whakaawe a ngā whakaaro ahumoni, a te taiao, a te ahurea hoki i ngā kōwhiringa i whiriwhiria.	• Ki te whakamahi i ngā mahere, i ngā kauwhata, i ngā tahua, i ngā rangahau whakapūaho, i ngā pūrongo, me ngā whakaaturanga hei whakamārama i ngā hononga ohaoha me ō aua hononga pānga. **Te whai wāhi atu me te whakamārama** • Ki te whai wāhi atu ki tētahi tūhuratanga, ki tētahi kaupapa rānei e pā ana ki te tauhokohoko, ki te pakihi, ki te tiaki i te taiao, me te oranga o te hapori. • Ki te whakamārama i te āhua o te pā a ngā kōwhiringa ohaoha me ngā whakataunga kāwanatanga ki ngā tāngata, ki ngā wāhi, me ngā ara wātea o te anamata.

Te Tūārere 3 (Ngā Tau 7–8)

I Te Tūārere 3, ka hōpara te mokopuna i te āhua o te whakaahua a te tangata, a ngā hapori, a ngā ahurea, a ngā kāwanatanga, me ngā ōhanga i ngā hononga ahurea, i te oranga, me ngā ara wātea puta noa i ngā horopaki o te rohe, o te motu, me te ao, hei urupare ki ngā panonitanga o te porihanga, ki ngā panonitanga ahurea, me ngā panonitanga tōrangapū hoki.

Ka mātai te mokopuna i te āhua o te whakaawe a ngā tūāhua o mua, a ngā whakapuakanga ahurea, a ngā arapāho, a te hautūtanga, a te kāwanatanga, a te whai wāhi, a te whiriwhiri whakataunga ōhanga hoki i te oranga o te tangata, i ōna hononga, me ōna anamata. Mā te tūhura i ngā pūtake, i ngā pānga, me ngā tirohanga huhua, ka whakawhanake ia i tōna māramatanga ki te āhua o tā ngā tūtakinga me tā ngā tūāhua o mua whakaahua i te oranga me ngā tuakiri o te tangata i ēnei rā, me te whakaawe hoki i ngā āheinga ā haere ake nei.

Ka tātari te mokopuna i te āhua o te whakaawea o ngā hua e te mana whakahaere, e te mana ā-ture, e ngā whakahaere, e ngā poapoa, e ngā uara, me te whiriwhiri whakataunga. Ka whānui haere tana ako, mai i ngā horopaki o te rohe ki ngā horopaki o Te Moananui a Kiwa me te ao, me te whānui haere o tana māramatanga ki ngā hononga ahurea, ki te mana whakahaere, ki te panonitanga, me te whai wāhi a te iwi, i a ia e toro atu ana ki ngā whakaaro, ki ngā taunakitanga, me ngā whakawhitinga kōrero o ngā tikanga ā-iwi e tuatini haere ana.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mātātangata

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te Whakapuakanga Ahurea me te Urutaunga Mā te urutaunga o ngā mōhiotanga me te māramatanga ahurea e whakapakari te maiohatanga.			
Te mōhiotanga ariā Ka whakapuakina, ka whakaūngia, ka urutau hoki te mōhiotanga ahurea me te māramatanga ahurea kia whai take tonu ai i te takanga o te wā.	**Te mōhiotanga ariā** Ka whakaawe ngā whakamāoritanga o ngā kōrero o mua i te āhua o te mārama, o te whakaū, me te urutau i ngā tuakiri ahurea i te takanga o te wā.	**Te whakaaro ariā** Ki te tātari i te āhua o te whakamahi a te tangata me ngā rōpū whakamahi i te ahurea, i te noho huānga, i te whakaatahanga, me te kahawhiri hei whakaahua i te mārama o te tangata ki ngā hapori, me te āhua e whakaūngia ai, e panonitia ai hoki ngā tikanga ahurea i te takanga o te wā.	**Te whakaaro ariā** Ki te tātari i te āhua o tā ngā hapori urupare ki ngā panonitanga ahurea mā te whakatau i ngā whakaaro hou, mā te urutau ki ngā tikanga o nāianei, mā te tiaki i ngā tikanga tuku iho, me te whakaora anō i ngā tikanga kua ngaro, kua mimiti rānei.
Te whakapuakanga ahurea • Ka whakarauora ngā iwi taketake i ō rātou reo, i ā rātou pūnaha mātauranga, me ā rātou tikanga ahurea mā roto mai i te mātauranga, i te hautūtanga i te hapori, me te kaitiakitanga o te whenua (Hei tauira, te *Ainu*, te *Mapuche*, te *Noongar*, me te *Rapanui*). • Ka whakaatu ngā taiopenga ahurea i te āhua o tā te tangata whakapuaki i ōna mōhiotanga ahurea mā te mahi whakaari, mā ngā toi ataata, me te tuku kōrero (Hei tauira, Te Matatini, *Saint Patrick's Day* i Airani, me *Day of the Dead* i Mēhiko). **Me toro ki tētahi rangahau whakapūaho ā-motu me tētahi rangahau whakapūaho ā-ao hei tūhura i te āhua o te whakapuakanga o ngā huatau o ia tauākī mōhiotanga i ngā horopaki rerekē:** • Ka whakaawe ngā pae pāhopori i te noho huānga me te ahurea mā te whakaahua i te āhua o tā te tangata whakawhiti kōrero, me tana tiri i ngā whakaaro, i ngā uara, me ngā whakapono i ngā taumata o te rohe, o te motu, o te ao hoki (Hei tauira, te Pukamata, te Paeāhua, me te TikiToke). • Ka āwhina ngā kōtuinga pāpāho ā-ao i ngā hapori iwi taketake kia tūhono i tētahi ki tētahi, kia whakaawe i te māramatanga o te marea, kia tuku hoki i ngā mātauranga me ngā tirohanga o ngā iwi taketake ki ngā whakawhitinga kōrero i te rohe, i te motu, me te ao. • Ka whakaata te tā moko, te mataora, me te moko kauae i ngā tikanga ahurea Māori e whakapuaki ana i te whakapapa me te hononga ahurea. • Ka tiri ngā whare pupuri taonga i ngā kōrero o mua, i ngā taonga, me ngā whakapapa mā roto mai i ngā whakaaturanga me ngā hōtaka mātauranga, me te mahi tahi ki ngā iwi taketake hei whakapakari i te whakaatahanga me te māramatanga ki ō rātou ahurea.	**Te urutaunga i te takanga o te wā** • Kua urutau te whakapuakanga o te reo Māori me te ahurea Māori i te takanga o te wā mā roto mai i ngā tohu ā-motu, i ngā tikanga tūmatanui, me te ao o ia rā, e whai wāhi nei ki te noho huānga ā-motu o Aotearoa (Hei tauira, te haka a ngā tīma hākinakina, te waiatatia o te ngaringari a te motu i te reo Māori me te reo Pākehā, ngā tohu reo rua, me ngā kaupapa ā-motu). • Ka panoni ngā māramatanga ki ngā kōrero o mua ina puta ake he taunakitanga hou (Hei tauira, e ai ki ngā taunakitanga o te whaipara tangata, o te reo, o te ira hoki, he uri te iwi Māori nō ngā tīpuna o Te Moananui a Kiwa i tere mai i Poronīhia ki te Rāwhiti ki Aotearoa). **Me toro ki tētahi rangahau whakapūaho ā-motu me tētahi rangahau whakapūaho ā-ao hei tūhura i te āhua o te whakapuakanga o ngā huatau o ia tauākī mōhiotanga i ngā horopaki rerekē:** • Ka whai wāhi te mātauranga, te ao pāpāho, me te mana motuhake ki te whakarauoratanga o ngā reo me ngā ahurea iwi taketake (Hei tauira, te whakatūnga o ngā Kōhanga Reo, o ngā Kura Kaupapa Māori, me ngā kura rumaki, ngā kura reorua hoki; me te whakamahinga o *Ōlelo Hawai'i* i ngā kura, te kāwanatanga, te ao pāpāho, te ao puoro, ngā wāhi matihiko hoki). • Ka whakaawe ngā arotoka me ngā whakaatahanga i te āhua o te mārama ki ngā iwi me ngā ahurea (Hei tauira, kua panoni ētahi tīma hākinakina o Amerika ki te Raki i ō rātou māngai me ō rātou ingoa hei karo i ngā whakaatahanga hē, me ngā take e pā ana ki ngā mokopakihi me ngā tohu o te motuhēhē kua rēhitatia). • Ka whakaawe, ka hāpai hoki ngā kaupapa here a te kāwanatanga i te āhua e whakamanatia ai te noho huānga ahurea, o te reo, me te ahurea mā roto mai i te tukunga o te mātauranga (Hei tauira, te *New Zealand Native Schools*, te *United States Indian Boarding Schools*, te *Residential School System* i Kānata, me ngā Reanga Kāhakina o Ahitereiria).	**Te whakarite pātai, pēnei i ēnei:** • Ka pēhea tā ngā pae pāhopori whakaawe i te ahurea, i te noho huānga, i te wāhi, me te horapa o ngā whakaaro? • Ka pēhea te whakaata me te whakaora anō a te Māori me ētahi atu iwi taketake i ō rātou ahurea i ēnei rā? • Ka pēhea te whakamahi a te tangata me ngā rōpū i tō rātou kahawhiri hei whakatutuki i te panonitanga o te ahurea, o te ao tōrangapū, o te pāpori hoki? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā pae pāhopori, i ngā kiriata, i ngā rongo kōrero, i ngā pānuitanga, i ngā whakaaturanga, me ētahi atu mātāpuna hei tūhura i te whakaatahanga o te noho huānga ahurea me ngā tirohanga. • Ki te kohikohi pārongo mō te whakarauoratanga o te tā moko, o te mataora, me te moko kauae, me ō aua tikanga hononga ki te whakapapa me te noho huānga ahurea. • Ki te tūhura i ngā tauira o te whakarauoratanga o te reo, o te mātauranga, me te ahurea e arahina ana e te Māori me ētahi atu hapori o ngā iwi taketake. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te tātari i te āhua o te whakapakari a te ao pāpāho i te kitea o te ahurea, me te whakaahua, te whakaata hē rānei i te tuakiri. • Ki te tautohu i te āhua o te whakapuaki a ngā tikanga ahurea i te whakapapa, i ngā uara, i te noho huānga ahurea, me te mana motuhake. • Ki te āhukahuka i te ārahi a ngā hapori iwi taketake i te whakarauoratanga ahurea i runga i ō rātou kōrero o mua, i ō rātou wawata, me ō rātou hononga ki te whenua. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakamārama i te āhua o te whakaawe a ngā pae pāhopori, a ngā kiriata, me te ahurea arotini i te māramatanga ki ngā tuakiri Māori me ngā tuakiri iwi taketake. • Ki te whakaatu i ngā tauira o te whakamahi a te tangata me ngā rōpū i tō rātou kahawhiri hei whakapakari i ngā mōtika, i te whakamanatanga, me te pūmautanga o te ahurea. • Ki te arotake i te āhua o te whakaata a ngā whare pupuri taonga me ētahi atu whakahaere tūmatanui i ngā kōrero Māori o mua, i ngā taonga, me te whakapapa.	**Te whakarite pātai, pēnei i ēnei:** • Ka pēhea tā ngā hapori whakatinana i ngā whakaaro hou, i te wā e tiaki ana, e whakaora ana anō hoki i ō rātou reo, i ā rātou tikanga, me ō rātou mātauranga? • Ka pēhea tā ngā tirohanga, tā ngā arotoka, me tā ngā kaupapa here a te kāwanatanga whakaahua i te āhua e whakaatuhia ai, e maumaharatia ai hoki ngā ahurea? • I pēhea tā ngā iwi taketake urupare ki te tāmitanga o ō rātou ahurea, me te mahi ki te whakapakari i tō rātou noho huānga me tō rātou tino rangatiratanga? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā pūkete hītori, i ngā kōrero ā-waha o mua, i te ao pāpāho, i ngā whakaahua, me ngā kōrero a te hapori hei tūhura i te panonitanga me te whakarauoratanga ahurea. • Ki te whakatairite i ngā ariā o mua mō te takenga mai o te Māori ki ngā taunakitanga o te whaipara tangata, o te reo, o te whakapapa, o te ira hoki. • Ki te kohikohi taunakitanga mō te tāmitanga o te reo, mō ngā kaupapa here o te whakawaimeha ahurea, me te whakaoranga ahurea e arahina ana e ngā iwi taketake i Aotearoa me ētahi atu whenua. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te tātari i te rerekē o te māramatanga ki te tūāhua ahurea kotahi, ki te tikanga kotahi, ki ngā kōrero o mua rānei e ai ki ngā tirohanga o ngā iwi taketake, o te kāwanatanga, me te marea. • Ki te tautohu i te pānga o ngā arotoka me ngā whakaatahanga hē ki te hononga ahurea, ki te whakamanatanga, me ngā hononga. • Ki te āhukahuka i te whakamahi a ngā hapori iwi taketake i te mātauranga, i te ao pāpāho, i te koringa tōrangapū, me ngā tikanga ahurea o ia rā hei tiaki, hei whakapakari hoki i ō rātou ahurea. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakamārama i te nui haere o te kitea o te ahurea Māori me te reo Māori i te ao tūmatanui me te noho huānga ā-motu. • Ki te whakaatu taunakitanga e whakaatu ana i te panonitanga o ngā whakaatahanga ahurea me te taki i ngā kōrero i te takanga o te wā. • Ki te waihanga me te parahau i ngā whakatau mō ngā pānga o ngā kaupapa here o te whakawaimeha ahurea, o ngā arotoka, me te whakarauoratanga ahurea.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
		Te whakamahere, te whakatutuki, me te arotake i tētahi koringa pāpori • Ki te whai wāhi i runga i te whakaute ki ngā mātauranga, ki ngā tirohanga, me ngā tikanga ahurea e tiria ana i ngā wāhi matihiko, i ngā wāhi tūmatanui hoki. • Ki te huritao ki ōna haepapa whaiaro i te wā e waihangahia ana, e tiria ana, e uruparetia ana rānei ngā ihirangi ahurea. • Ki te whai whakaaro ki te āhua o te mahi tahi a ngā whakahaere me ngā hapori hei whakapakari i te whakaatahanga tika me te māramatanga ahurea.	**Te whakamahere, te whakatutuki, me te arotake i tētahi koringa pāpori** • Ki te tūhura i te whakaatahanga o ngā ahurea me ngā iwi i ngā horopaki rerekē, me te arotake i ngā aronga e whakapiki ana i te māramatanga, i te tika, me te whakaatahanga whakaute. • Ki te mahi tahi i runga i te whakaute ki ngā tāngata me ngā hapori e hāngai ana hei whakatairanga i te reo, i ngā hītori, me ngā tikanga ahurea. • Ki te arotake i te hāpai a te koringa pāpori ki te whakapakari, ki te tiaki, ki te whakaora anō rānei i ngā mātauranga ahurea, i te reo, i ngā tikanga tuku iho, me te whakaatahanga.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mātai Whakamuri

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Ngā Pūtake me ngā Tirohanga Ka whakaahua ngā tūāhua o mua, ngā whakataunga, me ngā mahi i ngā hononga, te mana whakahaere, ngā mōtika, me te huatika i te takanga o te wā.			
Te mōhiotanga ariā Ka hua mai i ngā tūāhua o mua he panonitanga tauroa ki ngā hononga, ki ngā porihanga, me ngā āhuatanga o te noho.	**Te mōhiotanga ariā** Ka whai te tangata me ngā hapori i ngā mōtika me te huatika mā roto mai i te koringa tōpū, i te kōkiritanga, me te ātetenga.	**Te whakaaro ariā** Ki te tātari i te āhua o te whakaahua a ngā tūāhua whakahirahira o mua, a ngā mahi hoki a te takitahi me ngā rōpū, i ngā hononga, i ngā tuakiri, me ngā māramatanga i te takanga o te wā.	**Te whakaaro ariā** Ki te whakamārama i te āhua o te urupare a te tangata, a ngā hapori, a ngā whakahaere hoki ki te hē, me te whakamahi i ō rātou kahawhiri hei whakaawe i te panonitanga i ngā wā o mua me te whakaahua i te anamata.

Ngā tūtakinga me ngā pānga
• I whai wāhi te whakawhiti ahurea, te tauhokohoko, te mahi tahi, te urutaunga, me te taututetute ki ngā tūtakinga tōmua i waenga i te Māori me te Pākehā i Aotearoa, me ngā tūtakinga i waenga i ngā iwi taketake me ngā tāngata nō Ūropi i te ao. Ka tuku taunakitanga ngā mātāpuna o mua me ngā tirohanga mō te āhua o tā ēnei tūtakinga whakaahua i ngā hononga, i te mana whakahaere, me te porihanga. Ka tukua hoki he taunakitanga mō te āhua o te hāpai i te tāmitanga, me te pānga tauroa ki te tangata, ki ngā hapori, me ngā whenua.
  ○ I kawea mai e ngā kaihōpara Māori me ngā kaihōpara nō Ūropi, e ngā kaihokohoko, e ngā mihinare, me ngā kainoho ngā reo, ngā whakapono, ngā hangarau, me ngā āhuatanga o te noho rerekē i whakaahua ai i ngā tūtakinga tōmua i Aotearoa.
  ○ I whai wāhi te mahi tahi, te whakawhiti, te urutaunga, me te taututetute ki ngā pāhekohekotanga tōmua i waenga i te Māori me te Pākehā, ā, he rerekē ngā wheako o tēnā tangata, o tēnā hapori.
  ○ Nā te āhua o te tūtakitaki a ngā iwi taketake puta noa i te ao, tae atu ki te Māori, ki ngā kaihōpara me ngā kainoho nō Ūropi i hua ai ngā ara wātea me ngā wero, me ngā panonitanga nui ki te porihanga, ki te ahurea, ki te ōhanga, me te taiao.
  ○ He rerekē ngā momo pānga o te tāmitanga ki ngā iwi taketake, ā, ka whakaawe tonu ēnei pānga i ngā hononga, i ngā tuakiri, me ngā hapori i Aotearoa me te ao.
• Ko ngā kaihautū Māori i pāhekoheko rā ki ngā tāngata me ngā ahurea rerekē, ko ngā wāhine hoki nō ngā iwi taketake i wero i te hē me te tautika-kore, i whakamahi rā i te hautūtanga, i te kōkiritanga, me te whakawhanaungatanga hei whakaahua i ngā hononga, i ngā tuakiri, me ngā porihanga i ngā wā o te hōpara me te tāmitanga. Nā ngā mahi me ngā whakataunga a te takitahi me ngā rōpū i hua ai ngā panonitanga o te porihanga, ngā panonitanga tōrangapū, ngā panonitanga ahurea hoki. Nā ēnei mahi hoki i hua ai ngā tirohanga kanorau, ngā tirohanga tautohetohe, ā, ka waiho mai he whakarerenga tauroa nō te tautika, nō te huatika, me te mana motuhake.
  ○ I whakapakari ngā kaihautū Māori i ngā hononga whakawhiti ahurea mā te tāpoi, mā te whakahangahanga, mā te tauhokohoko, me te kōkiri, me te pupuri tonu i ngā uara, i ngā tirohanga, me ngā tuakiri Māori.
  ○ I wero ngā wāhine iwi taketake i te hē me te tautika-kore mā te hautūtanga, mā te tūtohetohe, me te koringa tōpū hei kōkiri i ngā mōtika, i te tautika, me te mana motuhake.
	Ngā mōtika, te huatika, me te kahawhiri
	• Puta noa i te hītori, kua whai te tangata i ngā mōtika me te huatika mā te hautūtanga, mā te kōkiri, mā te koringa tōpū, me te porotēhi. Kua tiaki ngā hapori Māori i te rangatiratanga, i ngā mōtika tuku iho, me ngā haepapa mā te whakahangahanga, mā te ātete mārire, mā ngā rangatohe tōrangapū, mā ngā hīkoi, me ngā nohowheta, me te wero i te tāmitanga me te rirohanga o te whenua, ā, ka waiho mai he whakarerenga tauroa mō te huatika, mō te hononga ahurea, me te mana motuhake.
	  ○ Kua whakamahi ngā hapori Māori i ngā rautaki maha, tae atu ki te whakahangahanga, ki te auahatanga, ki te whakahaere tōrangapū, ki te ātete mārire, me te porotēhi hei whakaū i te rangatiratanga me te tiaki i ō rātou mōtika.
	  ○ I whakaatu ngā rangatohe pēnei i a Parihaka me te Pāremata o Te Kotahitanga i te hautūtanga Māori me te koringa tōpū hei urupare ki te hē me ngā kaupapa here a te Karauna.
	  ○ Ko ngā kōkiritanga mō ngā mōtika whenua Māori, tae atu ki a Takaparawhau, ki a Pākaitore, ki a Ihumātao hoki, i whakaū i ngā mōtika tuku iho me ngā haepapa ki te whenua, me te wero i ngā pānga o te tāmitanga me te rirohanga o te whenua.
	  ○ I whakakotahi Te Hīkoi Whenua Māori o 1975, i arahina e Kahurangi Whina Cooper me Te Rōpū o te Matakite, i ngā hapori Māori, ā, i whakamau i te aro o te motu ki ngā takahanga tonutanga o Te Tiriti me te rirohanga o te whenua Māori.
	  ○ Ka whakaahua ngā mahi mō ngā mōtika me te huatika i te māramatanga o te marea, i ngā whakataunga kāwanatanga, me te panonitanga o te porihanga. Ka waiho ēnei i ngā pānga tauroa ki ngā hapori, ki ngā tuakiri, me ngā hononga i Aotearoa.
	• Ko te hautūtanga, ko te kōkiritanga, ko te porotēhi, me te whakahaere tōrangapū ētahi ara e whakaawe ai te tangata me ngā hapori i te panonitanga o te porihanga me te panonitanga tōrangapū, e tiaki ai i ngā mōtika me te rangatiratanga, e kōkiri ai hoki i te mana motuhake. I whakaahua ngā rangatohe pēnei i te Kīngitanga, i a Ngā Tamatoa, me ngā rangatohe ātete ki ngā karihi o Te Moananui a Kiwa i ngā tuakiri, i ngā hononga, me ngā whakataunga e pā ana ki ngā iwi taketake me ngā iwi o Te Moananui a Kiwa puta noa i ngā whakareanga.
	  ○ Ka wero ngā rangatohe tōpū i te hē, ka whakaawea hoki ngā panonitanga ki te tōrangapū, ki te pāpori, ki te ahurea hoki.
	  ○ Ka whakamahi ngā iwi taketake i te hautūtanga, i te kōkiritanga, i te porotēhi, me te whakahaere tōrangapū hei tiaki i ō rātou
		Te whakarite pātai, pēnei i ēnei:
		• I pēhea tā ngā tūtakinga tōmua i waenga i ngā iwi taketake me te Pākehā whakaawe i aua hononga?
		• I pēhea tā te tauhokohoko, tā te nōhanga, me tā te tāmitanga pā ki te tangata, ki te mana whakahaere, me ngā taiao?
		Te kohikohi, te whakaraupapa, me te kōtuitui pārongo
		• Ki te tīpako me te whakaraupapa i ngā taunakitanga mai i ngā taki kōrero, i ngā mahere, i ngā whakaahua, i ngā taonga, me ngā raraunga e pā ana ki ngā tūtakinga tōmua.
		• Ki te kōtuitui i ngā pārongo mai i ngā mātāpuna rerekē hei whakamārama i ngā painga, i ngā tūkinotanga, me ngā pānga o te tūtakinga.
		• Ki te aromatawai i ngā wheako me ngā tirohanga e whakaatahia ana, me ērā e ngaro ana.
		Te tautohu i ngā tauira, i ngā ōritenga, me te panonitanga i te takanga o te wā
		• Ki te tātari i te āhua o te noho tahi o te tauhokohoko me te whakawhiti ahurea ki te tahumaero, ki te riri, ki te rirohanga o te whenua, me te tūkino taiao.
		• Ki te whakatairite i ngā tūtakinga i Aotearoa ki ērā i pā ki ngā iwi taketake i ētahi atu wāhi o Te Moananui a Kiwa.
		• Ki te tūhono i ngā tūtakinga tōmua ki ngā panonitanga o muri mai ki te nōhanga, ki te mana whakahaere, me ngā hononga.
		Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki
		• Ki te whakamāori i ngā tirohanga o te Māori, o ngā iwi o Te Moananui a Kiwa, o ngā tāngata nō Ūropi, me ētahi atu iwi taketake ki te tauhokohoko, ki te whenua, ki te mana whakahaere, me te nōhanga.
		• Ki te whakamārama i te āhua o te whakaahua a ngā uara me ngā hiahia rerekē i ngā mahi me ngā whakataunga a te tangata.
		• Ki te whakatau kupu whānui, e tautokona ana e ngā taunakitanga, mō te pānga o te whakawhānuitanga o te tātāmi ki te mana whakahaere o ngā iwi taketake me ō rātou āhuatanga o te noho.
		Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana
		• Ki te whakaatu i tētahi whakamāramatanga, e tautokona ana e ngā taunakitanga, mō ngā pūtake me ngā pānga o ngā tūtakinga tōmua.
		• Ki te whakamahi i ngā huatau, i ngā mātāpuna, me ngā tikanga o mua hei whakatairite i ngā wheako me ngā tirohanga.
			Te whakarite pātai, pēnei i ēnei:
			• I pēhea te wero a te tangata me ngā hapori i te hēnga me te whai i ngā mōtika, i te rangatiratanga, me te mana motuhake?
			• I pēhea tā te tāmitanga, tā te whakatoiharatanga, me tā te tautika-kore o te mana whakahaere whakaahua i ngā rangatohe?
			• I pēhea te whakamahinga o ngā momo koringa tōpū hei whai i ngā mōtika me te huatika?
			• He aha ngā āhuatanga e āhei ai ngā rangatohe ki te whakatutuki i ngā panonitanga tōrangapū, i ngā panonitanga o te porihanga hoki e mauroa ana?
			Te kohikohi, te whakaraupapa, me te kōtuitui pārongo
			• Ki te tīpako takitahi me te kōtuitui i ngā taunakitanga mai i ngā taki kōrero o mua, i ngā kōrero ā-waha o mua, i ngā whaikōrero, i te ao pāpāho, i ngā ture, me ngā rauemi rangatohe.
			• Ki te aromatawai i te pono, i te pūtake, me ngā here o ngā mātāpuna e pā ana ki ngā rangatohe mōtika me te ātete a ngā iwi taketake.
			• Ki te tautohu i ngā wheako me ngā tirohanga e whakaatahia ana, e whakaparahakotia ana, e mahue ana rānei.
			Te tautohu i ngā tauira, i ngā ōritenga, me te panonitanga i te takanga o te wā
			• Ki te tātari i ngā tauira o tā te tangata whakamahi i te porotēhi, i te nohowheta, i te whakahangahanga, i ngā whakahaere, me te koringa tōpū hei whai i te huatika.
			• Ki te whakatairite i ngā rautaki, i ngā pānga, me ngā whakarerenga o ngā rangatohe e pā ana ki ngā mōtika o te Māori, o Te Moananui a Kiwa, o te ao hoki.
			• Ki te arotake i te āhua o tā ngā rangatohe panoni i ngā hononga, i ngā whakahaere, me ngā waiaro o te marea (Hei tauira, a Parihaka, a te *Mau*, a Ngā Tamatoa, me te *Anti-Apartheid Movement*).
			Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki
			• Ki te arohaehae i te āhua o te whakaahua a ngā uara me ngā tirohanga e whakataetae ana, i ngā māramatanga ki ngā mōtika, ki te huatika, ki te mana whakahaere, me te porotēhi.
			• Ki te aromatawai i te āhua o tā ngā hononga ā-mana whakaawe i ngā mōtika e whakamanatia ana me ngā reo e rangona ana.
			• Ki te waihanga i ngā kupu whānui, e tautokona ana e ngā taunakitanga, mō ngā āhuatanga e āhei ai te koringa tōpū ki te whakaputa panonitanga tauroa.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
○ I whakaawe ngā mahi a te takitahi me ngā rōpū i ngā panonitanga o te porihanga, i ngā panonitanga tōrangapū, i ngā panonitanga ahurea hoki, me te whakaahua i ngā hapori me ngā porihanga puta noa i ngā whakareanga. ○ Ka whakamāramatia ngā tūāhua o mua e ngā tirohanga rerekē, ā, nā ngā wheako o te hōpara, o te tāmitanga, me te panonitanga o te porihanga i hua ai ngā tirohanga me ngā putanga i tautohetia. ○ Ka whakaawe tonu ngā whakarerenga o te hautūtanga, o te kōkiri, me te ātete i ngā hononga, i ngā tuakiri, i te huatika, me ngā ara wātea i Aotearoa me te ao. • Ko Te Tiriti o Waitangi me te *Treaty of Waitangi* ngā putanga e rua o tētahi tatūnga i waenga i te tangata whenua me te Karauna o Ingarangi. Nā ngā rerekētanga o ngā kupu i hua ai ngā māramatanga rerekē ki te mana whakahaere, ki ngā mōtika, me ngā haepapa.	mōtika, i ō rātou whenua, i ō rātou ahurea, me tō rātou mana motuhake. ○ I whakakotahi te Kīngitanga i te Māori, i te mana tōrangapū, me ngā mahi tiaki i te whenua me te rangatiratanga hei urupare ki te tāmitanga me te rirohanga o te whenua. ○ I kōkiri a Ngā Tamatoa i ngā mōtika Māori mā te hāpai i te reo Māori, mā te wero i te whakatoihara, mā te kōkiri hoki i te mana motuhake me te whakaatahanga Māori. ○ He nui, he tauroa hoki ngā pānga o ngā whakamātautau karihi i Te Moananui a Kiwa ki ngā iwi o tēnā takiwā, ki ngā taiao, ki te hauora, me ngā āhuatanga o te noho. ○ Ka whakaawe ngā hapori i ngā whakataunga ā-motu, ā-ao hoki, mā te porotēhi me te tūtohetohe, e kitea ana i ngā rangatohe ātete ki ngā karihi o Te Moananui a Kiwa, i te kōkiritanga o te Rainbow Warrior, me te tū a Aotearoa hei whenua karihi-kore. • E whai wāhi ana ki te whāinga o ngā mōtika me te huatika ngā tirohanga kanorau me ngā tautohe e rere tonu ana mō te mana whakahaere, mō te rangatiratanga, mō te hononga ahurea, me te haepapatanga. • He rerekē ngā tirohanga o ngā rangatira ki Te Tiriti o Waitangi. Ko ētahi i tautoko, i haina hoki i Te Tiriti, ko ētahi i haina i muri i te rangirua, ko ētahi kāore i haina. I kite ngā kaitautoko i ngā painga pēnei i te tauhokohoko, i te whakaruruhau, me te urunga ki te ao whānui, engari i māharahara ētahi atu ki ngā pānga ki tō rātou mana whakahaere me ō rātou whenua.	• Ki te parahau i ngā kitenga mā te whakamahi i ngā taunakitanga e hāngai ana, e pono ana hoki. **Te whakamahere, te whakatutuki, me te arotake anō i tētahi koringa pāpori** • Ki te tautohu i tētahi take o ēnei rā e hono ana ki ngā pānga tauroa o ngā tūtakinga tōmua. • Ki te whakamahere me te whakatutuki i tētahi koringa pāpori e whakamōhio ana i ētahi atu, e tautoko ana rānei i ngā hononga tōkeke. • Ki te arotake i te whai huatanga me te pānga o te koringa, me te tautohu i ngā mea ka taea te whakapai ake.	**Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te waihanga me te parahau i tētahi tautohe mō te whai huatanga me te whai hiranga o tētahi rangatohe mōtika, o tētahi rangatohe huatika rānei. • Ki te arotake i ngā whakamāramatanga tauaro me te tautoko i ngā whakatau mā ngā taunakitanga e hāngai ana, e pono ana hoki. • Ki te whakawhiti whakaaro mō ngā kitenga mā te whakamahi i ngā huatau, i ngā tikanga, me ngā momo whakapuakanga e hāngai ana ki ngā tikanga ā-iwi. **Te hoahoa, te whakatinana, me te arotake i te koringa pāpori** • Ki te tautohu me te tātari haehae i tētahi take e pā ana ki ngā mōtika, ki ngā huatika rānei o ēnei rā e tika ana kia kōkirihia. • Ki te whakarite me te whakatinana i tētahi koringa pāpori, i runga i te mōhio, e urupare ana ki ngā hapori kua pāngia, e whai ana hoki ki te whakaawe i te panonitanga. • Ki te arotake i te whai huatanga, i ngā pānga matatika, me te pānga whānui o te koringa, me te parahau i te āhua e taea ai te whakapai ake, te whakaū rānei taua koringa.
Ngā kōrero o mua o te ao			
Te whakaahumahitanga me te panonitanga • He wā whakahirahira Te Pāhoro Ahumahi mō te panonitanga o te hangarau, o te ōhanga, o te pāpori hoki, i panoni nui ai te āhua o te noho me te mahi a ngā tāngata, ā, i kōkiri ai te whakatāonetanga, te auahatanga, me te tauhokohoko ā-ao. I mauroa te pānga pāpori, te pānga ohaoha, te pānga taiao hoki i hua mai i ēnei panonitanga, i whakaahua i ngā hononga i waenga i te tangata, i ngā hapori, me ngā whenua, ā, e whakaawe tonu ana i te ao i ēnei rā. • I tīmata Te Pāhoro Ahumahi i Peretānia, kātahi ka horapa ki ētahi atu wāhi o te ao. • I panoni ngā tenenga hou, ngā mīhini, me ngā puna pūngao i te whakanao, i te tūnuku, i te whakawhitiwhiti kōrero, me te tauhokohoko.	**Kōwhiria tētahi rangahau whakapūaho mai i ēnei:** **Ngā mōtika, te ātete, me te mana motuhake** • Kua whai ngā iwi taketake me ngā hapori i ngā mōtika, i te huatika, me te mana motuhake mā roto mai i te porotēhi, i te whakahaere tōrangapū, i te kōkiri, me te koringa tōpū. I wero ngā rangatohe pēnei i te *Mau* i Hāmoa me ngā kōkiri a te *Sámi* mō te mana motuhake i ngā hanganga ā-mana o taua wā, i te panonitanga tōrangapū me te pāpori, ā, i whai wāhi ki te whakamanatanga o ngā mōtika iwi taketake, o te whakaatahanga, o te noho huānga me te hononga ahurea. ○ Ka whakamahi te tangata me ngā hapori i te koringa tōpū hei wero i te hē, hei kōkiri hoki i ngā mōtika, i te whakaatahanga, me te mana motuhake. ○ I whakamahi te rangatohe o *Mau* i Hāmoa i te ātete mārire hei wero i te whakahaere tātāmi a Aotearoa, hei kōkiri hoki i te whāinga kia whakahaere a Hāmoa i a ia anō. ○ I kōkiri te iwi *Sámi* i ō rātou mōtika mā te whakahaere tōrangapū, mā te kōkiri, me te whai wāhi atu ki ngā tukanga manapori. ○ Ka taea e ngā rangatohe te whakaawe ngā kāwanatanga, ngā waiaro o te marea, ngā ture, me ngā whiriwhiringa whakatau tōrangapū. ○ He maha ngā tirohanga, ngā hiahia whakataetae, me ngā taututetute haere tonu mō te mana whakahaere, mō te noho huānga, mō te ahurea, me ngā rauemi e whai wāhi ana ki te whāinga o ngā mōtika me te huatika.	E hāngai ana ngā whakamahinga o te mōhiotanga ki ngā kōrero o mua o Aotearoa me ō te ao. Ka kitea ngā whakamahinga mōhiotanga mō tēnei tūārere i te whārangi 29.	

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
	○ Ka whakaahua tonu ngā whakarerenga o te tūtohetohe a ngā iwi taketake i te kiriraurautanga, i te whai wāhitanga, i te whakaatahanga, me ngā hononga i waenga i ngā iwi taketake me ngā kāwanatanga i ēnei rā. **KO TĒNEI KĒ RĀNEI** • Ka kōkirihia ngā mōtika, te rangatiratanga, te whakaatahanga, me te mana motuhake mā te kōkiri, mā ngā whakahaere, mā te porotēhi, me te koringa tōrangapū, e whakaawe ana i te panonitanga o te porihanga me te panonitanga tōrangapū. I whakapakari ngā rangatohe pēnei i ngā kōkiri mō ngā mōtika iwi taketake me te *Anti-Apartheid Movement* i te mana tangata, i te tautika, me te whakaatahanga, ā, ka waiho mai he whakarerenga tauroa mō ngā motu, mō ngā porihanga, me ngā whakareanga kei te heke mai. ○ Ka whakakotahi ngā rangatohe tōpū i te tangata ki te kōkiri i te tōkeke me te tautika, ki te whakaawe i te whiriwhiri whakataunga, me te whakaputa panonitanga o te porihanga me te panonitanga tōrangapū. ○ He huarahi matua te hautūtanga, te kōkiritanga, te porotēhi, te whakahaere tōrangapū, me ngā whakahaere hei kōkiri i ngā mōtika, i te rangatiratanga, i te whakaatahanga, me te mana motuhake. ○ Kua whakamahi ngā iwi taketake me ētahi atu hapori i te koringa tōpū hei ātete i te tāmitanga, i te pēhitanga, i te whakatoihara, me te rironga o ngā mōtika, o te whenua, o te ahurea, me te hononga ahurea. ○ He maha ngā rangatohe mō te huatika ka hua ake ina pā ki te tangata te tautika-kore, te aukatinga, te mahi hē rānei, ā, ka whai rātou ki te whakaumu i ngā pūnaha me ngā hanganga o taua wā. ○ I whakaatu te *Anti-Apartheid Movement* i Āwherika ki te Tonga i te kaha o te koringa tōpū mō tētahi wā roa ki te wero i te whakatoiharatanga kua mau ki ngā pūnaha, me te whakawhānui i ngā mōtika tōrangapū me te mana tangata. ○ He rerekē pea ngā tirohanga o ngā rōpū ki ngā mōtika, ki te mana, ki te mana whakahaere, me te panonitanga o te porihanga, ā, nā reira ka hua ake te tautohe me te taututetute. ○ Ka taea e ngā rangatohe tōpū te waiho ngā whakarerenga tauroa mā te whakaawe i ngā ture, i ngā kaupapa here, i ngā waiaro o te marea, i te whakaatahanga, me ngā ara wātea mō ngā whakareanga kei te heke mai.		

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Noho ā-Iwi

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Ngā Pūnaha me te Whai Wāhitanga Mā ngā pūnaha manapori e whakarite te whai wāhitanga, te whakaatahanga, me te whiriwhiri whakataunga tōpū.			
Te mōhiotanga ariā Ka whakarite ngā hapori i a rātou anō mā ngā ara e whakapakari ana i te tautika, i te whai wāhitanga, i te noho huānga, me te oranga.	**Te mōhiotanga ariā** Ka whakaahua te kāwanatanga me te whakaatahanga i te āhua o te whai wāhi a te tangata ki te whiriwhiri whakataunga me te ao tūmatanui.	**Te whakaaro ariā** Ki te tātari i te āhua o te whakarite a te tangata i a rātou anō hei whakatutuki i ngā matea tōpū, hei hāpai i te oranga, me te urupare ki ngā wero i roto i ō rātou hapori.	**Te whakaaro ariā** Ki te tātari i te āhua o te whakarite a ngā pūnaha manapori i te whiriwhiri whakataunga, i te whakaatahanga, me te whai wāhitanga, me te āhua o te whakaawe a te tangata i ngā whakataunga e pā ana ki ō rātou hapori me te porihanga.
• Ka whakarite, ka tuku ratonga hoki ngā rōpū hapori, ngā tari kāwanatanga, me ngā whakahaere huamoni-kore me ngā whakahaere tūao hei whakapakari i te whai wāhitanga, i te tautika, i te noho huānga, me te oranga i roto i ngā hapori (Hei tauira, ka tautoko a Te Whatu Ora i te tautika o te hauora me te oranga, ā, ka whakarite a *Community Law* kia tautika te whai wāhi ki ngā aratohu mō te ture me te whakaatahanga). • Ka hui tahi ngā hapori ki te whakaatu i te aroha, i te ngākau aroha, me te tautoko, mā te whakamahi i ngā tikanga ahurea hei whakamānawa i te hunga kua pāngia (Hei tauira, i muri i ngā whakaekenga ki ngā whare karakia Ihirama o Ōtautahi i te tau 2019, i hui tahi ngā hapori, ngā iwi, me ētahi atu hāhi ki te tautoko i ngā pārurenga me ō rātou whānau; i te wā hoki o te mate urutā KOWHEORI-19). ***Me toro ki ētahi rangahau whakapūaho ā-motu me ētahi rangahau whakapūaho ā-ao hei tūhura i te āhua e whakapuakina ai ngā huatau o ia tauākī mōhiotanga i ngā horopaki rerekē:*** **Te whakarite** • Ka tautoko ētahi whakahaere ā-ao i te oranga me te tautika mā te whakatairanga i te mātauranga kounga, mā te tiaki i ngā tuku ihotanga ahurea me ngā reo, me te poipoi i te whai wāhitanga o te katoa, i te auahatanga, me te ako mō te roanga o te ora (Hei tauira, ko Te Kāhui Hauora o te Ao, ko *UNICEF*, ko *UNESCO*). **Te mahi tahi** • Ka mahi tahi ngā whakahaere ki te tuku āwhina me te tautoko mō te oranga tōpū o te katoa (Hei tauira, i te wā o te mate urutā KOWHEORI-19, i mahi tahi ngā whakahaere hapori, ngā tari kāwanatanga, me ngā kaiwhakahaere hauora Māori ki te tautoko i ngā hapori mā te tuku kai, mā te whakamātautau i ngā tāngata mō te KOWHEORI, me te tuku kano ārai mate). • Ka whakawhirinaki ngā rūnanga o ngā iwi ki ngā kaumātua, ki ngā tikanga, me te whiriwhiri ngātahi i ngā whakataunga, e whakaata nei i ngā uara ahurea e rerekē ana i ngā pūnaha ōkawa o te ao o te Uru (Hei tauira, i Hāmoa, mā te *Fa'amatai* me ngā *fono* a te hapori e ārahi te hautūtanga o taua hapori). • Ka whakatakoto a Te Kāhui Hauora o te Ao i ngā paerewa hauora ā-ao, ka tuku i ngā tohutohu hauora, ka whakarite i ngā urupare ki ngā take hauora o te ao, ā, ka akiaki hoki i ngā whenua kia mahi tahi ki te tiaki i te oranga ā-tinana, i te oranga ā-hinengaro, i te oranga ā-pāpori hoki o te tangata. • Ka āwhina te *United Nations Development Programme* i ngā whenua me ngā hapori ki te whakapiki i te oranga, ki te tiaki i ngā	• Ka whakaahua ngā pūnaha kāwanatanga i te āhua o te whai wāhi a te tangata ki te whiriwhiri whakataunga me te ao tūmatanui mā te tuku i te mana whakahaere i runga i ngā ara rerekē, tae atu ki ngā pūnaha manapori, i ngā kaupapa whakahaere, i te arikitanga, i ngā pūnaha e tukua ai te mana haere ki ngā kāwanatanga ā-rohe, me ngā pūnaha whakatōpū (Hei tauira, he manapori a Wīwī, he kāwanatanga whakatuanui a Kōrea ki te Raki, he pūnaha kāwanatanga ā-rohe tō Te Hononga o Amerika, ā, he pūnaha whakatōpū tō Aotearoa). • Nā Te Kauhanganui, i whakatūria rā e Kīngi Tāwhiao i te tau 1890, i whai ai hoki i te tauira o te pāremata, i āhei ai ngā mema o ngā hapū me ngā iwi ki te whai wāhi ki te whiriwhiri whakataunga mā te whakaatahanga o ngā rangatira me ngā māngai kua tohua. ***Me toro ki ētahi rangahau whakapūaho ā-motu me ētahi rangahau whakapūaho ā-ao hei tūhura i te āhua e whakapuakina ai ngā huatau o ia tauākī mōhiotanga i ngā horopaki rerekē:*** **Te kāwanatanga** • Nā te *Magna Carta* i whakatakoto te mātāpono o te haepapa o te hunga whai mana ki te ture, ā, me whai reo te tangata i ngā whakataunga e pā ana ki a ia. Kua whakaawe tēnei i ngā pūnaha kāwanatanga o ngā whenua maha (Hei tauira, te mātāpono e āhei ai ngā kōti ki te arotake i ngā whakataunga kāwanatanga i Aotearoa kia mātua whai aua whakataunga i te ture). • Kua whakaawe ngā mātāpono o te *Magna Carta* i ngā pūnaha kāwanatanga me ngā pūnaha ture o ngā whenua (Hei tauira, ko Te Hononga o Peretānia, ko Ahitereiria, ko Kānata, ko Aotearoa, me Te Hononga o Amerika). • Ka whakahaere ngā iwi taketake mā roto mai i ngā kōtuinga whanaungatanga, i te whiriwhiri whakataunga mā te whakaae ngātahi, me te hautūtanga a te hapori. Ka takea te mana whakahaere i te mahi hei painga mō ētahi atu, mō te mātauranga, me te haepapa tōpū, me te aronga nui ki te oranga tōpū, ki te kaitiakitanga o te whenua, ki te whakaute i ngā hononga, me ngā whakataunga hei painga mō ngā whakareanga o nāianei me ngā uri whakaheke (Hei tauira, ko te Pāremata *Sámi* o Nōwei e whakaata ana i ngā iwi taketake, ka whakakotahi a Hāmoa i te manapori pāremata me te hautūtanga tuku iho). **Te whakaatahanga i roto i te manapori** • Ko te Pāremata, i whakatūria rā i raro i Te Ture Nui o Nū Tīreni 1852, te rōpū hanga ture o Aotearoa, arā, ko te Whare Pāremata me te Mana Whakahaere, ā, ka waihanga ture e whakaahua ana i te ao tūmatanui me te whakaawe i te āhua o te whai wāhi a te tangata ki te kāwanatanga.	**Te whakarite pātai, pēnei i ēnei:** • He pēhea te whakarite a ngā rōpū i te tangata me ngā rauemi hei hāpai i te oranga o te hapori? • He pēhea te whakaawe a ngā ture, a ngā tūranga, me ngā uara i te whiriwhiri whakataunga i roto i ngā rōpū rerekē? • He pēhea te mahi tahi a ngā hapori i ngā wā ohotata, i ngā wā mōrearea, me ngā tūāhua whakahirahira? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā uiui, i ngā mātirohanga, i ngā pūrongo, me ngā kōrero a te hapori ki te tūhura i te āhua o te whakahaere me te tautoko a ngā rōpū hapori, a ngā tari kāwanatanga, a ngā whakahaere ā-ao, me ngā whakahaere tūao i ngā tāngata. • Ki te kohikohi pārongo mō te whiriwhiri whakataunga i ngā kaunihera o ngā mokopuna, i ngā rūnanga o ngā iwi, me ngā whakahaere e takea ana i te ahurea. • Ki te mātai i te āhua o te whakarite tautoko a ngā rōpū hapori i muri i ngā whakaekenga ki ngā whare karakia Ihirama o Ōtautahi me te wā o te mate urutā KOWHEORI-19. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te āhukahuka i te whakarite a ngā hapori me ngā whakahaere i a rātou anō mā ngā ara e whakaata ana i ō rātou pūtake, i ō rātou uara ahurea, me ngā haepapa. • Ki te whakatairite i te āhua o te whakamahi a ngā hapori me ngā whakahaere rerekē i ngā uara tōpū, i ngā tikanga, me te mahi tahi hei ārahi i ngā whakataunga me te tautoko i te tangata. • Ki te tautohu i te āhua o te āwhina a te mahi tahi, a ngā tūranga kua āta tautuhia, me ngā uara tōpū i ngā hapori ki te urupare ki ngā wero i runga i te whai hua. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakamārama i te āhua o te hāpai a ngā tūranga, a ngā ture, me ngā hanganga o tētahi rōpū i tōna pūtake me ōna mema. • Ki te whakatairite i te āhua o te whiriwhiri whakataunga, o te whakahaere hononga, me te tuku a ngā rōpū rerekē i ngā haepapa. • Ki te whakaatu i ngā whakatau mō te āhua o te whakapakari a ngā hapori me ngā whakahaere i te kotahitanga, i te tautika, me te oranga tōpū. **Te whakamahere, te whakatutuki, me te arotake i tētahi koringa pāpori**	**Te whakarite pātai, pēnei i ēnei:** • He pēhea te hāpai a ngā pūnaha kāwanatanga rerekē i te whai wāhitanga ki te whiriwhiri whakataunga? • He pēhea te panonitanga o te whakaatahanga tōrangapū me te whai wāhitanga i Aotearoa i te takanga o te wā? • He pēhea te whakaawe a ngā rohe pōti Māori me ngā wāri Māori i ngā hononga i waenga i te Māori me te kāwanatanga? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te whakamahi i ngā ture, i ngā pūrongo o mua, me ngā mātāpuna kāwanatanga hei tūhura i te kāwanatanga me te whakaatahanga. • Ki te kohikohi taunakitanga mō te whanaketanga o te Pāremata, ngā rohe pōti Māori, me ngā kaunihera ā-rohe. • Ki te whakaahua i ngā ōritenga me ngā rerekētanga i waenga i ngā pūnaha kāwanatanga kei ngā iwi taketake, kei ngā motu, kei te ao hoki. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te tātari i ngā tirohanga rerekē ki ngā whakaritenga whakaatahanga, tae atu ki ngā wāri Māori, me te whakamārama i te āhua o te whai a aua whakaritenga ki te whakataurite i te whai wāhitanga, i te whakaatahanga, i ngā haepapa, me ngā pānga o te hapori. • Ki te āhukahuka i te whakaahua a te whakaatahanga i ngā reo, i ngā pānga, me ngā wheako ka whai wāhi ki te whiriwhiri whakataunga. • Ki te whakaahua i te āhua e whakaatahia ai te mana whakahaere o ngā iwi taketake, ngā haepapa o te Karauna, me te whai wāhitanga i roto i ngā hanganga kāwanatanga rerekē. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakamārama i te āhua o te whakarite a ngā hanganga kāwanatanga i te mana whakahaere, i te whakaatahanga, me te haepapatanga. • Ki te whakatairite i te āhua o te hāpai a ngā hanganga kāwanatanga rerekē i te whai wāhitanga me te whakaatahanga. • Ki te waihanga i ngā whakatau mō te pānga o ngā panonitanga ki te whakaatahanga ki ngā hapori me te ao tūmatanui. **Te whakamahere, te whakatutuki, me te arotake i tētahi koringa pāpori**

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
tuku ihotanga o te ahurea, me te hāpai i te whanaketanga e toitū ana.	• Nā Te Ture Mema Māori 1867 i whakatūria ai ngā tūru Māori e whā, i whakawhānuitia ai hoki ngā mōtika pōti ki ngā tāne Māori. • Ka tautoko ngā kaunihera ā-rohe i te whai wāhitanga manapori mā te āhei o ngā hapori ki te whai māngai i ngā whiriwhiringa whakataunga ā-rohe. Ka whakamahia ētahi whakaritenga whakaatahanga rerekē, tae atu ki ngā wāri Māori, i ētahi rohe hei hāpai i te whai wāhitanga me te whakaatahanga. He rerekē pea ngā tirohanga o te tangata ki ngā pūtake, ki ngā painga, me ngā wero o ēnei whakaritenga.	• Ki te whai wāhi atu ki tētahi mahi ā-rōpū e hāpai ana i tētahi whāinga tōpū, i tētahi matea rānei o te hapori. • Ki te arotake i te āhua o te whai wāhi a te mahi tahi, a te hautūtanga, me te haepapa tōpū ki ngā putanga e whai hua ana ki ngā hapori.	• Ki te whai wāhi atu ki tētahi tukanga whiriwhiri whakataunga tōpū (Hei tauira, te whakawhitinga kōrero ā-akomanga, te whakawhitiwhiti whakaaro, te taupatupatu, me te whiriwhiri whakataunga tōpū). • Ki te whai whakaaro ki te pai o te whakaata a tētahi tukanga i ngā hapori me ngā tirohanga rerekē. • Ki te huritao ki te āhua e whakapakari ai i te whai wāhitanga, i te whakaatahanga, me te haepapatanga.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Ao Ohaoha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te Rakahinonga me ngā Pūnaha Ka whakaahua ngā pūnaha ohaoha, ngā ahumahi, me te rakahinonga i te whakaputanga, i te tohanga, me ngā ara wātea.			
Te mōhiotanga ariā Ka whakarite ngā pūnaha ohaoha i te āhua o te whakamahi i ngā rauemi hei whakaputa, hei tohatoha hoki i ngā hautaonga me ngā ratonga.	**Te mōhiotanga ariā** Ka whakaputa ngā whakataunga ohaoha i ngā painga, i ngā utu, me ngā whiringa tauutuutu e whakaawe ana i te toitūtanga, i te oranga, me ngā ara wātea o te anamata.	**Te whakaaro ariā** Ki te tātari i te āhua o te whakaawe a ngā pūnaha ohaoha, a ngā ahumahi, me ngā rauemi i te whakaputanga, i te tohanga, me te whakamahinga o ngā hautaonga me ngā ratonga i roto i ngā hapori, i ngā whenua, me ngā mākete ā-ao.	**Te whakaaro ariā** Ki te tātari i te āhua o te whakaawe a ngā whakataunga ohaoha, a ngā pūnaha, me ngā ara wātea i te oranga, i te tautika, me te toitūtanga o te tangata, o ngā hapori, me ngā uri whakaheke.
Ngā pūnaha ohaoha ***Me toro ki tētahi rangahau whakapūaho ā-motu me tētahi rangahau whakapūaho ā-ao hei tūhura i te āhua e whakapuakina ai ngā huatau o ia tauākī mōhiotanga i ngā horopaki rerekē:*** • Ka whakahaere te pūnaha ohaoha ā-ao i te whakawhitiwhitinga o ngā hautaonga, o ngā ratonga, o te haupū rawa, me ngā rauemi i waenga i ngā whenua hei hāpai i te tipuranga o te ohaoha, i te mahi tahi, me te tōnuitanga tōpū (Hei tauira, mā ngā tatūnga tauhokohoko me ngā tāke tauhokohoko e māmā ake ai te hoko me te hoko atu a ngā whenua i ngā hautaonga). • Ka hāpai a Aotearoa i te pūnaha ohaoha o te ao mā te tauhokohokotanga o ngā ratonga, o ngā hautaonga, me ngā hautaonga mātāmua. • Ka hāpai te ōhanga Māori i a Aotearoa mā ngā mahi ohaoha, mā te whiwhi mahi, mā te whanaketanga o te ahurea, mā te kaitiakitanga o te taiao, mā te oranga o te hapori, me te whai wāhitanga ki ngā mākete o te motu me te ao. • Ka whakaawe ngā rauemi māori, te āhuarangi, me ngā āhuatanga o te whenua i ngā mahi ohaoha, i te whakaputa moni whiwhi, me ngā ara e whakatutuki ai ngā hapori i ō rātou matea. • He whānui ngā rauemi māori o Aotearoa e whakaputaina ai ngā hautaonga me ngā hua e whakamahia ana e te tangata (Hei tauira, te huamiraka, te mīti, te ahumāra, me te ahukerepe). • He nui ake ngā rauemi māori o ētahi whenua i ō ētahi atu, nō reira ka whakamahia ētahi atu ara ohaoha (Hei tauira, ka whakamahi a Hauri Arāpia i ōna putunga hinu nunui e whai moni ai mā te hoko pūngao ki tāwāhi, engari he whāiti ngā rauemi māori o Hapani, nō reira ka aro ki te ahumahi whakanao, ki te hangarau, me te tauhokohoko ā-ao). **Te mātau ahumoni** • Me āta whakatau i ngā kōwhiringa moni nā te mea mā te whakapau moni ki tētahi wāhanga e iti ake ai ngā ara wātea ki te whakapau, ki te penapena rānei i taua moni ki wāhi kē. • Ka whakamahi te tangata i ngā pūkete pēke me ngā pūnaha utu matihiko (Hei tauira, te utuhiko (EFTPOS) me te pēke ā-ipurangi) hei whakahaere, hei whakawhiti hoki i ngā moni i te ao o ia rā. • Mā te whakarite whāinga me te whakamahere tahua e āwhina te kiritahi me ngā whakahaere ki te whakahaere rauemi i runga i te whai hua, ki te whiriwhiri whakataunga ahumoni ōpaki, me te whakatutuki i ngā whāinga e hiahiatia ana.	**Te toitūtanga** ***Me toro ki tētahi rangahau whakapūaho ā-motu me tētahi rangahau whakapūaho ā-ao hei tūhura i te āhua e whakapuakina ai ngā huatau o ia tauākī mōhiotanga i ngā horopaki rerekē:*** • Ka puta i ngā rohenga hao ika arumoni ngā mahi, te kai, me te moni whiwhi hoko whakawaho. Ka whakamahia ngā tepenga hao hei tiaki i ngā putunga ika kia wātea tonu ai ki ngā uri whakaheke. • Ka puta i te tāpoitanga, nō roto mai i ngā papa rēhia ā-motu, ngā mahi me te moni whiwhi mō ngā hapori, engari ka whakahaerehia te tokomaha o ngā manuhiri me ā rātou mahi hei tiaki i ngā taiao māori me ngā wāhi ahurea. • Ka puta i ngā kaupapa pūngao whakahou te pūngao me ngā painga ohaoha, ā, ka whakaiti hoki i te whakawhirinakitanga ki ngā kora matatoka, ahakoa me whai whakaaro ngā whakataunga ki ngā pānga ki te taiao me ngā hapori (Hei tauira, te hau, te rā, me te hiko wai). • Ka whakawhirinaki ngā hōtaka tiaki taiao konihi-kore ki te pūtea me ngā tūao hei hāpai i te kanorau koiora me ngā ara wātea i te tāpoitanga, me te tiaki hoki i ngā momo kīrehe māori mō ngā uri whakaheke. • Ka whai wāhi ngā tūao ki te ōhanga me te oranga o te hapori mā te whakapau i tō rātou wā, mā te whakamahi i ō rātou pūkenga, me te manaaki, e hua ai te uara pāpori me te uara ohaoha i tua atu i te moni. • Ka āwhina ngā whakahaere me ngā mahi ki te tiaki i te haumaru o te tangata, o te tautoko i ngā hapori i ngā wā matea, me te whakaiti i ngā pānga pāpori me ngā pānga ohaoha o ngā ohotata (Hei tauira, ko *Surf Life Saving New Zealand*, ko Tautiaki Moana, ko Rapa Taiwhenua, ko Rīpeka Whero Aotearoa, me ngā tūao). • Ka puta i ngā whakahaere ngā painga ki te porihanga, ki te ōhanga, ki te atawhai tangata hoki puta noa i te ao mā te whakapakari i ngā hapori me te hāpai i te tipuranga ohaoha mā te ratonga kore utu, mā te whakatau hononga i te pāpori, mā te whakatairanga i te hauora me te oranga, me te urupare ki ngā matea hapori (Hei tauira, *United Nations Volunteers (UNV)*, *Peace Corps*, *International Volunteer HQ (IVHQ)*, me ngā tūao o *Doctors Without Borders (MSF)*). **Te mātau ahumoni** • Ko te tāware he mahi hē hei māminga i te tangata kia tukua he moni, he pārongo whaiaro, he taonga whai uara rānei (Hei tauira, ngā īmēra hītinihanga, ngā pātuhi māminga, me ngā pae hokohoko ā-ipurangi horihori).	**Te whakarite i ngā pātai e whai take ana, e matatini ana hoki** • Ki te tūhura i te āhua o te whakaawe a ngā pūnaha ohaoha i te whakaputanga, i te tohanga, me te whakamahinga o ngā hautaonga me ngā ratonga. • Ki te tūhono i ngā ara e puta ai ngā ara wātea me ngā wero mō ngā hapori i te whakaritenga mai o ngā rauemi māori, o ngā āhuatanga o te whenua, me ngā whakataunga ohaoha. **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te tūhura i te āhua o te whakarite i te ōhanga o Aotearoa, tae atu ki ngā rāngai mātāmua, ki ngā rāngai mātārua, me ngā rāngai mātātoru, me te āhua o te tūhononga o aua rāngai i roto i ngā ahumahi (Hei tauira, te huamiraka, te ahumahi ika, te ahumahi tuatua rākau, me te tāpoitanga). • Ki te mātai i te āhua o te whakaawe a ngā rauemi māori, a te āhuarangi, a ngā āhuatanga o te whenua, me te whakatāonetanga i ngā mahi ohaoha me ngā tauira whanaketanga. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te arotake i te āhua o tā ngā pūnaha ohaoha me ngā ahumahi whakataurite i te whakaputaranga, i te tipuranga, i ngā uara ahurea, i te oranga o te hapori, i te toitūtanga o te taiao, me te matatū hei urupare ki ngā āhuatanga e panoni haere ana. • Ki te tātari i te āhua o ngā whakataunga mō te whakamahi rauemi e whai wāhi ai te whakataurite i ngā painga ohaoha, i te toitūtanga o te taiao, me te oranga o te hapori. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakamārama i te āhua o te whai wāhi a ngā tauira ohaoha me ngā whakahaere rerekē, tae atu ki ngā pakihi, a ngā hinonga mahi tahi, a ngā hinonga ā-iwi, a ngā whakahaere hapori, me ngā tari kāwanatanga, ki ngā mahi ohaoha me te oranga. • Ki te kōtuitui i ngā pārongo mai i ngā mahere, i ngā kauwhata, i ngā hoahoa rere, i ngā rangahau whakapūaho, i ngā pūrongo, me ngā whakaaturanga hei whakawhiti whakaaro mō ngā hononga me ngā tauira ohaoha. **Te whakamahere, te whakatutuki, me te arotake anō i tētahi koringa pāpori** • Ki te tūhura i tētahi take ohaoha o te rohe, o te motu rānei e pā ana ki te whakamahi rauemi, ki te whanaketanga ahumahi, me te toitūtanga.	**Te whakarite i ngā pātai e whai take ana, e matatini ana hoki** • Ki te tūhura i te āhua o pānga o te urunga ki te mahi, o te mātauranga, o te whenua, me ngā rauemi ki ngā ara wātea me te oranga o te tangata. • Ki te tautohu i te whakatauritenga o ngā kōwhiringa ohaoha ki ngā painga ahumoni, ki te oranga pāpori, me te haepapa ki te taiao. **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te tūhura i ngā tauira o te whiriwhiri whakataunga ohaoha, o te whakamahi rauemi, me te whakahaere i te taiao (Hei tauira, ngā ahumahi ika, te tāpoitanga, te pūngao whakahou, me ngā kaupapa tiaki taiao). • Ki te mātai i te āhua o te urupare a te kiritahi, a ngā whakahaere, me ngā hapori ki ngā wero me te tautika-kore mā te rakahinonga, mā te mahi tūao, mā te auahatanga, me te koringa tōpū. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te tātari i te huanga mai o te taurite-kore o te whai wāhi ki ngā ara wātea me ngā rauemi i āhuatanga o mua, o te porihanga, me te ōhanga. • Ki te whakamārama i te āhua o te whakaawe a ngā uara i ngā whakataunga ohaoha me ngā urupare ki ngā wero (Hei tauira, te tautika, te toitūtanga, te kaitiakitanga, me te haepapa tōpū). **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te arotake i ngā pānga o ngā kōwhiringa ohaoha ki te tangata, ki ngā hapori, ki ngā taiao, me ngā uri whakaheke. • Ki te kōtuitui i ngā pārongo mai i ngā rangahau whakapūaho, i ngā pūrongo, i ngā taupatupatu, i ngā whakaaturanga, i ngā raraunga, i ngā mahere, me ngā arapāho matihiko hei whakawhiti whakaaro mō ngā whakataunga ko ngā taunakitanga te tūāpapa. **Te whakamahere, te whakatutuki, me te arotake anō i tētahi koringa pāpori** • Ki te tūhura i te āhua o te pānga o ngā whakataunga ohaoha ki te kiritahi me ngā hapori, me te aromatawai i te whai huatanga o ngā rautaki rerekē i whakamahia rā hei whakapiki i ngā putanga ohaoha me te whai wāhitanga. • Ki te arotake i te pānga o ngā whakataunga ohaoha ki te kiritahi, ki ngā hapori, me ngā taiao, me te whakatairite i ngā aronga rerekē e whakamahia ana hei whakataurite i te toitūtanga, i te māpua, i te oranga, i ngā uara ahurea, me ngā ara wātea o te anamata. **Te kōtuitui i te mātau ahumoni**

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**

	• Ko te hara tāware te āta māminga i tētahi tangata e whai painga ahumoni ai ia, e whai painga whaiaro ai rānei ia (Hei tauira, te whānako ahurea me te hara tāware i ngā kāri taurewa).
	• Ka whiwhi moni ngā pakihi, ā, he utu anō hoki ā rātou. Ko te moni hua te rerekētanga i waenga i te moni ka whiwhi te pakihi me te moni ka whakapaua.
	• Mā ngā mōtika me ngā haepapa o te kiritaki e whakarite kia tōkeke te manaaki i te tangata ina hoko hautaonga me ngā ratonga, tae atu ki te mōtika ki ngā hautaonga haumaru, ki ngā pārongo tika, me te manaakitanga tōkeke.
	• Kei roto i ngā mōtika o te kiritaki:
	  ○ Te mōtika ki te hoko hautaonga e haumaru ana te whakamahi.
	  ○ Te mōtika ki te whiwhi pārongo tika mō tētahi hautaonga, mō tētahi ratonga rānei i mua i te hoko.
	  ○ Te mōtika ki te whiwhi hautaonga e hāngai ana ki tōna whakaahuatanga, ā, e tika ana tōna kounga.
	  ○ Te mōtika ki te whakatika, ki te whakakapi, ki te whakahoki moni rānei mēnā he hapa tō te hautaonga.
	• Kei roto i ngā haepapa o te kiritaki:
	  ○ Te pānui i ngā pārongo me ngā tohutohu mō te hautaonga i mua i te whakamahi.
	  ○ Te whakatairite i ngā utu me ngā hautaonga kia whiriwhiria ai ngā whakataunga i runga i te mōhio.
	  ○ Te pupuri i ngā rihīti, i ngā taunakitanga hoko rānei.
	  ○ Te whakamahi haumaru i ngā hautaonga, mō te pūtake hoki i hangaia ai.
	  ○ Te pūrongo i ngā hautaonga hapa me ngā tikanga pakihi tōkeke-kore.
		• Ki te arotake i te pānga o ngā whakataunga ohaoha me ngā whakataunga ahumoni ki te tangata, ki ngā hapori, ki ngā taiao, me ngā ara wātea o te anamata.
		Te kōtuitui i te mātau ahumoni
		• Ki te tātari i te hāngai o ngā kōwhiringa ohaoha ki ngā āhuatanga me whai, me kaua rānei e whai, me ngā ara wātea kāore pea e whāia, me te arotake i te whakaawe o ngā inenga rerekē o te angitu ki ngā whiringa whakataunga, tae atu ki te tipuranga, ki te whakaputaranga, ki te oranga, ki ngā uara ahurea, ki te toitūtanga, me te matatū.
		• Ki te whakamārama i te āhua o te hāpai a ngā pūkete pēke, a ngā kāri utuhiko (EFTPOS), a te pēke ā-ipurangi, me ngā utu matihiko i te whiriwhiri whakataunga ahumoni i te ao o ia rā.
			• Ki te tātari i te huanga mai o te moni hua mā te hononga i waenga i te moni whiwhi o te pakihi me ōna utu.
			• Ki te arotake i ngā rautaki hei whakaiti i te tūrarutanga o te ahumoni, tae atu ki te āhukahuka i ngā mahi tinihanga me te tiaki i ngā pārongo whaiaro me ngā pārongo ahumoni.

Te Tūārere 4 (Ngā Tau 9–10)

I Te Tūārere 4, ka whakapakari te mokopuna i tana māramatanga ki te panonitanga o ngā wāhi me te āhua o ngā mahi me te kuneroatanga i te porihanga, me te aro ki te wāhi ki a Aotearoa i te kōtuituinga o te ao. Ka mātai ia i ngā horopaki tuatini e hāngai ana ki ngā whakapono tōrangapū, ki ngā pūnaha kāwanatanga, me ngā anga o te mōtika tangata, tae atu hoki ki te hiranga ā-turepapa o Te Tiriti o Waitangi.

Ka toro atu te mokopuna ki ngā huatau tūārangi, pēnei i te tino rangatiratanga, i te tautika-kore, i te matatika, me te mana whakahaere, ā, ka whakawhanake i ngā mahi o te tikanga ā-iwi kei ngā taumata o runga mō te tātari i ngā raraunga me ngā mātāpuna, mō te whiriwhiri whakataunga i runga i te māramatanga, me te arotake i ngā tūāhuatanga whakahirahira me ngā wero o nāianei. Ka hōpara ia i te ārahitanga a te Māori puta noa i ngā horopaki tini – i roto, i waho, i te taha hoki o te kāwanatanga – me tā taua ārahitanga whakaahua i ngā hua ki te Māori me te porihanga whānui.

Ka tātari hoki te mokopuna i te āhua o te whakaawe a ngā kōrero o mua, a te āhua o te whenua, a te hangarau, a ngā uara, a ngā hononga ki te ao, me ngā pēhitanga o te āhuarangi i ngā mahi ohaoha me te whakamahinga o ngā rauemi, me te āhua hoki o tā te ōhanga Māori hāpai i te tipuranga o Aotearoa. Mā ēnei akoranga, ka tautokona ia kia mārama ki ngā take o te porihanga e tuatini haere ana, me te whakahāngai i ngā tirohanga haehae, i ngā tirohanga matatika, me ngā tirohanga i runga i te mōhio ki ngā horopaki o te rohe, o te motu, me te ao whānui.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mātātangata

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Pono ki te Ahurea me te Noho Huānga Ka whakaatahia, ka tautohetia, ka whakaūngia hoki te noho huānga i te ahurea, te wāhi, me ngā rauemi i roto i te ao tuatini.			
Te mōhiotanga ariā Ka whiriwhiria ngā āhuatanga o te ahurea me te noho huānga i te wā e urupare ana te tangata ki ngā whakaaro hou, ki ngā hangarau, me ngā āhuatanga e panoni haere ana.	**Te mōhiotanga ariā** Ka whakaahuatia te noho huānga me te tūhononga e ngā tirohanga, e ngā wheako, me ngā hononga kanorau.	**Te whakaaro ariā** Ki te arotake i te mātauranga Māori hei pūnaha mātauranga ora e urutau ana ki ngā panonitanga o te pāpori, o te hangarau, me te taiao.	**Te whakaaro ariā** Ki te arotake i te āhua o te whakapuakanga o te noho huānga me te tūhononga i Aotearoa mā ngā tohu, mā te reo, mā ngā tikanga, mā te whakapapa, me ngā mahi tōpū.

• Ka kōtuitui ngā iwi taketake i ngā hangarau o nāianei me ngā mātauranga tuku iho o ngā tīpuna hei tiaki i te tuku ihotanga o te ahurea me te rangatiratanga raraunga, hei whakapakari i te noho huānga, hei urupare hoki ki ngā āhuatanga e panoni haere ana (Hei tauira, te atamai hangahanga, ngā matatopa, me ngā pae pāhopori).
• Ka whakaawe ngā anga whakahaere raraunga rerekē i te āhua o te kohikohi, o te rokiroki, o te tiritiri, o te tiaki, me te whakamahi i ngā pārongo. Ka whai wāhi ki ēnei, ko ngā whakamarutanga o te matatapu, ngā mōtika o te rangatiratanga, ngā whakaritenga mō ngā whakahaere ā-hapori, me ngā whakaritenga rangatiratanga raraunga a ngā iwi taketake (Hei tauira, ngā mātāpono o te OCAP®, ngā ture matatapu, ngā kaupapa here whakahaere raraunga ā-whakahaere, ngā tukanga whakaae i runga i te mōhio, me ngā anga whakamaru raraunga ā-ao).
Me toro ki tētahi rangahau whakapūaho ā-motu me tētahi rangahau whakapūaho ā-ao hei tūhura i te āhua e whakapuakina ai ngā huatau o ia tauākī mōhiotanga i ngā horopaki rerekē:
Te whakaū i te pono ahurea
• He rerekē ngā tirohanga o te tangata ki te āhua e tika ana kia whakaatahia ngā iwi taketake, ō rātou ahurea, me ō rātou hītori i roto i ngā pukapuka, i te ao pāpāho, me te mātauranga (Hei tauira, te pukapuka o *Washday at the Pā* (1964) nā Ans Westra, me ngā pukapuka a te kaimātai mātāwaka, a Elsdon Best).
• Ka tuhi pūkete, ka tiaki, ka whakawhanake hoki ngā taputapu matihiko i waihangatia rā e te Māori i te reo Māori me te mātauranga Māori i te ipurangi, me te whakarite anō kia mau tonu te mana whakahaere o te Māori ki ōna ake raraunga mō ngā whakareanga kei te heke mai (Hei tauira, ngā pūhara tuhi reo me te hangarau whakawhiti reo ā-waha ki te kupu ā-tuhi).
• Ka whakamahi ngā iwi taketake i ngā pūnaha raraunga e hāngai ana ki te wāhi hei tautohu i ngā taunga matawhenua motuhake, i ngā wāhi tūturu rānei e whai hononga nā rātou (Hei tauira, ngā iwi o te Amahona hei tiaki i ngā ngahere pārūrū, me ngā iwi Māori hei waihanga mahere matihiko mō ngā wāhi whakahirahira).
Te whakaū i te noho huānga ahurea mā te hononga ki te wāhi
• Mā ngā akoranga rumaki i te ipurangi, mā ngā taupānga, me ngā arapāho tikinoa e wātea ai te ako i te reo i te ao whānui, e whakapakari hoki te whakamahinga o te reo ki tua atu i ngā akomanga ōkiko (Hei tauira, te *ʻŌlelo Hawaiʻi*, te *Duolingo*, me te *Babbel*).
• Ka whakapiki ngā whanaketanga hangarau i te tūhononga mā te whakamāmā i te tūhono a ngā hapori puta noa i te ao ki a rātou anō
	• Ka whakaahuatia ngā hononga pāpori me ngā hononga ahurea hoki e te whakapapa, e te whakamanatanga a te hapori, me ngā haepapa (Hei tauira, ngā rōpū whai pānga, ngā rōpū tuku iho whāiti, ngā hononga ā-iwi, me ngā kōwhiringa takitahi).
	• Ka whakapuakina, ka whakanuitia hoki ngā whakapono ahurea mā ngā ara rerekē (Hei tauira, te *Day of the Dead* i Mēhiko; te *Japanese Tea Ceremony* i Hapani; te *Siesta* i Pāniora).
	Me toro ki tētahi rangahau whakapūaho ā-motu me tētahi rangahau whakapūaho ā-ao hei tūhura i te āhua e whakapuakina ai ngā huatau o ia tauākī mōhiotanga i ngā horopaki rerekē:
	Ngā hononga ahurea
	• Ka whakamahi ngā hapori, ngā whenua, me ngā whakahaere i ngā haki, i ngā tohu, me ētahi atu tohu ataata hei whakaata i te noho huānga o te katoa, i ngā tuku ihotanga, i te ahurea, me ngā hononga ngātahi (Hei tauira, te Haki o Aotearoa, te Haki o te Tino Rangatiratanga, me te Haki o te Kotahitanga o Ngā Whenua o te Ao).
	• Ka whakanui, ka whakamaumahara rānei ngā rā whakatā ā-motu i ngā tūāhua whakahirahira ki ngā ara rerekē (Hei tauira, te whakanuitanga o *Labour Day*, o Te Rā Whakamahara ki ngā Hōia o Ahitereiria me Aotearoa hei rā whakamaumahara, me te *Thanksgiving Day* hei wā e hui ai ngā whānau ki te whakanui me te tuku mihi).
	Ngā tuakiri pāpori, ngā ahurea hoki
	• Ka waihangatia ngā rōpū whai hononga nā runga i ngā āhuatanga, i ngā wheako, me ngā whakapuakanga e ngātahi ana, e whakaahua nei i te noho huānga, i te whakaatahanga, i te koringa tōpū, me te kōkiri i ngā matea, i ngā mōtika, me ngā aronga o ngā mema. Hei tauira:
	  ○ Ka waihangatia ngā rōpū whai hononga nā runga i ngā āhuatanga, i ngā wheako, i ngā whakapono, i ngā hiahia, i ngā hononga, me ngā whakapuakanga e ngātahi ana, e whakaahua nei i te noho huānga, te whakaatahanga, te koringa tōpū, me te whai wāhitanga ki te porihanga (Hei tauira, ngā hapori o te *LGBTQIA+*, ngā iwi me ngā hapū, ngā hapori whakapono, ngā whakahaere hākinakina, ngā rōpū ngaio, ngā rōpū pakihi, ngā whakahaere ahurea, me ngā hapori o te rohe).
	  ○ Ka whakaata ngā rōpū pakihi i ngā pānga o ngā kamupene me ngā ahumahi e pā ana ki ngā waeture me ngā tāke.
	  ○ Ka whakatakoto ngā rōpū ngaio i ngā paerewa, ka kōkiri hoki i ngā take o ngā mahi whāiti pēnei i ngā tākuta me ngā rōia.
		Te whakarite pātai, pēnei i ēnei:
		• He pēhea te whakaawe a ngā whakaaro hou me ngā hangarau i te ahurea, i te noho huānga, me ngā hononga ki te wāhi?
		• Nō wai ngā mōtika o te whakaata, o te tuhi pūrongo, me te tiri i ngā kōrero a ngā iwi taketake me ō rātou mātauranga?
		• He pēhea te whakapakari a ngā hangarau matihiko i ngā reo, i ngā mātauranga, me te mana motuhake o ngā iwi taketake?
		Te kohikohi, te whakaraupapa, me te kōtuitui pārongo
		• Ki te whakamahi i ngā pukapuka, i te ao pāpāho, i ngā kōrero ā-waha o mua, me ngā tirohanga o te hapori hei tūhura i ngā whakaatahanga o ngā iwi taketake e tautohetia ana.
		• Ki te kohikohi taunakitanga mō te āhua o te whakamahi a te Māori me ētahi atu hapori o ngā iwi taketake i ngā taputapu matihiko, i te *GIS*, i te ako ā-ipurangi, me te ao pāpāho hei whakaū i te reo me te mātauranga.
		• Ki te whakatairite i ngā aronga o ngā iwi taketake ki te rangatiratanga raraunga, ki ngā pūranga ahurea, me te mana whakahaere i ngā pārongo.
		Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki
		• Ki te tātari i te āhua o whakaahua a te motuhengatanga, a te whakaaetanga, a te horopaki ahurea, me te mana whakahaere i ngā tirohanga ki te whakaatahanga o ngā iwi taketake.
		• Ki te tautohu i te āhua o te whakapakari a te hangarau i ngā hononga ki te ahurea, ki te reo, me te wāhi mō te hunga e noho tawhiti ana i ō rātou whenua tupu.
		• Ki te āhukahuka i te hāpai a te whakahaere a ngā iwi taketake i ngā raraunga me ngā mātauranga i te haumaru ahurea, i te auroatanga, me te mana motuhake.
		Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana
		• Ki te whakamārama i te āhua o te kōtuitui a ngā hapori iwi taketake i ngā mātauranga tuku iho me ngā hangarau o nāianei.
		• Ki te whakaatu i ngā tirohanga rerekē ki ngā whakaatahanga ahurea e tautohetia ana, me te whakamahi taunakitanga hei tautoko i ngā whakatau.
		• Ki te arotake i te āhua o te tiaki, o te whakarauora, o te whakararu rānei a ngā taputapu matihiko i ngā reo, i ngā mātauranga, me ngā raraunga o ngā iwi taketake.
		Te tūhura, te arotake, ā, mēnā e tika ana, te whai wāhi atu ki ngā urupare ā-iwi, ki ngā urupare ā-hapori rānei ki ngā take pāpori
			Te whakarite pātai, pēnei i ēnei:
			• He pēhea te whakapuaki a ngā tohu, a ngā tikanga tuku iho, me ngā mahi tōpū i te hononga ahurea me te noho huānga?
			• He aha te take e rerekē ai te whakamāoritanga a ngā tāngata i te tohu kotahi, i te tūāhua kotahi, i te hononga ahurea kotahi rānei?
			• Nō wai te mōtika ki te taunaha, ki te tautuhi, me te whakaata i te noho huānga o te takitahi, o te katoa rānei?
			Te kohikohi, te whakaraupapa, me te kōtuitui pārongo
			• Ki te whakamahi i ngā tohu, i ngā whakaahua, i ngā kōrero ā-waha o mua, i te ao pāpāho, me ngā kōrero a te hapori hei tūhura i te āhua o te whakapuakanga me te māramatanga ki ngā tuakiri.
			• Ki te kohikohi i ngā tirohanga rerekē ki te Haki Tino Rangatiratanga, ki te *hijab*, ki te *Thanksgiving*, me te *Australia Day*.
			• Ki te tūhura i te āhua o te whakaawe a te reo, a te whakapapa, a ngā tiriti, a ngā kōrero o mua, me te whakanuitanga o te hapori i te hononga ahurea me te noho huānga.
			Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki
			• Ki te tātari i te āhua o te whakaahua a ngā whakapono, a ngā kōrero o mua, me ngā wheako kua pā ki te tangata i ngā whakamāramatanga o ngā tohu, i ngā tikanga tuku iho, me ngā tūāhua ā-motu.
			• Ki te āhukahuka i te whakaūnga me te whakaahuatanga o te ahurea me te hononga pāpori mā roto mai i te noho tāone, i te hekenga tangata, i ngā wāhi matihiko, me ngā hononga puta noa i ngā whakareanga.
			• Ki te tautohu i te pānga o te ngarohanga o te reo, o te kauparenga, me te hē o te noho huānga ki te noho huānga, ki te oranga, ki te whakaatahanga, me te whakapono o tētahi ki tētahi.
			Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana
			• Ki te whakamārama i te āhua o te whakapuaki a ngā tohu, a te reo, a ngā tikanga tuku iho, me ngā wheako o te katoa i ngā tuakiri o te kiritahi me te katoa.
			• Ki te whakaatu i ngā tirohanga tauaro ki tētahi whakaatahanga ahurea, ki tētahi tohu, ki tētahi tūāhua whakamahara rānei mā te whakamahi i ngā taunakitanga e hāngai ana.
			• Ki te whiriwhiri whakatau mō te āhua o whakaahua a te mana, a te whakapapa, a te whakamanatanga a te hapori, me ngā tatūnga hītori i te noho huānga.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
(Hei tauira, ngā pae pāhopori, te tuku karere matihiko, me ngā taupānga waea).	○ Ka tiaki ngā rōpū mōtika tangata me ngā herekoretanga o te iwi i te tautika me te wātea o ngā taupori tokoiti, o te taupori whānui rānei (Hei tauira, *Amnesty International* me *Greenpeace*).	• Ki te hoahoa i tētahi koringa e whakatairanga ana i te whakaatahanga tika o ngā iwi taketake, i te whakamahinga tika rānei o ngā mātauranga ahurea i te ipurangi. • Ki te mahi tahi ki ngā kaipupuri mātauranga e hāngai ana ki te waihanga, ki te tautoko rānei i tētahi rauemi matihiko, i tētahi kaupapa kōkiri, i tētahi aratohu rānei e tika ana ki te ahurea. • Ki te arotake i te pai o te whakapakari a te koringa i te mana ahurea, i te māramatanga, i te whai wāhitanga, me te rangatiratanga raraunga.	**Te tūhura, te arotake, ā, mēnā e tika ana, te whai wāhi atu ki ngā urupare ā-iwi, urupare ā-hapori rānei ki ngā take pāpori** • Ki te hoahoa i tētahi koringa e whakatairanga ana i te whakaatahanga tika, i te whakaute, i te whai wāhi hoki o te noho huānga o te ahurea. • Ki te mātai i te pānga o ngā arotoka ki te māramatanga, me te arotake i ngā aronga e whakapiki ana i te tika me te kounga o te whakaatahanga. • Ki te arotake mēnā i whakapakari te koringa i te māramatanga, i te noho huānga, i te whakapono o tētahi ki tētahi, me te mana whakahaere o te hapori.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mātai Whakamuri

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Whakamāori Aronehe, te Hiranga, me ngā Kōrero o Mua e Tautohetia ana Ka whakaahua tonu ngā tūāhua o mua, ngā whakataunga, me ngā taututetutenga i ngā mōtika, i ngā hononga, i ngā tuakiri, me ngā āheinga o te anamata.			
Te mōhiotanga ariā Ka whakaahua tonu ngā hēnga o mua i te ao o nāianei, ā, ka urupare ngā porihanga mā te whakamārire me ngā mahi hei whakahaumanu anō i ngā hononga.	**Te mōhiotanga ariā** Ka hua ake te taututetute i ngā pānga, i ngā tirohanga, me ngā mana whakahaere e whakataetae ana, ā, ka puta he pānga tauroa ki te tangata me ngā porihanga.	**Te whakaaro ariā** Ki te arotake i te āhua o tā ngā tūāhua o mua, ngā whakataunga, me ngā urupare ki te hē whakaahua tonu i ngā mōtika, ngā hononga, me ngā āheinga o te anamata.	**Te whakaaro ariā** Ki te tātari i te āhua o te whakaahua a ngā pūtake me ngā pānga o ngā tūāhua o mua, me ngā mahi a te tangata me ngā rōpū, i ngā mōtika, i ngā hononga, me ngā porihanga i te takanga o te wā.
Ngā hēnga o mua me te whakamārire • Ka whakaahua tonu ngā tūāhua, ngā whakataunga, ngā whakahaere, me te hautūtanga o mua i ngā mōtika, i ngā hononga, i te whakaatahanga, me te tautika-kore o ēnei rā. He pānga tauroa tō Te Kōti Whenua Māori me ngā kaihautū o te *Young Māori Party,* tae atu ki a Tā Āpirana Ngata, ki ngā whenua Māori, ki te oranga, ki te noho huānga ahurea, me te whai wāhitanga o te Māori ki te tōrangapū, ā, ka whakaawe tonu rātou i te āhua o te māramatanga me te whāinga o ngā anamata e tautika ake ana. ○ Ka whakaawe tonu ngā whakataunga me ngā whakahaere o mua i ngā mōtika, i ngā hononga, i ngā ara wātea, me te tautika-kore o ēnei rā. ○ He wāhi nui tō Te Kōti Whenua Māori ki te whakataunga o te rangatiratanga, o te tauatanga, me te whakamahinga o ngā whenua Māori, engari i whai wāhi hoki ki te wāwāhinga me te rirohanga o ngā whenua Māori i te takanga o te wā. ○ He rerekē ngā pānga o ngā kaupapa here me ngā whakahaere o mua ki tēnā rōpū, ki tēnā rōpū, ā, nā konā i puta ai ngā tirohanga kanorau ki te huatika, ki te rangatiratanga, me te oranga. ○ I whai te *Young Māori Party* ki te whakapiki i te hauora, i te mātauranga, me te whai wāhitanga o te Māori ki te tōrangapū, me te tautoko anō i te whakaū me te urutaunga o te ahurea Māori. ○ I mahi ngā kaihautū pēnei i a Tā Āpirana Ngata i roto i ngā pūnaha tōrangapū me ngā pūnaha kāwanatanga ki te kōkiri i ngā wawata me te oranga o te Māori. ○ Ka whakaawe te takitahi me ngā rōpū i te panonitanga mā te mahi i roto i ngā whakahaere me ngā pūnaha kua whakatūria kētia, mā roto mai hoki i te kōkiri me te whakahou. ○ Mā te mārama ki ngā pūtake me ngā pānga o ngā tūāhua o mua e āwhina ngā hapori ki te whiriwhiri whakataunga i runga i te mōhio hei waihanga i ngā anamata e tautika ake ana.	**Te taututetute, te mana whakahaere, me ngā kōrero o mua e tautohetia ana** • I hua ake Ngā Pakanga Whenua o Aotearoa (1845–1872) i ngā māramatanga ki te mana whakahaere, ki te whenua, ki te mana, me Te Tiriti o Waitangi e tukituki ana i waenga i te Māori me te Karauna. I whakamahi ngā kaihautū Māori i te rautaki, i te auahatanga, me te hautūtanga hei tiaki i ō rātou iwi, i ō rātou whenua, me tō rātou rangatiratanga. He maha ngā pūtake me ngā tirohanga i whakaahua i ngā pakanga, ā, he pānga tauroa ō aua pakanga ki ngā hapori, ki te rangatiratanga whenua, me ngā hononga puta noa i Aotearoa. ○ I whawhaihia Ngā Pakanga Whenua o Aotearoa (1845–1872) i ngā wāhi rerekē o Aotearoa. ○ He rerekē ngā tirohanga me ngā pānga o tēnā iwi, o tēnā hapū, me ngā ope o te Karauna, ā, kāore i kotahi te tū a te Māori ki tētahi taha o ngā taututetutenga. ○ I whakamahi ngā kaihautū Māori pēnei i a Hōne Heke, i a Te Rangihaeata, i a Te Kooti Arikirangi Te Tūruki, i a Tītokowaru, me Rewi Maniapoto i te rautaki, i te auahatanga, me te hautūtanga hei tiaki i ō rātou iwi, i ō rātou whenua, me tō rātou rangatiratanga. ○ He nui ngā auahatanga a ngā hōia i roto i ngā pakanga, tae atu ki ngā hoahoa pā me ngā rautaki ārai i whakawhanaketia e te Māori. ○ I raupatuhia ngā whenua Māori whānui i muri i ētahi o ngā pakanga. ○ He pānga tauroa tō ngā hua o ngā pakanga ki ngā hapori Māori, ki ngā hononga i waenga i te Māori me te Karauna, ki ngā tauira o te nōhanga, me te porihanga o Aotearoa. ○ Ka whakaawe tonu te whakarerenga o Ngā Pakanga Whenua o Aotearoa i ngā whakawhitinga kōrero mō te hononga ahurea, mō te huatika, mō Te Tiriti o Waitangi, me ngā hononga i waenga i te Karauna me te Māori i ēnei rā.	**Te whakarite pātai, pēnei i ēnei:** • Kua pēhea tā ngā tūāhua me tā ngā whakataunga o mua whakaahua i ngā mōtika, i ngā hononga, me te tautika-kore o ēnei rā? • Kua pēhea te wero a ngā hapori Māori, a ngā hapori o Te Moananui a Kiwa, me ngā hapori manene, i te tāmitanga, i te whakahāwea, me te hē? • Kua pēhea te whai hua o tā ngā kāwanatanga me tā ngā whakahaere āhukahuka i te tūkinotanga, whakahaumanu anō i ngā mōtika, me te whakatānekaha anō i ngā hononga? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te tīpako takitahi me te kōtuitui i ngā taunakitanga mai i ngā ture, i ngā pakirehua, i ngā pūkete kōti, i ngā taunakitanga ā-waha, i ngā kōrero o mua, me te ao pāpāho. • Ki te aromatawai haehae i te pono, i te pūtake, me ngā here o ngā mātāpuna e pā ana ki te whenua, ki te mahi, ki te whakahāwea, me te whakamārire. • Ki te arotake nō wai ngā mātauranga, ngā wheako, me ngā tirohanga e whakaatahia ana, e whakaparahakotia ana, e ngaro ana rānei. **Te tautohu i ngā tauira, i ngā ōritenga, me te panonitanga i te takanga o te wā** • Ki te tātari i te āhua o te waihanga me te whakapakari a ngā ture, a ngā whakahaere, me ngā pūnaha ohaoha i te rirohanga whenua, i te whakamahi mauhere, i te kaikiri, me te tautika-kore. • Ki te whakatairite i te āhua o te ātetenga o te hē me te whāinga o te panonitanga e ngā hapori o te Māori, o Te Moananui a Kiwa, o te Hainamana, me ētahi atu iwi taketake. • Ki te arotake i ngā tauira o te āhua e whakaawe tonu ai ngā hēnga o mua i te noho huānga, i ngā mōtika, i ngā hononga, me te āheitanga ki ngā rauemi. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te arohaehae i ngā tirohanga ki te mana whakahaere, ki te huatika, ki te haepapa, ki te whakaea i te hē, me te whakamārire e tukituki ana. • Ki te aromatawai i te āhua o tā te mana whakahaere whakaawe i ngā kōrero o mua e whakamanatia ana, me te āhua o tā ngā kāwanatanga urupare ki te hē. • Ki te waihanga i ngā kupu whānui, e tautokona ana e ngā taunakitanga, mō ngā mea e hiahiatia ana hei whakaea i ngā	**Te whakarite pātai, pēnei i ēnei:** • He aha ngā pūtake o Ngā Pakanga Whenua o Aotearoa me Ngā Pakanga o te Ao? • I pēhea te huanga ake o taututetute i ngā tohe mō te whenua, mō te rangatiratanga, mō te mana whakahaere, mō te mana, me te tāwheta ā-whenua? • I pēhea te urupare a ngā kaihautū, a ngā hōia, me ngā hapori ki te pakanga me te ātetenga? • He aha ngā pānga o nā tata tonu me ngā pānga tauroa o ēnei taututetutenga ki ngā rōpū rerekē? **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te tīpako me te whakaraupapa i ngā taunakitanga mai i ngā kōrero o mua, i ngā mahere, i ngā whakaahua, i ngā taonga, me ngā raraunga. • Ki te whakatairite i ngā pārongo mai i ngā mātāpuna rerekē hei whakamārama i ngā pūtake me ngā pānga o ētahi taututetutenga motuhake. • Ki te tautohu ko ēhea tirohanga e whakaatahia ana, e whakamātāmuatia ana, e ngaro ana rānei. **Te tautohu i ngā tauira, i ngā ōritenga, me te panonitanga i te takanga o te wā** • Ki te tātari i ngā pūtake me ngā pānga o nā tata tonu me ngā pānga tauroa o ngā Pakanga, o te *Easter Rising* rānei. • Ki te whakatairite i te āhua o te whakaahua a te hautūtanga, a te ātetenga, a te rautaki ope taua, me ngā haumitanga i ngā taututetutenga rerekē. • Ki te tūhono i ngā taututetutenga o mua ki ngā panonitanga ki te whenua, ki te mana whakahaere, ki te noho huānga ahurea, me ngā hononga e rere tonu ana. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te whakamāori i ngā tirohanga o te Māori, o te Karauna, o ngā ope taua, o ngā kirirarau hoki ki te taututetute, ki te ātetenga, ki te mahi hōia, me te whakapau kaha. • Ki te whakamārama i te āhua o te whakaawe a ngā uara pēnei i te mana motuhake, i te piripono, i te tāwheta ā-whenua, me te haepapa i ngā mahi a te tangata. • Ki te whakatau kupu whānui e tautokona ana e ngā taunakitanga mō te āhua o tā te taututetute tiritiri anō i te mana whakahaere me te pānga ki ngā porihanga i te takanga o te wā.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
		tūkinotanga o mua me te waihanga i ngā anamata e tōkeke ake ana. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te waihanga me te parahau i tētahi tautohe mō ngā pūtake, mō ngā pānga, me te hiranga tonutanga o tētahi hēnga o mua. • Ki te arotake i ngā whakamāoritanga tauaro me te tautoko i ngā whakatau mā te whakamahi i ngā taunakitanga e pono ana, e hāngai ana hoki. • Ki te whakawhiti whakaaro mō ngā kitenga mā te whakamahi i ngā huatau, i ngā tikanga, me ngā momo whakapuakanga e hāngai ana ki ngā tikanga ā-iwi. **Te whakamahere, te whakatutuki, me te arotake i tētahi koringa pāpori** • Ki te aromatawai haehae i tētahi take o nāianei e hono ana ki ngā mōtika, ki ngā hononga, me te tautika-kore o mua. • Ki te hoahoa me te whakatinana i tētahi koringa pāpori i runga i te mōhio me te matatika e urupare ana ki ngā tirohanga o ngā hapori kua pāngia. • Ki te arotake i te whai huatanga me te pānga o te koringa, me te parahau i te āhua e taea ai te whakapai, te whakawhānui, te whakaū tonu rānei.	**Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te whakaatu i tētahi whakamārama e tautokona ana e ngā taunakitanga mō ngā pūtake, mō ngā pānga, me ngā tirohanga e pā ana ki tētahi taututetute. • Ki te whakatairite i ngā taututetutenga mā te whakamahi i ngā mātāpuna o mua, i ngā mahere, i ngā rārangi wā, me ngā whakaaturanga kua āta whakaritea. • Ki te whakamahi i ngā taunakitanga me ngā huatau o mua e hāngai ana hei tautoko i ngā kitenga. **Te whakamahere, te whakatutuki, me te arotake i tētahi koringa pāpori** • Ki te tautohu i tētahi take o nāianei e hono ana ki te maumaharatanga, ki ngā pānga tauroa rānei o tētahi taututetute. • Ki te whakamahere me te whakatutuki i tētahi koringa pāpori e whakamōhio ana i ētahi atu, e āhukahuka ana i ngā tirohanga kua mahue, e tautoko ana rānei i te maumaharatanga. • Ki te arotake i te whai huatanga me te pānga o te koringa, me ngā mea ka taea te whakapai ake.
Ngā kōrero o mua o te ao			

Kōwhiria tētahi rangahau whakapūaho mai i ēnei:
Ngā whakapuakitanga, ngā tatūnga, ngā kawenata, me ngā whakahoutanga o te ao
• Kua kōkiri ngā whakapuakitanga, ngā whakaaetanga, ngā kawenata, me ngā whakahoutanga o te ao i ngā mōtika o ngā iwi taketake, i te whakaatahanga, i te huatika, me te mana motuhake. Kua whakaawe ētahi anga ā-ao i te whakamanatanga o ngā mōtika o ngā iwi taketake ki ngā taonga tuku iho, ki te whenua, ki te whai wāhitanga, me te rangatiratanga, ā, ka whakaahua tonu aua anga i ngā hononga, i ngā kaupapa here, me ngā ara wātea puta noa i te ao.
  ○ Ka whakaū Te Whakapuakitanga Tukipū o ngā Mōtika Iwi Taketake a Te Rūnanga Whakakotahi i ngā Iwi o te Ao (UNDRIP) (2007) i ngā mōtika o ngā iwi taketake ki te mana motuhake, ki te ahurea, ki te reo, ki ngā taonga tuku iho, ki ngā rohe, ki ngā rauemi, me te whai wāhitanga e whai take ana ki ngā whakataunga e pā ana ki a rātou. Ka whakaatu a UNDRIP i tētahi anga ā-ao mō te whakatairanga, mō te tiaki, mō te kōkiri hoki i ngā mōtika me te oranga o ngā iwi taketake.
  ○ Nā Te Whakapuakitanga Tukipū o ngā Mōtika Tangata (1948) i whakatakoto ngā paerewa ā-ao mō te mana tangata, mō te tautika, me ngā herekoretanga matua. Kua whakaawe tēnei i ngā ture, i ngā whakaaetanga, me ngā whakamarutanga o ngā mōtika o ngā tāngata o te ao, tae atu ki ngā anga e hāpai ana i ngā mōtika, i te whakamanatanga, me te oranga o ngā iwi taketake.
  ○ Nā te wetenga o ngā here tātāmi, nā ngā whakaaetanga mana motuhake hoki puta noa i Āhia, i Āwherika, i Te Moananui a Kiwa, me te Karipiana i whakatairangatia ai ngā mōtika o ngā iwi ki te whakahaere i a rātou anō me te mana motuhake. I
	Kōwhiria tētahi rangahau whakapūaho mai i ēnei:
	Te Pakanga Tuatahi o te Ao (1914–1918)
	• I hua ake Te Pakanga Tuatahi o te Ao (1914–1918) i te whakataetae mō te mana, mō te whenua, mō ngā haumitanga, me te awenga, ā, i whakaahuatia e te tāwheta ā-whenua, e te whakatuanuitanga ā-whenua, e te whakahiwanga ā-taua hoki. Ko te kōhurutanga o Archduke Franz Ferdinand te take i tīmata ai te pakanga. I mahi a Te Hononga Ope Kātua o Ahitereiria me Aotearoa (ANZAC) hei ope taua nō Ahitereiria me Aotearoa e tōpū ana, otirā i Karipori, ā, ka noho tā rātou mahi hei wāhanga whakahirahira mō ngā hononga tōpū o Aotearoa, e maumaharatia ana mā roto mai i ngā whakamaharatanga me te huritao ki te mahi hōia, ki te whakapau kaha, me ngā pānga pāpori, ngā pānga tōrangapū, ngā pānga ohaoha hoki o te pakanga e mau tonu ana.
	  ○ Nā te tāwheta ā-whenua i whakapiki ngā whakatetenga i te wā i whai ngā tāngata me ngā whenua kia nui ake te mana motuhake, te whakahaere i a rātou anō, me te mana, otirā i ngā rohe pēnei i ngā *Balkans* i wero ai ngā rōpū mātāwaka i te mana emepaea.
	  ○ I whai wāhi te whakatuanuitanga ā-whenua ki te whakataetae mō ngā whenua maru, mō ngā rauemi, me te awenga ā-ao, e whakapiki ana i te tauwhāinga me te kore whakapono i waenga i ngā mana o Ūropi.
	  ○ Nā te whakahiwanga o ngā ope taua me ngā ope moana, me te whakapono ki te whai hiranga o te kaha ā-hōia ki te mana o te motu, i nui ake ai te tūponotanga o te pakanga.
	  ○ Ko ANZAC (Australian and New Zealand Army Corps) tētahi ope taua honohono i whakaritea i Te Pakanga Tuatahi o te Ao, ā, nō ngā momo takenga kanorau ōna mema, tae atu ki te Māori me ngā hapori puta noa i Aotearoa.
		E hāngai ana ngā whakamahinga o te mōhiotanga ki ngā kōrero o mua o Aotearoa me ō te ao. Ka kitea ngā whakamahinga mōhiotanga mō tēnei tūārere i te whārangi 39.	

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
whakaawe ēnei whanaketanga i ngā rangatohe iwi taketake e whai ana kia whakamanatia, kia whai mana motuhake, kia whai rangatiratanga, kia kaha ake hoki ō rātou reo i ngā whakataunga e pā ana ki ō rātou whenua, ki ō rātou ahurea, me ō rātou anamata. ○ Ka whakatakoto ngā tiriti mō ngā mōtika tangata o te ao, tae atu ki te Convention on the Rights of the Child (1989), ki te International Covenant on Civil and Political Rights (1966), me te International Covenant on Economic, Social and Cultural Rights (1966), i ngā whakamarutanga mō ngā mōtika tangata, mō te whai wāhitanga, mō te oranga, me te herekoretanga i te whakahāwea. Kua tautoko ēnei whakaaetanga i ngā mōtika o ngā iwi taketake ki te ahurea, ki te mātauranga, ki te noho huānga ahurea, ki te oranga, me te whai wāhitanga e whai take ana ki ngā whakataunga e pā ana ki ō rātou oranga me ō rātou hapori. **KO TĒNEI KĒ RĀNEI** **Ngā urupare ki ngā nawe o mua** • Kua urupare ngā kāwanatanga ki ngā nawe o mua mā ngā tukanga o te ture, o te tōrangapū, o te whakamārire hoki e whakaae ana ki ngā tūkinotanga o mua, e hāpai ana i ngā mōtika, e whakapakari ana hoki i ngā hononga ki ngā hapori iwi taketake me ngā hapori manene. Kua aro ētahi kaupapa whakahirahira ā-motu, ā-ao hoki, ki ngā pānga o ngā kaupapa here me ngā mahi o mua, kua whakaawe i te huatika me te whakaatahanga, ā, kua whai wāhi ki ngā mahi e rere tonu ana ki te waihanga i ngā anamata e tautika ake ana. ○ Ka tūhura Te Rōpū Whakamana i Te Tiriti o Waitangi i ngā takahanga e whakapaetia ana ki Te Tiriti o Waitangi, ā, ka tuku i ngā kitenga me ngā tūtohunga e whai wāhi ana ki te whakaea i ngā pānga o mua me ngā pānga o nāianei ki te Māori. ○ He nui te takoha a ngā manuheke nō Haina ki te porihanga o Aotearoa, ā, i kapi i te whakapāha a te Kāwanatanga i te tau 2002 mō te *Chinese Poll* ngā kaupapa here whakahāwea me te kauparetanga i pā ki a rātou. ○ I mātai te Kōmihana Aro ki te Pono me te Whakamārie o Kānata i ngā pānga o ngā iwi taketake e te pūnaha e noho ai ngā ākonga ki te kura (*residential school system)*, ā, i whakatairanga i te kōrero pono, i te whakaora, i te mātauranga, me te whakamārire. ○ I mau i te pakirehua o *Bringing Them Home* o Ahitereiria ngā wheako o ngā Reanga Kāhakina. Nā tēnei pakirehua i kōkiri te whakapāha tūmatanui, a National Sorry Day, me ngā whakawhitinga kōrero e rere tonu ana mō te whakaea me te whakamārire.	○ I whai wāhi atu ngā hōia ANZAC ki ngā kōkirikiri pēnei i a Karipori, ki reira rātou pāngia ai e ngā āhuatanga uaua me te nui o te mate. ○ Nā ngā wheako o ngā hōia ANZAC i whakaahua te āhua ā-motu o Aotearoa me te āhua e mārama ai, e maumaharatia ai hoki te pakanga. ○ Ka whakamaumaharatia te mahi a ANZAC i ia tau i te 25 o Āperira mā roto mai i ngā kōrero, i ngā whakamaharatanga, i ngā kawa, me te maumahara, e whakaata ana i ngā tirohanga kanorau ki te mahi hōia, ki te whakapau kaha, me ngā pānga o te pakanga. **KO TĒNEI KĒ RĀNEI** **Te Pakanga Tuarua o te Ao (1939–1945)** • Ko Te Pakanga Tuarua o te Ao (1939–1945) tētahi taututetute ā-ao i whawhaihia i waenga i ngā mana o Te Haumitanga Piri (Allies) me Te Haumitanga Tuaka (Axis). I hua ake i ngā pānga o Te Pakanga Tuatahi o te Ao, i te korenga i pūmau o te ohaoha, i te taikaha o te tāwheta ā-whenua, i te whakamātāmuahia o ngā ope taua, me te whakawhānuitanga o te whenua. I pā te pakanga ki te tangata me ngā porihanga puta noa i te ao, tae atu ki Aotearoa, ā, nā te mahi a ngā rōpū pēnei i Te Hokowhitu a Tū i hāpai ngā mahi pakanga a Te Haumitanga Piri, ā, ka waiho mai he whakarerenga tauroa. • Nā te urutomo a Tiamana ki Pōrana i te tau 1939 i tīmata ai te pakanga i Ūropi. • I whai wāhi ngā tāngata nō ngā whenua maha ki te pakanga, ka mutu, he pānga ā-ao ōna. • I tuku a Aotearoa i ngā kaimahi, i ngā rauemi, me te tautoko ki ngā mahi pakanga a Te Haumitanga Piri. • I whai mana nui Te Hokowhitu a Tū i āna mahi i Kariki, i Kariti, i Āwherika ki te Raki, me Itāria. • He pānga pāpori, he pānga ohaoha, he pānga tōrangapū, he pānga ahurea hoki tō Te Pakanga Tuarua o te Ao e mau tonu ana ki Aotearoa me te ao whānui. • He rerekē ngā wheako o ngā rōpū i te pakanga, e whakaata ana i ngā tirohanga me ngā wheako tini. **KO TĒNEI KĒ RĀNEI** **Te *Easter Rising* me te Mana Motuhake o Airani (1916–1922)** • Ko te *Easter Rising* me te whāinga kia motuhake a Airani (1916–1922) tētahi wā o te panonitanga tōrangapū i hua ake i te kaha haere o ngā tono kia whakahaere a Airani i a ia anō, kia motuhake hoki i te mana o Peretānia. Ahakoa i tautoko te tokomaha o ngā tāngata o Airani i te mana motuhake me te tiaki i te ahurea me te reo Airani, i hiahia ētahi atu, otirā te tokomaha o ngā Porotehana i *Ulster*, kia noho tonu hei wāhanga mō Peretānia. • Ko te *Easter Rising* o te tau 1916, i arahina e ngā tāwheta ā-whenua nō Airani, tētahi taihuringa matua. Ahakoa i hinga te *Rising*, nā te urupare taikaha a Peretānia i whakapiki te tautoko mō te mana motuhake. I te tau 1919, i whakapuaki a Dáil Éireann i te mana motuhake o Airani, ā, nā konā i hua ake ai te *Irish War of Independence* (1919–1921) i waenga i ngā kaihāpai whenua tūhake nō Airani me ngā ope o Peretānia. • Nā te taututetute i hua ai te whakatūnga o te *Irish Free State* i te tau 1922, engari i noho tonu a Airani ki te Raki hei wāhanga mō Te Hononga o Peretānia.		

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
	• Nā te rangatohe i panoni ai te pūnaha tōrangapū o Airani, ā, i whakaatu hoki i te āhei o te tangata ki te whakaputa i te panonitanga tōrangapū.		

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Noho ā-Iwi

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Ngā Mōtika, te Mana Whakahaere, me te Panonitanga o te Porihanga Ka whakamahi te tangata i te koringa ā-iwi, te hautūtanga, me ngā whakahaere hei wero i te hē me te whakaawe i te panonitanga o te porihanga.			
Te mōhiotanga ariā Ka whakamahi te tangata i ngā tukanga manapori, i te hautūtanga, me te koringa tōpū hei whakaawe i ngā whakataunga me te whakaputa panonitanga ki te porihanga.	**Te mōhiotanga ariā** Ka whakamahi te tangata i te kōkiri me ngā tukanga e hāngai ana ki ngā mōtika hei tiaki i ngā herekoretanga, hei whakaū i te huatika, hei wero i te hē, hei whakaahua hoki i te porihanga.	**Te whakaaro ariā** Ki te whakamārama i te āhua o te whakamahi a te tangata i ngā tukanga manapori hei whakaawe i ngā whakataunga, i ngā kaupapa here, i te whakaatahanga, me ngā hua ki te hapori.	**Te whakaaro ariā** Ki te arotake i te āhua o te whakaawe a ngā tukanga e hāngai ana ki ngā mōtika, a ngā whakahaere, a te hautūtanga, me te whai wāhi a te iwi ki ngā putanga ki te porihanga, ki te ao tōrangapū, me te hapori.

• Ka whakamahi ngā whenua i ngā pūnaha me ngā tukanga tōrangapū rerekē hei kōwhiri kaihautū, hei whiriwhiri whakataunga, hei urupare hoki ki te panonitanga ki te porihanga.
  ○ I roto i ngā pūnaha manapori, ka whakamahi te tangata i te hautūtanga, i ngā pōtitanga, me te koringa tōpū hei whakaawe i te whiriwhiri whakataunga me te kōwhiri māngai (Hei tauira, ko Aotearoa, ko Hapani, me Tiamana).
  ○ I roto i ngā pūnaha o te hautūtanga whakatuanui, ka noho te mana tōrangapū me te whiriwhiri whakataunga ki tētahi rōpū tokoiti, e whakawhāiti ana i ngā ara wātea mō te whai wāhitanga tūmatanui, mō te koringa tōpū, me te panonitanga ki te porihanga, ki te ao tōrangapū rānei (Hei tauira, ko Kōrea ki te Raki, ko Awhekenetāna, me Eriterea).
• Ka whakaatahia te Māori puta noa i ngā rōpū tōrangapū me ngā rangatohe, ā, he kanorau te hautūtanga. Kua whakaawe hoki ngā kaihautū Māori i ngā whakataunga, ā, kua hua mai tētahi panonitanga tauroa ki te porihanga (Hei tauira, ko Kahurangi Tariana Turia me Whānau Ora, ko Matiu Rata me Te Rōpū Whakamana i Te Tiriti o Waitangi, me Tā Doug Graham rāua ko Christopher Finlayson me ngā whiriwhiringa whakataunga a Te Tiriti o Waitangi).
Me toro ki tētahi rangahau whakapūaho ā-motu me tētahi rangahau whakapūaho ā-ao hei tūhura i te āhua e whakapuakina ai ngā huatau o ia tauākī mōhiotanga i ngā horopaki rerekē:
Te kāwanatanga me te whai wāhitanga
• Ka pōti ngā whenua whai pūnaha kāwanatanga manapori i ō rātou kaihautū me ō rātou māngai mā ngā pūnaha pōti rerekē, e āhei ai ngā tāngata e rerekē nei ō rātou tirohanga ki te whai wāhi me te whakaawe i ngā whakataunga (Hei tauira, te pūnaha o te Pōti Whirirua o Aotearoa, te pūnaha o te Pōti Whiritoa o Te Hononga o Peretānia, me te *Electoral College* o Te Hononga o Amerika hei pōti i tana perehitini).
• Ka hāpai ngā mōtika me ngā herekoretanga i te whai wāhitanga ki te manapori, tae atu ki te herekoretanga o te whakaaro, o te whakapono, o te whakapuaki, o te neke haere, me te hui i runga i te mārire, e āhei ai te tangata ki te kōkiri kaupapa me te whakaawe i ngā whakataunga (Hei tauira, ko Georgina Beyer e kōkiri ana i ngā mōtika *LGBTQIA+* i Aotearoa, me Martin Luther King Jr. e ārahi ana i ngā kaupapa mārire mō ngā mōtika ā-iwi i Te Hononga o Amerika).
• Ka whakamahi ngā kaihautū i ngā pūnaha tōrangapū me ngā pūnaha ā-ture ōkawa hei kōkiri i ngā kaupapa here e hāpai ana i ngā mōtika tangata, i te tautika, i te oranga, me te huatika pāpori mā te huri i ngā whakaaro me ngā rangatohe hei ture, ā, mā konei e hua mai ai he panonitanga tauroa ki te porihanga (Hei tauira, ko
	• Ka whakamāori ngā Kōti Mana Nui i ngā ture me ngā mōtika turepapa, e whakaawe nei i te panonitanga ki te porihanga me te tōrangapū mā te tiaki i ngā herekoretanga me te wero i te hē (Hei tauira, nā te whakataunga a te Kōti Mana Nui o Te Hononga o Amerika i *Brown v. Board of Education* i werohia ai te whakawehenga ā-iwi i ngā kura, ā, nā *Roe v. Wade* i whakaawe ngā tautohe mō ngā mōtika whakaputa uri me ngā herekoretanga tūtahi).
	• Ka kitea tonutia ngā mōtika e whakamanatia ana i Te Tiriti o Waitangi i roto i te māramatanga o te motu, o te ao hoki ki ngā mōtika o ngā iwi taketake.
	• Ka takoto i Te Rōpū Whakamana i Te Tiriti o Waitangi tētahi tukanga hei tūhura i ngā kerēme mō ngā takahanga o Te Tiriti o Waitangi me te *Treaty of Waitangi*. Ka āhei te Māori me te Karauna ki te whakapuaki i ngā taunakitanga me ngā tirohanga, tae atu ki ngā kōrero ā-waha o mua, ki te whakapapa, me ngā pūrongo o mua, hei whakamōhio i ngā kitenga me ngā tūtohunga a Te Rōpū Whakamana.
	• Ka tiaki te Ture Rārangi Tika Tangata o Aotearoa 1990 i ngā mōtika me ngā herekoretanga o te iwi me te ao tōrangapū o ngā tāngata i Aotearoa, tae atu ki ngā mōtika o te whakapuaki whakaaro, o te whakapono, o te neke haere, o te tautika, o te huatika, me te whakamarutanga i ngā mahi kāwanatanga kāore e tika ana.
	Me toro ki tētahi rangahau whakapūaho ā-motu me tētahi rangahau whakapūaho ā-ao hei tūhura i te āhua e whakapuakina ai ngā huatau o ia tauākī mōhiotanga i ngā horopaki rerekē:
	Ngā mōtika me te kōkiri
	• Ka whakamahia ngā rautaki kōkiri, tae atu ki te porotēhi, ki te whiriwhiringa whakaaro, ki te koringa ā-ture, ki t
	• e patuitanga, me ngā rangatohe tūtahi, hei whakaawe i ngā whakataunga me ngā kaupapa here tūmatanui. Hei tauira:
	  ○ Te kōkiri taiao: *Greenpeace*, Te Reo o te Taiao.
	  ○ Te kōkiri ohaoha: Federated Farmers, Business NZ.
	  ○ Te kōkiri ā-ture me ngā herekoretanga o te iwi taketake: *Community Law*, *Amnesty International*.
	  ○ Te kōkiri turepapa me te kōkiri iwi taketake: ko Tame Iti, Te Kaunihera Māori.
	  ○ Te kōkiri pāpori: ko Greta Thunberg, ngā kaupapa a te *Youth Parliament*.
	  ○ Te kōkiri kiritaki: *Consumer NZ*.
	• E whakaatu ana te whakahoutanga ture i te āhua o te whakaawe a ngā kirirarau i te whakarite pāpori me te noho a te iwi i Aotearoa mā
		Te whakarite pātai, pēnei i ēnei:
		• He pēhea te whakaahua a ngā pūnaha tōrangapū rerekē i te āhei o te tangata ki te whai wāhi ki te whiriwhiri whakataunga me te whakaputa panonitanga?
		• He pēhea te whakarite a te manapori i te tangata ki te whakaawe i ngā whakataunga me te whakaū i te haepapa o ngā kaihautū?
		• He pēhea te whakaawe a ngā kaihautū Māori, a ngā whakahaere ā-iwi, me ngā rangatohe tōrangapū i ngā whakataunga me te whakatau panonitanga mō ō rātou hapori?
		Te kohikohi, te whakaraupapa, me te kōtuitui pārongo
		• Ki te whakamahi i ngā petihana, i ngā whaikōrero, i ngā pūrongo pāremata, i te ao pāpāho, i ngā pārongo mō ngā pōti, me ngā kōrero a te hapori hei tūhura i te hautūtanga tōrangapū me te panonitanga o te porihanga.
		• Ki te kohikohi taunakitanga mō te āhua o te whakaawe a ngā kaihautū puta noa i ngā rōpū tōrangapū me ngā rangatohe i ngā whakataunga me te whai wāhi ki te panonitanga tauroa o te porihanga.
		• Ki te whakatairite i te āhua e whakaputa ai ngā pūnaha manapori me ngā pūnaha o te hautūtanga whakatuanui i ngā ara wātea rerekē mō te whai wāhitanga, mō te whakaatahanga, me te whakaawe i te panonitanga o te porihanga.
		Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki
		• Ki te tātari i te āhua e rerekē ai ngā kaupapa matua, ngā whakapono tōrangapū, me ngā aronga ki te kāwanatanga o ngā kaihautū tōrangapū, o ngā rōpū tōrangapū, me ngā rangatohe.
		• Ki te tautohu i te āhua o te whakaata a te mana whakahaere ā-iwi i ngā wawata tōpū, i ngā uara ahurea, me ngā haepapa ki te tangata me ngā rauemi.
		• Ki te āhukahuka i te tuku a ngā pūnaha tōrangapū i te mana whakahaere mā ngā ara rerekē, ā, ka hua ake ngā ara wātea rerekē mō te whai wāhitanga, mō te whakaatahanga, me te whakaawe.
		Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana
		• Ki te whakamārama i te āhua o te whakaahua a ngā pūnaha tōrangapū i te whai wāhitanga, i te whakaatahanga, me te whiriwhiri whakataunga.
		• Ki te whakatairite i te āhua o tuku a ngā pūnaha manapori me ngā pūnaha o te hautūtanga whakatuanui i te mana whakahaere, me ngā pānga o tēnei ki te whai wāhitanga, ki te whakaatahanga, me te whiriwhiri whakataunga.
			Te whakarite pātai, pēnei i ēnei:
			• He pēhea te tiaki a ngā kōti, a ngā rōpū whakamana, a ngā ture mōtika tangata, me ngā whakapuakitanga ā-ao i ngā herekoretanga, he pēhea hoki tā rātou wero i te hē, me te whakaawe i te panonitanga o te porihanga?
			• He pēhea te whakamahi a te tangata me ngā whakahaere i te hautūtanga, i ngā ratonga, me te kōkiri tūmatanui hei wero i te hē me te tautoko i ngā hapori?
			• Me pēhea te whakamahi i te whiriwhiringa, i te patuitanga, i te kōkiri, i te porotēhi, me te koringa ā-ture hei kōkiri i ngā mōtika me te wero i te hē?
			Te kohikohi, te whakaraupapa, me te kōtuitui pārongo
			• Ki te whakamahi i ngā pūrongo a ngā rōpū whakamana, ngā ture, ngā whakataunga kōti, ngā pūkete whakataunga, ngā kōrero ā-waha o mua, me ngā mātāpuna pāpāho hei tūhura i ngā mōtika, te whakaea i te hē, me te kōkiri.
			• Ki te kohikohi taunakitanga mō ngā mōtika e tiakina ana mā te *New Zealand Bill of Rights Act* me te Te Whakapuakitanga Tukipū o ngā Mōtika Iwi Taketake a Te Rūnanga Whakakotahi i ngā Iwi o te Ao (UNDRIP).
			Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki
			• Ki te tātari i ngā tirohanga Māori e rerekē ana ki te porotēhi, ki te whiriwhiringa, ki te patuitanga, ki te koringa ā-ture, me ngā aronga motuhake hei whakatutuki i te panonitanga.
			• Ki te tautohu i te āhua e whakaawe ai te whakamanatanga o ngā mōtika me ngā hēnga o mua i te whakaea i te hē, i ngā hononga, me te mana motuhake.
			• Ki te āhukahuka i te whakapakari a ngā tukanga ā-ture, a te kōkiritanga, a te koringa tōpū, me ngā ratonga e takea ana i te ahurea, i te mana tangata, i te ata whaiaro, i te tautika, me te oranga o te hapori.
			Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana
			• Ki te whakatairite i te āhua o te tiaki, o te kōkiri rānei a ngā ture, a ngā whakapuakitanga ā-ao, a ngā ratonga hapori, me te kōkiri tūmatanui, i ngā mōtika tangata.
			• Ki te whiriwhiri i ngā whakatau i takea mai ai i ngā taunakitanga mō te whai hua o te whai wāhi ki te pāremata, o ngā petihana, o ngā whiriwhiringa whakaaro, o te porotēhi, me ngā koringa ā-ture, kia hua mai ai ko te huatika, ko te whakaea i te hē, me te panonitanga o te porihanga.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Nelson Mandela e whakahaere ana i te whanaketanga o te Turepapa o Āwherika ki te Tonga o te tau 1996, me ngā kaihautū o Aotearoa e whakamana ture ana i te kaupapa here karihi-kore o Aotearoa i te tau 1987). • Ka whakamahi ngā kaihautū tōrangapū i te hautūtanga, i te tautoko a te marea, me ngā tukanga manapori hei whakatinana i ngā kaupapa here e taea ai te whakaputa ngā panonitanga ki te porihanga me te tōrangapū (Hei tauira, ko te *Rogernomics* i Aotearoa me te *New Deal* i Te Hononga o Amerika). • Ka whakamahi ngā hinonga ā-iwi i ngā ara huhua o te mana whakahaere me te whakahaere rauemi hei tautoko i ō rātou tāngata, hei tiaki i ngā rawa ahurea, hei whakatutuki hoki i ngā wawata tōpū.	te kōkiri i te tautika, i te wero i te whakahāwea, me te whakaahua i ngā ture, i ngā mōtika, me ngā waiaro o te marea (Hei tauira, ngā porotēhi o te *Springbok Tour* (1981), te *Suffrage 125*, me te whakahoutanga o te ture takatāpui). **Ka tiaki ngā mōtika tangata i te mana tangata, te herekoretanga, me te tautika ina whakamanatia, ina whakautea hoki** • Nā Te Whakapuakitanga Tukipū o ngā Mōtika Tangata (1948) i whakatakoto ngā paerewa ā-ao mō te mana tangata, mō te herekoretanga, me te tautika, ā, kua whakaawe i ngā ture, i ngā anga mō ngā mōtika, me ngā whakamarutanga mō ngā mōtika o ngā tāngata puta noa i te ao. • Ka whakaū a Te Whakapuakitanga Tukipū o ngā Mōtika Iwi Taketake i ngā mōtika o ngā iwi taketake mō te mana motuhake, mō te ahurea, mō te ata whaiaro, te reo, mō ngā whenua, mō ngā rauemi, me te whai wāhitanga ki ngā whakataunga e pā ana ki a rātou. • Ka kōkiri ngā hapū, ngā iwi, me ngā mana whakahaere Māori hei painga mō ō rātou mema ā-iwi, mō ō rātou hapori hoki hei whakaū i ō rātou mōtika, hei wero i ngā hē me ngā āhuatanga tautika-kore o mua, ā, ka mahi tahi hoki ki ngā hinonga kāwanatanga ki te whakatau i ngā take tōpū o te porihanga me te ōhanga. • I whakamahi a *The Topp Twins*, a Dame Jools Topp rāua ko Dame Lynda Topp, i te puoro, i te whakakata, me te mahi whakaari hei wero i te hē me te kōkiri i te tautika, i te rangimārie, i te tiaki i te taiao, i ngā mōtika *LGBTQIA+*, me ngā hapori taiwhenua. • I whakaatu a Te Petihana mō te Reo Māori (1972) i te āhua o te whakaawe a te koringa tōpū i te panonitanga ki te porihanga me te ao tōrangapū. • I kōkiri a Berta Cáceres (nō Honotura) i ngā mōtika iwi taketake mā te ārahi i te ātete ki ngā kaupapa whanaketanga i runga i ngā whenua tapu, mā te koringa kiritohe me te kōkiri ā-ao.	• Ki te arotake i te āhua o te whakamahi a te tangata i ngā tukanga manapori, i ngā rangatohe tōrangapū, me te hautūtanga hei whakaawe i ngā whakataunga me te kōkiri i te panonitanga o te porihanga. **Te tūhura, te arotake, ā, mēnā e tika ana, te whai wāhi atu ki ngā urupare ā-iwi, urupare ā-hapori rānei ki ngā take pāpori** • Ki te whai wāhi atu ki tētahi mahi manapori (Hei tauira, te whakawhanake petihana, te whakatakoto tāpaetanga, te taupatupatu i tētahi take ā-hapori). • Ki te whai whakaaro ki te pai o te whakaata a ngā momo whai wāhitanga tōrangapū rerekē i ngā tirohanga me ngā kaupapa matua rerekē. • Ki te huritao ki te āhua e taea ai e ngā kirirarau te whakaawe te panonitanga, me te whakaute tonu i ngā tirohanga kanorau me ngā tukanga manapori.	• Ki te whakamārama i te āhua o tā ngā kōti, Te Rōpū Whakamana i Te Tiriti o Waitangi, ngā whakataunga kerēme Tiriti, me ngā whakahaere e arahina ana e te Māori urupare ki ngā take o mua me ngā take o nāianei. • Ki te whakatairite i te āhua o te whakakotahi a ngā kaihautū i ngā tāngata me te kōkiri i ngā mōtika me te panonitanga o te porihanga (Hei tauira, ko Berta Cáceres). **Te tūhura, te arotake, ā, mēnā e tika ana, te whai wāhi atu ki ngā urupare ā-iwi, urupare ā-hapori rānei ki ngā take pāpori** • Ki te hoahoa i tētahi koringa e whakatairanga ana i ngā mōtika tangata, e wero ana i te hē, e tautoko ana rānei i te oranga o te hapori. • Ki te mātai i te pānga o ngā arotoka ki te māramatanga me te arotake i ngā aronga e whakapiki ana i te tika me te kounga o te whakaatahanga. • Ki te arotake i te whakapiki rānei a te koringa i te māramatanga, i te whakaawetanga o ngā waiaro, i ngā whakataunga rānei, mēnā rānei i tautoko i te mana tangata, i te tautika, me ngā wawata tōpū.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Pūmanawa Tangata mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Ao Ohaoha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Tautika, Ngā Kaupapa Here, me te Taupuhipuhi Ka whakaahua ngā kaupapa here, ngā kōrero o mua, te mana whakahaere, te taupuhipuhi, me te toitūtanga i ngā ara wātea me ngā putanga ohaoha.			
Te mōhiotanga ariā Ka whakaawe ngā pūnaha ohaoha, ngā kaupapa here, me te whai wāhitanga i ngā ara wātea, i te oranga, me te tiringa o ngā rauemi.	**Te mōhiotanga ariā** Ka whakaawe te whanaketanga ohaoha, te haumitanga, me te whakamahere ahumoni i te mana motuhake, i te matatū, me te oranga tauroa.	**Te whakaaro ariā** Ki te arotake i te āhua o te whakaawe a ngā āhuatanga o mua me ngā āhuatanga pūnaha i ngā ara wātea me ngā putanga ohaoha, me te arotake i te āhua o urupare a te tangata, a ngā hapori, me ngā kāwanatanga ki ngā āhuatanga tautika-kore o te ōhanga.	**Te whakaaro ariā** Ki te arotake i te āhua o te hāpai a te whanaketanga ohaoha, a te whakahaere rauemi, me te whakamahere ahumoni i te māpua, i te tōnuitanga, i te toitūtanga, i te mana motuhake, i ngā uara ahurea, i te matatū, me te oranga o te kiritahi, o ngā hapori, o ngā uri whakaheke hoki.
Te tautika ohaoha • Ko te tautika ohaoha e tohu ana i ngā ara e whai ana ki te whakapiki i te whai wāhi ki ngā ara wātea, ki ngā rauemi, me ngā āhuatanga ohaoha (Hei tauira, mā te whakaritenga o te whai wāhitanga tautika ki te mātauranga me te whakangungu, mā te tōkeke whai wāhitanga ki te pūtea e āhei ai ngā rakahinonga ki te tīmata me te whakatipu hinonga angitu, me te whakapiki i te urunga ki ngā ratonga pēke, ngā ratonga ahumoni, me ngā hangarau). • Ka whakaawe ngā panonitanga o te kāwanatanga i te āhua e whakaritea ai te mahi, te utu, me ngā āhuatanga whiwhi mahi (Hei tauira, te *Fair Pay Agreements 2022* hei hiki i ngā utu me ngā āhuatanga mahi puta noa i ngā rāngai kāore nei e nui te utu). ***Me toro ki tētahi rangahau whakapūaho ā-motu me tētahi rangahau whakapūaho ā-ao hei tūhura i te āhua e whakapuakina ai ngā huatau o ia tauākī mōhiotanga i ngā horopaki rerekē:*** • Ko te whakapikinga o ngā āhuatanga ohaoha o ngā iwi taketake he hāpai hoki i ngā whai wāhitanga ki te ao ohaoha, i te auahatanga, i te tauhokohoko, i te oranga o te hapori, i te whanaketanga ahurea, i te kaitiakitanga o te taiao, me te tōnuitanga wāroa. Hei tauira: ○ He nui te hāpai a ngā hinonga Māori o te tāpoitanga, o te ahuwhenua, o te ahumahi ika, o te ngahere, o te hangarau, me te haumitanga, i te tapeke wāriu hokonga (GDP) o Aotearoa, i te whiwhi mahi, me te tauhokohoko ā-ao. ○ Ka whai wāhi ngā hinonga iwi taketake ki te tipuranga ohaoha o ngā tāngata nō aua iwi taketake mā te whakatū mahi, mā te whakaputa moni whiwhi, mā te tautoko i ngā hapori o te rohe, me te haumi ki te oranga o te ahurea, o te porihanga, me te taiao. ○ Nā ngā whiriwhiringa a te *Inuit* i hua ai te whakatūnga o *Nunavut*, e nui ake ai tō rātou mana whakahaere i te whenua, i ngā rauemi, me te whanaketanga ohaoha. ○ Ka whakaputa moni whiwhi ngā pakihi tāpoi nō ngā iwi taketake, ka waihanga mahi, ka kukume i ngā manuhiri nō tāwāhi, ā, ka whakatairanga i ngā mātauranga me te māramatanga ahurea (Hei tauira, ko Te Puia Māori). ○ Mā te haumi a ngā hapori iwi taketake i ngā kaupapa pūngao hau, i ngā kaupapa pūngao rā, me te ngāwhā e waihanga mahi, e whakaputa moni whiwhi ai, e hāpai ai hoki i te tipuranga ohaoha toitū. ○ Ka kōtuitui ngā kaupapa o te ngahere, o te ahumahi ika, me te kaitiakitanga whenua e arahina ana e ngā iwi taketake i ngā	**Te oranga ohaoha** • Mā te mōhio ki te āhua o te mahi a ngā pūkete penapena mō te rītaiatanga me ngā painga ka puta i aua pūkete e āwhina te tangata ki te whiriwhiri whakataunga ahumoni i runga i te mōhio, mai i te wā tōmua. Hei tauira: ○ Mā te haumi moni i te wā tōmua e roa ake ai te wā e tipu ai taua moni. ○ Mā te pūmau o te penapena mai i te wā rangatahi e tino whakapiki te tūwhita ahumoni i te wā o te rītaiatanga. ○ Mā te mārama ki te tūraru, ki te hua, ki te whakakanorautanga, me te haumitanga wāroa e tipu ai ngā penapena mō te rītaiatanga. ***Me toro ki tētahi rangahau whakapūaho ā-motu me tētahi rangahau whakapūaho ā-ao hei tūhura i te āhua e whakapuakina ai ngā huatau o ia tauākī mōhiotanga i ngā horopaki rerekē:*** • Ka taea te arotake te whanaketanga ohaoha o ngā iwi taketake mā ngā putanga maha, tae atu ki te whakaputaranga, ki te tōnuitanga, ki te mana motuhake, ki te auroatanga ahurea, ki te kaitiakitanga o te taiao, ki te oranga o te hapori, me te matatū, puta noa i ngā whakareanga. Hei tauira: ○ Ka whakamahi te iwi *Mohegan* (USA) i ngā moni whiwhi o te whare petipeti me ngā whare hararei hei tautoko i te mātauranga, i ngā ratonga hauora, me te whanaketanga o te hapori. ○ Mā te pupuri a te iwi o iTaukei i ngā whenua tuku iho i Whītī e āhei ai ngā hapori ki te whiriwhiri i te whakamahinga o ngā whenua tuku iho mō te tāpoi me te ngahere, me te pupuri tonu i te mana whakahaere o te whiriwhiri whakataunga. ○ Ka hāpai te ōhanga Māori i a Aotearoa mā te whai wāhitanga o ngā iwi, o ngā hapū, me ngā pakihi Māori puta noa i te tāpoi, i ngā ahumahi mātāmua, i te pūngao, i te auahatanga, me ngā rāngai ratonga. Hei tauira: ○ Ka haumi anō a *Ngāi Tahu Holdings* i ngā monihua nō te tāpoi, nō te kaimoana, nō te mahi pāmu, nō te papanoho hoki, ki te mātauranga, ki ngā whare, ki te hauora, me te whakaora taiao. ○ Ka whai wāhi a Ngāti Tūwharetoa, a Waikato-Tainui, me Ngāi Tahu ki ngā kaupapa pūngao whakahou e hāpai ana i te mana motuhake ā-ohaoha me te toitūtanga o te taiao. **E hua mai ai te oranga ohaoha mō te wāroa, me whakamahere, me haumi hoki i runga i te whakataurite i ngā matea o nāianei, i**	**Te whakarite i ngā pātai e whai take ana, e matatini ana hoki** • Ki te arotake i ngā take e kore ai e taurite te urunga ki te whenua, ki te mātauranga, ki te mahi, me ngā rauemi ahumoni mō ētahi tāngata me ētahi hapori. • Ki te arotake i te āhua o tā ngā pūnaha ohaoha, o tā ngā kaupapa here kāwanatanga, me tā te koringa tōpū whakaawe i te tautika, i te oranga, me ngā ara wātea. **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te arotake i ngā tauira o mua me ngā tauira o nāianei o te korenga o te tautika ohaoha, tae atu ki te raupatunga whenua, ki te whakatāonetanga o te Māori, ki ngā āputa utu, ki ngā kaupapa here tāke, me ngā wheako o ngā iwi taketake i Aotearoa me Ahitereiria. • Ki te aromatawai i te āhua o tā ngā hapori, o tā ngā kāwanatanga, me tā ngā whakahaere urupare mā te whakamahi i ngā whakataunga Tiriti, i te whanaketanga ā-iwi, i te panonitanga kaupapa here, i ngā kaupapa mātauranga, i ngā kaupapa hauora, me ngā koringa e arahina ana e te hapori. **Te tautohu i ngā uara me ngā tirohanga, te whakatau kupu whānui hoki** • Ki te arohaehae i te āhua o te whakaputa a ngā whakataunga o mua, a ngā pūnaha ohaoha, me ngā kaupapa here kāwanatanga i ngā ara wātea me ngā putanga rerekē mō ngā rōpū rerekē. • Ki te tātari i te āhua o tā ngā pūnaha ohaoha, o tā ngā kaupapa here, me tā ngā whakataunga whakaputa i ngā putanga rerekē mō te tangata me ngā hapori. Ka arotake hoki i ngā aronga taupatupatu ki te whakatau i te tōhoretanga, i ngā ara wātea, i te whakaputaranga, i te toitūtanga, me te oranga. **Te tūhura, te arotake, ā, mēnā e tika ana, te whai wāhi atu ki ngā urupare ā-iwi, ki ngā urupare ā-hapori rānei ki ngā take pāpori** • Ki te arotake i ngā kōwhiringa mō te whai wāhi a te iwi, me te whai wāhitanga manapori e pā ana ki tētahi take o nāianei. • Ki te whakatairite i te āhua o te whakamahi a te takitahi, a ngā rōpū, a ngā whakahaere, me ngā whakahaere ōkawa i ngā rautaki huhua o te whai wāhitanga hei whakaawe i ngā whakataunga me ngā putanga tūmatanui. • Ki te whai wāhi atu, mēnā e tika ana, ki tētahi mahi ā-iwi e hāngai ana ki te horopaki, me te huritao ki tōna whai huatanga. • Ki te aromatawai i ngā ara wātea, i ngā here, me ngā pānga o ngā aronga rerekē ki te whai wāhi a te iwi.	**Te whakarite i ngā pātai e whai take ana, e matatini ana hoki** • Ki te arotake i te āhua e whakataurite ai te whanaketanga ohaoha, te haumitanga, me te whakahaere rauemi i te whakaputaranga, i te tōnuitanga, i te toitūtanga, i te whai hua, i te mana motuhake, i ngā uara ahurea, i te matatū, me te oranga, me te aromatawai i ō aua mea pānga ki ngā whakareanga o nāianei me ngā whakareanga kei te heke mai. • Ki te tautohu i ngā ara e whakataurite ai ngā hapori i ngā ara wātea ohaoha ki ngā uara ahurea, ki ngā haepapa taiao, me te toitūtanga wāroa. **Te kohikohi, te whakaraupapa, me te kōtuitui pārongo** • Ki te arotake i ngā kaupapa whanaketanga ohaoha Māori me ngā kaupapa whanaketanga ohaoha a ngā iwi taketake, tae atu ki ngā hinonga ā-iwi, ki ngā kaupapa pūngao whakahou, ki te rangatiratanga whenua tuku iho, me ngā tauira haumitanga ā-hapori. • Ki te arotake i te āhua o te whakaawe a ngā tauira ohaoha rerekē, a ngā whakataunga ahumoni rerekē, me ngā aronga haumitanga rerekē, i te whakaputaranga, i te tōnuitanga, i te oranga, i ngā kaupapa matua ahurea, i ngā putanga ā-hapori, me te whanaketanga wāroa. **Te whakawhiti whakaaro mō ngā kitenga, mā te whakamahi i ngā ara me ngā tikanga e hāngai ana** • Ki te arotake i te whai huatanga o ngā aronga rerekē ki te whanaketanga ohaoha a ngā iwi taketake ki te whakatutuki i ngā putanga ohaoha, i ngā putanga pāpori, i ngā putanga ahurea, i ngā putanga taiao hoki. • Ki te whakamahi i ngā rangahau whakapūaho, i ngā raraunga ahumoni, i ngā mahere, i ngā pūrongo, i ngā whakaaturanga, i ngā taupatupatu, me ngā arapāho matihiko, hei whakawhiti whakaaro mō ngā whakatau e tautokona ana e ngā taunakitanga. **Te tūhura, te arotake, ā, mēnā e tika ana, te whai wāhi atu ki ngā urupare ā-iwi, ki ngā urupare ā-hapori rānei ki ngā take pāpori** • Ki te tūhura i tētahi ara wātea, i tētahi wero ohaoha rānei o te rohe, me te whakatakoto mahi e hāpai ana i te oranga wāroa, i te toitūtanga, me ngā wawata o te hapori. • Ki te arotake i te āhua o te hāpai a ngā whakataunga ohaoha me ngā kōwhiringa haumitanga i ngā anamata e tautika ana, e matatū ana, e toitū ana hoki.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio (ā-takitahi nei, arohaehae nei, mā te parahau anō hoki):*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
mātauranga tuku iho me ngā tikanga pakihi o nāianei hei hāpai i te whanaketanga ohaoha wāroa me te toitūtanga o te taiao (Hei tauira, ka whakamahi ngā whakahaere iwi taketake i te *Amazon* o Koromōpia i ngā mātauranga tuku iho i te taha o te aroturuki amiorangi, o ngā mahere whakahaere taiao, me ngā hinonga ngahere toitū hei tiaki i ngā ngahere me te whakapakari i te oranga o te hapori). **Ka whakaawe ngā pūnaha ohaoha, ngā kaupapa here kāwanatanga, me te koringa tōpū i te tohanga o ngā rauemi, o te moni whiwhi, me ngā ara wātea, ā, mā tēnei e whakapakari, e whakaiti rānei te tautika-kore.** • Ka whakaawe ngā kaupapa here kāwanatanga i te āhua e āhukahukatia ai, e whakaūngia ai, e tukuna iho ai ngā tirohanga ki te ao, te reo, me te ahurea mā roto i te mātauranga me ngā whakahaere tūmatanui. He rerekē pea ngā pānga o ngā kaupapa here, tae atu ki te tautoko, ki te tiaki, ki te whakaahua anō, ki te whakawhāiti rānei i te whakapuakanga ahurea me te whakamahinga reo (Hei tauira, ngā *Native Schools*, ngā *Indian Boarding Schools*, ngā *Residential Schools*, ngā Reanga Kāhakina o Ahitereiria, ngā Kōhanga Reo, te mātauranga reo Māori, me ngā kaupapa whakarauora reo). • He nui ngā pānga ohaoha o te panoni āhuarangi nā runga i te pikinga o ngā utu o ngā aituā māori, e pā nei ki ngā ahumahi, ki ngā rauemi, me ngā mahi a te tangata, e whakawhānui nei hoki i ngā āhuatanga o te tautika-kore. Hei tauira: o Kei te waipuketia ngā whenua o Tūwaru nā runga i te pikinga o te taumata moana, kei te tāhawahawa te wai māori, ā, kei te heke te tūwhita kai, e whakapiki nei i te whakawhirinakitanga ki ngā rawa hoko whakaroto, e pēhi nei hoki i a rātou kia hūnuku. o Kei te tūkinotia ngā kāinga me ngā tūāhanga o Kiripati e te horo takutai me ngā waipuke e auau ana. **Te mātau ahumoni** • Ka whakaawe te moni whiwhi, te whiwhi mahi, ngā āhuatanga mahi, ngā tāke, ngā pūkenga, ngā tohu mātauranga, me te utu o te noho i te oranga ahumoni o te tangata. • Ka puta i ngā kāri taurewa me ngā ratonga o te *Buy Now, Pay Later* i te whakapikinga o noho nama, engari mā te hapa o ngā utunga e hua ai ētahi atu nama, ngā utu tāpiri, me te huamoni.	**ngā ara wātea o te anamata, i te tūraru, me ngā hua tērā pea ka puta.** • He rerekē ngā taumata o te tūraru, o te tipuranga hoki tērā pea ka puta, i ngā kōwhiringa haumitanga rerekē (Hei tauira, ngā hea, ngā here pūtea, me ngā tahua pūtea e whakahaeretia ana). • Mā te whakamahere ahumoni e āwhina te takitahi, ngā whānau, me ngā whakahaere ki te whakarite mō ngā utu ohorere, ki te karo i te nama kāore e toitū, me te whakatutuki i ngā whāinga o te anamata. **Te mātau ahumoni** • Ka hāpai te whakamahere ahumoni i te oranga ahumoni wāroa mā te āwhina i te tangata ki te whakarite mō ngā whāinga me te whakahaere i ngā tūraru (Hei tauira, te nama, ngā mahi tāware, me ngā utu ohorere). • Mā te tōmua o te tīmata ki te penapena moni e nui ake ai ngā hua o te wāroa, ā, ka hua mai i te huamoni whakaputu. Engari he whiringa tauutuutu kei waenga i te tūraru me te tipuranga tērā pea ka puta i ngā kōwhiringa haumitanga.	**Te kōtuitui i te mātau ahumoni** • Ki te arotake me te aromatawai i te āhua o te whakaawea o te oranga ahumoni e te moni whiwhi, e te whiwhi mahi, e ngā tohu mātauranga, e ngā tāke, e te utu hoki o te noho. • Ki te arotake i ngā tūraru me ngā painga o ngā taputapu ahumoni, me ō aua taputapu pānga ki te tūwhita ahumoni wāroa (Hei tauira, ngā kāri taurewa me ngā ratonga *Buy Now, Pay Later*).	**Te kōtuitui i te mātau ahumoni** • Ki te arotake i te āhua o tā te penapena moni, o tā te haumitanga, me tā te whakamahere ahumoni hāpai i te tūwhita ahumoni wāroa me te oranga. • Ki te aromatawai i ngā tūraru me ngā painga o ngā whakataunga ahumoni rerekē, tae atu ki te *KiwiSaver*, ki ngā kōwhiringa haumitanga, ki te nama, me ngā hua ahumoni.

Ngā Tohu Whanake

E whakamārama ana ngā tohu whanake i ia wāhanga ako i te taumata matatau i te pito o ia tau. E hāngai ana ki te whanaketanga raupapa whakaako me te tautoko i te aromatawai, he wāhanga nō ngā whakaakoranga me te ako. Ka whakawhanaketia ngā whanaketanga me ngā kōrero aromatawai e pā ana ki a Te Pūmanawa Tangata hei te tau 2027. Heoi i tēnei wā tonu, me whai tonu ngā kura i ngā tikanga kei te kawea e rātou i tēnei wā.

Schedule 3
The New Zealand Curriculum

6 Te Waiora (Tau 0-10)

Te Iho

He taonga tonu ā tātou mokopuna, he taonga anō te noho ora mai a te tangata ki tēnei ao. Ko ngā mokopuna ō tātou rangatira mō āpōpō. Mā te tiaki, mā te ropiropi, ka puta te oranga ki a tātou katoa.

Te Pūtake

Ka noho te waiora torowhārahi i te pokapū o Te Waiora, arā, ko te taha tinana, ko te taha hinengaro, ko te taha kare ā-roto, ko te taha pāpori, ko te taha ahurea, ko te taha wairua, me te taha taiao o te ora. Ka whakaū Te Waiora i ngā hononga rau i waenga i ēnei taha katoa, ka whakaū hoki i te ora rawa atu o te tangata ina poipoia ngātahitia aua taha katoa. Ka whai Te Waiora ki te poipoi i ngā āhuatanga ka pīrangitia e ngā whānau e whanake ai te māia, te pākiki, te whakaute, te ngākau aroha, te manawaroa, te haepapa, me te kauawhi o ā rātou mokopuna, me tā rātou whai wāhi i runga i te hihiri i te ao ka karapoti i a rātou.

Mā roto mai i Te Waiora, ka whanake tō te mokopuna māramatanga ki a ia anō, ki ōna hononga, ki tōna wāhi hoki i tēnei ao. Ka ako ia mō te wāhi ki te ahurea, ki te reo, ki te whakapapa, ki ngā wheako, me ngā hononga ki te tangata me te wāhi ki te ārahi i a ia anō me tana noho huānga. Ka tipu ana tana māramatanga ki ōna whakaaro, ōna kare ā-roto, ōna whanonga, me ōna wheako, ka whanake hoki te māramatanga me te māia ki te tiaki i a ia anō me ētahi atu, ki te whai i ngā hononga ngākaupai, ki te whakatatū take i runga i te mōhio, ki te hāpai hoki i ngā hapori kauawhi e ora ana. Mā roto mai i ēnei akoranga, ka mārama haere te mokopuna ki te wāhi ki te noho huānga, ki te whai wāhitanga, ki ngā uara pātahi, me te haepapa kiritōpū ki te hāpai i te waiora o te tangata me ngā hapori.

Mā roto mai i te kori me te mahi ā-tinana, ka rongo te mokopuna i te koa, i te wero, i te angitu, i te māia, me te hononga ka puta pea i te kori. Ka ako ia mō te āhua o te tipu, o te neke, o te urutau, me te urupare o tōna tinana, e tipu ai te mōhiotanga, ngā pūkenga, me te māia ki te whai wāhi i runga i te whai tikanga i te whānuitanga o ngā wheako o te tinana, o te ahurea, o ngā mahi a te rēhia, o te wai, me ngā wheako tū-ā-nuku.

Mā roto mai i te whai wāhi ki te ao tūroa, ka whakahōhonu te mokopuna i tōna māramatanga ki te whakapapa me te tūhonohono, ka kitea hoki ngā hononga e tūhono ai te tangata, ngā wāhi, ngā mea e ora ana, me te taiao. Ka ako ia mō te tino hononga i waenga i te waiora o te tangata me te taiao, me te whakaawe a āna mahi i aua mea e rua. Mā roto mai i ngā wheako whai tikanga i te ao tūroa, ka tipu tana noho haepapa me tana rongo i te take e pakari ai tana tū hei kaitiaki, hei kaiwhakamaru hoki i te taiao me te mauri o te taiao. Ka ako ia ki te tiaki, ki te whakatuarā, ki te whakapakari hoki i te taiao mō ngā reanga o nāianei me ngā uri whakaheke.

Hui katoa, ka tautoko ēnei akoranga i te mokopuna kia hauora, kia hihiri, kia hono, kia uruhau hoki ngā rā o tōna ao. Ka noho ko te ahurea, ko te reo, ko ngā uara, ko ngā hononga tangata, me ngā hononga ki ngā wāhi hei tūāpapa mōna. Ka hāpai Te Waiora i te mokopuna kia puāwai i runga i te māia, i te kumanu, i te manawaroa, me te haepapa, kia whai hua tana hāpai i tōna ake waiora, i te waiora o tangata kē, i te puāwaitanga o tōna whānau, o ōna hapori, me te ao tūroa.

Ka tuku Te Waiora i ngā mōhiotanga me ngā mahi ki te mokopuna, e rite ai ia ki te toro ki ngā marau e hāngai ana i ngā tau 11-13.

Ngā here o te Education and Training Act

Me whakatutuki ngā kura i ngā here i raro i te Education and Training Act 2020. Kei te Wāhanga 91 te here mō ngā poari ā-kura ki te whakamōhio atu ki te hapori o te kura i ngā kōrero i te marau o te hauora, ā, kei te Wāhanga 51 ngā kōrero e āhei ai te whānau ki te tuku tono e wātea ai tana tamaiti i ngā akoranga mō te hōkakatanga. Ka tautoko a Te Waiora i te mokopuna ki te whakawhanake i tana mōhiotanga me tana māramatanga mō te waiora whaiaro, mō te waiora ā-hinengaro, mō te waiora ā-kare ā-roto, mō te waiora ā-tinana, me te waiora ā-taiao. Ka puta pea ngā mātauranga mō te hōkakatanga i roto i ngā akoranga e pā ana ki te tipu me te whanaketanga, ki ngā hononga, ki te whakaaetanga, ki te mana motuhake ā-tinana, ki te pūhuruhurutanga, ki te hauora taihemahema, me ngā hononga tauonioni.

Te Raupapa Ako o Te Waiora

Ngā Toi Mokopuna

Ko tā ngā Toi Mokopuna, me tā ngā pou e whā o Te Marautanga o Aotearoa, he tautuhi i ngā aronga kuneroa o te mokopuna nōna ka whai wāhi atu ki a Te Waiora i ōna tau i te kura.

Te whenu	Tiakina te Wairua kia Tipu (Te Waiora Whaiaro)	Kia Māhorahora te Ngākau kia Puāwai (Te Waiora ā-Hinengaro, ā-Kare ā-Roto hoki)	Whakakoria te Tinana kia Ora (Te Waiora ā-Tinana)	Morimoria te Mauri kia Tau (Te Waiora ā-Taiao)
Te Toi Mokopuna	**Ka whakahīhī te mokopuna ki a ia anō.** Ka maimoa, ka whakapono hoki te mokopuna ki a ia anō. Ka whakahīhī ia ki tōna tuakiri, i a ia e whakarite ana mō tana whanaketanga, mō tana panonitanga, me ōna āhuatanga pakari e motuhake ana, hei hāpai i tana waiora.	**Ka aro te mokopuna ki tana waiora ā-hinengaro, me tana waiora ā-kare ā-roto, me te waiora o tangata kē.** Ka maimoa, ka poipoi hoki te mokopuna i tōna anō waiora ā-hinengaro, me tōna waiaro ā-kare ā-roto, i a ia e whakaatu ana i te ngākau aroha, i te kauawhi, me te whakaute ki tangata kē. Ka whāia ngā hononga ngākaupai, ka manaakitia te kanorau, ka whakamahia hoki ngā pūkenga pāpori me ngā pūkenga ā-kare ā-roto ki te hāpai i ngā hapori e ora ana, e hono ana, e tautoko ana hoki.	**Ka pārekareka te mokopuna ki te kori.** Ka pārekareka te mokopuna ki te hihiri me te whai wāhi ki te kori hei whakangahau, hei whakapakari, hei kōtuitui hoki i ngā hononga. Mā roto mai i te kori, ka piki haere te māia me te waiora, ka maimoatia hoki ngā hua pāpori, ngā hua ā-kare ā-roto, ngā hua ahurea hoki hei hāpai i te waiora whaiaro me te waiora kiritōpū.	**Ka ngākaunui te mokopuna ki ngā hononga whai tikanga i waenga i te waiora me te taiao.** Ka maimoa te mokopuna i ōna hononga ahurea e hōhonu ana ki te taiao, arā, ko te taiao tētahi puna o te ako, o te waiora, me te tuakiri. Mā roto mai i ngā wheako whai tikanga i te taiao, ka tipu tana māia, tana manawaroa, tana urutaunga, me ana pūkenga whakatatū take.

Ngā whenu

Ko tā ngā whenu he whakaraupapa i ngā mōhiotanga matua o Te Waiora. Hui katoa, ka tautoko ngā whenu i te mokopuna kia kauneke i te whai māramatanga ki a ia anō, me ōna hononga ki ētahi atu, ki te taiao anō hoki, ki te whakapakaritanga o te waiora mā ngā kōwhiringa me ngā mahi ka puta i runga i te mōhio, ki te hāpaitanga o tōna anō waiora, o tō ētahi atu, o tō te ao anō hoki e karapoti nei i a ia.

Tiakina te Wairua kia Tipu (Te Waiora Whaiaro)	Kia Māhorahora te Ngākau kia Puāwai (Te Waiora ā-Hinengaro, ā-Kare ā-Roto hoki)	Whakakoria te Tinana kia Ora (Te Waiora ā-Tinana)	Morimoria te Mauri kia Tau (Te Waiora ā-Taiao)
• Ka poipoia te waiora whaiaro i tā te mokopuna whakawhanake i te kaha o tana mōhio ki a ia anō, me te whakamanahia ōna kia whai i ngā mahi hei whakamarohi i tōna waiora me te waiora o tangata kē. Mā roto mai i tōna mōhio ki a ia anō me tōna wāhi i tēnei ao, ka pakari haere te māia, te kahawhiri, me te raukaha ki te takahi i tōna ara i runga i te whai take me te ngākau pono.	• Ka tautoko te waiora ā-hinengaro me te waiora ā-kare ā-roto i te mokopuna ki te puāwai hei kiritahi, ki te puāwai hoki hei mema mō ngā hapori. Mā roto mai i te whakawhanake i te tūoho, i te hononga, me te raukaha ki te urupare i ngā wero me ngā āheinga, ka whai hua ai tana hāpai i tōna anō waiora me te waiora o tangata kē.	• Ka pakari ake te waiora ā-tinana mā roto mai i te whai wāhitanga e hihiri ana ki te kori, me te whai wāhitanga ki te whānuitanga o ngā wheako ā-tinana. Mā roto mai i te kori, ka whanake haere te mātau, te māia, me te urutaunga kia ora rawa atu i ngā horopaki maha, kia hāpai hoki i te waiora kiritōpū.	• He kaha ngā hononga i waenga i te tangata me te taiao – ka whakaaweawe te ora o tētahi i te ora o tētahi atu. Ka toitū te waiora ā-taiao mā roto mai i te tiaki i te mauri o te tangata, o ngā wāhi, me te ao tūroa. Ka āhukahuka te mokopuna i tōna tūranga i roto i ngā pūnaha tūhonohono, ka hāpai hoki i ngā taiao e ora rawa atu ana mō ngā reanga o nāianei, me ngā uri whakaheke.

Ngā Mōhiotanga

Ka whakaūngia ētahi o ngā mōhiotanga i ngā tau e whai atu ana, nā te mea ka noho ērā hei tūāpapa mō ngā kaupapa ako maha, ā, e tika ana kia whakawhanake tonuhia ērā i te takanga o te wā. Ko ētahi atu mōhiotanga ka whakaurua i ia rua tau, i ngā tūārere whāiti rānei o te marautanga hei tautoko i te arorau o te kokenga, hei kaupare hoki i te tōpāparu o te marautanga.

I roto i a Morimoria te Mauri kia Tau, ka whakaako ngātahihia a Ngā Mahi Tū-ā-Nuku me Te Tiaki i te Taiao. He horopaki ngā wheako tū-ā-nuku e ako ai te mokopuna i ngā pūnaha o te taiao, i te kaitiakitanga, i te toitūtanga, i te haumaru, me ana haepapa ki te tangata me ngā wāhi.

• **Te Tuakiri me te Waiora:** ka aro ki te māramatanga mō te tuakiri, mō te tūrangawaewae, mō te wāhi hoki ki ngā hononga, ki te ahurea, ki te reo, ki ngā wheako, me ngā hononga ki te tangata me ngā wāhi ki te ārahi i te ata whaiaro. Ka whakawhanake te mokopuna i te noho huānga, i te māia, i te kahawhiri, i te tino rangatiratanga, me te mana motuhake hei tautoko i te waiora me te whai wāhitanga. • **Te Tipu me te Whanaketanga:** ka aro ki ngā āhua o te tipu, o te whanake, me te panoni o te tangata i roto i te taha tinana, i te	• **Te Whakatipu i te Tūoho Whaiaro:** ka aro ki te whakawhanaketanga o te tūoho whaiaro mā roto mai i te māramatanga ki te wāhi o ngā kare ā-roto, o ngā whakaaro, o ngā uara, o ngā whakapono, o ngā wheako, o te ahurea, o ngā hononga, o ngā horopaki ā-tinana, o ngā horopaki pāpori, o ngā horopaki ā-taiao, o ngā horopaki ā-matihiko hoki ki te ārahi i tō te tangata ata whaiaro me tōna waiora. Ka aro hoki ki te wāhi ki te mātau kare ā-roto, ki te whakahaere whaiaro, ki te huritao, ki te manawaroa, ki ngā rautaki whakaora, ki te kimi āwhina, ki	• **Te Tinana Korikori:** ka aro ki te āhua o te neke, o te urupare, o te urutau, o te ako, o te mahi hoki a te tinana mā roto i te kori tinana; ka aro ki te whakaawe a ngā pūnaha tinana, a ngā ariā kori, a te mātai neke tinana, a ngā pūkenga kori, a te pakari, a te tūoho tinana, a te āheinga ā-tinana, me te rehe ā-tinana i te whai wāhitanga, me te ekenga; ka aro hoki ki te wāhi ki te kori i roto i te hauora, i te māia, i te ngahau, i te wero, i te ekenga whaiaro, me te waiora. • **Te Kori ā-Hononga:** ka aro ki te whakaawe a te tūoho ki te mokowā, ki te rauhanga, ki te	• **Ngā Mahi Tū-ā-Nuku:** ka aro ki te māramatanga o ngā hononga tauutuutu i waenga i te tangata, i ngā mea e ora ana, i ngā pūnaha hauropi, i ngā wāhi, me ngā pūnaha taiao; ka aro ki tā ngā wheako tū-ā-nuku whakapakari i te waiora, i te manawaroa, i te hautūtanga, i te mahi tahi, i te haepapa ā-taiao, me te hononga ki te wāhi; ka aro hoki ki te wāhi ki te mātauranga tū-ā-nuku, ki ngā pūkenga ā-ringa, ki te whakahaere i ngā tūraru, ki te whakatere, ki ngā tikanga whakahaumaru, me te whakatatū take i runga i te mōhio ki te

taha kare ā-roto, i te taha pāpori, me te taha hirikapo i roto i ngā rā o tōna ao. Ka ako te mokopuna mō te ora, mō te ata tinana, mō te mana motuhake ā-tinana, mō te pūhuruhurutanga, mō ngā hononga, mō te whakaaetanga, mō te whakatatū take, me ngā whakaaweawe e ārahi ana i te waiora.

- **Te Waiora ā-Matihiko:** ka aro ki te whakaawenga o ngā taiao ā-matihiko ki te waiora, ki ngā hononga, ki te whai wāhitanga, ki te haumaru, ki te matataputanga, ki te whakaaetanga, me te whakatatū take. Ka ako te mokopuna ki te arotake arohaehae i te mōhiohio, ki te āhukahuka i ngā āheinga me ngā tūraru, ki te mahi i runga i te matatika, ki te whai wāhi ā-matihiko hoki i runga i te haumaru me te haepapa.

ngā āhuatanga pakari, ki ngā hononga, me te **ata** whaiaro i runga i te ngākaupai ki te tautoko i te waiora whaiaro me te waiora kiritōpū.

- **Ngā Hononga:** ka aro ki te wāhi ki te whakawhiti whakaaro, ki te whakapono, ki te ngākau aroha, ki te whakaute, ki te whakaaetanga, ki ngā paenga, ki te tauutuutu, ki te rite o ngā kare ā-roto, ki te papanga, me te haepapa kiritōpū ki te hāpai i ngā hononga kia haumaru, kia ora, kia kauawhi, kia whakamana hoki; ki te panonitanga o ngā hononga i roto i te wā; ka aro hoki ki te putanga o te ihu o te tangata i ngā raru, ki te whakaawenga o ngā aropā, ki te taupiri, ki ngā whakawhitinga kōrero ā-matihiko, ki ngā taunekenekehanga o ngā mana whakahaere, me te whakatatū take i a ia e whakatinana tonu ana i tōna mana me tōna waiora, me te mana me te waiora o tangata kē.
- **Te Waiora ā-Ahupori:** e aro ana ki ngā āhua o te whakahoahoa, ngā tikanga ā-pāpori, ā-ahurea hoki, ngā pūnaha, te kauawhi, te tauritetanga, te tuakiritanga, te uru, me te whai wāhitanga, me ngā pānga o ēnei ki te noho huānga o te tangata, te noho haumaru i roto i ngā kare ā-roto, me te waiora o te tangata. Ka mōhio te mokopuna ki te tautohu me te kaupare atu i ngā āhuatanga pēnei i te whakatoihara, te whakahāwea, te aukati, te whakaweti, te whakatīwheta, me ērā atu momo whanonga e whakaiti ana, e aukati ana rānei i te whai wāhitanga o te tangata. Ko te āheinga, ka ū te mokopuna ki te whakatinana i ngā tikanga me ngā whanonga e whakapakari ana, e whakamana ana hoki i tōna hapori me ōna iwi, mā te whakaatu i te ngākau whakaute, te ngākau māhaki, me te whakaaro tautika.

horopaki, ki te pāpori, ki te taiao hoki, me te whakaawe a te whakawhiti whakaaro, a te hautūtanga, a te mahi tahi, me te haepapa kiritōpū, i te whakahaere i ngā tūraru, me te whiriwhiri whakatau i te kori tahi ki ētahi atu, i te kori hoki e pātata ana ki ētahi atu; ka aro hoki ki te āhua e whai wāhi atu ai te tangata i runga i te haumaru, i te kauawhi, i te whai hua hoki ki ngā wheako o te kori takitahi, me te kiritōpū puta noa i ētahi horopaki rerekē, tae atu ki ngā taiao ā-wai.

- **Te Ahurea Kori:** e hāngai ana ki ngā horopaki ā-ahurea, ā-pāpori, ā-taiao, ā-pāpāho hoki e whai pānga ana ki ngā mātāpono, ngā tuakiri, ngā tūmahi, te whai wāhi, te whanaungatanga, te uru, te kauawhi, te taurite, me te noho huānga i roto i ngā mahi nekeneke. Ka mōhio te mokopuna ki te pānga o ngā tikanga me ngā kawa, ngā mātāpono ā-hapori, ngā whakaahuahanga, ngā hangarau hou, me ngā tūmanakotanga a te hapori ki ngā āhuatanga mō te nekeneke. Ka mārama hoki ia ki te āhua o ngā tikanga me ngā kawa taketake e whakaatu ana i ngā hononga i waenganui i te nekeneke, te tuakiri, ngā mātauranga tuku iho, me te taiao. Ka mōhio anō te mokopuna me pēhea te whakapakari i te waiora o te hapori mā te ārahitanga matatika me ngā whanonga tauawhi.

tautoko i te whai wāhitanga e haumaru ana, e whakaaro nui ana hoki i te ao tūroa.

- **Te Tiaki i te Taiao:** ka aro ki te tiaki, te whakaora, te whakatuarā hoki i te waiora ā-taiao mā roto mai i te kaitiakitanga, i te whakamahinga o ngā rauemi i runga i te haepapa i te toitūtanga, i te kanorau koiora, i te whakaora taiao, i te mahi kiritōpū, me te whakatatū take mō te taiao i runga i te mōhio; ka aro hoki ki te māramatanga hoki mō te whakaawenga o ngā mahi a te tangata i te waiora ā-hauropi, i te waiora ahurea, i te waiora pāpori, i te waiora ā-hapori hoki i roto i ngā reanga maha.

Te hiranga o te horopaki hapori

Ka whakaniko te kaiako i te raupapa ako, ka whai tikanga hoki te raupapa ako i te kaiako mā te hono i tērā ki ngā tauira e hāngai pū ana, e kitea ana hoki, e ahu mai ana i te horopaki o te hapori: ko te tangata me te wāhi, ko te ao Māori, me ngā wheako i ngā ao o ngā mokopuna me ō rātou hapori.

He mea nui kia mōhiotia, ahakoa kua tūtohua ngā mōhiotanga me te whakamahi mōhiotanga i roto i te raupapa ako, he whakatauiratanga ngā tauira me ngā horopaki kei reira rā ngā kupu o ‘hei tauira’. Ko te tikanga o aua tauira, ko te ārahi, kaua ko te tohutohu i ngā mea me ako. Mēnā kua whakaakona ngā mōhiotanga me te whakamahi mōhiotanga, e pai ana tā te kaiako whakakapi i aua tauira ki ētahi tauira kē atu e pai ake ana hei whakaata i ngā taiao pātata, i te hapori, i ngā hononga ki ngā hapū me ngā iwi, i ngā kaupapa kaingākau ki te mokopuna, i ngā kaupapa e mātau nei te kaiako, i ngā take rānei e hāngai ana ki te pekanga mātauranga.

Te Tūārere 1 (Ngā Tau 0–3)

I Te Tūārere 1, ka whakawhanake te mokopuna i tana kaha rongo i te noho huānga, i te tūoho whaiaro, me te waiora. Mā roto mai i ngā hononga, i te tākaro, i te kori, me ngā wheako ki te tangata, ki ngā wāhi, me te taiao, ka ako ia ki a ia anō me ngā ara ki te whai hononga ki tangata kē. Ka tipu te māia, te māramatanga ki ngā kare ā-roto, ngā ritenga hauora, me ngā hononga ngākaupai i a ia e whakawhanake ana i te mātau kori me te whai wāhi i runga i te haumaru i te whānuitanga o ngā wheako ā-tinana, o ngā wheako pāpori, o ngā wheako ā-matihiko, me ngā wheako ā-tū-ā-nuku. Mā roto mai i aua wheako, ka tīmata ia ki te whai māramatanga mō tōna tūranga ki te tiaki i te tangata, i ngā wāhi, i ngā mea e ora ana, me te taiao.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Tiakina te Wairua kia Tipu (Te Waiora Whaiaro)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te Tuakiri me te Waiora					
• Ka whanake te tuakiri whaiaro mā roto mai i te hononga ki te whānau, i ngā hononga ki tangata kē, i ngā wheako, me ngā hononga ki te tangata, ki ngā wāhi, me ngā hapori, hei ārahi i tō te kiritahi mārama ki a ia anō, i tāna whai wāhi ki te taha o tangata kē, i tāna rongo hoki i te noho huānga me te waiora.	• Ka whanake te tūoho whaiaro mā roto mai i ngā āheinga ki te whakapuaki i ngā whakaaro, i ngā kare ā-roto, i ngā uara, me te tuakiri mā roto mai i te reo, i te ahurea, i te auaha, i te tākaro, i ngā mahi ā-tinana, me te kori, hei whakapakari i te noho huānga me te waiora.	• Ka whanake te ata whaiaro mā roto mai i tō te tangata māramatanga ki ōna anō āhua, ki ōna wheako, ki ōna hononga hoki, ā, ka whakaaweawetia pea e te whakatairitenga ki tangata kē, e ngā karere hoki nā ngā arapāho.	• Te whakapuaki i ngā āhuatanga o te ata whaiaro mā roto mai i te reo, i te ahurea, i te auaha, i te tākaro, me te kori. • Te tuku i ngā kōrero paki, i ngā ingoa, i ngā reo, i ngā wāhi, me ngā hononga ā-whanau e hirahira ana ki a ia, ā, ka āhukahuka hoki i ngā hua o aua mahi mō tana rongo i te noho huānga.	• Te āhukahuka i ngā āhuatanga whaiaro e pakari ana, i ngā hiahia whaiaro, me ngā hononga ahurea, ā, ka whakamahuki i te wāhi o aua mea ki tōna anō tuakiri. • Te whai wāhi i runga i te māia i roto i te ako, i te tākaro, me ngā wheako ahurea hei tautoko i tōna noho tuakiri, i tōna noho huānga, i tōna waiora hoki.	• Te whakamahuki i te whakaawenga o ngā āhuatanga whaiaro, o ngā whakatairite, o ngā karere arapāho, me ngā hononga ki te tangata, ki ngā wāhi, ki ngā rawa, me ngā tikanga ki te ārahi i te ata whaiaro me te noho huānga. • Te whakaahua i ngā āhuatanga whaiaro e ngākaupai ana, me te āhukahuka hoki i te rerekētanga pea o tō te tangata whakaaro mōna anō me ōna whakaaro mō tangata kē.
Te Tipu me te Whanaketanga					
• Me whai i ngā ritenga akuaku, me rite tonu te inu wai, me kai i ngā kai taioraora, me rawaka hoki ngā hāora o te moe me te whakatā hei tiaki i te tinana kia ora tonu ai te tinana. • Ka rerekē pea te āhua, te kori, te ako, me te tere o te tipu o tangata kē, ā, e tika ana ki te whakaatu i te aroha, i te whakaute, me te ngākau aroha ki te katoa. • Me mōhio ki ngā ingoa tūturu mō ngā wāhanga o te tinana, e pai ai te whakawhiti whakaaro mō te hauora me te waiora.	• Ka tautoko te kounga o te moe, o te whakatā, me ngā kōwhiringa mō te kai taioraora i te tipu hauora, mō te whanaketanga, me te waiora. • Ka whakamaru te pani ārai hihirā, te mau pōtae, me te uhi i te tinana i ngā mōrearea o te rā. • Mehemea ka hē te whakamahinga, ka kino pea ngā hua o ngā matū nō te kāinga (hei tauira, ngā rongoā me ngā matū horoi) ki te tinana tangata. Me āta whakamahi i runga i te tirotiro a tētahi atu, me āta whai hoki ngā tohutohu. • Ka pai, ka kino hoki pea ngā pānga o ētahi tipu, o ētahi kākano, o ētahi huarākau, o ētahi hae hoki ki te tinana.	• Mā te kai i te whānuitanga taurite o ngā kai e whakawhiwhia ai ngā taiora me mātua whai hei tautoko i te hauora me te waiora. • He rerekē ngā hua o ngā kai rerekē i te tinana. Ka hua mai te ngao i ētahi kai, ka tautoko ētahi kai i te tinana ki te tipu me te whakaora, ā, ka āwhina ētahi kai i te tinana kia hauora, kia kauparea hoki te māuiui. • Ka whakamahia te rongoā ki te tautoko, ki te whakapakari hoki i ngā āhuatanga o roto, o waho hoki o te tinana. • He nui ake pea ngā pānga mōrearea o ngā matū ka whakamahia e ngā pakeke (hei tauira, ngā momo nikotini) ki ngā rangatahi me te hauora o ō rātou tinana e tipu haere ana. • Ka whakamahi ngā kaiwhakatairanga i ngā tikanga whakawai ki te whakaaweawe i ngā kōwhiringa kai me ngā kōwhiringa tiaki hauora, tae rā anō ki te whakatairanga i ngā hautaonga e nui nei te huka, te tote, te hinu rānei. • Ka rongo te tangata i te whānuitanga o ngā kare ā-roto mō te panonitanga, mō te matekiri, mō te rāwakiwaki, me te rangirua. Ka tautoko te mārama me te tuku i runga i te tika o aua kare ā-roto i te waiora me ngā hononga.	• Te whakaatu i ngā ritenga akuaku, pērā i te horoi ringa, i te taitai niho, me te ārai i ngā maremare me ngā mātihetihe. • Te tautohu i ngā kai me ngā inu hei tautoko i te hauora me te waiora. • Te whakamahi i ngā ingoa tika mō ngā wāhanga tinana i a ia e whakawhiti whakaaro ana mō te hauora, mō te haumaru, me te waiora. • Te whakaahua i ngā āhua o tā te moe me tā te whakatā hāpai i te tinana kia tipu, kia ora tonu hoki. • Te whai wāhi ki ngā mahi hei whakaatu i te aroha, i te whakaute, i te ngākau aroha, me te kauawhi ki tangata kē.	• Te whakaaatu i ngā whanonga hei whakamaru i te tinana mō te mōrearea me ngā wharanga. • Te āhukahuka i ngā hua o te moe kounga, o te whakatā, me te kai taioraora mō te hāpai i te tipu hauora, i te whanaketanga, me te waiora. • Te tautohu i ngā wā e tika ana kia whakamahia ngā rongoā me ngā matū nō te kāinga i runga i te haumaru me te tautoko a te pakeke. • Te āhukahuka i ngā matū nō te taiao e pai ana pea, e kino ana rānei te whakaawenga ki te hauora. • Te āhukahuka i te tipu whaiaro me te whanaketanga whaiaro, me te whakaatu i te whakaute mō ngā rerekētanga o te āhua o te tipu, o te ako, me te whanaketanga o tangata kē.	• Te whakamahuki i ngā hua o ngā kai rerekē mō te tipu, mō te ngao, mō te whakaora, me te hauora whānui hoki. • Te whakatau kōwhiringa i runga i te mōhio mō te kai me ngā hautaonga hauora mā te whakamahi i te mōhiotanga hauora. • Te whakaahua i te wāhi ki te rongoā ki te tautoko i te hauora, ina tika te whakamahinga. • Te āhukahuka i ngā tūraru ka puta pea i ētahi matū ki te tinana e tipu haere ana. • Te tautohu i ngā tikanga whakawai ka whakamahia i ngā whakatairanga kai me ngā whakatairanga hauora, ā, ka whakamahuki hoki i te whakaawenga ki ngā kōwhiringa (hei tauira, ngā whakatairanga a te hunga rongonui, ngā puiaki, ngā koha, ngā kiripuaki arotini). • Te whakamahi i ngā ritenga akuaku e pūmau ai te hauora whaiaro me te waiora.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Kia Māhorahora te Ngākau kia Puāwai (Te Waiora ā-Hinengaro, ā-Kare ā-Roto hoki)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te Whakatipu i te Tūoho Whaiaro					
• Ka whakaawetia te ata whaiaro e ngā āhuatanga whaiaro, e ngā kounga whaiaro, e ngā kōrero hoki nā tangata kē. Ka hāngai te ata whaiaro ngākaupai ki te whakapikinga waiora. • He ōritenga, he rerekētanga hoki kei ia tangata e hāpai ana i te tuakiri. • He rerekē te whakapuakanga o ngā kare ā-roto, ā, ka whakaaweawe ngā kare ā-roto i te mauri whaiaro. • Ka tautohua, ka whakaingoatia hoki ngā piropiro me ngā kare ā-roto ka whakapuakina. Ka tautoko te whakaingoa kare ā-roto i te tangata ki te whakapuaki i ōna kare ā-roto i runga i ngā āhua e hāpai ana i tōna waiora me te waiora o tangata kē.	• Ka whakaaweawe pea ngā wheako whaiaro me ngā whakahokinga kōrero a tangata kē i ngā whakaaro o te tangata ki a ia anō, ki tangata kē hoki, i te āhua hoki i āna mahi i ngā horopaki rerekē. • Ka whakaaweawe ngā kare ā-roto, ngā whakaaro, me ngā urupare ā-tinana i te whanonga, i te ako, me te mauri whaiaro. • Ka arahina ngā uarā, arā, ngā whakaaro mō ngā mea e hiahiatia ana, mā roto mai i ngā hononga tikanga me ngā wheako, ā, ka tautoko ēnei i te tangata ki te whakatatū take mō ana mahi. • Ka hāpai te karakia me te wānanga i te tangata ki te whakahaere i ngā horopaki uaua.	• Ka rongo te tangata i te noho hāneanea me te noho huānga nā ngā hononga hōhonu ki ngā wāhi, ki ngā tino taonga, ki ngā tikanga rānei. • Ka whakapakari, ka whakaora hoki te whakahaere kare ā-roto, te manawaroa, te kimi āwhina, me te tautoko nā ngā tāngata e whakaponotia ana i te mauri whaiaro, tae rā anō ki ngā wā o te panoni, te mate, te matekiri, te rangirua rānei. • Ka whai hua ngā āhua ā-tinana (hei tauira, te okioki, te hiakai, te māuiui) ki tā te tangata rongo ā-tinana, ā-hinengaro hoki, ki te āhua hoki o ana whanonga i ngā horopaki pāpori (hei tauira, e uaua ana te aro ina hiakai ana). • Ka whakaaweawetia te ata whaiaro e te āhua o te whakamāori me te whai wāhi a te tangata ki ngā āhuatanga whaiaro me ngā aronga.	• Te whakaahua i ngā kounga whaiaro, i ngā āhuatanga whaiaro e pakari ana, me ngā āhuatanga whaiaro, ki te whakamahuki hoki i te wāhi o aua mea ki te hāpai i te ata whaiaro me te waiora. • Te whakaahua i ngā tohu ā-tinana e hāngai ana ki ngā kare ā-roto. • Te whakamahi i ngā rautaki māmā ki te hāpai i te waiora (hei tauira, te hā, te kori, te kōrero, te tā). • Te āhukahuka i ngā ōritenga me ngā rerekētanga i waenga i ngā tāngata, ki te whakamahuki hoki i te wāhi ki aua mea ki te hāpai i te tuakiri.	• Te whakamārama i te whakaawenga o ngā wheako me ngā whakahoki kōrero a tangata kē ki ngā kare ā-roto, ki te whanonga, me te waiora. • Te āhukahuka i ngā tohu ā-tinana e hāngai ana ki ngā kare ā-roto. • Te whakamahi i ngā ritenga whakahaere kare ā-roto me ngā ritenga waiora, tae rā anō ki ngā ritenga ahurea pērā i te karakia me te wānanga, i ngā wā e tika ana. • Te whakamārama i te whakaawenga o ngā uara ki ngā kōwhiringa me te whanonga.	• Te whakamārama i tā ngā wāhi, i tā ngā tikanga, i tā ngā hononga whai tikanga hoki hāpai i te waiora me te noho huānga. • Te whakamārama i tā ngā kounga whaiaro, i tā ngā kaha whaiaro, i tā ngā aronga whaiaro hoki hāpai i te ata whaiaro. • Te kōwhiri me te whakamahi i ngā rautaki hei whakapakari, hei whakaora hoki i te waiora (hei tauira, te whakatā, te kōrero ki ngā tāngata e whakaponotia ana, te kori, ngā mahi auaha). • Te whakamārama i tā ngā āhua ā-tinana, i tā ngā wheako o ia rā hoki whakaawe i ngā kare ā-roto, i te whanonga, me te waiora.
Ngā Hononga					
• E tipu mai ai ngā hononga ngākaupai, me whakaatu aroha, me whai whakaaro, me whakaaroaro hoki te tangata hei whakaatu i te ngākau aroha me te whakaute ki tangata kē, hei hāpai hoki i te taiao e tautoko ana, e kauawhi ana hoki. • Ka hāpai te whakawhiti whakaaro i runga i te whakaute i te tangata ki te whai hononga, ki te whakaatu hoki i te aroha o tētahi ki tētahi, me te tautoko a tētahi i tētahi. • Ka ōrite pea, ka rerekē pea rānei te hanga o tēnā whānau, o tēnā whānau. • Ka hāpai te mārama me te whakaute ki ngā rerekētanga o ngā whānau i tā te tangata rongo i te haumaru me te kauawhi. • He hononga ka kōwhiria ngā hoa, ā, ko ngā aronga ōrite, ko te whakapono, me te whakaute te tūāpapa, ā, ka ōrite pea, ka rerekē pea hoki te āhua o te hāpai me te noho huānga ka puta, tēnā i ngā hononga ā-whānau. • Ka ngākaupai pea, ka ngākaukino pea rānei ngā pāpātanga o ngā kōwhiringa pāhekoheko i te taha o ngā hoa. • He tūhāhā ngā tāngata katoa, arā, kei ia tangata ōna anō āhuatanga pakari, ōna anō aronga, ōna anō kare ā-roto, me ōna anō āheinga.	• Ko tā te tangata ka whakaatu i te ngākau aroha, i te māramatanga, me te mahi ngātahi, he hāpai i ngā taiao e rongo ai te katoa i te maimoa, i te hononga, me te āheinga kia ora rawa atu ia. • Ka hāpai ngā hononga ngākaupai, te kiritau, me te noho huānga i te tangata ki te rongo i te hononga, i te maimoa, me te tautoko. • E tika ana kia rongo ngā tāngata katoa i te māramatanga, i te whakaute, me te ngākau aroha, ahakoa ngā rerekētanga, nā te mea ka rerekē pea te āhua, te oro, te whanonga rānei o ētahi tāngata, tae atu hoki ki te āhua o tana kori. • E whakatatū whakatete ai, e whakahoki anō ai te taurite i waenga i ngā hoa, me whai i ngā pūkenga whakatau raru, pērā i te whakarongo pīkari, i te āta whakapuaki i ngā kare ā-roto, me te whiriwhiri.	• Ka hāpai te tika o te whakahaere kare ā-roto me te māramatanga ki ngā kare ā-roto ka rangona e tangata kē i te tangata ki te whai hononga. • E kitea ai te horopaki nō te tirohanga o tangata kē, me whakarongo pīkari ki āna kōrero, me mōhio hoki ki te rerekētanga pea o tana māramatanga ki te horopaki. • Ka hāpai ngā pūkenga pāhekoheko, pērā i te whakarongo pīkari me te whakatau raru i te whakapono, i te mahi ngātahi, me te whakawhiti whakaaro i runga i te whakaute. • Ka puta te whanaungatanga i ngā hononga, ā, ka hāpai i te ata whaiaro me te noho huānga. • Tērā pea me kimi āwhina i ngā pakeke haumaru mō ngā wero ā-hononga kia whai māramatanga ai mō ngā kare ā-roto, kia whakawhanake ai i ngā rautaki whakaora, kia whai wāhi ai hoki ki ngā momo tautoko e mātau ana. • Ka hāpai te whakaute me te maimoa i ngā āhurea, i ngā reo, i ngā tikanga, i ngā āheinga, me ngā wheako rerekē o te tangata i te tipu haere o ngā hapori manaaki. • Ka hāpai te whakaute rerekētanga me te kauawhi i tangata kē i ngā hononga haumaru, i ngā hononga manaaki hoki.	• Te āhukahuka, ki te whakaute hoki i ngā hanga ā-whānau me ngā wheako ā-whānau e rerekē ana. • Te whakaatu i ngā whanonga hei whakapakari i ngā hononga ki ngā hoa mā roto mai i te whakapono, i te whakaute, i te tōkeke, me te kauawhi. • Te āhukahuka i ngā wā e tika ana kia whai āwhina, kia kimi āwhina hoki i ngā tāngata e whakaponotia ana. • Te tautoko ki te tiaki i ngā wāhi tōpū.	• Te whakatipu i ngā hononga ki ngā hoa mā roto mai i te āwhina, i te tohatoha, me te tauutuutu. • Te whakarongo pīkari, ki te whakawhiti whakaaro i runga i te whakaute, ki te whakamahi hoki i ngā rautaki whakatau raru hei whakatatū whakatete. • Te whakapuaki kare ā-roto, ki te kimi āwhina hoki ina hiahiatia (hei tauira, te kōrero ki ngā pakeke, ki ngā hoa rānei e whakaponotia ana). • Te kauawhi i tangata kē, ki te tiaki hoki i ngā wāhi tōpū (hei tauira, te tuku pōwhiri ki ētahi atu ki te kuhu ki ngā kēmu, te tohatoha i ngā taputapu, te tiaki i ngā rauemi o te akomanga).	• Te whakaatu i te whakapono, i te whakarongo pīkari, i te tōkeke, me te māramatanga ki ngā tirohanga o tangata kē i ngā hononga. • Te āhukahuka, ki te whakaute hoki i ngā paenga i runga i ngā āhua e whakamana ana i a ia, i tangata kē hoki. • Te whakaatu i te whakaute mō ngā hanga ā-whānau, mō ngā ahurea, mō ngā reo, mō ngā tuakiri, me ngā āheinga rerekē o tangata kē. • Te tautohu i ngā wā e tika ana kia whai āwhina mō ngā wero i ngā hononga, ki te kimi āwhina hoki i ngā pakeke e whakaponotia ana. • Te whakamahuki i tā te whanaungatanga hāpai i te noho huānga, i te waiora, me ngā hononga ngākaupai.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
• Ka hāpai ngā hononga ngākaupai ki te whānau, ngā hoa, me ngā pakeke e whakaponotia ana i te tangata ki te rongo i te haumaru, te tautoko, me te kauawhi. • Ka rongo te tangata i ngā kare ā-roto rerekē, ā, e āhei ana ia ki te kimi āwhina i tangata kē ina hiahiatia.					
Te Waiora ā-Ahupori					
• He mana tō ia tangata, ā, e tika ana kia rangona te whakaute, te tōkeke, me te tiaki. • Ki te kimi whakaaetanga ki te mahi i tētahi mahi e hāngai ana ki tētahi atu tangata, ka whai māramatanga mō ngā paenga o te tangata mō te mahi me te tohatoha. • I roto i ngā kōrero mō ngā paenga, me mārama te whakawhitinga whakaaro, me māia hoki te tangata ki te kōrero ki tangata kē. • Ka whakaute te tangata haumaru e whakaponotia ana i ngā paenga whaiaro, ka whakarongo me te kore e whakawā, ka whakapono ki ngā kūrarureru ka kōrerotia, ka kore hoki e tono ki te tangata kia puritia ngā kī muna e haumaru-kore ana. Ka tukuna te tautoko, ngā kōrero arataki, me te haumaru ina pāngia tētahi atu e ngā horopaki, e ngā whanonga rānei e haumaru-kore ana, e hē ana, e whakatūroro ana rānei.	• Ka kaha pea te whakaawe a ngā whanonga whakamamae, pērā i te tāwai ingoa, i te whakaiti, i te kaupare, i te komekome rānei, i tā tangata kē noho huānga, i tōna haumaru hoki. • Ka hāpai ngā mahi ngākaupai, pērā i te aroha, i te mahi ngātahi, me te āwhina i tangata kē i ngā rōpū haumaru e manaaki ana i te tangata. • E kōrerotia ai te ‘kāo’, te ‘kāti’ rānei, e tonoa ai rānei kia panonihia te whanonga, e kimi āwhina ai rānei, me mātua mōhio kia whakapuakina te māia i runga i te whakaute, me mōhio hoki ki te mōtika o te tangata kia haumaru te noho.	• Ka whakapūmau te kimi me te tuku i te whakaaetanga mā roto mai i te whakawhiti whakaaro e mārama ana, e whakaute ana hoki, e whakaū nei i te māramatanga pātahi me te whakaute, ā, ka whakaiti i te tūraru o te whakatūroro. • Ko te whakaweti tētahi momo whanonga taikaha, tētahi momo whanonga whakawehi hoki e takune ana, e tāruaruatia ana hoki, ā, ko tētahi tangata e whakamahi ana i tōna mana hei whakaiti i tētahi atu. • He rerekē ngā ahurea, ngā tikanga, ngā āheinga, ngā wheako, me ngā tirohanga ka kawea mai e te tangata hei whakahaumako i ngā rōpū me ngā hapori. • E whakakorea ai te whakaweti, me mahi te katoa o te hapori, pērā i te whakamahi i ngā ture me ngā hātepe ā-kura ki te tuku pūrongo mō te whakaweti, me te tū hei haumi mō tangata kē ina haumaru kia pērā.	• Te whakaahua i ngā kare ā-roto mō te tangata, mō ngā wāhi, me ngā wheako. • Te tautohu i ngā tāngata e whakaponotia ana, ki te whakamahuki hoki i āna mahi hei whakamaru, hei tautoko hoki i tangata kē. • Te whakaatu i te whakaute me te tiaki i tangata kē i runga i ngā ara hei hāpai i te mana me te haumaru ā-kare ā-roto. • Te kimi whakaaetanga, ki te whakaute hoki i ngā kōwhiringa me ngā paenga o tangata kē.	• Te āhukahuka i ngā whanonga e whakatūroro ana i te waiora, ki te whakamahuki hoki i te pāpātanga ki te noho huānga me te haumaru. • Te āhukahuka i te rerekētanga pea o ngā kare ā-roto o tangata kē (hei tauira, ngā hoa ako, ngā tamariki o te whānau, te whānau, ngā kaitaurima). • Te whakaatu i te māia i runga i te whakaute mā roto mai i te kī i te ‘kāo’, i te tono panonitanga, i te kimi āwhina rānei ina hiahiatia. • Te whai wāhi ki ngā wheako pātahi mā te manaaki, mā te mahi tahi, me te whakapuaki i ngā whanonga hāpai hei whakapakari i te waiora kiritōpū.	• Te āhukahuka i tā te horopaki whakaaweawe i ngā kare ā-roto me te whanonga. • Te whakaatu i te whakawhiti whakaaro e mārama ana, e whakaute ana hoki, i a ia e kimi ana, e tuku ana, e whakahē ana rānei i te whakaaetanga. • Te āhukahuka i ngā whanonga whakaweti, ki te whakamahuki hoki i ngā mahi hei hāpai i ngā whanonga haumaru e whakaute ana. • Te whai wāhi ki ngā mahi hei hāpai i te kauawhi, hei aukati i te whakaweti, hei whakapakari hoki i te waiora kiritōpū.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Whakakoria te Tinana kia Ora (Te Waiora ā-Tinana)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te Tinana Korikori					
• Ka auaha, ka mau, ka neke hoki te tinana i waenga i ētahi āhua rerekē, i ētahi tūnga me ētahi takotoranga rerekē hoki (hei tauira, he paku, he teitei, he whārahi, he papatahi, he hangarite, he hikuwaru) mā te urutau i te āhua o te tū, i ngā wāhi o ngā waewae me ngā ringaringa, me te taurite. • Ko te tere o te hēhē, ko te kakapa manawa, ko te paemahana o te tinana hoki ētahi ara e panoni ai te tinana i roto i te kori tinana. • Mā te āta tīmata i te kori e whakamahanatia ai ngā uaua, e whakapikihia ai te neke pona, mā konei e whakaritea ai te tinana ki te kori tinana uekaha ake. • Mā te auau o te whakaharatau e whakatipuria ai te reretahi, te taurite, me te mana whakahaere, i te rere tahi o te tinana me ngā roro, hei whakapakari i te kori. **Te whai pūkenga** • Ka tipu ngā pūkenga mā roto i te whakaharatau, i te toai, me te whakamātau i ētahi tūmomo kori rerekē. • Mā te aro atu ki te tūnga o te tinana, ki te taurite, me te takiwā e haumaru ai, e angitu ai hoki tā te tangata kori.	• Ko tā ngā uaua, ko tā ngā pona hoki he neke, he piko, he toro hoki mā ētahi āhua rerekē, i roto i ngā nekehanga o ia rā. • Me nui ake te tōpana, me te kaha, e whakatutukihia ai ētahi nekehanga i ētahi atu momo nekehanga. • Ka tohua e ngā urupare a te tinana ki te kori (hei tauira, te rongo i te wera, te putanga rānei o te werawera, te ngenge haere o ngā uaua) ina hiahiatia te whakatā, te whakaoraora hoki. • E taea ana te whakahāngai te kaha o te tangata i roto i ngā wheako kori hei whakaū i te whai wāhitanga. • Ka whai painga te hauora me te kaha o ngā uaua me ngā kōiwi, i te kori tinana auau. **Te whai pūkenga** • Ka tipu ngā pūkenga mā roto i te whakaharatau, i ngā whakahoki kōrero, me te panoni i ngā koringa. • Ka whakaawe ngā tikanga rerekē i te mana whakahaere, i te tōpana, me ngā hua o ngā koringa. • Me rerekē pea te āhua o te kawe i ngā pūkenga e angitu ai te tangata e ai ki te tūāhua me te momo mahi.	• He rerekē te urupare a tēnā, a tēnā tinana ki ngā mahi kori i runga anō i te ngoto, i te roa hoki o te kori, tae atu ki ngā panonitanga ki te hēhē, ki te paemahana o te tinana, ki te ruhi hoki. • Ko te takiwā, ko te mata, ko ngā ture, ko ngā utauta hoki, katoa ēnei he whakaawe i te āhua e neke ai te tangata i runga i te haumaru, he whakaawe hoki i te āhua o tana whakatau, o tana urutau hoki i ngā kōwhiringa kori (hei tauira, te hāngai o te rahi o te utauta ki tēnā, ki tēnā pakeke; me mātua tūwhena te tū i ngā mata pāhekoheko). • He wāhi ki te taurite, ki te reretahi, ki te manawataki, ki te wā tuku, ki te tōpana, me te tūoho mokowā hei whakaawe i te kori. • Me rerekē te urutaunga o te kori, te whakahāngaitanga hoki o te taurite, e ai ki te āhua o te taiao. **Te whai pūkenga** • Me panoni pea ngā pūkenga e taunga ai ki ētahi tūmomo mahi, ki ētahi tūmomo utauta, ki ētahi tūmomo takiwā, me ētahi tūmomo taiao. • He wāhi ki te mātakitakinga, ki ngā whakahoki kōrero, ki te toai i ngā whakaharatau, me te panonitanga hei hāpai ake i te whakamahine, i te wā tuku, i te tika, me te kaha o te urutau o ngā pūkenga kori.	• Te whakaahua i te āhua o te panoni o te tinana i roto i te kori, i muri hoki, tae atu ki te hēhē, ki te kakapa manawa, me te paemahana o te tinana. • Te whakaharatau, ki te mātakitaki, me te whakamahine i ngā pūkenga kori hei whakapakari ake i te mana whakahaere, me te reretahi. • Te whakamahi i ngā wāhanga o te tinana kia taurite ai, kia tū ai, kia haere ai, kia huri ai hoki i te ahunga i runga i te haumaru (hei tauira, te omaoma, te karo, te piki, te ngaoki). **Te whai pūkenga** • Te oma, ki te hīkoi, ki te peke, ki te hītoko, ki te mawhiti, me te huri i te ahunga, i runga i te haumaru, i ngā tākaro, i ngā tauoma, me ngā koringa, e whakaataria ai te taurite, me te tūoho ki te tangata, ki te takiwā hoki. • Te whiu, ki te pīrori, ki te whana, ki te hau, me te arotahi i ētahi taonga ki ngā keo mā te whakamahi i ētahi utauta rerekē, mā te whakapakari ake hoki i te mana whakahaere mā roto i te whakaharatau (hei tauira, te whiu i tētahi paretua pīni ki tētahi tarawhiti, te pīrori i tētahi pōro ki tētahi keo, te whana i tētahi pōro i waenga i ētahi koeko, te hau i tētahi poihau ki te ringa, ki te patu rānei). • Te whakaharatau i te taurite, i te tau i runga i te haumaru, me te whakahaere i ngā nekehanga o te tinana e māia ai te kori i ētahi tūmomo mahi, i ētahi tūmomo takiwā hoki (hei tauira, te tū taurite ki te wae kotahi, te āta tau i muri i te peke, te hīkoi ki tētahi rārangi, te neke haere i te taha o ngā koeko, te tīkei rānei i ētahi taupare iti).	• Te panoni i te tere, i te ahunga, i ngā taumata, me ngā ara i roto i ngā mahi kori (hei tauira, ngā tākaro pā, ngā ara taupare, te kanikani). • Te whakaharatau i ngā pūkenga kori hei whakapakari i te rehe, me te mana whakahaere (hei tauira, te taurite, te whiu, te hopu, te peke). • Te āhukahuka i ngā urupare a te tinana ki te kori, me te tautohu i te hiahia ki te whakatā, ki te whakaoraora rānei. **Te whai pūkenga** • Te taurite, ki te pīrori, ki te peke, me te neke mā ētahi ara rerekē (hei tauira, te taurite i ētahi wāhanga rerekē o te tinana; te pīrori kātahi ka peke; te neke rānei i runga i tētahi pae e ariari ana te tīmatanga me te whakamutunga). • Te tūpanapana, ki te whanawhana rānei, ki te maka, ki te hopu, me te kuru i te pōro i ētahi tākaro māmā, me te panoni i te tere, i te ahunga, me te tōpana e whakamatuatia tonutia ai, e neke ai hoki ki tētahi whāinga (hei tauira, te tūpanapana, te whanawhana rānei i waenga i ētahi koeko, te maka ki tētahi hoa, te anga rānei ki tētahi keo). • Te oma, ki te peke, ki te hītoko, ki te mawhiti, ki te karokaro, me te huri i te ahunga ka tākaro kēmu ana, me te whakamahi i te mana whakahaere, me te aroā ki te takiwā (hei tauira, te neke ki te hopu i tētahi pōro, te oma i waenga i ngā pūrei, te haere rānei ki tētahi whaitua ahoaho, te huri rānei i te ahunga hei ārai i ētahi atu).	• Te whiriwhiri, me te urutau i ngā pūkenga kori mā te whakahāngai i te taurite, i te manawataki, i te wā tuku, i te tōpana, i te tere, me te āta tū ki tētahi wāhi (hei tauira, ngā tākaro, te kanikani, te takaporepore, ngā tākaro tuku iho). • Te whai wāhi ki ētahi tūmomo taiao kori i runga i te haumaru (hei tauira, te papa tākaro, te akomanga, te ngahere, te wai). **Te whai pūkenga** • Te waihanga, me te kawe i ētahi raupapa i roto rā ko te hāereere, ko te peke, ko te huri, ko te taurite, me te tū i te wāhi kotahi, me te whakamahi i ētahi ahunga rerekē, i ētahi ara rerekē, i ētahi tere rerekē, me ētahi taumata rerekē (hei tauira, te neke whakamua, te neke whakamuri, te neke whakatetaha). • Te whakawhanake i te reretahi o te karu me te ringa, me te mana whakahaere ka whakamahi ana i ētahi utauta, ka kawe ana rānei i ētahi tūmahi (hei tauira, te whiu me te hopu, te hau i te pōro, te mahi poi, te mahi tūtauira tī rākau rānei). • Te whiu, ki te hopu, ki te hau, ki te tiki hoki i ngā pōro i roto i ngā tākaro, me te whakamahi i te mana whakahaere, i te reretahi hoki ki te mahi tahi ki ētahi atu, ki te whakaoti hoki i ētahi wero tākaro (hei tauira, te patu i te pōro i te tī, te hopu i tētahi pōro tupana, te whiu i tētahi mea ki tētahi hoa, ki tētahi keo rānei, te oma rānei ki tētahi takiwā haumaru i muri i te hau i te pōro).
Te Kori ā-Hononga					
• He ngahau te kori, ā, kori ai te tangata hei tākaro, hei tūhura, hei whakamātau hoki i ētahi wheako hou. • E pai ana te ruruku i te kori ki ētahi atu mā roto i ngā tohu kiritōpū, i ngā tohuuru, i ngā tohutohu māmā hoki. • Mā te tūtū mai a tēnā, a tēnā, mā te whai hoki i ētahi tohu, me ētahi ripa i whakaaetia, e tautokona ai te kori e haumaru ana, e ngātahi ana hoki.	• E rurukutia ai te kori ki ētahi atu, me mātua aro te tawhiti o te tū, me te wā tuku (hei tauira, te whiu-me-te-neke i ngā tākaro he tokoiti i te kapa). • He wāhi ki te whakawhiti whakaaro hei hāpai ake i te kori reretahi, he haumaru hoki, i roto i ngā mahi ngātahi. • He tikanga tuku iho pea ngā mahi kori i roto i ngā whānau, i ngā kura, i ngā hapori rānei,	• He wāhi ki ngā ture, me ngā hātepe māmā hei hāpai ake i te whai wāhitanga whai hua, i runga i te haumaru, ki ngā mahi ā-tinana (hei tauira, ngā ture huarahi mō te eke pahikara, ngā ripa i ngā mahi tū-ā-nuku). • E rurukutia ai te kori ki ētahi atu, me whai wāhi mai te whakawhiti whakaaro, te mahi tahi, me te whakatau tōpū.	• Te urupare ki ngā tāngata, ki ngā taonga, ki ngā wāhi, ki ngā tohu kori hoki (hei tauira, ngā tākaro o te tū me te kori, ngā tohuuru a te kaiako, ngā ngohe ā-hoa māmā). • Te āhukahuka ki te rerekē o te pārekareka ki tēnā, ki tēnā ngā tūmomo kori rerekē, ā, ka whai wāhi atu i te taha o ētahi atu i runga i te whakaute.	• Te urutau i te kori hei urupare atu ki ngā tāngata, ki ngā wāhi, ki ngā tohu kori hoki (hei tauira, ngā tākaro whaiwhai, ngā tauoma, ngā ngohe takirua). • Te whai wāhi atu ki ngā mahi kori e whakaataria ai ngā tikanga tuku iho a te whānau, a te kura, i roto hoki i te ahurea.	• Te urutau i te tere, i te wā tuku, i te āta tū ki tētahi wāhi, me ngā rautaki kori i roto i ngā mahi, i ngā tākaro anō hoki. • Te huritao ki te whakaawe a te kori tinana, a te noho huānga, a ngā uara pātahi, a ngā waiaro, me ngā wheako i te whai wāhitanga, me te pārekareka i te kori.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
• He mea whaiaro ngā manakohanga kori, ā, he āhuatanga o ngā mahi ā-rōpū te whiriwhiringa e whakaūngia ai te pārekareka, te haumaru, me te whai wāhitanga mai.	otirā, whakaataria ai e ngā mahi kori ngā tikanga ahurea.	• He rerekē te wheako o tēnā, o tēnā i ngā mahi kori, i runga anō i tōna ao, i ōna aronga, i ōna āheinga, i ōna arawātea hoki. • Ko tā ngā waiaro ki te kori tinana me te kori he whakaawe i te māia, i te ngahau, i te pārekareka, me te whai wāhitanga. • Ko te tūāpapa o ngā wheako kori kiritōpū, ko te pātahi o te noho huānga, o ngā hononga, me ngā uara.			
Te Haumaru ki te Wai • He āhuatanga hira ngā tikanga Māori o te whai wāhi atu ki ngā taiao wai, i runga i te haumaru. • He tino taonga tonu ngā ture taketake, me ngā tikanga haumaru wai i roto, i te taha hoki o ngā taiao wai, tae atu ki ngā hōpua, ki ngā tāhuna, ki ngā roto, me ngā arawai. • He mea āwhina ngā tohu mōrearea, ngā haki, me ngā tohu hoki o te taiao kia haumaru ai ngā kaiuru i ngā mahi ki te wai. • He rerekē ngā tikanga haumaru mō te kuhu me te puta nā runga i te momo mahi me te momo horopaki, pēnei i te noho-me-te-reti ki ngā hōpua. • Ko ētahi o ngā pūkenga taketake o te mōrehurehu i te wai, ko te mānu, ko te hurihuri mai i te puku ki te tuarā, mai i te tuarā hoki ki te puku; ko te kaurori wai; ko te whakamahi hoki i te tōkiri e neke atu ai ki tētahi wāhi haumaru. • He rerekē tā tēnā, tā tēnā mānu, ā, ko te ara tino māmā e mānu ai te tangata, ko te whakatā o te tinana, ko te whātorohia hoki o ngā ringaringa me ngā waewae. • Arā ētahi tikanga mō te whana, mō te neke hoki i ngā ringaringa i te kau tāwhai, i roto nei ko ētahi tikanga taketake mō te hēhē.			**Te Haumaru ki te Wai** • Te whakaatu i ngā whanonga e hāpai ana i ngā tikanga Māori, e ngākau whakaute ana hoki, e tautokona ai te whai wāhitanga atu ki ngā taiao wai, i runga i te haumaru. • Te whakamahi i ngā ture haumaru, i ngā tohu, i ngā haki, me ngā pārongo o te taiao e haumaru ai ngā kōwhiringa i roto, i te taha hoki o te wai. • Te tīpako, me te whakahāngai i ngā tikanga haumaru mō te kuhu me te puta e tika ana ki ētahi horopaki wai rerekē. • Te whakaatu i ngā pūkenga mōrehurehu i te wai, tae atu ki te mānu, ki te whakaū i te pūrewa, me te kaurori wai. • Te urutau i te tūnga o te tinana, me ngā rautaki whakatā, hei whakapai ake i te mānu, me te taurite i te wai. • Te whakahāngai i ngā tikanga kau tāwhai reretahi, tae atu ki te whana, ki ngā nekehanga o ngā ringaringa, me te hēhē manawataki.		

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Morimoria te Mauri kia Tau (Te Waiora ā-Taiao)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Ngā Mahi Tū-ā-Nuku					
• Kei roto i ngā wheako tū-ā-nuku ngā āheinga ki te tūhura, ki te kori, ki te tākaro, ki te whakawhanake hoki i ngā hononga ki te tangata, ki ngā wāhi, me te ao tūroa. • Ka whakamanawa te whai wāhitanga ki ngā mahi tū-ā-nuku i te pākiki, i te tūhuratanga, me te whakatōmene, ā, ka whakawhanake hoki i te mahi ngātahi, i te whakawhiti whakaaro, me te haepapa pātahi. Hei tauira, mā roto mai i te: ○ mahi tahi i ngā hīkoi me te toro ki te ngahere ○ hoe tahi i ngā wheako waka e māmā ana ○ whai wāhitanga ki ngā ngohe wero ā-tīma me ngā kēmu tū-ā-nuku e ngātahi ana • Ka whakapakari ngā wheako ngātahi i ngā wāhi tata, pērā i ngā hīkoi i te hapori, i ngā noho marae, i te tūhura i ngā arawai tata me te ngahere, me te whai wāhi ki ngā kaupapa taiao a te hapori i ngā hononga ki te tangata, ki ngā hapori, me ngā taiao, ā, ka poipoia te noho huānga, te mōhio ki te tuakiri i te wāhi, me te waiora whaiaro.	• Ka tautoko ngā mahi tū-ā-nuku i te whanaketanga o ngā pāhekoheko pāpori, ki te whakapono ki tangata kē, me tō haumaru me te haumaru o tangata kē (hei tauira, ka hangaia ngā tāwharau māmā, ka whāia ngā ara māori me ngā ara kua tohua). • Ka tautoko ngā hātepe haumaru me ngā tikanga kua whakaaetia i te whai wāhitanga e haumaru ana, e whakaute ana hoki i ngā mahi tū-ā-nuku mā roto mai i ngā ritenga pērā i te tautohu i ngā mōrearea, i te whakarite i ngā paenga ā-rōpū me ngā wāhi hui, i te āta tirotiro i ngā āhua o te huarere, me te whai i ngā hātepe ohotata. • I roto i ngā whakaritenga mō ngā mahi tū-ā-nuku, me kōwhiri i ngā kākahu, i ngā taputapu, me ngā rauemi e tika ana mō te mahi me te taiao, pērā i te whakarite i te pēke mō te rā, i te kawe i te kai me te wai, i te whakarite i ngā taputapu whakatere, me te kōwhiri i ngā kākahu mō ngā āhuatanga huarere e panoni haere ana.	• He rerekē ngā āhuatanga me ngā mōrearea i ngā taiao tū-ā-nuku hei whakaaweawe i te whai wāhitanga, te haumaru, me te whakatau (hei tauira, e rerekē ana ngā take kori me ngā take haumaru i ngā ara ngahere, tēnā i ngā arawai, i ngā tāhuna, i ngā pāka, me ngā wāhi hapori). • Ko ētahi wāhanga o te aroā wāhi me te whakarite ara, ko te: ○ whakamahi i ngā tohu, i ngā tūtohu, i ngā tūtohu whenua, me ngā mahere māmā ki te whakatau i te wāhi o nāianei ○ tautohu i ngā paenga haumaru ○ tautohu i te wāhi tīmata me te wāhi whakamutunga i tētahi ara. • Ka poipoi te whakarite hononga i ngā taiao māori mā roto mai i te āta tirotiro ki ngā tipu, ki ngā kararehe, ki te huarere, ki ngā panonitanga o ngā kaupeka, me ngā pūrākau whāiti o te hapori i te whakamiha, i te māramatanga, me te tiakitanga o te taiao. Hei tauira: ○ te āta tirotiro ki ngā tohu o te hapori ○ te ako i ngā pūrākau e hāngai ana ki tētahi wāhi.	• Te tūhura i ngā taiao māori me te whakaahua i ngā hua o ngā wheako tū-ā-nuku ki te hāpai i te ako, i te māia, me te hononga ki te ao tūroa.	• Te whakamahuki i ngā hua o ngā wheako tū-ā-nuku ki te hāpai i te waiora, i te mahi ā-tinana, me te hononga pāpori. • Te whakaatu i ngā ritenga tū-ā-nuku me ngā tikanga tū-ā-nuku hei tautoko i te haumaru me te whakaute mō te tangata me ngā wāhi. • Te kōwhiri i ngā taputapu me ngā kākahu e tika ana i ngā mahi tū-ā-nuku rerekē, me ngā taiao rerekē.	• Te tautohu i ngā tohu taiao me ngā āhua taiao, me te whakamahuki i te whakaawenga o aua mea ki te haumaru me te whai wāhitanga. • Te whakamahi i ngā tūtohu whenua, i ngā tohu, i ngā tūtohu, me ngā mahere māmā ki te tautohu i te taunga me ngā ara haumaru. • Te whakamahuki i ngā hua o ngā tirohanga, o ngā pūrākau, o ngā wāhi hirahira, me ngā wheako taiao ki te whakapakari i ngā hononga i waenga i te tangata, i ngā wāhi, me ngā taiao.
Te Tiaki i te Taiao					
• Ka pakari ake te waiora mehemea ka whakaaro nui te tangata ki te tiaki me te whakaute i ngā hononga rau i waenga i te tangata, i ngā wāhi, i ngā mea e ora ana, me ngā taiao. • Ka āwhina te tiaki i ngā wāhi me ngā mea e ora ana ki te whakatuarā i te waiora o te tangata, o ngā hapori, me te taiao. • Ka arataki ngā uara, pērā i te maimoa, i te whakaute, i te haepapa, me te aroha, i ngā hononga i waenga i te tangata, i ngā wāhi, i ngā mea e ora ana, me ngā taiao.	• Ka pakari ake te tiaki i te taiao mā roto mai i te haepapa ngātahi me te mahi kiritōpū. • Ka whakaaweawe ngā whakatau me ngā mahi a te tangata i te waiora o ngā wāhi, o ngā hapori, me ngā uri whakaheke. • Ka whakauka ngā mahi i runga i te haepapa i ngā hononga hauora i waenga i te tangata, i ngā wāhi, i ngā mea e ora ana, me ngā taiao.	• Ka āwhina te haepapa kiritōpū mō te tiaki me te whakamaru i ngā wāhi, i ngā rauemi, me ngā mea e ora ana e toitū ai ngā taiao hauora mō ngā reanga maha. • Ka arataki ngā uara, te mōhiotanga, ngā wheako, me ngā māramatanga ahurea i ngā whakatau i runga i te haepapa, ka tautoko hoki i te haumaru whaiaro, i te waiora o te mokopuna me te waiora o tangata kē, me te tiaki i te taiao. • Ka whakaaweawe ngā whakatau mō ngā wāhi, mō ngā rauemi, me ngā mea e ora ana i te waiora kiritōpū me te toitūtanga mō ngā reanga o nāianei me ngā uri whakaheke.	• Te whakaatu i te aroha me te whakaute ki te tangata, ki ngā wāhi, ki ngā mea e ora ana, me te taiao mā roto mai i ngā mahi o ia rā. • Te whai wāhi ki ngā mahi māmā e tautoko ana, e whakapūmau ana hoki i te waiora o ngā wāhi me ngā mea e ora ana.	• Te hāpai i te haepapa ngātahi mā roto mai i te mahi tahi ki ētahi atu ki te tiaki i te tangata, i ngā wāhi, i ngā mea e ora ana, me ngā taiao. • Te whakamahuki i te whakaawenga o ngā kōwhiringa whaiaro me ngā mahi whaiaro ki te waiora o ngā hapori, o ngā wāhi, me te taiao.	• Te whakaatu i te haepapa kiritōpū mā roto mai i te whai wāhi ki te tiaki me te whakamaru i ngā wāhi, i ngā rauemi, me ngā mea e ora ana. • Te whakamahi i ngā uara, i te mōhiotanga, ngā wheako, me ngā māramatanga ahurea ki te whakatatū take hei tautoko i te waiora whaiaro, te waiora o tangata kē, me te toitūtanga o te taiao.

Te Tūārere 2 (Ngā Tau 4–6)

I Te Tūārere 2, ka whakapakari te mokopuna i tōna kiritau, i tōna kahawhiri, me tōna waiora mā roto mai i te whakapiki i tana whai wāhitanga ki ōna hapori me ngā taiao. Ka whakakaha ia i tōna māramatanga ki a ia anō, ka whakawhanake i te whakahaere kare ā-roto me ngā hononga e hauora ana, ka whakatau kōwhiringa hoki i runga i te mōhio hei tautoko i te waiora. Mā roto mai i te kori, i ngā wero ā-tinana, i te whai wāhitanga ahurea, i ngā wheako tū-ā-nuku, me te whai wāhi ki te tangata me ngā wāhi, ka tipu te māia, te manawaroa, te haepapa, me te hautūtanga. Ka āhukahuka ia i te whakaawenga o āna mahi ki te waiora o tangata kē, ki ngā hapori, me te taiao, ā, ka tīmata ia ki te hāpai i te waiora kiritōpū.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Tiakina te Wairua kia Tipu (Te Waiora Whaiaro)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Tuakiri me te Waiora					
• Ka arahina, ka whakaaweawetia hoki te tūoho whaiaro mā roto mai i ngā hononga, i te whai wāhitanga, me ngā wheako ki te taha o te kanorau o te tangata, o ngā ahurea, me ngā hapori. • Ka whakapakaritia te kiritau mā roto mai i te kite me te maimoa i ngā tikanga ahurea, i ngā āhuatanga whaiaro e pakari ana, me ngā hononga whāiti ki ngā wāhi.	• Ka tipu te kahawhiri whaiaro i roto i te whanaketanga o tō te tangata māramatanga ki ōna hononga ki tangata kē, ki ōna kaha whaiaro, ki ngā wheako kanorau, ki ngā whakaawenga pāpori hoki, ā, ka whakamanahia te tangata ki te whakatau kōwhiringa hei whakaata i tōna ake tuakiri me tōna tūranga. • Kāore e tika ana, e matatika ana rānei ngā mōhiohio katoa. Mā te arotake i te pono o te mōhiohio ā-matihiko e āwhinatia ai te tangata ki te whakatatū take i runga i te mōhio mō te hauora me te waiora. • Ka whakaaweawe ngā karere, ngā arotoka, me ngā whakaatahanga i te tuakiri, i te whai wāhitanga, me te waiora. • Ka whakapakari te kauawhi, te whakamihi, me te wahi wāhitanga i te māia, i te kiritau, te mana ahurea, i te noho huānga, me te waiora. • Kei te hāngai te pūhuruhurutanga ki ngā panonitanga ka rangona e te tangata i tōna tinana e tipu ana, e pakeke haere ana hoki e āhei ai ia ki te whakaputa uri. • Ka tīmata te pūhuruhurtanga i ngā pakeketanga rerekē, ā, ka kitea ngā panonitanga ā-tinana, ngā panonitanga ā-kare ā-roto hoki (hei tauira, ka tāroaroa haere, ka tipu mai ngā huruhuru, ka rerekē te mōrūruru, ka rangona ngā kare ā-roto hou).	• Ka pakari haere te tūoho whaiaro ngākaupai mā roto mai i te whai wāhitanga i runga i te whai tikanga ki ngā hononga, ki ngā tikanga ahurea, me ngā hapori, ā, ka hāpaitia te tangata ki te āhukahuka i ōna āhuatanga kaha, i ōna uara, i tōna tuakiri, me tōna tūranga i te ao whānui. • Ka whakapuakina te mana motuhake mā roto mai i ngā kōwhiringa ahurea i runga i te mōhio me ngā mahi hei whakapakari i te tuakiri, i te hauora, i te whai wāhitanga, i te noho huānga, me te waiora. • Ka whakaaweawe ngā arapāho, ngā kawatau pāpori, me te whakaatahanga i te māramatanga me te maimoatanga o ngā tuakiri, o ngā tinana, me ngā āheinga, ā, ka ārahi i te māia, i te whai wāhitanga, i te noho huānga, me te waiora. • Ka whakaaweawe ngā hātepe me te whakahoahoatanga o ngā pūhara i te āhua o te mōhiohio ka kitea e te tangata, ā, ka ārahi pea i ngā whakapono, i te whakatatū take, i te whai wāhitanga, me te waiora. • Kei roto i ngā panonitanga o te pūhuruhurutanga ngā uara pātahi, ngā tikanga ahurea me whai, ngā hātepe, me ngā ritenga hei tautoko i te haumaru ā-kare ā-roto, i te noho huānga, me te waiora. • I te ira tāne, i te nuinga o te wā i te pūhuruhurutanga, ka tīmata te whakaputa tātea, ka rahi haere te ure me ngā raho, ka ure tora, ka moetoa, ka tāroaroa haere, ka whanake ngā uaua, ka tanguru haere te reo, ka puta hoki ngā huruhuru. • I te ira wahine, i te nuinga o te wā i te pūhuruhurutanga, ka tipu ngā ū, ka puta ngā huruhuru, ka tāroaroa haere, ka whānui haere te hope, ka tīmata hoki te ikura ā-marama. • He pūnaha māori te ikura ā-marama, arā, ka maringi iho te kiri o te kōpū, ka puta i te tinana mā te tara (te ikura ā-marama). • I te wā o te ikura ā-marama, ka rerekē ngā wheako o ia tangata, pērā i ngā piropiro e pupuke ana i ngā parerori puku, me ngā panonitanga ā-kiri.	• Te whakaahua i te wāhi ki ngā hononga me te whai wāhitanga i te ao ahurea me te ao hapori hei whakapakari i te tuakiri, i te noho huānga, me te waiora. • Te whai wāhi ki ngā ritenga hauora o te ahurea, o te auaha, o te kori, me te hapori hei whakaū i ngā kaha, i te whakapapa, me ngā hononga ki te wāhi me te waiora.	• Te huritao ki te whakaawenga o ngā wheako, o ngā haepapa, me ngā hononga ki tōna ariā whaiaro e whanake ana. • Te tautohu i ngā whakaawenga e ngākaupai ana, e ngākaukino ana rānei ka pā ki te waiora. • Te tiro i te whakaawenga o ngā aropā, o ngā arapāho, o ngā arotoka, me te whakaatahanga i te māia, i te whanonga, i te whai wāhitanga, me te waiora. • Te urupare i runga i te whakaute ki ngā rerekētanga, ki te wero hoki i ngā whakaawenga e whakahāwea ana i te kauawhi, i te māia, me te noho huānga.	• Te whakamahuki i te āhua o te whakapakari a ngā hononga ahurea me te whai wāhitanga i te tuakiri, i te noho huānga, me te waiora kiritōpū. • Te mātai i ngā hua o te mātauranga tuku iho, o ngā tikanga, me ngā hononga whakapapa ki te hāpai i te auroatanga ahurea me te waiora. • Te tātari me te wero i ngā karere e whakahāwea ana i te tuakiri, i te māia, i te whai wāhitanga, me te waiora. • Te whakatatū take i runga i te mōhio, ko te ahurea tōna tūāpapa, mā te whakamahi i ngā āhuatanga whaiaro e pakari ana, i ngā whāinga, me te tautoko. • Te mahi i runga i te kauawhi hei whakapakari i ngā hononga, i te noho huānga, me te whai wāhitanga.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Tipu me te Whanaketanga					
• Ka aukati ngā ritenga akuaku i te horapa o ngā moroiti hei painga mō te hauora kiritahi me te hauora o tangata kē. • Ka whakaaweawetia ngā kōwhiringa kai me ngā kōwhiringa inu e hauora ake ana (hei tauira, te wai māori tēnā i ngā inu mirumiru) e ngā take pērā i te whakatairanga, i te utu, i te pēhanga aropā, me ngā hiahia whaiaro. • Ka tuku taunaki pea ngā tapanga kai, te mōhiohio taiora, me ngā kupu aratohu hauora hei āwhina i te tangata ki te whakatatū i ngā kōwhiringa hauora. • Me haumaru, me tika hoki te whakamahinga o ngā rongoā, ā, me ārahi hoki e tētahi pakeke. • Ka rongo pea te tangata i te pēhanga, i te pākiki, i te whakaawenga pāpori, i te whakatairanga rānei e akiaki ana kia kai i ngā kai pūroi.	• Ka whai wāhi te manawanui, te auāki, ngā hononga ngākaupai, me te whai tautoko ki te waiora mā roto mai i te hāpai i te tangata ki te urupare ki ngā wero i runga i te whaipainga, ki te eke panuku i ngā taupā, ki te noho taurite hoki. • Tērā pea me rerekē ngā ritenga akuaku i te tīmatanga o te pūhuruhurutanga, pērā i te aro ki te mōrūruru. • Me haumaru, me whai tohutohu hoki te whakamahinga o ngā rongoā, ā, mā te tangata anake, mōna anō te rongoā, e whakamahi. • Ka whakaaweawea ngā kōwhiringa kai e ngā kai e pai ana ki te tangata, e ngā tikanga ā-whānau me ngā tikanga ahurea, e ngā kai e wātea ana ki te tangata, e ngā karere hoki a ngā hoa, i te ao o te pāhopori, o ngā whakatairanga hoki. Ka āwhina te māramatanga ki ēnei whakaawenga i te tangata ki te whakatatū i ngā kōwhiringa kai hei hāpai i te tipu, i te whanaketanga, me te waiora. • Ka hāpai te taioraora, te moe, te kori, te akuaku, te inu, me te whakaoraora i te tipu, i te ngao, me te waiora.	• Ka whaipānga ngā pūroi, pērā i te waipiro, ngā momo nikotini, me ērā atu pūroi, ki te hauora ā-tinana, me te hauora ā-hinengaro. Ka hāngai te nui o te whakatūroro ki ngā āhua pērā i te pakeke, me te rahi me te auau o te whakamahinga. • E whakatatū take ai i runga i te mōhio i ngā horopaki e pā ana ki ngā matū, pērā i te momi haurehu, me ātete te pēhanga aropā mā te whakamahi i ngā rautaki tohe, me te kimi āwhina. • Ka puta pea ngā hua o te whai wāhitanga ki ngā wheako kori rerekē, ki ngā kēmu, me ngā mahi ā-tinana ki te tinana, pērā i te ruhi me te mamae o ngā uaua i muri i te kohakoha tōroa. • Ka hāpai te taioraora taurite i te hauora ā-tinana, i te tūwhena o ngā kare ā-roto, i te pakari o te mahi a te hinengaro, i te pūnaha awhikiri hoki. • Ka hāpai te whakaute i ngā paenga o tangata kē me ā rātou kōwhiringa i te tipu haere o ngā hononga e haumaru ana, e ngākaupai ana, e hauora ana hoki i runga i te tūāpapa o te whakapono me te whakaute.	• Te whakaharatau i ngā ritenga hauora me ngā ritenga haumaru mō te tiaki i te tinana. • Te whakamahuki i ngā whakaawenga o te tangata, i ngā arapāho, i te whakatairanga, i te utu, me ngā awenga aropā ki ngā kōwhiringa mō te kai, mō te inu, me te hauora. • Te whakamahi i ngā tapanga kai, i te mōhiohio ki ngā taioraora, me ngā kupu aratohu hauora ki te whakatau kōwhiringa i runga i te mōhio hei tautoko i te hauora me te waiora. • Te tautohu i ngā horopaki kei reira rā te pēhanga, ki te kōwhiri hoki i ngā urupare haumaru.	• Te whakaatu i ngā rautaki auāki hei tautoko i te ako, i ngā hononga, me te waiora. • Te whakaharatau i ngā ritenga hei tautoko i te tipu, i te ngao, i te akuaku, i te inu, me te tiaki i a ia anō. • Te whakamahi i ngā ritenga haumaru i roto i te whakatatū take mō te hauora, tae rā anō ki te haumaru o te whakamahinga o ngā rongoā me te kimi āwhina i ngā pakeke e whakaponotia ana i ngā wā e tika ana. • Te whakamahuki i te wāhi ki te whānau, ki te ahurea, ki te wātea, ki ngā aropā, ki ngā arapāho, me te whakatairanga ki te whakaaweawe i ngā kōwhiringa kai me ngā kōwhiringa hauora. • Te āhukahuka, ki te urupare hoki i runga i te whakaute ki ngā panonitanga ā-whanaketanga.	• Te whakaahua i ngā hua o te waipiro, o ngā momo nikotini, o ērā atu pūroi hoki, ā, ki te whakamahi hoki ngā rautaki mō te tohe, mō te whakatatū take, me te kimi āwhina hei whakaiti i ngā tūraru. • Te whakamahuki i te wāhi ki ngā pūnaha o te tinana me ngā ritenga hauora ki te hāpai i te tipu, i te ngao, i te ako, me te waiora. • Te whakamahuki i ngā panonitanga ā-tinana, i ngā panonitanga ā-kare ā-roto hoki ka puta mai i roto i te pūhuruhurutanga, me te wāhi o aua mea ki te hāpai i te tipu me te whanaketanga. • Te whakaatu i te whakaute mō te mana motuhake ā-tinana me ngā paenga whaiaro. • Te whakaahua i te wāhi o ngā uara, o ngā ritenga, o ngā hātepe ahurea, me ngā paenga whaiaro ki te waiora i roto i te pūhuruhurutanga. • Te whakamahuki i te ikura ā-marama hei wāhanga māori mō te tipu me te whanaketanga o te tangata. • Te whakaahua i ngā wheako ā-tinana, i ngā wheako ā-kare ā-roto hoki e hāngai ana ki te ikura ā-marama, ki te tautohu hoki i ngā rautaki hei tautoko i te waiora. • Te whakaahua i ngā hua māori ā-tinana nā te whai wāhitanga ki ngā wheako kori, ki ngā kēmu, me ngā mahi rerekē, ā, ki te tautohu hoki i ngā rautaki hei tautoko i te whakaoraora me te waiora.
Te Waiora ā-Matihiko					
• Ka whakaaweawe ngā karere a te whānau, a te ahurea, a ngā arapāho, me ngā hapori i ngā whakaaro mō te tinana, mō te hauora, me te waiora. • Ka hāpai ngā whakahaere a ngā mātua me ngā tepenga mō te wā i te mata i tā te mokopuna noho haumaru i te ao tuihono mā te whakatū paenga mō ngā mea ka kitea me te roa o te noho tuihono, ā, ka hāpai tēnei i te mokopuna ki te whakatau kōwhiringa e hauora ana, ki te kaupare hoki i ngā kōrero ka whakararu pea, ka takakino rānei. • E whakamaru ai i ngā mōhiohio whaiaro, me whakamahi i ngā tautuhinga tūmataiti i ngā pūrere me ngā pae tuihono, me takiputa i ngā pūrere ka whakamahia ngātahitia ka oti ana te whakamahinga, me kaua hoki e tuku i ngā kupuhuna.	• Ka whakaaweawe ngā karere arapāho i te tūoho whaiaro, i te ata whaiaro, me ngā kōwhiringa. • Ka ngākaukino pea ngā hua o te mātakitaki i ngā kiko taikaha, i ngā kiko kāhuirangi rānei ki te hauora ā-hinengaro, ā, ka kaha ake pea tā ngā hātepe tuihono whakaatu i aua momo kiko; e heke ai ēnei tūraru, me whakamahi ngā tautuhinga haumaru, me ū ki ngā here ā-pakeke, me hiki hoki te haepapa whaiaro me te haepapa pātahi mō ngā kōwhiringa mātakitaki i te ao matihiko. • Ka hāngai te pūmautanga o ngā kiko whaiaro i ngā pae tuihono ki ngā tautuhinga tūmataiti, ki ngā kaupapa here o ngā pae, me te āhua o tā tangata kē pāhekoheko, o tana tuari rānei i aua kiko. • I ētahi wā, ka kite te tamaiti i ngā kiko tuihono e haumaru-kore ana i a ia e	• Ka arahina te tūoho tinana me ngā whanonga hauora e te whānau, e ngā aropā, e ngā arapāho, e ngā taiao matihiko, e ngā whakatairanga, e ngā kawatau ahurea hoki. • Ka whakamahi ngā kaiwhakarite kiko ā-tuihono i ngā rautaki maha ki te whakaaweawe i te whai wāhitanga o ngā kaimātakitaki, pērā i ngā whakaara kare ā-roto, i ngā whakawai whakapōhēhē (hei tauira, ngā koha i ngā āhuatanga petipeti i ngā kēmu), i ngā whakaata rānei o te āhua me te kātū noho e angaparuhi ana. Mā te tautuhi me te tohe i ēnei rautaki e tautoko ai i te whakatau kōwhiringa ā-matihiko e haumaru ake ana, i runga i te mōhio hoki.	• Te āhukahuka me te maimoa i ngā āhua rerekē o ngā tinana e tipu ana, e whanake ana hoki, ki te tautohu hoki i ngā karere mō te tinana, mō te hauora, me te waiora (hei tauira, te hanga o te tinana, te tāroaroa, te kaha, ngā āheinga, ngā aronga, ngā whakatairanga, ngā iho pūmanawa hākinakina, ngā pukapuka, te pouaka whakaata, me te kiko tuihono e tika ana mō te pakeke). • Te whakamahuki i te wāhi ki ngā tepenga mō te wā i te mata, i ngā whakahaere a ngā mātua, me ngā tikanga mō te haumaru ā-tuihono ki te hāpai i te waiora me te whai wāhitanga ā-matihiko e haumaru ana. • Te tautohu i ngā mōhiohio whaiaro e tika ana kia whakamaruhia i te ipurangi, me te whakamahi i ngā rautaki hei hāpai i te haumaru ā-tuihono me te tūmataititanga.	• Te whakamahuki i te whakaawenga o ngā arapāho me ngā whakatairanga ki ngā kōwhiringa hauora (hei tauira, ngā kiriawe, ngā kēmu ā-tuihono, te pāhopori). • Te whakamahuki i te whakaawenga o ngā kiko tuihono, i ngā hātepe, i ngā tautuhinga haumaru, me ngā here ā-pakeke ki te waiora me ngā wheako ā-matihiko. • Te whakamahi i ngā rautaki haumaru mō te tuihono, me te kimi tautoko i ngā pakeke e whakaponotia ana, ka kitea ana he kiko tuihono e haumaru-kore ana, e whakararu ana rānei.	• Te tātari i te whakaawenga a ngā arapāho, a ngā aropā, me ngā kawatau pāpori i te tūoho whaiaro me te waiora. • Te tātari i ngā rautaki ka whakamahia e ngā kaiwhakarite kiko ā-matihiko ki te whakaaweawe i ngā whanonga ā-tuihono, ā, ka arotake i ngā rautaki mō te whakatau kōwhiringa ā-matihiko.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
	whakamahi ana i ngā pūrere matihiko. Mehemea ka kitea he mea kino, he mea whakamataku rānei, e pai ana kia wānangahia ngā raru me ngā kare ā-roto ki te taha o tētahi pakeke haumaru.				

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Kia Māhorahora te Ngākau kia Puāwai (Te Waiora ā-Hinengaro, ā-Kare ā-Roto hoki)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Whakatipu i te Tūoho Whaiaro					
• Kei roto i ngā kare ā-roto ngā mōhiohio mō te āhua o roto o te tangata, ā, ka whakaaweawe, ka whakaata hoki i ngā hua o ana wheako ā-tinana, o ana wheako ā-hinengaro, o ana wheako pāpori, o ana wheako ā-taiao hoki ki tōna waiora. • Ka hāpai te rapu ara me te whakapuaki i ngā kare ā-roto i runga i te haumaru me te motuhēhē i te waiora o te tangata me te waiora o tangata kē. • Ka whai wāhi ngā rōpū me ngā hāpori ki te ata whaiaro me te noho huānga mā roto mai i ngā wheako, i ngā kawatau, me ngā tikanga e pātahi ana. • Ko tētahi wāhanga o te tūoho whaiaro, ko te tautohu i ngā āhuatanga e pakari ana, i ngā uara, i ngā wero, me ngā urupare a ngā kare ā-roto, pērā i te pōkaikaha me te pēhanga.	• Ka hāpai ngā rautaki whakaora, ngā ritenga hauora, me te kimi āwhina i ngā tāngata e whakaponotia ana i te whakataurite tonutanga o te waiora, ā, ka whakawātea i te tangata ki te urupare i runga i te ngākaupai ki te pōkaikaha, ki ngā wero, me te panonitanga. • Ka hua mai pea ngā kare ā-roto ngoto, pērā i te anipā, i te pōuri, i te whakamā, i te pāmamae, i te poke rānei nā runga i ngā panonitanga kāore e kōwhiria e te tangata (hei tauira, te rāwakiwaki, te pāmamae, ngā panonitanga i te whānau, me ngā āhuatanga ohorere). • Ka hāpai pea te whakamahinga o ngā rautaki, pērā i te kimi āwhina i tētahi pakeke haumaru, i tētahi pakeke hoki e whakaponotia ana i te tangata e rongo ana i ngā kare ā-roto ngoto. • Ka whakapakari ngā uara whaiaro me ngā uara pātahi i te kiritau me te whakapono ki tangata kē, ā, ka tautoko hoki ki te whakahaere i ngā horopaki uaua.	• Ka whakaaweawe ngā kare ā-roto, ngā urupare whaiaro, me ngā piropiro i tā te tangata hono ki tangata kē, ā, ka whakaaweawe hoki pea i ngā hononga, i ngā mahi ngātahi, me ngā urupare ki ngā horopaki e panoni ana, e uaua ana hoki. • He rite tonu te putanga o ngā panonitanga i te ao o te tangata, ā, ka rerekē ngā panonitanga i runga i ngā āhuatanga, pērā i te pakeke, i te āhua o te hauora, me ngā momo hononga kei a ia. • Ka ngākaupai, ka ngākaukino pea rānei ngā hua o ngā panonitanga ki te hauora ā-hinengaro. Me āta whakahaere ētahi panonitanga i roto i te wā mā te whakamahinga o tētahi rautaki, pērā i te whakarite whāinga, i te whakatau raru rānei. • Ka arahina, ka arahina tonutia hoki tā te tangata ata whaiaro mā roto mai i te whakapapa, i te ahurea, i te whenua, i te reo, i ngā uara, i ngā hapori, me ngā wheako i ngā rā o tōna ao. • Ka rerekē tō te tangata mārama me tā te tangata whakapuaki i tōna tuakiri i ngā horopaki rerekē (hei tauira, te noho hei mema mō tētahi whānau, mō tētahi rōpū rānei, te whāiti o ngā āhuatanga, ngā aronga, ngā whakapono rānei).	• Te whakamahuki i tā ngā kare ā-roto, i tā ngā urupare ā-tinana, i tā ngā wheako hoki whakaaweawe i te waiora (hei tauira, te mauri oho, te mauri ora, te mauri tau). • Te āhukahuka i ngā āhuatanga whaiaro e pakari ana, i ngā uara, i ngā whakaaranga kare ā-roto, me ngā urupare (hei tauira, te kite i ngā horopaki e rangona ai te tau, te hiamo, te hōhā, te māharahara rānei). • Te whakamahi i ngā rautaki whakahaere kare ā-roto (hei tauira, te āta whakangā, te tono āwhina, te kōrero whaiaro e ngākaupai ana) me ngā rautaki kimi āwhina i ngā horopaki rerekē. • Te whakamahuki i tā ngā rōpū, i tā ngā hapori, i tā ngā wheako pātahi hoki hāpai i te noho huānga me te waiora.	• Te whakaahua i tā ngā kare ā-roto, i tā ngā whakaara, i tā ngā urupare ā-tinana hoki whakaaweawe i ngā kōwhiringa me te waiora. • Te āhukahuka i ngā āhuatanga e pakari ana, i ngā wero, i ngā whakaara, me ngā urupare. • Te whakamahi i ngā rautaki mō te whakahaere kare ā-roto, mō te whakaora, mō te kimi āwhina hoki. • Te whakamahuki i tā ngā uara whaiaro me tā ngā uara pātahi whakaaweawe i te waiora, i ngā hononga, me te whakatatū take.	• Te whakamahuki i tā te āhua o ngā whakaaro, i tā ngā kare ā-roto, ,i tā ngā urupare ā-tinana, me tā ngā whanonga whakaaweawe i te waiora. • Te whakamahuki i te rerekētanga o te whakapuakinga o te tuakiri i ngā horopaki me ngā hononga rerekē. • Te whakamahi, ki te urutau hoki i ngā rautaki mō te whakahaere kare ā-roto, mō te whakaora, me te kimi āwhina. • Te whakamahuki i te wāhi ki te whakapapa, ki te ahurea, ki te reo, ki ngā uara, me ngā wheako ki te hāpai i tā te tangata ata whaiaro.
Ngā Hononga					
• Me mātua whai te whakapono, te tōkeke, me ngā haepapa ngātahi e whakatipu ai, e whakapūmau ai, e whakapakari ai hoki i ngā hononga hauora. • Ka hāpai te whakawhiti whakaaro i te tangata ki te whai māramatanga ki ngā tirohanga rerekē, ki te whiriwhiri i ngā rerekētanga, ki te whakatau wero, ki te whakapūmau hoki i ngā hononga hauora. • E whakaaturia ai te ngākau aroha, me mārama, me whai whakaaro hoki ki ngā tirohanga, ki ngā kare ā-roto, me ngā wheako o tētahi atu i te korenga o ngā pōhēhē e hāngai ana ki ōu ake whakapono, ki ōu wheako rānei. • Ki te whakaaturia te ngākau aroha, ka whakanuia te whakapono, ka whakaitihia te raru, ka hāpaitia hoki ngā hononga i runga i te whakaute me te waiora ki te pāpori e ngākaupai ana.	• E tipu ai te whakapono, me whaipainga te whakarongo, me whakamāori i te whakawhitinga whakaaro i te korenga o te reo ā-waha, me urutau i ngā kōwhiringa reo hei whakaatu i te whakaute me te māramatanga ki te horopaki, me motuhēhē, me tūturu hoki te āhua. • Ka uaua pea te whakahaere i ngā panonitanga o ngā hononga hoa nā te kaha o ngā kare ā-roto me ngā take mō ngā panonitanga. • Ki ngā mahi hei mahinga ki te hāpai i a ia, i tangata kē hoki, tae rā anō ki te whakatau raru, ki te whakarongo pīkari, ki te tuku i ngā pātai whakaaro nui, ki te tuku akiaki, me te kimi āwhina ina hiahiatia. • Ka hāpai ngā paenga whaiaro me te whakaaetanga i te tangata ki te rongo i te whakaute, i te haumaru, me te āheinga ki te whakatau kōwhiringa i runga i te mōhio.	• Ka whakapakari pea, ka wero pea rānei te whakaawenga a ngā aropā i ngā hononga me te whakatatū take. • Ka whakapakaritia ngā hononga hoa e hauora ana mā roto mai i te whakapono, i te pono, i te whakawhiti whakaaro i runga i te whakaute, me te whakatatū taututetute i runga i te whai hua. • Ka panoni ngā hononga i te takanga o te wā nā ngā āhua, pērā i te tipu whaiaro, i ngā whāinga tōmua e panoni haere ana, me te taututetute. • E whakahaere ai i ngā panonitanga ā-hononga me ngā wero ā-hononga, me rerekē ngā rautaki, tae rā anō ki te whakawhiti whakaaro e whaipainga ana, me te whakaatu i te ngākau aroha. • Ko tētahi wāhanga o te whakaweti, ko te auau o te whanonga whakatūroro e whakamahi ana i te mana ki te whakahaere,	• Te whakarongo me te whakawhiti whakaaro i runga i te whakaute i ngā hononga hoa me ngā mahi ā-rōpū. • Te āhukahuka i tā ngā kupu, i tā te hā, i tā te reo ā-tinana, i tā ngā mahi hoki whakaaweawe i tangata kē (hei tauira, te reo ā-kanohi, ngā mahi ā-ringa, te reo whakaute, te hā o te reo). • Te urutau i te whakawhiti whakaaro e whakautea ai te pāhekoheko ki te tangata e rerekē rā te āhua o tana whakawhiti whakaaro. • Te whakaatu i te whakaute mō ngā paenga whaiaro, ki te whakamahuki hoki i tā te whakaaetanga hāpai i ngā hononga haumaru.	• Te whakamahi i ngā rautaki whakawhiti whakaaro hei whakatatū i ngā whakatete i runga i te whakaute (hei tauira, te whakarongo pīkari, te tuku i ngā pātai ki te whai māramatanga, te whiriwhiri i runga i te tōkeke). • Te āta whakapuaki i ngā whakaaro me ngā kare ā-roto kia mārama, ki te whakarongo i runga i te whai māramatanga ki tangata kē (hei tauira, te whakawhiti whakaaro mō ngā tironga rerekē, te whakatatū i ngā whakatete a te rōpū, te tuku i ngā whakaaro i runga i te whakaute). • Te whakatau kōwhiringa hei kauawhi i tangata kē, hei whakapakari hoki i te noho huānga. • Te āhukahuka, ki te whakamōhio atu, ki te whakaute hoki i ngā paenga whaiaro me te whakaaetanga (hei tauira, te kimi whakaaetanga, te whakaae ki te ‘kāo’, te	• Te whakamahi i ngā rautaki whakawhiti whakaaro e pūmau ai ngā hononga hoa, e rapu ai hoki i te ara i ngā wero. • Te āhukahuka i te whakaawenga aropā, ki te urupare hoki i runga i te whakaute me te māia (hei tauira, te pēhanga kia ōrite te noho, ngā ia i te pāhopori, ngā whanonga ā-rōpū, ngā patopaki ā-rōpū). • Te āhukahuka i ngā tohu ā-reo, i ngā tohu ā-tinana hoki o te whakaaetanga, o te auhi rānei, me te urupare ki aua tohu. • Te tautohu i ngā wā e tika ana ki te whai tautoko anō mō ngā wero ā-hononga, ki te kimi āwhina hoki i runga i te tika. • Te āhukahuka i ngā whanonga whakaweti, ki te koke hoki i ngā mahi hei hāpai i ngā taiao e haumaru ana, e kauawhi ana hoki.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
• Ka hāpai ngā paenga whaiaro i te tangata ki te rongo i te haumaru, i te whakaute, me te tiaki. • E tuku whakaaetanga ai i ngā horopaki e hāngai ana ki ō taputapu whaiaro, ki tō wāhi whaiaro, ki tō tinana rānei, me mōhio, me whakaute hoki i ō paenga me ngā paenga o tangata kē. • He rerekē te whakawhitinga whakaaro o tēnā, o tēnā i runga i ngā wheako, i ngā hononga, i te ahurea, i te māia, me te horopaki. Ka hāpai te māramatanga ki ēnei rerekētanga i te tangata ki te whakawhiti whakaaro i runga i te whakaute, i runga hoki i te whaipainga ki te taha o tangata kē, tae rā anō ki ngā tāngata e ngū ana, e konekone ana, e anipā ana, e pai ana rānei ki te whakawhiti whakaaro i te korenga o te reo ā-waha.	• E whakaute ai i te whakaaetanga, me mōhio ki te mōtika o ia tangata ki te whakatatū take mō tōna tinana, mō āna taputapu, mō ngā mōhiohio whaiaro, tae rā anō ki te mōtika ki te tuku, ki te tohe, ki te tango, ki te panoni rānei i te whakaaetanga i ngā wā katoa.	ki te kaupare rānei i tangata kē, ā, tērā pea ka hua mai ngā pāpātanga tauroa mō te hauora hinengaro me ngā hononga. • Me tuku te whakaaetanga i runga i te takune, i runga hoki i te mōhio, e kīia ai he whakaaetanga, ā, ka kore e tukua i runga i te pēhanga, i te raweke, i te ngū rānei.		tautohu i ngā tohu ā-reo, i ngā tohu ā-tinana hoki).	
Te Waiora ā-Ahupori					
• Ka hāpai ngā hapori kauawhi i ngā āheinga tautika mō te katoa kia whai wāhi, kia whāngai, kia rongo hoki i te maimoa, i te hononga, i te haumaru, i te noho huānga, me te waiora ā-ahupori. • Ka hāpai ngā uara pātahi, ngā tikanga ahurea, ngā hātepe, me ngā ritenga ahurea i ngā taiao ngākaupai, e rongo ai te tangata i te haumaru ā-kare ā-roto, i te whakaute, i te hononga, ka hāpaitia hoki te waiora me te noho huānga. • Ko te arotoka tētahi whakapono whānui mō ngā mema o tētahi rōpū. I te nuinga o te wā, e hē ana ngā arotoka, ā, ka kino hoki pea ngā pānga ki te waiora o ngā rōpū me ngā kiritahi.	• Ka whakaaweawe pea ngā arotoka i te tirohanga me te āhua o te mahi ki te tangata, ā, ka whai pāpātanga ki te kauawhi, ki te whai wāhitanga, me te noho huānga. • Ka whakapakari te kauawhi, te whakaute, me te whai wāhitanga i runga i te tautika i te noho huānga, i ngā hononga, i te waiora ā-ahupori hoki i waenga i ngā hapori. • He kanorau ngā ara o ngā hapori (hei tauira, te reo kauawhi) ki te whakatairanga i te whai wāhitanga i runga i te whakaute me te noho huānga. • Ka whakapakari te whai wāhitanga i runga i te tautika i ngā hononga, i te whakapono, i te noho huānga hoki i waenga i ngā hapori.	• Ka whakapakaritia te waiora ā-ahupori mā roto mai i te whanaungatanga, i te whai wāhitanga, i te haepapa kiritōpū, i ngā hononga whai tikanga hoki i waenga i te tangata, i te ahurea, me te taiao. • E whakamanahia ai te tangata me ngā hapori, me āhukahuka, me pātai, me wero hoki i ngā arotoka e hua mai ai ngā pōhēhē tōkeke-kore.	• Te whakamahuki i tā ngā hapori kauawhi hāpai i te noho huānga, i te whai wāhitanga, me te waiora. • Te tautohu i ngā tauira o ngā arotoka, ki te whakamahuki hoki i ngā pāpātanga ki te tangata me ngā hapori. • Te whai wāhi i runga i te whakaute i ngā hātepe pātahi me ngā ritenga ahurea. • Te tautohu i ngā tāngata me ngā wāhi e hāpai ana i te waiora ā-kare ā-roto me te waiora (hei tauira, ngā hononga whakapono, te marae, ngā tino wāhi).	• Te whakamahuki i tā ngā arotoka whakaaweawe i te noho huānga, i te whai wāhitanga, me te haumaru ā-kare ā-roto. • Te āhukahuka i tā ngā uara, i tā ngā kawatau hoki whakaaweawe i ngā urupare ā-kare ā-roto, i te whanonga hoki (hei tauira, ngā kawatau ā-whānau, ngā rōpū aropā, ngā kawatau ā-akomanga). • Te whakamahi i te reo kauawhi, i te whai wāhitanga i runga i te tautika, me ngā whanonga whakaute hei hāpai i te noho huānga me te haumaru ā-kare ā-roto.	• Te tātari i tā ngā arotoka whakaaweawe i te waiora, ki te tautohu hoki i ngā ara ki te wero i ngā pūmāramarama tōkeke-kore i runga i te whakaute. • Te tātari i tā te kauawhi, i tā te kaupare hoki whakaaweawe i te haumaru kare ā-roto me te māia. • Te urutau i te whakawhiti whakaaro me te whanonga ki te hāpai i runga i te whakaute i ngā āhuatanga rerekē o tā te tangata whakapuaki i te waiora ā-kare ā-roto (hei tauira, te whakaute i ngā ritenga ahurea e rerekē ana, te urutau i te whakawhiti whakaaro, te āhukahuka i ngā tirohanga rerekē). • Te whai wāhi ki ngā ritenga ahurea me ngā ritenga kiritōpū hei whakapakari i te manawaroa me te waiora kiritōpū (hei tauira, te mahi ki te taha o ngā whānau me te hapori, ngā āheinga o te hautūtanga i runga i te mahi tahi).

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Whakakoria te Tinana kia Ora (Te Waiora ā-Tinana)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Tinana Korikori					

• Ko te tanuku o te uaua, me te whakatā, koia te āhua e whakaputa ai, e whakahaere ai hoki te tinana i te nekehanga.
• Ko ngā tōpana matua e whakaawe ai i te kori, ko te pana, ko te tō, ko te tō ā-papa, ko te waku, e ngau ai ki te tinana hei panoni i te tere, i te ahunga, i te tūnga hoki.
• He wāhi ki te taurite, ki te reretahi, ki te manawataki, ki te wā tuku, ki te tōpana, me te tūoho mokowā, e haumaru ai, e whai hua ai hoki te kori a te tangata. Nā runga i ngā mahi rerekē, nā runga hoki i ngā taiao rerekē, me mātua whakahāngai te tangata i te āhua o tana neke, o tana whakahaere i tōna tinana, o tana whakaū hoki i tana taurite.
• Ka pai haere te kori mā roto i te mātakitakinga, i te whakaharatau i runga i te hakune, me ngā whakahoki kōrero, ka whakamātau ana ngā mokopuna i ētahi tikanga rerekē, ka tīmata ana hoki ki te whakamahine i tana kawe i ētahi pūkenga.
Te whai pūkenga
• Ka whakamahinetia ngā pūkenga mā roto i te toai i te whakaharatau, me ngā whakahoki kōrero.
• Ka tautokona te ako pūkenga e te whānuitanga o te whakaharatau, o ngā whakahoki kōrero, me ngā wheako.
• E hāngai ana ētahi tūmomo tikanga rerekē ki ētahi tūmomo mahi ā-tinana rerekē, ki ētahi tūmomo wero, ki ētahi tūmomo mahi hoki (hei tauira, te whana i te pōro ki te matiwae e tawhiti ai te rere o te pōro, me te whakatairite i tēnā ki te whana i te pōro ki te taha whakaroto o te wae e poto ai te rere, e kaha ake ai te whakamatuatanga).
	• Urutau ai te tangata i ngā tōpana ka neke ana ia, e whakaūngia ai te tūwhena, me te taurite, hei urupare atu ki ngā āhuatanga taiao (hei tauira, te piko i ngā pona hei miti i te tōpana i te taunga, te panoni i te tū i ngā mata torehapehape).
	• Pāngia ai te kaha, me te ngao e te ngoto, me te roa o te kori. Mā te whai wāhi auau ki ngā mahi ā-tinana, e rerekē ana te ngoto, me te roa o tēnā, o tēnā, e whakapikihia ai te pakari.
	• Panoni ai te tangata i ngā pūkenga kori, i ngā tikanga hoki e hāngai ai ki tēnā, ki tēnā taiao, i ngā taumata rerekē hoki o te kaha e hiahiatia ana i tēnā, i tēnā tūmomo kori, pēnei i te oma i tētahi ara e whakatairitea ana ki te oma i te whenua torehapehape.
	• Pāngia ai te pai o te whakahaere, me te pai o te whakatutuki i te nekehanga (hei tauira, he tere ake ngā urupare ina pai te whakatā), e ngā āhuatanga o te tinana (hei tauira, te ruhi, te ngao, te kaha o te kohura ki te wai, te noho rite o te uaua, te pakari anō hoki).
	Te whai pūkenga
	• Ka whakawhitia, ka urutaungia hoki ngā pūkenga ā-tinana puta noa i te whānuitanga o ngā mahi, o ngā tākaro, o ngā hākinakina, me ngā taiao.
	• Mā te whakaharatau e whakakahangia ai te auau, te māia, me te ekenga.
	• Ka whakawhānuitia te whakahāngaitanga o ngā pūkenga e te wheako i te whānuitanga o ngā mahi ā-tinana, me ngā taiao.
		• I roto i te kori, ka whakaawe ngā tūnga rerekē ina hui tahi ki ngā tōpana, i te hua (hei tauira, e peke whakamua ai, he nui ake te tōpana ka tukua huapaetia; e peke whakarunga ai, he nui ake te tōpana ka tukua poutūtia). Arā ētahi āhuatanga rerekē e here ai, e hāpai ai, e whakaawe ai hoki i ngā whanonga o te kori:
		  ○ ko ngā āhuatanga takitahi (hei tauira, te roa, te pūioio, te aronga, te whakahihikotanga)
		  ○ ko ngā āhuatanga tūmahi (hei tauira, te whāinga, ngā tohutohu, ngā ture, te utauta, ngā ripa)
		  ○ ko ngā āhuatanga taiao (hei tauira, te takiwā, te huarere, te aho).
		• He wāhi ki ngā rautaki tika mō mua, mō muri hoki i te kori (hei tauira, te whakamahana, te inu wai, te kōrero ngākaupai e pā ana ki a ia anō, te whakatā) hei hāpai ake i te whai wāhitanga pūmau, me ngā wheako kori kounga.
		Te whai pūkenga
		• Ka pāngia te pai o tā te tangata neke e ētahi āhuatanga rerekē, tae atu ki a tātou anō, ki te tūmahi e mahia ana, ki ngā tāngata e tākaro tahi ana, e kori tahi ana rānei.
		• He wāhi ki te whakaharatau, ki ngā whakahoki kōrero, ki te huritao, ki te panonitanga hoki e whakamahine tonutia ai ngā pūkenga, me te ekenga.
			• Te whakamārama i tā ngā tōpana, pēnei i te pana, i te tō, i te tō ā-papa, me te waku, pā atu ki te ekenga o te kori.
			• Te whakamārama i te āhua e kukuti ai, e whakatā ai hoki ngā uaua e puta ai te nekehanga.
			• Te whakamahi i ngā mātakitakinga, i ngā whakahoki kōrero, me te whakaharatau i runga i te hakune, hei whakapakari i ngā pūkenga kori, hei tīpako hoki i ngā tikanga tika ki ētahi tūmomo horopaki kori.
			Te whai pūkenga
			• Te waihanga, me te kawe i ētahi raupapa mā te whakamahi i ngā taurite, i ngā pīrori, i ngā peke, i ngā toro, me ngā nekehanga hāereere, me te whakaatu i te whakamatuatanga, me te māia (hei tauira, te taurite, te pīrori, te mawhiti, te peke, te neke haere rānei ki runga, ki raro, ki te taha rānei o ētahi taupare).
			• Te maka, ki te hopu, ki te whiu, ki te oma, me te neke ki te āputa i ngā tākaro he tokoiti i te kapa, me te whakamahi i ētahi rautaki māmā mō te whakaeke, mō te wawao hoki ka whai ana i ngā ture o te tākaro (hei tauira, te whiu i te pōro ki tētahi hoakapa, te pā, te tauoma).
			• Te hau, ki te whiu, ki te hopu, me te tū mataara i roto i ngā tākaro, me te whakamahi i ngā tikanga tika, me te whiriwhiri pai i ngā take mō te wāhi me arotahi, me whiu, me neke rānei hei tautoko i tana kapa (hei tauira, te patu i te pōro, te whakatū i te pōro, te hopu i te pōro, te whiu rānei i te pōro ki tētahi keo).
			• Te whakamahi i te akoranga o ngā pūkenga, me ngā whakahoki kōrero ki te whakamahine i te kori e pai ake ai te wā tuku, te tōtika rānei (hei tauira, te āta mahi i tētahi tikanga, te whakamahi i ngā whakahoki kōrero a ngā aropā, te whakatārewa i ngā kēmu nui hei whakamahine i ētahi nekehanga).
				• Te urutau, me te whakawhiti, i ngā pūkenga kori i ētahi tākaro, i ētahi mahi ahurea, i ētahi taiao anō hoki (hei tauira, ngā hākinakina tuku iho, te kaipara, te kanikani, te kauhoe, ngā tākaro i ngā papa tākaro).
				• Te whakamahi i te tūoho tinana hei panoni i te tūnga, i te wā tuku, me te mana whakahaere i te tinana (hei tauira, te taurite, te hopu, te hurihuri, te hau).
				• Te whakamārama i tā te ngoto me tā te roa o te kori tinana whakaawe i te kaha, i te whakamahinga pūngao, me te ekenga o te kori.
				Te whai pūkenga
				• Te whiu, ki te tūpanapana, ki te whanawhana rānei, ki te hopu, ki te kuru, me te neke atu ki te āputa i ngā tākaro ā-kapa, me te whakamahi i ētahi rautaki māmā mō te whakaeke, mō te wawao hoki hei tautoko i ngā hoakapa, hei whakarite hoki i ngā arawātea kia whai piro ai (hei tauira, te maka atu i te pōro e maupōro tonu ai te kapa, te karo i tētahi hoariri, te haukoti i tētahi maka, te kuru rānei ki te ūhanga).
				• Te tuku, ki te whiwhi, me te whakahoki i te pōro i ngā tākaro, mā te whakamahi i te nekehanga, i te āta tū ki tētahi wāhi, me te mahi tahi ā-kapa e rere tonu ai te pōro, e whai piro ai hoki (hei tauira, te tuku i runga o te neti, te neke kia whai i te pōro, te mahi tahi rānei ki tētahi hoa i te taupatupatu).
				• Te oma, ki te peke, ki te whiu, ki te whaiwhai, me te tiki i ētahi taonga i runga i te whakamatuatanga, me te reretahi, me te whakamahi i ētahi tikanga rerekē hei whakapai ake i te ekenga (hei tauira, te kōpere, te omatahora, te pekeroa, ngā tākaro tauoma, te whiu rānei e tawhiti ai, e tōtika ai hoki).
					• Te whakamahine i ngā tikanga kori mā roto i te whakaharatau, i ngā whakahoki kōrero, me te huritao ki te whakapakari ake i te mana whakahaere, i te rehe, i te tōtika pū, i te tōtika hoki o te whiu (hei tauira, ngā tākaro, ngā hākinakina i te wai, ngā mahi a te rēhia, te kura a Tū).
					• Te whakamahi i te tūoho tinana hei matapae, hei urutau hoki i te nekehanga (hei tauira, te karo i ngā hoariri, te hopu i ngā makanga, te huri i te ahunga).
					• Te panoni i te wā tuku, i te manawataki, i te tōpana, i te wāhi e āta tū ana hoki i ngā horopaki tainekeneke (hei tauira, ngā tākaro urutomo, ngā tākaro hau, ngā wero mahi tahi).
					• Te tātari i te pānga o ngā āhuatanga o te takitahi, o te tūmahi, o te taiao hoki ki te ekenga o te kori.
					• Te whakahāngai i ētahi rautaki o te taha whakarite, o te taha whakaoraora hoki, e hāpaingia ai te ekenga o te kori, me te waiora.
					Te whai pūkenga
					• Te waihanga, ki te kawe, me te whakapai ake i ētahi raupapa mā te whakamahi i te taurite, i te wā tuku, i te āputa, i te mana whakahaere rānei, me te mahi tahi ki ētahi atu kia rere ai te tūhonohono i ngā nekehanga, hei urupare hoki ki ngā whakahoki kōrero (hei tauira, ngā hātepe taupare, ngā raupapa pakari, ngā wero ā-kapa rānei).
					• Te maka, ki te hopu, ki te oma, ki te karo, me te neke ki te āputa i ngā tākaro ā-kapa, me te whakamahi i ngā rauhanga, i te whakawhiti whakaaro, me te whiriwhiri whakatau hei tautoko i ngā hoakapa, hei whakarite hoki i ngā arawātea kia whai piro ai (hei tauira, te kōwhiri i te wā e maka ai, e oma ai, e karo ai i te hoariri, e tautoko ai rānei i te kaikawe pōro).
					• Te whakahāngai i ngā pūkenga mō te oma, mō te peke, mō te whiu, mō te hau, me te tū mataara i roto i ngā tākaro, me te kaipara, me te whakamahi i ngā tikanga e tika ana, me te huritao ki te ekenga hei whakapai ake i ngā hua (hei tauira, te kōpere, te pekeroa, te omatahora, te patu, te epa, te tū mataara, me te ine i te ekenga whaiaro).

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Kori ā-Hononga					
• Ko tā ngā ture, ko tā ngā tikanga Māori, ko tā ngā aratohu, ko tā ngā hātepe whai hanga hoki he hāpai i te whai wāhitanga e haumaru ana, e tōtika ana, e whai take ana hoki, mā te āta whakarite, mā te whakamatua hoki i te whanonga o te kori, me ngā pāhekoheko ā-taiao. • Ka whakaritea ngā tākaro ā-rōpū, ngā mahi ā-tinana, me ngā hākinakina, mā roto i ētahi pūnaha pēnei i ngā kapa, i ngā whakataetae, i ngā hōtaka ā-hapori hoki, e hāpai ana i te whai wāhitanga, i te noho huānga, i ngā uara pātahi, i te whanaketanga hākinakina hoki. • E hāngai ana tūoho whaiaro e ngākaupai ana i roto i ngā mahi nekeneke, ki te kaha ake o te whai wāhitanga me te ū i ngā wheako o te neke i te takanga o te wā. • Tāraia ai ngā whakataunga mō te kori, me ngā rauhanga (hei tauira, te āhua me te wā e neke ai te tangata, te kōwhiringa tikanga) e ngā wero o te tūmahi, e ngā mahi a ētahi atu, e te horopaki hoki o te tākaro. • Ko ngā tohuuru ā-ataata, ko ngā tohuuru ā-kupu rānei mō te wā tuku, ko ngā whakahoki kōrero a ngā aropā i muri i ētahi raupapa, me te mātakitaki i ētahi hopunga, koia ētahi ara hei tuku whakahoki kōrero e tautokona ai te whakamahine me te whakapakaritanga o ngā tikanga, me ngā rauhanga.	• Ko ētahi āhuatanga o te wheako kori ko te haepapa ngātahi, ko te ngākau aroha, ko te tōkeke, me te whakatau kiritōpū. • Ka whakaawe ngā uara ahurea, ngā tikanga tuku iho, me ngā kawatau pāpori i te whai wāhitanga mai, me ngā whakapuakanga o te mana. • Ka whakaataria e te whai wāhitanga ki ngā mahi kori te whai wāhitanga ki te rōpū, ki ngā uara pātahi, me te noho huānga. • He rerekē ngā arawātea o te whai wāhitanga i runga i te wātea mai o ngā wāhi, i te taunga rānei o ngā utauta. • Ka whakamahia ngā rauhanga ki ngā tākaro hei whakahaere i te tākaro, tae atu ki te kōkiri (hei tauira, te neke whakamua, te karo, te whai piro), me te wawao (hei tauira, te āpititū, te haukoti). • Ka urupare ngā whakatau kori ki te panonitanga o ngā wāhi e tūtū ai ērā atu i roto i te tākaro. • Ka hāpaingia te mahi tahi, me te whakataetae ki ngā mahi ā-kapa, e ngā rautaki ki ngā tākaro, ki te kori tinana hoki (hei tauira, te whiu e maupōro tonu ai te kapa, te āta whakahāngai i te wā o ngā nekehanga ki ō ētahi atu). • Ka hāpaingia te reretahi o te rōpū i ngā wheako kori mā te whakawhiti whakaaro, mā te mārama hoki ki ngā tūranga (hei tauira, te kaihautū, te kaiwhakatere, te kaituhi). • Ka whakaritea e ngā ture taketake, e ngā tikanga, me ngā panonitanga e haumaru ana te rere o te kawenga o te tākaro, ā, he wāhi ki tēnā, ki tēnā hei tautoko.	• Ka whakaawetia te whai wāhitanga ki te kori e ngā āhuatanga o te pāpori, o te taiao hoki, kei tua atu i te mana kōwhiri takitahi. • Ka hāpaingia e te mahi tahi te aroā rauhanga (hei tauira, te matapae i te whanaketanga mai o te tākaro, te maupōro tonu, te whakarite āputa, te urupare ki te ngau mai o te pēhanga), me te āheinga o te taha pūkenga (hei tauira, te tōtika, te mana whakahaere, te wā tuku). • He wāhi ki te ruruku kiritōpū i te kori (ngā rautaki, ngā rauhanga, ngā koringa rānei i whakaaetia), me ngā whakahoki kōrero e whai take ana hei hāpai ake i te ekenga e whai hua ana o te tākaro, i te whakamahine kiritōpū hoki i roto i ngā mahi kori. • Ka whakaaweawetia te tūraru, te haumaru o te kori, me te rautaki e ngā āhuatanga o te taiao, e ngā pūkenga e tika ana mō te koringa, e ngā āhuatanga hoki.	• Te huritao ki ngā āhuatanga pakari, ki te māia hoki, hei kaiuru ki ngā mahi kori. • Te urutau i te kori hei urupare atu ki te tangata, ki ngā utauta, ki ngā ture, ki te panonitanga taiao hoki (hei tauira, te panoni i ngā kapa, i ngā utauta, i ngā wāhi tākaro rānei). • Te whai wāhi atu i runga i te ngākau mahi tahi ki ngā tākaro ā-kapa, ki ngā whakataetae, me ngā mahi ā-tinana i whakaritea, e whakaaturia ai te wāhi ki ngā ture, ki ngā tūranga, ki te mahi ā-kapa hoki hei hāpai ake i te whai wāhitanga, i te noho huānga, i te tākaro tōkeke, me te whakatutukinga e whai hua ana. • Te whakahāngai i ngā ture, i ngā tikanga Māori, me ngā hātepe i whakaaetia kia whai wāhi atu ki ngā mahi kori i runga i te haumaru, i te ngākau whakaute hoki. • Te whakamahi i ngā tohuuru ā-ataata, i ngā tohuuru ā-kupu, i ngā whakahoki kōrero a ngā aropā, me ngā mātakitakinga o ngā whakatutukinga kori, o ngā hopunga rānei hei whakamahine i ngā tikanga, hei whakapai ake i te wā tuku, hei whakatipu hoki i ētahi rauhanga whai hua.	• Te whakahāngai i ngā rautaki kori ka mahi tahi ana ki ngā hoakapa, ka whakataetae ana ki ngā hoariri anō hoki, me te whakamahi i te wā tuku, i te āta tū ki tētahi wāhi, i te maka, me te tākaro tautoko, e whakatutukihia ai ngā whāinga a te kapa. • Te panoni i te wā tuku, i te tere, i te ahunga hoki, hei urupare atu ki ētahi atu (te tākaro i te taha o te hoa, ngā hoakapa, ngā hoariri, te kawenga o te tākaro). • Te matapae i ngā tūtauira o te kori, kia tika hoki te urupare atu (hei tauira, te tautoko i ngā hoakapa, te tākaro rauhanga). • Te whakamārama i te pānga o te wāteatanga, o ngā utauta, me ngā arawātea ki te whai wāhitanga ki te kori. • Te whakatakoto me te aroturuki i ngā whāinga kori, me te huritao ki ngā whāinga kori hei whakapakari i te whai wāhitanga me te whakatutukinga. • Te aromatawai i ngā taiao wai e kitea ai ngā pūmate me ngā āhuatanga hurihuri, me te parahau i ngā whakataunga mō te haumaru i mua i te whai wāhi atu ki ngā mahi ki te wai.	• Te tātari i te pānga o ngā whakaawenga pāpori, o ngā whakaawenga ā-taiao hoki ki te whai wāhitanga ki te kori. • Te tātari i ētahi horopaki kori, me te urupare atu, i runga i te haumaru me te whai hua (hei tauira, te panoni i ngā rauhanga, te ārai i ngā tūtukinga, te tautoko i ngā hoakapa). • Te mahi tahi me te whakamahi i ngā whakahoki kōrero whai hua hei whakatau i ngā wero kori, hei whakamahine i ngā rautaki, hei whakapakari hoki i te whai wāhi mai ki te kapa.
Te Haumaru ki te Wai • He wāhi ki te whakapapa, ki te whai i ngā tohu, ki te whakahāngai hoki i ngā tikanga Māori, me ngā mātauranga o ngā hapū me ngā iwi o te rohe, hei hāpai i te pāhekoheko ki ngā arawai, ki ngā āhuatanga taiao hurihuri hoki kia haumaru ai. • E whai wāhi ana ki te aromatawai tūraru te āhukahuka i ngā pūmate o te taiao, me te mōhio ki te wā me kuhu, me puta, me ārai rānei i te wai. • Ka whakaawe ngā āhuatanga o ngā au o te moana (hei tauira, ngā au, ngā ngaru, me te paemahana) i te haumaru, i te kori hoki. • He tino taonga tonu ngā tikanga haumaru i roto i ngā mahi ā-wai, i te taha o te mau i ngā kaka, i ngā taputapu e tika ana, me te whai i ngā tohutohu. • Me mātua kawe ngā rauora e haumaru ana te toronga (hei tauira, te whakamahi i te kihu kirihou kōmāmā, i te papa whana rānei) i runga i te mōhio ki ngā mōrearea ka puta pea. • He mea āwhina te tūnga HELP (Heat Escape Lessening Posture) (ki te mau kahurewa, ki te taonga whakarewa ohia rānei), me te tūnga kōpiripiri, hei whāomo i te pōkākā o te tinana i rō wai makariri. • Ka taea te urutau i te tikanga kauhoe ki ētahi tūmomo tāhoe (hei tauira, te kau tāwhai, te kau kiore, me te kau āpuru), ki ētahi horopaki rerekē hoki. • Ko te hēhē ka kauhoe ana, koia te ruruku i ētahi nekehanga (hei tauira, mō te kau tāwhai, kia whana tonu ka neke haere ana ngā ringaringa, kia whakangā i runga i te mata o te wai, ā, kia whakahā i raro i te mata o te wai).		**Te Haumaru ki te Wai** • Te whakaatu i ngā pūkenga mō te mōrehurehu i te wai, mō te rauora, me te kauhoe, tae atu ki ngā rauora e haumaru ana te toronga, ki te kārewa, ki te kaurori wai, ki te hēhē reretahi, me ngā tikanga hei whāomo i te pōkākā (hei tauira, te tūnga HELP me te tūnga kōpiripiri). • Te whakahāngai i ngā tikanga Māori, i ngā mōhiotanga o te rohe, i ngā mātakitakinga taiao, i ngā tukanga aromatawai tūraru hoki ka whai wāhi ana ki ngā taiao wai (hei tauira, te whai i ngā tohu, te āhukahuka ki ngā āhuatanga hurihuri o te wai, te whakahāngai i ngā whakahaerenga haumaru wai o te rohe, me te whakatau mō āhea e haumaru ana te kuhu, te puta, te ārai rānei i te wai). • Te urutau i ngā tikanga kauhoe, me te tīpako i te tāhoe e tika ana ki ētahi mahi rerekē, ki ētahi taiao rerekē, ki ētahi āhuatanga rerekē hoki. • Te ruruku i te hēhē, i te whana, i ngā koringa ringaringa hoki hei whakaū i te kauhoe tōtika, e whakamatuatia ana hoki. • Te aromatawai i ngā taiao wai mā te tautohu i ngā pūmate, me te whakatau ina haumaru te kuhu, te puta, te ārai rānei i te wai.	

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Morimoria te Mauri kia Tau (Te Waiora ā-Taiao)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Ngā Mahi Tū-ā-Nuku					
• He haepapa tō ia kiritahi ki te aromatawai i ngā tūraru, ki te whai i ngā ritenga haumaru, ki te mahi ngātahi, ki te whakaatu hoki i te whakaute ki te tangata, ki ngā wāhi, me ngā taiao e haumaru ai, e whakaaro nui ai hoki te whai wāhitanga i ngā mahi tū-ā-nuku.	• Mā roto mai i ngā wheako tū-ā-nuku, ka tipu haere te māia, ka whanake ngā pūkenga, ka hāpai hoki te whai wāhitanga i ngā mahi e uaua ake ana. Hei tauira: ○ te tākaro Kī-o-rahi ○ te whai wāhi ki te awhe aruaru ○ te whai wāhi ki ngā mahi wero ā-tīma ○ te whai wāhi ki ngā kēmu ngātahi i tūwaho. • Me rerekē ngā whakaritenga i ngā taiao tū-ā-nuku rerekē, nā te mea e rerekē ana te whenua, te huarere, te wai, te urunga, me ngā mōrearea. I roto i ngā wero tū-a-nuku, me urupare te tangata ki ēnei āhuatanga, me whakatatū take hoki hei hāpai i te whai wāhitanga e haumaru ana me te waiora. • Ka tautoko te mōhiotanga ki te whakamahinga o ngā taputapu me ngā pūkenga tū-ā-nuku tōmua i te whai wāhitanga e haumaru ana ki ngā taiao tū-ā-nuku, tae rā anō ki te here pūtiki māmā, te hanga tāwharau māmā, te tiaki taputapu, me ngā hātepe o ngā pūkenga o te noho puni.	• E angitu ai te whai wāhitanga ki ngā mahi tū-ā-nuku, me whakamahere, me whakatatū take, me mahi tahi, me pātahi hoki ngā haepapa ki te whakarite rauemi, ki te whakatau raru, ki te whakahaere i te haumaru, ki te whakatutuki hoki i ngā whāinga ā-rōpū. • Ko ētahi wāhanga o te kimiara, ko te whakamahi i te aroā ahunga, i ngā ahunga matua, i ngā tūtohu whenua, i ngā taputapu whakatere e māmā ana ki te whai i tētahi ara e mōhiotia ana, ki te whakaū hoki i te taunga i tētahi mahere.	• Te whakaatu i te whai wāhitanga e haumaru ana i ngā wheako tū-ā-nuku mā te tautohu i ngā mōrearea, mā te whakarite i runga i te tika, mā te urutau ki ngā āhuatanga o te taiao e panoni haere ana, me te whakaute i ngā taiao māori i roto i ngā wheako tū-ā-nuku. • Te whakaatu i te haumaru o te whakamahinga o ngā taputapu, me ngā pūkenga tū-ā-nuku tōmua, tae rā anō ki te here pūtiki māmā me te tiaki taputapu.	• Te whakamahuki i te whanaketanga ka puta i ngā wheako tū-ā-nuku mō te māia, mō te manawaroa, mō te mahi tahi, me te whakatau raru. • Te aromatawai i ngā tūraru tū-ā-nuku me te urutau i ngā mahi hei tautoko i te whai wāhitanga e haumaru ana. • Te whakaatu i ngā pūkenga ā-ringa mō te tū-ā-nuku hei tautoko i te haumaru me te whai wāhitanga.	• Te whakaatu i te whakamahere, i te mahi tahi, i te hautūtanga, me te whakatatū take i roto i ngā wheako tū-ā-nuku. • Te arotake i ngā tūraru me ngā āhuatanga e panoni haere ana, me te parahau i ngā whakatau hei tautoko i te whai wāhitanga e haumaru ana. • Te whakamahi i ngā mahere, i ngā tūtohu whenua, i ngā ahunga matua, me ngā taputapu māmā mō te whakatere hei whai i tētahi ara kua whakaritea, me te tautohu i ngā wāhi i roto i ngā mahi tū-ā-nuku.
Te Tiaki i te Taiao					
• He haepapa tō te tangata ki te tiaki i ngā wāhi, i ngā mea e ora ana, me ngā taiao pātahi i runga i ngā ara e tautoko ana i te waiora kiritōpū.	• Ka whakaaweawe ngā mahi a te tangata i te āhua me te waiora o ngā taiao tū-ā-nuku, o ngā pūnaha hauropi, o ngā mea e ora ana, me ngā hapori. Ka tautoko ngā mahi i runga i te haepapa i te waiora ā-taiao me te toitūtanga.	• Ko tētahi wāhanga o te tiaki i te taiao, ko te rongo i te haepapa whaiaro ki te tiaki i ngā wāhi, i ngā rauemi, me ngā mea e ora ana mā roto mai i ngā mahi o ia rā hei hāpai i te waiora taiao. • He haepapa kei roto i te whai wāhitanga ki ngā mahi tū-ā-nuku ki te tiaki, ki te whakamaru hoki i te taiao mā roto mai i ngā mahi e tiaki ana, e whakanui ana hoki i ngā nōhanga, i ngā arawai, i ngā rauemi māori, me ngā wāhi o te hapori mō te waiora o ngā pūnaha hauropi, o ngā hapori, me ngā uri whakaheke.	• Te tautohu i ngā mahi hei whakapakari, hei whakakauriki rānei i te waiora o ngā taiao o te hapori.	• Te whai wāhi ki ngā mahi hei whakamaru, hei whakaora rānei i ngā taiao o te hapori (hei tauira, te whakamate i ngā kīrearea, te whakawhānui i te kanorau koiora).	• Te arotake i te whakaawenga o ngā whakatau mō te taiao me ngā mahi o te kaitiakitanga ki te tangata, ki ngā wāhi, ki ngā mea e ora ana, me ngā uri whakaheke.

Te Tūārere 3 (Ngā Tau 7–8)

I Te Tūārere 3, ka whakawhanake te mokopuna i te kaha ake o tana rongo i te kiritahi, i te mana motuhake, me te waiora i a ia e rapu ana i te ara i ngā āheinga me ngā wero o te taiohitanga. Ka whakapakaritia te manawaroa, ka whakahaerehia te panonitanga, ka whakaritea ngā hononga ngākaupai, ka whakawhanakehia hoki te nui o tōna anō haepapa mō tōna waiora ā-tinana, mō tōna waiora ā-kare ā-roto, mō tōna waiora pāpori, me tōna waiora ā-matihiko hoki. Mā roto mai i te kori, i ngā wheako tū-ā-nuku, i ngā āheinga o te hautūtanga, me te whai wāhitanga ki ngā horopaki ahurea, me ngā horopaki ā-hapori , ka tipu te mātau, te māia, me te manawanui. Ka whakapakari ia i tōna māramatanga ki te tūhonohono i waenga i te waiora o te tangata, o ngā wāhi, o ngā mea e ora ana, me ngā taiao, ā, ka hihiri tana hiki i te haepapa ki te hāpai i te waiora kiritōpū.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Tiakina te Wairua kia Tipu (Te Waiora Whaiaro)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te Tuakiri me te Waiora			
• Ka whakapakarihia te kiritau whaiaro mā roto mai i te tautohu i ngā āhuatanga whaiaro e pakari ana me ngā āhuatanga motuhake, me te māramatanga ki te mana pūmau o ia tangata ahakoa tana āhua, ana ekenga, ana āheinga, tana tūranga, tana horopaki rānei. • Ka whanake te ata whaiaro e ngākaupai ana mā roto mai i te mārama me te maimoa i te tinana, i ngā āheinga, i ngā āhuatanga, me ngā āhuatanga e pakari ana. Ka whakaaweawe i te māia, i ngā hononga, i te whai wāhitanga, i te whakatatū take, me te waiora whānui.	• Ka whakapuakina te kiritahitanga mā roto mai i ngā āhuatanga e pakari ana, i ngā aronga, i ngā āheinga, i ngā hiahia, me ngā āpitihanga e motuhake ana. Ka whakapakari te māramatanga me te maimoa i te motuhaketanga, me te tautohu me te whakaute i ngā rerekētanga o tangata kē, i te kiritau whaiaro, i te māia, i te tuakiri, me te waiora. • Ka whanake tonu te tuakiri mā roto mai i ngā wheako hou, i ngā hononga, i ngā haepapa, i te whai wāhitanga ahurea, me ngā horopaki pāpori e panoni haere ana. • Ka whanake te ata tinana e ngākaupai ana mā roto mai i tā te tangata maimoa, i tana whakaute hoki i tōna tinana me ngā āheinga, i ngā āhuatanga pakari, me ngā pūkenga e tūhāhā ana. Ka whakapakari te tautohu me te maimoa i te kanorau tinana, me te aroha me te whakaute i a ia anō, i te māia, i te waiora, me te hononga ngākaupai ki te tinana. • Ka whakaaweawe ngā whakahoki kōrero, ngā hononga, ngā arapāho, ngā kawatau ahurea, me ngā āheinga ki te whai wāhi i ngā whakaaro o te tangata mōna anō, mō tangata kē hoki, ā, ka whaipānga hoki ki te tuakiri, ki te ata tinana, ki te māia, ki te noho huānga, me te waiora.	• Te whakamahuki i te whakaawenga o te tuakiri me te ata whaiaro i te māia, i ngā hononga, i te whai wāhitanga, i ngā whakatau, me te waiora. • Te tautohu i ngā hononga me ngā wheako e whakapakari ana i te tuakiri, i te noho huānga, i te ngākau pono, me te korou.	• Te tātari i ngā hua o te pāhekoheko o ngā whakaawenga ā-whaiaro, o ngā whakaawenga ahurea, o ngā whakaawenga ā-hononga, o ngā whakaawenga pāpori, o ngā whakaawenga ā-taiao hoki ki te ārahi i te tuakiri, i te ata tinana, i te māia, i te whai wāhitanga, me te waiora. • Te arotake i ngā rautaki hei whakapakari i te tuakiri, i te ngākau pono, i te noho huānga, i te kiritau, i te ata tinana e ngākaupai ana, me te whakamihi i te kanorau i ngā horopaki rerekē.
Te Tipu me te Whanaketanga			
• Ka hāpai te tiaki wawe i a ia anō (hei tauira, te whakatā, te kori māhū, te kai hauora), ngā kupu aratohu hauora i te wā e tika ana, me te tautoko pāpori ki te whakahaere i ngā panonitanga ā-tinana, i ngā panonitanga ā-wairua, i ngā panonitanga ā-kare ā-roto hoki e hāngai ana ki te ikura ā-marama. • Ka whakaaweawe ngā ritenga mō te taioraora, mō te inu, mō te moe, mō te kori, mō te akuaku, me te whakaoraora i te ngao, i te tipu, i te waiora, me te whai wāhitanga. • Kei ngā tapanga kai ngā mōhiohio matua mō ngā kai whakauru, mō ngā mate pāwera, me ngā kupu arataki taioraora hei āwhina i te tangata ki te whakatau kōwhiringa hauora. • He rite tonu te aronga o ngā whakatairanga kai ki ngā rangatahi mā roto mai i te whakatairanga i te ngahau, i te arotinitanga, me ngā whakapae mārohirohi, ahakoa te taioraora tūturu o te kai. • Nō te taiao ngā kai māori me ngā taioraora hauora hei hāpai i ngā kōwhiringa hauora. • Ka whakaaweawe taumano ngā ritenga hauora ka whakapūmautia i te rangatahitanga i te waiora ā-tinana, i te waiora ā-hinengaro, i te waiora ā-kare ā-roto, i te waiora pāpori hoki. • Nō ia tangata te mōtika ki te whakatatū take mō tōna anō tinana. Ko te whakaaetanga te tūāpapa o ngā hononga hauora, nā, me whakaute ngā paenga whaiaro, nga kōwhiringa, me te mōtika ki te whakahē, ki te tango, ki te panoni rānei i te whakaaetanga i ngā wā katoa. • Ka whakamatua ā-koiora ngā taiaki i te whanaketanga o te pūhuruhurutanga, o te āheinga ki te whakaputa uri, o te panonitanga o te āhua o te moe, me te kaha ake o ngā kare ā-roto me te tūoho pāpori.	• Ka whakaahuatia te tipu ā-tinana me te whanaketanga ā-tinana e ngā āhuatanga o te whakapapa, o te taiaki, o te taiao, o te ahurea, o te pāpori, o te ōhanga, me te kātū hoki o te noho. • Ka whakaaweawe te wātea o ngā rauemi ā-hapori, o ngā ratonga, me ngā taiao haumaru i te hauora, i te whai wāhitanga, me te waiora. • He hua hauora kei te rongoā me ngā rongoā māori hei hāpai i te hauora torowhārahi me te waiora. • Ka panoni ngā pūroi e whakamatuatia ana, pērā i te waipiro me ngā momo nikotini, me ngā matū e whakamatuatia ana i te āheinga me te whanaketanga o ngā roro i te paetata me te paetawhiti. • He tūrarutanga kei ngā hautaonga o ia rā, pērā i ngā inu whakahohe me ngā rongoā ka hokona noatia i te toa. • Ka whakaaweawe pea te pēhanga aropā me ngā karere arapāho i ngā whakaaro mō te whakamahi pūroi, ā, tērā pea ka whakaaweawe i ngā whakaaro o te tangata mō te waipiro me ērā atu pūroi. • E heke ai te tūraru i te whakamahinga pūroi, me tautohu i ngā mōreareatanga, me whakarite paenga whaiaro, me whakaatu te māia, me kimi āwhina hoki ina hiahiatia. • He tūhāhā te pūhuruhurutanga ki ia tangata. Ka whakaahuatia e te āhua o te tipu me te whanake o te tinana, e te tipu haere hoki o te tūoho o te rangatahi ki te āhua o tana hono ki tangata kē mā roto mai i ngā uara ōrite me ngā uara rerekē. • Ka panoni haere ana te tinana i te pūhuruhurutanga me te rangatahitanga, ka panoni hoki ngā matea akuaku (hei tauira, te whakamahinga o ngā rauemi mō te ikura ā-marama, te aro ki te mōrūruru me te panonitanga o te kiri). Ka hāpai ngā waiaro tautoko me ngā whanonga tautoko ki te whakamauru i ngā kare ā-roto o te	• Te whakamahi i ngā ritenga hei tautoko i te tipu hauora, i te whanaketanga, me te waiora. • Te whakamahi i ngā tapanga kai me ngā mōhiohio taioraora ki te whakatau kōwhiringa i runga i te mōhio hei hāpai i te hauora me te waiora. • Te arotake i te whakaawenga o te whakatairanga ki ngā kōwhiringa kai, ki ngā waiaro, me te waiora. • Te whakamahuki i te wāhi ki ngā rauemi ā-taiao i ngā kōwhiringa kai hauora me te waiora. • Te whakaatu i ngā pūkenga mō te whakawhiti whakaaro me te hononga hei whakaute i ngā paenga whaiaro, i te mana motuhake ā-tinana, me te whakaaetanga. • Te whakamahuki i te whakaawenga o ngā panonitanga ā-tinana, o ngā panonitanga ā-kare ā-roto, o ngā panonitanga ā-hirikapo, o ngā panonitanga pāpori hoki i te pūhuruhurutanga ki te waiora me ngā hononga.	• Te whakamahuki i te wāhi ki ngā rauemi o te hapori, ki ngā ratonga, me ngā taiao ki te hāpai i te hauora, i te whai wāhitanga, me te waiora. • Te whakamahuki i te whakaawenga o ngā wheako o te kiritahi o te pūhuruhurutanga me ngā uara whaiaro ki te waiora, ki te tuakiri, me ngā hononga. • Te whakamahuki i te wāhi ki te rongoā i te hauora torowhārahi me te waiora. • Te whakamahuki i ngā hua o te waipiro, o ngā momo nikotini, me ērā atu matū ki te hauora me te whanaketanga, ā, ka whakamahi i ngā rautaki ki te whakaheke i ngā tūraru. • Te arotake i te whakaawenga o ngā āhuatanga ki te kātū o te noho, o te taiao hoki i te tipu, i te whanaketanga, me te waiora. • Te arotake i ngā tūrarutanga e hāngai ana ki ngā hautaonga o ia rā, me te whakatatū take hei hāpai i te waiora. • Te whakamahi i ngā rautaki hei whakahaere i ngā pēhanga pāpori, hei whakatatū tak hoki ki te hāpai i te waiora. • Te whakamahi i ngā ritenga tiaki i a ia anō, i ngā ritenga akuaku hoki hei hāpai i te waiora i roto tonu i te pūhuruhurutanga, ki te whakaatu hoki i ngā whanonga tautoko ki tangata kē.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
	whakamā, o te rangirua rānei ka rangona pea e ētahi rangatahi i ēnei panonitanga.		
Te Waiora ā-Matihiko			

• Ka whakamahi ngā pae matihiko i ngā āhuatanga me ngā whakawai, tae rā anō ki ngā tohu o te pai, ki ngā tākupu, me ngā koha hei whakaara i ngā kare ā-roto e kaha ake ai te whai wāhi a ngā kaiwhakamahi me te whakarite i te pēhanga pāpori me te wehi ki te kaupare.
• Ki te tuku i te whakaaetanga ki te tuari i ngā kiko matihiko, me mārama ki te panonitanga pea o te kaha o te kitea, o te horopaki, me te whakapono ka tau ana tētahi mea ki te ao tuihono.
• E ātete ai i ngā pēhanga tuihono, me:
  ○ whakarite tepenga mō te wā i te mata, me whakatū paenga hoki mō ngā kiko tuihono ka whakaaetia kia mātakihia
  ○ mōhio ki ngā whakaara kare ā-roto hei whakawai i te tangata ki te whakamahi i te pāhopori, i ngā pae kēmu rānei
  ○ mārama ki te whakahāngai i ngā mahi tuihono ki ngā uara whaiaro hei whakaiti i te pēhanga o te whakatairite pāpori.
	• Ka whakaaweawe ngā arapāho, ngā hangarau matihiko, ngā whakatairanga, ngā hātepe, me ngā ritenga pāpori i te ata tinana, i ngā whanonga hauora, me te tūoho whaiaro.
	• I roto i ngā hononga matihiko, me mātua rongo i te tūmataiti, i te whakapono, i te whakaaetanga, me te whakatatū take i runga i te matatika.
	• Ko te whakatakataka tamaiti ā-tuihono, ko te whakarite hononga i waenga i tētahi ki tētahi atu mō kaiapo onioni te take, tae rā ano ki te tono i ngā whakaahua takahore, ki te tīmata i ngā whakawhiti kōrero mō te onioni, ki te whakarite rānei kia tūtaki ki te tangata. Ko ētahi rautaki aukati, ko te kimi āwhina i tētahi pakeke haumaru, i tētahi ratonga tautoko ā-tuihono rānei.
		• Te tātari i tā ngā pae matihiko whakamahi i ngā āhua me ngā whakawai hei whakaaweawe i ngā kare ā-roto, i te whai wāhi, i te pēhanga pāpori, me ngā whanonga, ki te whakamahi hoki i ngā rautaki ki te whakahaere i te pānga ki te waiora.
		• Te whakamahi i ngā rautaki hei hāpai i ngā whanonga tuihono e hauora ana, tae rā ano ki te aro ki te wā i te mata, ki te tautohu i ngā whakaaranga i ngā kare ā-roto, ki te whakarite paenga mō te kiko tuihono, me te whakatau kōwhiringa e hāngai ana ki ngā uara whaiaro.
		• Te arotake i ngā wā e tika ana ki te kimi whakaaetanga i mua i te tuari i te kiko matihiko, ki te whakamahuki hoki i te panonitanga pea o te kaha o te kitea, o te hunga mātakitaki, o te horopaki, me te whakapono hoki ka tau ana te mōhiohio ki te ao tuihono.
			• Te arotake i te whakaawenga o ngā arapāho, o ngā hangarau matihiko, o te whakatairanga, o ngā hātepe, me ngā ritenga pāpori ki te ata tinana, ki ngā whanonga hauora, ki te tūoho whaiaro, me te waiora.
			• Te whakamahi i ngā pūkenga mō te whakatatū take i runga i te matatika, mō te whakaū i te tūmataititanga, mō te whakaaetanga, mō te whakawhiti whakaaro, mō te whakarite paenga hoki hei hāpai i ngā hononga matihiko e haumaru ana, e whakaute ana, e whakapono ana hoki.
			• Te tautohu i ngā tohu o te whakatakataka, o te kaiapo, o te uruhi, o ngā tāware, o te raweke, me ērā atu whakatūroro ā-tuihono, ā, ki te whakamahi hoki i ngā rautaki tika ki te kimi āwhina, ki te tuku pūrongo, ki te noho haumaru, tae rā anō ki te kimi tautoko i ngā pakeke e whakaponotia ana me ngā ratonga mātanga.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Kia Māhorahora te Ngākau kia Puāwai (Te Waiora ā-Hinengaro, ā-Kare ā-Roto hoki)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te Whakatipu i te Tūoho Whaiaro			
• Ka whanake te ata whaiaro, te manawaroa, me te waiora o te tangata mā roto mai i ngā ritenga ahurea, i te reo, i te ira, i ngā hononga, i ngā uara, me ngā horopaki o te pāpori, o te taiao, o te ao matihiko hoki e panoni haere ana. • Ka whakaaweawe ngā uara, ngā whakapono, me te noho hononga i tō te tangata mārama me tā te tangata whakapuaki i tōna tuakiri. • Ka puta te kohuki ā-tinana, te kohuki ā-hinengaro, te kohuki pāpori hoki i ngā wero o te ao o te tangata, ā, me mātua whai i te whānuitanga o ngā rautaki whakahaere, pērā i te āta whakarite i ngā whāinga, i te whakapakari i ngā ritenga, me te kimi āwhina.	• Ka whakapakaritia te manawaroa mā roto mai i te tūoho whaiaro, i te whakahaere kare ā-roto, i te huritao, i ngā hononga e tautoko ana, me te kimi āwhina. • Ka hāpai te ata whaiaro i runga i te ngākaupai i te waiora, i ngā whāinga, i te whakatatū take, me ngā urupare ki ngā wero o te ao o te tangata. • Ka whakaaweawetia pea te ata tinana e ngā āhua pāpori, e ngā āhua ahurea, e ngā karere hoki nā ngā arapāho e pā ana ki te āhua, ā, ka whai pānga pea ki te waiora o te hinengaro, o te tinana, o te pāpori hoki.	• Te tātari i tā te ahurea, i tā ngā hononga, i tā ngā uara, i tā ngā horopaki o te pāpori, o te taiao, o te ao matihiko hoki e panoni haere ana whakaaweawe i te ata whaiaro me te waiora. • Te whakamahuki i tā ngā uara, i tā ngā whakapono, i tā te hononga tanga hoki whakaaweawe i te tuakiri, i te whakapuaki whaiaro, me te waiora. • Te whakamahi i ngā rautaki mō te whakahaere kare ā-roto, mō te huritao, mō te whakarite whāinga, mō te whakapakari ritenga, me te kimi āwhina hei whakapakari, hei whakaora hoki i te waiora (hei tauira, te huritao, te mauri tau, te rātaka whakaaro, ngā tāngata e whakaponotia ana, te whai wā ki te whenua, ki te taha rānei o ngā arawai).	• Te arotake i tā te ata whaiaro i runga i te ngākaupai whakaaweawe i te whakatatū take, i ngā wawata, i te manawaroa, i te waiora hoki. • Te arotake i te whakaawenga o ngā karere o te pāpori, o te ahurea, o ngā arapāho hoki i te ata tinana, me ngā pāpātanga ki te waiora. • Te urutau i ngā rautaki mō te whakahaere kare ā-roto, mō te huritao, me te kimi āwhina hei whakapakari i te manawaroa, hei whakaora hoki i te waiora (hei tauira, te huritao i runga i te mauri tau, te taumārire, te whai wā ki te taiao, ngā mahi kapa haka, ngā pakeke e whakaponotia ana, ngā ritenga ahurea).
Ngā Hononga			

• Ka ārahi ngā uara o te whānau, o te ahurea, o te wairua, o te hapori hoki i ngā whakapono mō ngā hononga me te taupiri.
• Ka whakaaweawe ngā hononga hoa me ngā hononga aropā i te noho huānga, i te māramatanga whaiaro, i te waiora, me te whakatatū take.
• Ko ētahi ara ki te whakapūmau i ngā hononga, ko te whakamahi i ngā kīanga o ‘ahau’, ko te whakarongo pīkari, ko te mahi tahi, ko te mahi ngātahi, ko te whakahaere kare ā-roto, ko te aro ki ngā meka, ko te rapu hoki i te whakaaetanga pātahi, ā, me mātua whakamahi i ngā rautaki whakawhiti whakaaro ki te whakahaere i ngā taututetute me ngā wero (hei tauira, te titikaha, te whakatatū taututetute).
• Kāore pea te whakaweti e kitea e tangata kē, e mārama rānei ki tangata kē i ngā wā katoa, ā, ka kino tonu pea ngā pāpātanga o ngā momo whakaweti e huna ana, e toropuku ana rānei (hei tauira, te whakaweti ā-pāhopori, te tuku tūtara, te raweke pāpori) ki te waiora.
• He whanonga kāore e hiahiatia ana te whakatīwheta, ā, ka hua mai te whakawehi, te haumaru kore, te whakapōraru, te auhi rānei ki te tangata, nā, ka nui pea ngā pāpātanga ki te waiora.
• Me takune, me mārama kehokeho te whakaaetanga, me wātea hoki ki te whakakore ahakoa te wā; ka puta pea te whakatīwheta i te kūare ki te panonitanga o ngā whakaaro, i te pēhanga rānei i tētahi atu.
	• Ka whakaaweawe ngā pēhanga nō waho, ngā horopaki e panoni haere ana, me ngā kawatau rerekē i ngā hononga. E haumaru ai ngā hononga, me whakawhiti whakaaro, me ngākau aroha, me whakaute, me mārama hoki ngā paenga, ā, ka whai wāhi mai pea ko:
	  ○ te whakamārama i ngā uara me te aro ki ngā mea hirahira i roto i te hononga
	  ○ te whakaatu i te ngākau aroha, engari kia kaua e noho haepapa mō ngā raru o tangata kē
	  ○ te whakaute i ngā rerekētanga, me te whakaae ki te whakahē
	  ○ te mōhiotanga ki te aranga ake pea o ngā hapa me te pōhēhē
	  ○ te māramatanga me te pono mō ngā taupā ā-hononga, pērā i te mataku kei whakawāhia, kei parea, kei kore rānei e mārama ki te tangata.
	• Me whai i te whakaaetanga i runga i te mōhio mō te kohinga me te whakamahinga o ngā mōhiohio whaiaro me te mahinga rongoā, ā, mā ngā mātua, mā ngā kaitaurima rānei te whakaaetanga e tuku mō ngā tamariki i ngā wā e tika ana kia pērā.
	• Ka whakaaweawe pea te mana, te pēhanga, te rangirua, ngā kawatau pāpori, ngā kawatau ahurea hoki, me ngā pāhekoheko matihiko i te whakaaetanga e wātea kau ana i runga i te mōhio. Ka hua mai pea te whakatūroro me ngā rara ā-ture ina mahi tonu ahakoa kāore e whakaaetia, tae rā anō ki te tuaritanga o ngā mōhiohio whaiaro, o ngā whakaahua rānei.
	• He rara ā-ture te tuari i ngā whakaahua i te korenga o te whakaaetanga, inarā, ko ngā whakaahua whaiaro taihemahema (tirohia te Harmful Digital Communications Act 2015).
	• Ka hāpai te whakapono, te whakaute pātahi, te rite ā-kare ā-roto, me ngā paenga i ngā whakatau me ngā pāhekoheko ā-hononga e hauora ana.
	• Ka whakaaweawe ngā kawatau ahurea me ngā kawatau pāpori i ngā whakapono me ngā whakatau mō ngā hononga.
	• I Aotearoa, ko te 16 te pakeke ā-ture mō te whakaaetanga ki te mahi hōkaka. He taihara te mahi hōkaka ki te tangata i raro i taua pakeke,
		• Te tātari i tā te whānau, i tā ngā uara ahurea, i tā ngā uara ā-wairua, i tā ngā uara ā-hapori hoki whakaaweawe i ngā whakapono mō ngā hononga me te taupiri.
		• Te whakamahi i te whakarongo pīkari, i ngā kīanga o te ‘ahau’, i te auāki ā-kare ā-roto, me te whakawhiti whakaaro i runga i te titikaha ki te whakatatū whakatete, ki te whakamārama i ngā pōhēhē, ki te whakapūmau hoki i ngā hononga e whakaute ana i te whānuitanga o ngā horopaki pāpori.
		• Te āhukahuka me te urupare tika ki te pēhanga aropā, ki ngā mahi tōkeke-kore, ki ngā take ā-whakaaetanga, ki ngā horopaki haumaru-kore rānei (hei tauira, te pēhanga aropā, ngā tūtara, ngā tono tuihono, te whakaweti, te whakatīwheta, ngā horopaki haumaru-kore, te kaupare).
		• Te whakamahuki i tā te whakaaetanga, i tā ngā paenga whaiaro hoki hāpai i ngā hononga haumaru e whakaute ana, e hauora ana hoki (hei tauira, te whakamahi i ngā horopaki whakaari mō te hononga, te whakatau, ngā tauira whakawhiti whakaaro ā-matihiko rānei).
		• Te tātari i ngā horopaki ki te tautohu i te pēhanga, i te auhi, i te uruhi, i te whanonga haumaru-kore rānei, ā, ki te whakamahuki i ngā urupare hei whakamaru i te waiora me te whakatatū take i runga i te mōhio (hei tauira, te pēhanga aropā, te tuari whakaaro, te whakawhiti whakaaro ā-tuihono, ngā horopaki whakaari mō te whakaipoipo).
		• Te tīpako, ki te parahau hoki i ngā puna e tika ana mō te tautoko e whakaponotia ana me te mōhiohio e pono ana i ngā horopaki rerekē mō te hononga, mō te hauora, me te waiora (hei tauira, te whānau, ngā pakeke e whakaponotia ana, ngā kaitohuora ā-kura, ngā mātanga hauora, ko Te Ara Taiohi, ko Netsafe, ko Healthline).
			• Te tātari i tā ngā hononga hoa, i tā te awenga aropā, i tā ngā āhuatanga ā-rōpū, i tā ngā pāhekoheko matihiko hoki ārahi i te noho huānga me te haumaru ā-kare ā-roto, ki te urupare hoki i runga i ngā ara e whakapakari ana i ngā hononga kauawhi e whakaute ana (hei tauira, ngā patopaki ā-rōpū, te tākaro kēmu, te pāhopori, ngā rōpū aropā).
			• Te arotake i te whakapakari a te ngākau aroha, a te tauutuutu, a te kōkiri hoki i ngā hononga whakaute, me te wero hoki a aua āhuatanga i te kaupare i te tangata, i te mahi tōkeke-kore, i ngā whanonga ā-rōpū rānei e whakatūroro ana (hei tauira, te tautoko i tangata kē, te kōrero hāngai ki ngā tūtara, te urupare ki te whakaweti ā-ipurangi, te whakatairanga i ngā ritenga ā-rōpū e kauawhi ana).
			• Te whakaatu i te whakaute mō ngā āhuatanga kanorau o te whakamanea, o ngā hononga, o te hōkakatanga, o te ira, me te taupiri.
			• Te arotake i te pāpātanga o te tuari whakaahua, o te tūmataiti, o te whakaaetanga, me ngā pāhekoheko matihiko ki te waiora me ngā hononga.
			• Te arotake arohaehae i tā te karihika, i tā te kiko tuihono hoki whakaaweawe i ngā whakapono, i ngā kawatau, i te whakaaetanga, me ngā whakatau ā-hononga.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
	e ai ki ngā wāhanga ture i whakaritea ki te whakamaru i ngā tamariki me ngā rangatahi i te whakatūroro me te kaiapo. • He kanorau ngā āhua o tā te tangata rongo i te whakamanea, i ngā hononga, i te ira, i te hōkakatanga, i te taupiri hoki, ā, ka whakapūmautia te mana me te whakaute. • Ka whānui ngā momo mahi hōkaka i reira rā ka rongo, ka whakapuaki hoki ngā tāngata e whakaae ana i te hōkakatanga. Kei roto i ērā mahi ko ngā āhuatanga rerekē o te whakapā ā-tinana me te pākehoheko mō te rekareka taihema, mō te whakaputa uri, mō aua mea e rua rānei. • E kīia ai he mahi hōkaka i runga i te whakaaetanga, me mātua whai kia mārama te whakawhiti whakaaro, me whakaute pātahi hoki i ngā paenga e pūmau ai te haumaru me te ngākaupai o ngā wheako. • Ka taumaha ngā pāpātanga o ngā whanonga hōkaka e whakatūroro ana, pērā i te tuari i ngā whakaahua taupuni i te korenga o te whakaaetanga me te aronga kāore e hiahiatia ana, ki te waiora, ā, he rara ā-ture hoki ka puta. Ka whakataunoa pea te kiko tuihono, pērā i te karihika, i ērā whanonga mā roto mai i te korenga o te taupiri tūturu, o te whakaaetanga, o te whakaute pātahi, o te whakaaetanga ā-kare ā-roto, me te hononga ā-kare ā-roto.		
Te Waiora ā-Ahupori			
• Ka whakapakari te kauawhi, te kanorau, me ngā hononga whakaute i te haumaru ā-kare ā-roto, i te noho huānga, i te waiora kiritōpū hoki. • Ka whakaahua ngā kiritahi me ngā rōpū i te waiora ā-ahupori mā roto mai i ngā mahi me ngā pāhekoheko. Ka whakaaweawe te whakawhiti whakaaro i runga i te whakaute, te ngākau aroha, te kōkiri, me te wero i ngā mahi tōkeke-kore i te āhua o tā ngā hapori mahi, i tā ngā hapori tautoko hoki i ngā mema. • Ka whakatūroro ngā arotoka me te kaupare i te tangata i runga i te whakatoihara i te waiora, ā, e kauawhi ai te noho i te hapori, me mātua mahi tahi ki te whakatatū take, me kauawhi te reo, me wātea hoki ngā āheinga ki te katoa. • E whakakorea ai te whakaweti me te whakatīwheta (hei tauira, i ngā kura), me mārama ngā kaupapa here mō ngā whanonga, me whakarite i ngā paerewa whakawhiti whakaaro i runga i te whakaute, me noho haepapa hoki ia tangata ki te whakatutuki i ērā kawatau.	• Ka whakapakaritia te waiora ā-ahupori e ngā hapori kauawhi, kei reira rā ngā ritenga pāpori, ngā ritenga ahurea, ngā uara, me ngā pūnaha hei whakatairanga i te noho huānga, i te whakaute, i te tautika, i te whakaatahanga, me te whai wāhitanga i runga i te whai tikanga, ā, ka arahina ngā hononga, ngā āheinga, me te waiora whānui. • Ka puta pea te whakatoihara me te kaupare e tōkeke-kore ana i ngā arotoka e hāngai ana ki ngā āhuatanga whaiaro, ki ngā wheako, ki te tūranga rānei i tētahi rōpū. Ka hāpai te werohia o ngā waiaro whakatoihara i te kauawhi me te waiora.	• Te tātari i tā ngā arotoka, i tā te whakatoihara, i tā te kaupare hoki whakaaweawe i te waiora, i te whai wāhitanga, me te noho huānga. • Te āhukahuka i tā ngā hononga hāpai, i tā ngā mahi pātahi, tā ngā ritenga ahurea hoki hāpai i te haumaru ā-kare ā-roto me te waiora, ki te whai wāhi hoki i runga i te whakaute ki ērā momo hononga. • Te whakaatu i te whakawhiti whakaaro i runga i te whakaute, i te ngākau aroha, i te kōkiri hoki hei whakapakari i ngā hapori kauawhi. • Te arotake i ngā mahi e wātea ana ki ngā kiritahi me ngā hapori hei aukati i te whakaweti, i te whakatīwheta, me te kaupare.	• Te tātari i tā ngā ritenga pāpori, i tā ngā kawatau, i tā ngā āhuatanga ā-rōpū, i tā ngā pūnaha pāpori, i tā ngā pūnaha ahurea hoki whakaaweawe i te kauawhi, i te noho huānga, i te tautika, me te waiora ā-kare ā-roto, ki te urupare hoki i runga i ngā ara hei whakapakari i ngā hapori e haumaru ā-kare ā-roto ana (hei tauira, te wero i te kaupare, te āhukahuka i te haukume, te urupare ki te pēhanga aropā, te whakatairanga i ngā taiao kauawhi). • Te whai wāhi ki ngā ritenga ahurea me ngā ritenga kiritōpū hei whakapakari i te kauawhi, i te manawaroa, me te waiora kiritōpū (hei tauira, te whakarite i ngā mahi kauawhi ki te kura, ki te marae rānei, te tautoko i ngā kaupapa ā-hapori, te whakaruruhau i ngā ākonga ririki, te mahi tahi ki te eke panuku).

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Whakakoria te Tinana kia Ora (Te Waiora ā-Tinana)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te Tinana Korikori			
• Ka whakaawetia e te ngoto, e te roa hoki o te kori te kaha o tā te tinana kawe i te mahi, otirā, i ngā mahi me nui ake te ngoto, me tere ake te tuku pūngao, ā, i ngā mahi e roa ake ana, me pūmau te tuku pūngao i te takanga o te wā. • Ka whai pānga te tere o te nekehanga ki te tōtika, ki te whakamatuatanga, me te tairite o te neke. • Ka panonitia e ngā tōpana tā te tinana nekeneke mā te pā atu ki te tere, ki te ahunga, me te tūnga. He wāhi ki te manawataki, me te wā tuku hei ruruku, hei whakamatua hoki i ēnei tōpana e puta ai te nekehanga e rere ana, e whakamatuatia ana, e tairite ana hoki. • Kei ngā tauira mō te hauora me te waiora tētahi hanga e mārama ai te whakaawe a ngā āhuatanga tūhonohono taha tinana, taha pāpori, taha kare ā-roto, taha ahurea hoki i te whai wāhitanga ki te kori. • E whai hua ai te kori, me reretahi ngā pūnaha tinana me ngā pūkenga kori. Mā te tātari i te whakatutukinga, mā te urupare hoki ki ngā whakahoki kōrero, e āwhinatia ai tā te tangata whakamahine i ana kori, e whakapai ake ai i te tōtika, e whakatutuki ai hoki i ngā whāinga kori. **Te whai pūkenga** • Ko te ako pūkenga, koia te tukanga haere tonu i roto rā e whanake ai te tikanga o te kori mā te whakaharatau, mā ngā whakahoki kōrero anō hoki, i te mokopuna e whakahāngai ana i āna mahi ki ngā āhuatanga o te taiao e panoni haere ana. • I roto i ngā tākaro, me ngā hākinakina, e arahina ana te kori me te whiriwhiri whakatau e ngā pāhekoheko i waenga i ngā kaitākaro, i ngā tūmahi, me ngā taiao, ā, me panoni haere tonu. **Te mātai hinengaro o te kori** • Ka whakaawe te māia o te kori me te whakahihikotanga, i te whai wāhitanga mai, i te manawanui, i te painga rānei kia uru atu ki ngā wero ā-tinana, ā, ka tipu haere mā roto i te āta piki haere o te wero, i te kōwhiringa, i te angitu, me ngā taiao tautoko. • Ko te whaikaha whaiaro o te kori, koia te whakapono ka taea te angitu, te whakapainga rānei i roto i te kori tinana mā roto i te whakapau kaha, i te whakaharatau, me ngā whakahoki kōrero.	• Mā te toaitanga o ngā wheako o te nekehanga, e panonitia ai te tinana (te urutaunga whaiaro) e nui ake ai te tōtika o tā te manawa me tā ngā pūkahukahu tuku i te hāora ki te tinana ka kori ana te tangata. • He wāhi ki te mātakitakinga, ki ngā whakahoki kōrero, ki te whakamahi i ngā raraunga māmā, me ngā taunakitanga hei hāpai ake i te tautohunga o ngā āhuatanga pakari taha rauhanga, taha pūkenga hoki, me ngā āhuatanga me whakapakari ake. • E kohi ai, e whakamahi ai hoki i ngā raraunga kori tinana, me mātua whai whakaaetanga, me whai pūtake ariari, me mahi hoki i runga i te whakaute ki ngā kiritahi hei tautoko i te akoranga, hei hāpai ake i te waiora, hei whakapakari hoki i te kori. • Ka whakaawe ngā āhuatanga ā-tinana (hei tauira, te matatau, te wharanga rānei), ngā āhuatanga ā-hinengaro (hei tauira, te whakahihikotanga, te matatau e whakaponohia ana rānei), ngā āhuatanga ā-pāpori (hei tauira, ngā hoahoa), ngā āhuatanga ā-taiao hoki i te pārekareka, i te tūhono atu, i te whai wāhitanga hoki ki ngā wheako kori. • Ka whakaawe te whakahihikotanga, te māia o te kori, ngā taumata o te ngao, me ngā wheako o mua i te whai wāhitanga me te manawanui i te kori tinana. **Te whai pūkenga** • Ka puta mai i te reretahi o te wā tuku, i te whakamatuatanga o te tōpana, me te whakaraupapa e tairite ana, te kori e āta whakahaeretia ana. • Ka ahu mai te ekenga o te kori i ngā pāhekoheko i waenga i te takitahi, i te tūmahi, me te taiao, e tāraia ai te aroā, te whiriwhiri whakatau me ngā otinga kori. **Te mātai hinengaro o te kori** • I ia rā, ka manei te māia ki te kori tinana, te whakapono whaiaro, me te whakahihikotanga nā runga anō i ngā kare ā-roto whaiaro me ngā āhuatanga whaiaro, e whakaawetia ai te whai wāhitanga, me te manawanui.	• Te whakamahine i te kori mā te panoni i te tere, i te wā tuku, i te tōpana, i te taurite, i te raka, i ngā ara, i ngā taumata, i te ahunga, me te rere (hei tauira, te kura a Tū, te whakaaturanga o te ahurea, te eke tauārai, ngā tikanga kori o te rohe) hei whakapakari i te whakamatuatanga, i te tōtika, me te tairite. • Te urutau i ngā tikanga nekehanga mā te whakamahi i te tūoho tinana i ngā taiao hurihuri (hei tauira, ngā tākaro tuku iho, te hoe waka hourua, te tūhura i te ngahere). • Te whakamārama i te whakaawe a ngā tauira o te hauora me te waiora i te whai wāhitanga ki te kori. • Te whakamārama i te whakaawe a te ngoto me te roa o te kori i te kaha, i te whakapau pūngao, me te tutukinga. • Te whakamahi i te tātaritanga ekenga, me ngā whakahoki kōrero hei whakamahine i ngā pūkenga kori, hei whakapakari hoki i te tōtika. • Te tūhura, me te whai wāhi atu ki te hākinakina nahanaha, ki te mahi ā-rēhia, ki ngā mahi ahurea, ki ngā hōtaka ā-hapori rānei, me te arotake i te āhua e tautoko ai ēnei arawātea i te kori tinana, i te tipuranga mai o ngā pūkenga, i te whakataetae, i te kauawhi, i te whai wāhitanga hoki mō ake tonu. • Te huritao ki te māia, ki te whakahihikotanga, me te whakapono whaiaro, me te wāhi ki aua āhuatanga hei whakaawe i te whai wāhitanga, i te manawanui hoki ki ngā wheako kori. **Te whai pūkenga** • Te whiriwhiri whakatau i te kawenga o te tākaro mā te mātai i te taiao, mā te panoni i te tūnga, mā te whakahāngai hoki i ngā rauhanga hei urupare ki ngā āhuatanga hurihuri (hei tauira, te neke ki tētahi tūnga e pai ake ana e whai piro ai, te whakamahi i tētahi nekehanga i whakaritea e pai ake ai te urupare ki tētahi horopaki i matapaetia, ngā maka e poto ake ana e maupōro tonu ai i ngā tūāhua hauhau). **Te mātai hinengaro o te kori** • Te tīpako, me te whai wāhi atu ki ētahi mahi e āta piki haere ana te uaua (hei tauira, te piki kōhatu, te eke waka hēra, te poutoti, te eke pahikara, te ako i ētahi kuru māminga, i ētahi nekehanga māminga rānei) hei huritao ki te whakaawe a te māia, a te whakahihikotanga, me te taiao tautoko i te tūhononga me te whai wāhitanga. • Te tātari i te wāhi ki te whakapono whaiaro i roto i te āheinga o te kori mā te tīpako, me te whai wāhi atu ki ētahi mahi ā-tinana e tika ana ina taea te angitu, te whakapainga rānei.	• Te tātari i te pānga o ngā āhuatanga ā-tinana, o ngā āhuatanga ā-hinengaro, o ngā āhuatanga ā-pāpori, o ngā āhuatanga ā-kare-ā-roto hoki ki te whai wāhitanga, me te ekenga i roto i ngā wheako o te kori. • Te matapae me te whakamahi i te tūoho o te tinana, hei urutau i ngā tikanga kori. • Te tātari i te whakaawe a te kori tinana i te pakari, i te whakaoraora, me te waiora. • Te whakamahi i ngā raraunga, i ngā whakahoki kōrero, me ngā taunakitanga ki te arotake i te pai haere o te kori. • Te tātari me te whakahāngai i te wā tuku, i te tōpana, i te whakaraupapa, i te taurite, i te tūwhena, i te tere, i te whakaterenga, i te reretahi hoki hei whakapai ake i te ekenga kori, me te whakamahi i ngā whakahoki kōrero, me ngā raraunga ekenga hei arotake i te whai hua. • Te whakamahi i ngā raraunga kori tinana me ngā hangarau, i runga i te haepapa, mā te tono whakaaetanga, mā te whakaute i ētahi atu, mā te whakahāngai hoki i ngā raraunga ki tētahi pūtake ariari. **Te whai pūkenga** • Te whai wāhi atu ki ngā tākaro, ki ngā kori, ki te hākinakina rānei ki te whakamātau i te wā tuku reretahi, i te whakamatuatanga o te tōpana, me te whakaraupapa (hei tauira, ngā raupapa eke tauārai pēnei i te takaporepore, ka peke, ka whakataurite, ka huri ai, pēnei hoki i te kimi manawataki ki te pana tūru wīra, i te piki me te nekeneke motukore, i ngā raupapa maka). • Te whai wāhi atu ki ētahi tākaro, ki ētahi mahi, ki te hākinakina rānei he rite tonu te panoni o ngā here e tika nei kia whakahāngaihia ngā mahi, kia whiriwhiria hoki ngā whakataunga mō te kori (hei tauira, te toai i te mahi kotahi i tētahi taiao hou, te hautū i tētahi mahi e tere ake ai te taki, te hautū i ētahi tākaro e whakaurua ai ētahi tūnga rerekē, ētahi ture rerekē rānei i roto i te wā e tākaro ana). **Te mātai hinengaro o te kori** • Te whakamahi i ētahi kori ā-tinana, i te takanga o te wā, ki te tautohu i te pānga o te māia, o te whakapono whaiaro, me te whakahihikotanga ki te whai wāhitanga, me te manawanui (hei tauira, te tuhi i tētahi hautaka nekehanga e mauhangatia ai te taumata o te māia, o te ngao rānei e mātirotiro ai i te rerekē haere o taua āhuatanga i te takanga o te wā).

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te Kori ā-Hononga			
• He wāhi ki ngā uara, ki ngā tikanga Māori, ki ngā pūrākau, me ngā tikanga tuku iho hei whakaawe i ngā whanonga, i te hautūtanga, i te whai wāhitanga, me ngā hononga. • Ka puta ētahi arawātea i ngā karapu hākinakina kua whakaritea, i te mahi ā-rēhia, i ngā mahi ahurea, me ngā hōtaka ā-hapori, mō te whai wāhitanga, mō te whakataetae hoki, e whakatairangahia nei te kori tinana. • Ka whakaataria e ngā tikanga kori te hītori, ngā uara, ngā taiao, me ngā tikanga nō ngā hapori i ahu mai ai aua tikanga. • Ko ētahi o ngā wheako kori, ko ētahi tūranga i tautuhia e whakaawetia ai te āhua o te tautoko, ko te whai wāhi, me te pāhekoheko a ngā kaiuru i roto tonu i te rōpū. • Ka whakaawetia ngā wheako kori ā-rōpū e ngā pūkenga pāhekoheko, e ngā taihono hoki (hei tauira, te whakawhiti whakaaro, te whiriwhiringa, ngā tūranga, te hautūtanga, te whakatau raru). • Ko tētahi āhuatanga o te kori tōpū haumaru, ko te aromatawai i ngā pūmate ka puta pea, me te urupare ki aua pūmate, e whakaataria ai ngā āhuatanga ka pā atu ki te wheako kori (hei tauira, te hurihuri o te taiao, te āheinga o te rōpū, ngā mahi).	• Ka whakapuakina e ngā tikanga kori a te ao Māori ngā tikanga Māori, te whakapapa, te mātauranga ā-iwi, ngā hononga ki te taiao, me te haepapa kiritōpū (hei tauira, te hīkoi ki te ngahere, ngā mahi ā-tinana i te marae). • Mā te panoni i ngā wāhi o ngā mahi ā-tinana, ka hāpai ake i te whai wāhitanga haumaru, i te kauawhi hoki (hei tauira, te whakauru i ngā wehenga i runga i te pakeke hei whakarite i tētahi whakataetae e tōkeke ana, e haumaru ana hoki). • Ka panoni haere ngā tikanga kori i te takanga o te wā, e whakaataria ai ngā uara me ngā tuakiri o ngā hapori i te panoni haere o te whai wāhitanga, me ngā kawatau o te pāpori. • Ka ruruku, ka urutau hoki ngā kaihautū kori tinana, me ngā kaiwhakangungu kori tinana i ngā koringa a ētahi atu hei urupare atu ki te huringa o ngā tūmahi, o ngā hiahia ā-horopaki hoki. • Ka whakaawetia te ekenga kiritōpū ki ngā wheako kori o te whakataetae ā-rōpū me te whakataetae ā-kapa e te māramatanga rauhanga, me ngā rautaki hautūtanga e kauawhi ana. • Ka whakahaeretia te tūraru whaiaro ki ngā wheako kori hou, ki ngā wheako kori uaua rānei, mā te tīpako i ngā wero e tika ana, e haumaru ana hoki, e āhukahukatia ai, e whakamātauhia ai hoki ngā tepenga whaiaro (hei tauira, ngā whakapono, ngā kare ā-roto, ngā mōhiotanga), me ngā āheinga whaiaro (hei tauira, te matatau ā-tinana, ngā wharanga, ngā tahumaero).	• Te tātari i te āta tū ki tētahi wāhi, i te wā tuku, i ngā tūtauira korikori, me ngā āhuatanga taiao, hei whiriwhiri i ngā whakataunga ā-rautaki. • Te whakahāngai, me te urutau i ngā rautaki rauhanga hei tautoko i te ekenga takitahi, me te ekenga kiritōpū. • Te whakaatu i te whakawhiti whakaaro, i te mahi tahi, i te hautūtanga, me te haepapa kiritōpū, ka urutau ana i ngā urupare ā-rōpū ki ngā horopaki hurihuri (hei tauira, te ārahi i tētahi rōpū, te ruruku i ngā kauhoe waka, te whakarite i ngā rautaki ā-kapa). • Te whakamārama i te whakaawe a ngā whakatau kori i te whai wāhitanga, i te haumaru, me te mahi tahi ā-kapa. • Te aroturuki i ngā āhuatanga hurihuri o te wai, ki te arotake i ngā tūraru i roto i te whai wāhitanga, me te urutau i ngā whakatau, me ngā whanonga hei whakaū i te haumaru whaiaro, i te haumaru ā-rōpū hoki. • Te whai wāhi atu i runga i te ngākau whakaute ki te hākinakina, ki te mahi ā-rēhia, me ngā mahi kori a te hapori, mā te whakahāngai i ngā uara, i ngā tikanga Māori, me ngā tikanga i whakaaetia. Waihoki, ka whakamārama i tā ēnei arawātea whakatairanga i te kori tinana, i te whai wāhitanga, i te noho huānga, me te whakataetae hauora, e whakaataria ai ngā tikanga tuku iho, ngā horopaki, me ngā kawatau o te hapori.	• Te arotake i ngā kōwhiringa rauhanga mā te tātari i te tūraru, i te arawātea, i te wāhi, me te tere (hei tauira, te rapu i te ara e whakawhitia ai tētahi awa, ngā tākaro tuku iho, ngā rauhanga rēhi waka hourua, te whakatau raru mahi tahi). • Te whakaatu i te hautūtanga mā te whakamahere, mā te ruruku, mā te whakahaere hoki i ngā tāngata, i ngā rawa, i te haumarutanga kiritōpū, me ngā tukanga whakahaere tūraru i ngā horopaki kori (hei tauira, te whakarite tūranga, te whakahaere i ngā utauta me te wāhi, te ruruku i te whai wāhitanga ki te rōpū, te tautoko i ngā whakataunga haumaru, me te urupare ki ngā āhuatanga hurihuri o te wai). • Te urutau i ngā whakaritenga kori, i ngā ture, i ngā utauta, i ngā tūranga rānei, hei hāpai ake i te whai wāhitanga i runga i te haumaru, i te kauawhi hoki. • Te whakawhanake me te whakatinana i ngā rautaki e whakaitihia ai te tūraru ā-wai, e tautokona ai te whiriwhiri whakatau ā-rōpū, kia tika ai hoki te urupare ki ngā āhuatanga taiao e hurihuri ana. • Te tātari i te kuneroa o ngā tikanga kori i te takanga o te wā hei urupare ki te hurihuri o ngā uara ā-hapori, o ngā tuakiri, o ngā tūtauira hoki o te whai wāhitanga. • Te whai wāhi atu ki ngā wheako kori me te huritao ki aua wheako, e whakapuakina ai ngā tikanga Māori, ngā mātauranga ā-iwi, ngā hononga ki te taiao, me te haepapa kiritōpū.
Te Haumaru ki te Wai • Mō te whai wāhitanga i ngā au o te moana, me mātua āhukahuka, me mātua urupare hoki ki ngā pūmate taiao, ki ngā hiahia rauora-whaiaro, ki te huranga ki te wai makariri, ki ngā āhuatanga hoki e hiahiatia ai pea te tautoko, te rauora rānei. • Mā ngā rautaki rauora-whaiaro, mā ngā urupare wai makariri hoki e whakaitihia ai te tūraru, e whakapikihia ai te tūponotanga ka mōrehurehu te tangata i ngā tūāhua ohotata i te wai.		**Te Haumaru ki te Wai** • Te whakahāngai i ētahi rautaki rauora-whaiaro, me ētahi urupare wai-makariri e tika ana i ētahi momo taiao ā-wai. • Te tātari i ngā āhuatanga o ngā au o te moana, te āhukahuka i ngā horopaki e hiahiatia ana te āwhina, te rauora rānei, me te parahau i ngā whakatau e hāpaingia ai te haumaru whaiaro, te haumaru kiritōpū hoki.	
Te Ahurea Kori			
• Ka tāraia ngā wheako kori e ngā horopaki o te pāpori, o te ahurea, o te taiao hoki. • Ka whakaawetia te whai wāhitanga ki te kori e te ahurea, e te ira, e te āheinga, e te tautika, e te wāteatanga mai, e ngā whakapono hoki o te tangata ki a ia anō hei kaikori. • Ka arahina e ngā tikanga ā-ahurea, e ngā kōrero tuku iho, e ngā ritenga tuku iho hoki ngā uara, me ngā tikanga o te kori. • Ka whakaataria e ngā whanonga kori, me ngā pāhekoheko, te ngākau whakaute, te tōkeke, te mahi tahi, te kauawhi, me te haepapa kiritōpū.	• Ka arahina e ngā tikanga ā-ahurea, e ngā uara ā-hapori hoki te whai wāhitanga, te noho huānga, me ngā wheako i ngā horopaki kori. • Ka whakaawetia te whai wāhitanga ki te kori e te ahurea, e te ira, e te āheinga, e te tautika, e te wāteatanga mai, e te whakakanohitanga, me te māia ki ngā horopaki o te kori. • Ka whakapuakina e ngā tikanga kori a te ao Māori ngā ritenga, ngā whakapapa, ngā mātauranga o te rohe, o te ahurea hoki, me ngā hononga ki te taiao. • Ka whakaawe ngā whanonga kori, me ngā pāhekoheko, i te kauawhi, i te tautika, i te ahurea o te rōpū, me te waiora kiritōpū. • Ka whakaawe ngā arapāho, te hangarau, me te pāpori i ngā waiaro ki te kori, ki ngā tinana, ki te hākinakina, me te waiora.	• Te tūhura i te whakaawe a ngā āhuatanga o te ahurea, o te pāpori, o te taiao, me ngā āhuatanga whaiaro hoki i te whai wāhitanga ki te kori, ki ngā wheako kori hoki. • Te tūhura i te whakaawe a ngā tikanga tuku iho, a ngā kōrero tuku iho, me ngā ritenga tuku iho i ngā tikanga kori, me te hautūtanga. • Te whai wāhi ki ngā wheako kori e whakaataria ai te ahurea, te haepapa ngātahi, me te whakaute ki te tangata, ki te wāhi anō hoki (hei tauira, ngā tākaro tuku iho, te kura a Tū, te whakaaturanga ā-ahurea, me ngā tikanga kori a ngā iwi o te rohe).	• Te whai wāhi ki ētahi wheako kori e whakaataria ai ngā tikanga tuku iho me ngā tikanga ahurea o te rohe, ngā mōhiotanga me ngā hononga ki ngā tāngata, ki te wāhi, me te taiao (hei tauira, te hoe waka hourua, ngā tākaro tuku iho, te mau rākau me te whakangungu taiaha, te rapu ara). • Te whakaatu i ngā whanonga kori e whakapakaritia ai te kauawhi, te tautika, te ahurea o te rōpū, me te oranga kiritōpū (hei tauira, ngā tauārai ki te whai wāhitanga, te āheinga ki ngā arawātea kori ā-ahurea, ki ngā arawātea kori urutau rānei). • Te mātai i te whakaawe a te tuakiri, a ngā arapāho, a te hangarau, a te pāpori hoki i te whai wāhitanga ki te kori, me ngā waiaro ki te waiora.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Morimoria te Mauri kia Tau (Te Waiora ā-Taiao)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Ngā Mahi Tū-ā-Nuku			
• Kei roto i ngā mahi tū-ā-nuku, me taurite te wero, te mātātoa, te rangirua, me te tūraru hei whakatatū take i runga i te mōhio me te noho haepapa ki a koe anō, ki tangata kē hoki. • Ka aro te whakatatū take tū-ā-nuku ki te haumaru, ki te waiora, ki te haepapa ā-taiao, me ngā matea o tangata kē, ā, ka whakaaweawe i ngā wheako kiritahi, i ngā hua ā-rōpū, me ngā hononga ki ngā wāhi me ngā taiao. • Ka whakawhanake ngā mahi i ngā akoranga tū-ā-nuku, pērā i te noho puni me te piki toka, i ngā pūkenga kori, tae rā anō ki te taurite, ki te reretahi, ki te raka, ki te matatū, ki te whakatere, ki te piki, me te hoe. • E haumaru ai te whai wāhitanga i ngā taiao tū-ā-nuku e tauhou ana, me whakamahi motuhake i ngā pūkenga o te noho puni, o te whakahaere taputapu, o te whakatū tāwharau, o ngā pūnaha taura, me ngā hātepe ohotata.	• Ka whakapakari ngā wero i ngā wheako tū-ā-nuku i te manawaroa, i te manawanui, me te urutau mā roto mai i te urupare i te rangirua, i te uaua, me ngā āhuatanga e panoni ana. • Ko ētahi wāhanga o te hautūtanga, ko te arataki i tangata kē, ko te whakahaere i ngā tukanga ā-rōpū, ko te tautoko hoki i te whakatatū take kiritōpū i ngā take i ngā taiao tū-ā-nuku e uaua ana. • Ka aro te whai wāhitanga i runga i te haepapa ki ngā hua o ngā whakatau me ngā mahi ki te tangata, ki ngā rōpū, ki ngā wāhi, me ngā taiao, ā, ka whai hua hoki ki te whanaungatanga me te waiora kiritōpū. • I ngā wheako tū-ā-nuku e tuatini ana, me mātua whakahaere i ngā tūraru maha, i ngā āhuatanga e panoni ana, me ngā whāinga rerekē, ā, i taua wā tonu, me pūmau te haumaru me te haepapa ki te taiao.	• Te arotake i te whakaawenga o te mātātoa, o te haumaru, me te haepapa ki te taiao i te whakatatū take tū-ā-nuku. • Te whakaatu i te kori me ngā pūkenga tū-ā-nuku e tika ana mō te whai wāhitanga e haumaru ana. • Te whakaatu i ngā pūkenga o te noho puni, me te whakamahuki i ōna hua ki te tautoko i te whai wāhitanga tū-ā-nuku e haumaru ana. • Te whakaatu i te hautūtanga, i te mahi tahi, me ngā rautaki whakahaere tūraru i roto i ngā mahi tū-ā-nuku.	• Te tātari i ngā hua o ngā wheako tū-ā-nuku ki te whakawhanake i te manawaroa, i te urutau, i te hautūtanga, me te haepapa ki te taiao. • Te whakamahi i ngā hātepe haumaru tū-ā-nuku, i ngā tukanga whakahaere tūraru, me te tika o te whakamahinga o ngā taputapu. • Te whakaatu i ngā haepapa hei tautoko i te waiora o te tangata me ngā taiao. • Te whakamahi i ngā pūkenga tū-ā-nuku ki te whai wāhi i runga i te haumaru, i te haepapa, me te angitu i te whānuitanga o ngā taiao tū-ā-nuku.
Te Tiaki i te Taiao			
• He tauroa ngā hua o ngā mahi a te tangata ki ngā taiao o te pāpori, o te ahurea, me ngā taiao māori hoki, pērā i te whakamahinga o ngā arawai mō te rēhia, i te whanaketanga rānei o te whenua mō ngā take ā-hapori. • E hīkina ai te haepapa mō te taiao me tōna toitūtanga, me taurite te hauora o te tinana me te waiora o te tangata, me te tiaki me te whakamaru i ngā wāhi, i ngā rauemi, me ngā mea e ora ana, e toitū ai te taiao mō ngā uri whakaheke. • Ka arotake, ka whakahaere hoki i ngā hua o ngā mahi tū-ā-nuku ki ngā wāhi, ki ngā mea e ora ana, me ngā wāhi o te ahurea e whakahirahira ana mā roto mai i ngā kōwhiringa i runga i te mōhio me ngā ritenga e whakaaro nui ana.	• Ko ētahi wāhanga o te tiaki taiao, ko te whai wāhi atu ki ngā mahi kiritōpū me ngā mahi o te hapori hei whakamaru, hei whakaora hoki i ngā wāhi, i ngā rauemi, me ngā pūnaha hauropi. • Ka aro te whai wāhitanga i runga i te whakaaro nui ki ngā hua o ngā whakatau me ngā mahi ki te tangata, ki ngā rōpū, ki ngā wāhi, me ngā taiao, ā, ka hāpai hoki i te whanaungatanga me te waiora kiritōpū, tae rā anō ki te tiaki i ngā arawai, ki te whakaora i ngā wāhi tata, me te whakamaru i ngā wāhi whakahirahira. • E toitū ai te whai wāhitanga ki ngā mahi tū-ā-nuku, me āta whakaaro, me aroturuki, me whakawhāiti hoki ngā hua ā-taiao ki ngā wāhi, ki ngā rauemi, me ngā mea e ora ana.	• Te tātari i ngā hua tauroa o ngā mahi a te tangata ki te tangata, ki ngā wāhi, me ngā taiao. • Te whakamahere me te whai wāhi ki ngā mahi hei whakapakari i te waiora me te waiora o te taiao. • Te arotake i ngā hua o ngā mahi tū-ā-nuku ki ngā pūnaha hauropi, ki ngā wāhi ahurea e hirahira ana, ki ngā mea e ora ana hoki, ki te tautohu hoki i ngā mahi hei whakaiti i aua hua ā-taiao.	• Te arotake i ngā hua o ngā mahi tū-ā-nuku ki ngā pūnaha hauropi, ki te tautohu hoki i ngā mahi hei whakaiti i aua hua. • Te waihanga, ki te parahau hoki i ngā mahi whakaora, mā te whakamahi i ngā take o te taiao, o te ahurea, o te pāpori, o te hapori hoki (hei tauira, te whakapai ake i te kanorau koiora, te whakamaru rānei i ngā wāhi ahurea e whakahirahira ana).

Te Tūārere 4 (Ngā Tau 9–10)

I Te Tūārere 4, ka whakapakari te mokopuna i te mana motuhake me te waiora i a ia e whakarite ana ki te whakapiki i te whai wāhitanga ki te pāpori. Ka whakamahia ngā uara, ngā hononga, ngā mōhiotanga, ngā wheako, me ngā wawata ki te whakatatū take i runga i te mōhio, ki te mahi hoki i runga i te whaitake, i te ngākau pono, me te maimoa. Mā roto mai i te kori, i te hautūtanga, i te whai wāhitanga ki te hapori, i ngā wheako tū-ā-nuku, me ngā mahi o te taiao, ka hāpai ia i ngā hapori e kauawhi ana, e ora rawa atu ana hoki. Ka arotake arohaehae ia i ngā whakaawenga e ārahi ana i te waiora, ā, ka hīkina te haepapa ki te tautoko i tōna waiora me te waiora o tangata kē me te taiao, mā roto mai i te kaitiakitanga, i te mahi kiritōpū, me te whakatatū take i runga i te mōhio.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Tiakina te Wairua kia Tipu (Te Waiora Whaiaro)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Tuakiri me te Waiora			
• He maha ngā taha o te tuakiri, ā, ka whanake te tuakiri mā roto mai i te tūoho whaiaro, i ngā wheako whaiaro me ngā wheako ahurea, i ngā hononga, i ngā uara, me ngā whakaawenga kanorau. Ka whakapakari te māramatanga me te maimoatanga o ēnei taha tūhonohono o te tuakiri i te kiritau whaiaro me te mana ahurea, ka hāpai i te kahawhiri, ka akiaki hoki i te māia, i te noho huānga, me te waiora. • Ka whakapuaki te tangata i ngā taha rerekē o te tuakiri i ngā horopaki rerekē, ā, ka pūmau tonu tana ata whaiaro. • Ka whakapakari te whakaaetanga me te whakaute ki te tuakiri i te noho huānga, i te kiritau, i ngā tirohanga whaiaro, i te waiora kiritahi, me te waiora kiritōpū.	• Ka whanake tonu te tuakiri i ngā rā o tō te tangata ao i a ia ka whai wheako ki ngā hononga, ki ngā haepapa, ki ngā āheinga, ki ngā wheako, me ngā horopaki pāpori e hou ana. Ka whakaaweawe te urupare a te tangata ki aua wheako i te noho huānga, i te whai wāhitanga, me te waiora. • Ka ārahi ngā ritenga pāpori, te whakaatahanga, te hautūtanga, me te āheinga i te āhua o te whakapuaki, o te āhukahuka, o te maimoa, me te kauawhi o ngā tuakiri, ā, ka whakaaweawe i te tautika, i te whai wāhitanga, i te noho huānga, me te waiora i ngā hapori me te pāpori. • Ko ētahi wāhanga o te urutaunga, ko te aro ki te tūoho whaiaro, ki ngā āhuatanga e pakari ana, ki te mōhiotanga o te ahurea, me ngā whatunga hāpai ki te rapu ara i te panonitanga, ki te eke panuku, ki te whai i ngā āheinga, ki te whakapūmau hoki i te waiora, i ngā hononga, me te whai wāhitanga i runga i te whai tikanga ki ngā horopaki kanorau.	• Te tātari i te wāhi ki ngā whakaawenga whaiaro, ki ngā whakaawenga ki ngā hononga, ki te ahurea, ki te horopaki hoki ki te ārahi i te tuakiri, i te noho huānga, i te whai wāhitanga, me te waiora. • Te whakamahuki i ngā hua o te whakaae, o te kaupare, me te urupare ki te tuakiri hei whakapakari pea, hei whakaheke pea rānei i te mana me te noho huānga.	• Te arotake arohaehae i ngā hua o ngā hononga, o ngā haepapa, o ngā āheinga, o ngā wheako, o ngā ritenga pāpori, o te whakaatahanga, o te mana, me te āheinga ki te ārahi i te whanake tonutanga me te whakapuakitanga o te tuakiri, o te noho huānga, o te whai wāhitanga, me te waiora. • Te arotake i ngā urupare e whakamana ana i te tuakiri, i te noho huānga, i te tautika, me te mana motuhake.
Te Tipu me te Whanaketanga			
• Ka whai māramatanga pea ki te hauora me te waiora mā roto mai i ngā tauira whakapapa rerekē. • Ka arahina ngā kōwhiringa kai e te hauora whaiaro, e ngā uara, e ngā whakaaro mō te kai, e ngā ritenga ā-whānau, me ngā ritenga ā-hoa hoki, e ngā āhuatanga ohaoha, e te ahurea, e ngā whakatairanga arapāho hoki. • He mōhiohio taioraora e pono ana, e whai mana ana hoki kei ngā wāhi mōhiohio taioraora i ngā tākai kai me ngā rauemi i whakaritea i runga i ngā taunaki, ā, ka hāpai aua mōhiohio taioraora i ngā whakatau kōwhiringa kai kia hauora ake ai. • Ka ārahi te tapu me te noa i ngā māramatanga matatika ki te hōkakatanga, ki ngā hononga, ki ngā tinana, ki te haumarutanga, ki ngā whanonga hoki i runga i te whakaute. • E hāpaitia ai te hauora taihemahema, me whakaute i a ia anō, i tangata kē hoki, me mōhio ki ōna mōtika, me mārama hoki ki ngā ara ki te hono ki ngā ratonga whai mana mō ngā kupu aratohu matatapu me te mōhiohio. • Nō ia tangata te mōtika mō te mana motuhake ā-tinana, me te mōtika ki te whakatatū take i runga i te mōhio, i runga hoki i te whakaute e pā ana ki te mahi hōkaka, ki te hauora taihemahema, me ngā hononga, i runga i te tūāpapa o ngā uara whaiaro me ngā whakapono.	• Ka whakaata ngā tauira hauora rerekē i ngā tirohanga kanorau o ngā ahurea me ngā pekanga, ā, ka whakanuia ngā taha rerekē o te hauora me te waiora, ka whakaritea hoki he anga e mārama ai, e urupare ai hoki ki ngā take hauora, e tātari ai hoki i aua take, i te whānuitanga o ngā horopaki. • Ka rerekē ngā ritenga o te whakamahinga o ngā pūroi (hei tauira, te waipiro, ngā momo nikotini) i ngā rōpū taupori rerekē (hei tauira, te ira, te pakeke, te ahurea rānei), ā, ka whaipānga tēnei ki te hauora o aua rōpū. • Ka whakaaweawea te whakamahinga o te waiora me ērā atu pūroi e ngā āhua whaiaro, e te pēhanga aropā, e ngā ritenga o te whānau me ngā hoa, e ngā ritenga ahurea, e ngā whakatairanga nā ngā arapāho, e te ture hoki. • Ko ētahi o ngā pāpātanga o te whakamahinga o te waipiro me ērā atu pūroi, ko te whakatūrorotanga ki te waiora o te tinana, o te hinengaro, o te pāpori hoki, ā, ka taupoto, ka tauroa rānei aua pāpātanga. • E haumaru ai te whakatau kōwhiringa mō te waipiro me ngā pūroi, me whai wāhi ki te mōhiohio hauora e mana ana hei hāpai i te whakatatū take i runga i te mōhio, me tohe titikaha ki te pēhanga pāpori, me whaipainga te whakawhiti whakaaro, me whakaaro arohaehae hoki ki ngā ritenga mahinga-pūroi. • Ka tukua pea ngā mate paipai (STI) mā roto mai i te mahi hōkaka, ā, ka whakaawe pea i ngā pūnaha maha o te tinana. Ka hāpai pea te whai wāhitanga ki ngā ratonga hauora taihemahema e matatapu ana (tae rā anō ki te whakamātau, ki te rongoā, me te tohuora) i te hauora whaiaro me ngā hononga. • Ka aukati pea te ārai hapū (tae rā anō ki ngā tikanga haukoti, ki ngā ārai hapū tauroa, pērā i ngā rore āraihapū, i ngā āraihapū taiaki, i te āraihapū pūmau, me te aroā matahua), te pare ai rānei i ngā hapūtanga pokerehū, ā, ka whakaheke ngā tikanga haukoti i te tūraru mō ngā mate paipai. He huanga hauora whāiti, he tōhore hauora whāiti hoki tō ia momo.	• Te tātari i tā ngā tauira whakapapa rerekē me tā ngā tauira hauora rerekē ārahi i ngā māramatanga o te hauora, o te waiora, o ngā hononga, me te whakatatū take. • Te tātari i tā ngā whakaawenga whaiaro, i tā ngā whakaawenga o te pāpori, o te ahurea, o te ōhanga, o ngā arapāho hoki ārahi i ngā kōwhiringa kai me te waiora. • Te tātari i ngā pae mōhiohio taioraora me te pono o ngā kupu aratohu taioraora nō ngā puna rerekē, ki te parahau hoki i ngā kōwhiringa kai mā te whakamahinga o ngā mōhiohio taioraora e hāngai ana ki te taunaki. • Te tātari i ngā mōhiohio taioraora me ngā kupu aratohu taioraora nō ngā puna rerekē, tae rā anō ki ngā whakatairanga, ki ngā kiriawe, ki ngā hātepe, me te kiko nā te hangarau atamai, ki te arotake i te pono, ki te tautohu i te kōrero horihori me te kōrero whakapōhēhē, ki te parahau hoki i ngā kōwhiringa kai mā te whakamahi i ngā mōhiohio taioraora e hāngai ana ki te taunaki. • Te whakamahuki i te wāhi ki te tapu me te noa i ngā hononga whakaute, i te hōkakatanga, i te haumaru, me te whakatatū take i runga i te matatika. • Te whai, ki te arotake hoki i ngā mōhiohio hauora taihemahema, i ngā ratonga, i te tautoko hoki hei whakatatū take i runga i te mōhio e hāpaitia ai te waiora. • Te whakaatu i te whakatatū take i runga i te mōhio, i te mana motuhake ā-tinana, i te whakaaetanga, me ngā pūkenga hononga e whakaute ana.	• Te whakatairite, ki te arotake hoki i ngā tauira hauora rerekē, ki te whakamahuki hoki i te mahinga o aua tauira i ngā take waiora me ngā horopaki waiora. • Te arotake i ngā āhua e whakaaweawe ana i te whakamahinga pūroi, ki te parahau i ngā whakatau hei whakaiti i te whakatūroro, ki te toro hoki ki te tautoko tika ina hiahiatia. • Te whakamahuki i te āhua o te tuku i ngā mate paipai, o ngā ara ki te whakaiti i ngā tūraru, o tā ngā ratonga hauora e matatapu ana hāpai i te waiora. • Te arotake i te ārai hapū, i ngā tikanga haukoti, me te pare ai hei kōwhiringa ki te hāpai i te hauora taihemahema, hei aukati hoki i ngā hapūtanga pokerehū me ngā mate paipai. • Te tātari i ngā whakaawenga whaiaro, i ngā whakaawenga o te pāpori, o te ahurea, o te ture, o ngā arapāho hoki ki te ārahi i ngā waiaro mō te whakamahinga o te waipiro me ērā atu pūroi, ki te whaipānga hoki ki te whakatatū take.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Waiora ā-Matihiko			

• Ka whakatūroro te whakaweti ā-ipurangi me ngā whanonga tuihono e kino ana i te waiora ā-hinengaro me te waiora pāpori. Ko ētahi o ngā pāpātanga, ko te auhi kāre ā-roto taupoto (hei tauira, te mataku, te whakamā, te anipā, te karo, te āritarita), ko ngā tohu ā-tinana (hei tauira, te ānini, te ngau puku, te moe tūrama), ko te kohuki hinengaro tauroa, ko te mate ā-rongo rānei.
• Ko ētahi o ngā āhua hei whakaiti i te whakatūroro ā-tuihono, ko te mātau matihiko, ko te whakamahinga o ngā tautuhinga tūmataiti, ko te whakatepe i te wā i te mata, ko te urupare i taua wā tonu i te putanga o ngā maiki.
• Ka hāpai te tautohu tūraru (hei tauira, ngā tāware, te whakatakataka), te arotake arohaehae i ngā whakapae nā ngā kiriawe, me te mārama ki te aro me te whakanui a ngā hātepe i i te kiko e haumaru ai te tangata i te ao tuihono.
• I Aotearoa, ka kōrerotia te whakaweti ā-ipurangi i te Harmful Digital Communications Act 2015, nā, he taihara te tuku, te whakairi rānei i te kiko e hua mai ai te auhi ā-kare ā-roto.
	• He kino pea ngā hua nā te roa o te noho i te mata ki te hauora me te waiora, arā, ka moe tūrama, ka whara ngā karu, ka mamae te kakī, ka anipā, ka tau te kōtonga, ka heke te āheinga o te hirikapo, ka maunu i te pāpori.
	• Kei te ipurangi me te pāhopori pea ētahi puna pono mō ngā mōhiohio hauora, engari ka hua mai hoki pea ētahi tūraru mō te waiora, tae rā anō ki:
	  ○ ngā kōrero horihori me ngā kōrero whakapōhēhē mō te hauora (tae rā ano ki te pohewa nā te hangarau atamai)
	  ○ ngā ia e whakatairanga ana i te whai wāhitanga ki ngā wero e tūraru ana
	  ○ ngā kēmu tuihono e whakamahi ana i ngā whakaara kare ā-roto e ū ai te tangata, e akiaki ai hoki i ngā whanonga petipeti e tūraru ana
	  ○ ngā kiko whakatūroro (hei tauira, te haupatu, te karihika, te konekone wahine, ngā whakaaro angahāruki mō te tōrangapū).
	• He taihara te tuari i ngā kiko taupiri i te korenga o te whakaaetanga i raro i te Harmful Digital Communications Act 2015, ā, ka hua mai pea te whakamā, te anipā, te auhi hinegaro tauroa, me te mate ā-rongo.
	• E haumaru taihemahema ai i te ipurangi, me āta whakarite i ngā paenga mō te tiro me te tuari, me aukati i ngā kiko kāore e hiahiatia ana, me whakamaru ngā kōrero whaiaro, me tuku pūrongo hoki mō te kiko taihara ki ngā mana whakahaere.
	• E aukati ai i te whakatakataka ā-tuihono, me tautohu i ngā kīwhaiaro tipatipa, me whakamahi i ngā tautuhinga tūmataiti kei ngā pūrere me ngā pae, me tautohu, me kōrero hoki mō ngā kūraruraru e pā ana ki ngā pāhekoheko anipā i te ao tuihono.
	• Ka hāpaitia pea te haumaru tuihono e te whakawhanaketanga o te mātau ā-matihiko, e te whakamatua whaiaro i te kiko, e te papanga aropā, e ngā tautuhinga tūmataiti, e te kōkiri hoki mō ngā waeture, mō te aroturuki, me te āhua o ngā hoahoa o ngā pūhara.
		• Te arotake i ngā tūraru matihiko, ki te whakamahi i ngā mātāpono o te whakaaetanga, o te tūmataiti, me te whakatatū take i runga i te matatika, ki te koke hoki i ngā mahi hei whakatairanga i te haumaru matihiko, i te kauawhi, me te waiora i ngā kura me ngā hapori whānui.
		• Te tātari i tā ngā hātepe, i tā ngā kiriawe, i tā te whakatairanga, i tā ngā tāware, i tā te whakatakataka hoki whakaaweawe i ngā whakapono, i ngā kōwhiringa, me te haumaru tuihono, ki te arotake i te pono o ngā mōhiohio tuihono, ki te whakamahi hoki i ngā rautaki whakaaro arohaehae hei whakaiti i te whakatūroro ā-tuihono.
		• Te whakamahuki i tā te ture, tae rā anō ki te Harmful Digital Communications Act 2025, hāpai i te haumaru matihiko me te waiora.
		• Te tātari i ngā hua o te whakaweti ā-ipurangi me ngā whanonga tuihono e kino ana ki te waiora o te hinengaro, o te pāpori, o ngā kare ā-roto hoki, ā, ka arotake i ngā urupare hei whakaiti i te whakatūroro, hei hāpai hoki i te haumaru.
			• Te arotake i ngā pāpānga o te whakamahinga mata ki te hauora me te waiora, ki te whakamahi hoki i ngā rautaki hei hāpai i ngā ritenga matihiko e hauora ana.
			• Te arohaehae i tā ngā hātepe, i tā te kiko nā te hangarau atamai, i tā ngā kiriawe, i tā te whakatairanga, i tā te hoahoa i ngā pūhara, i tā ngā ia tuihono hoki ārahi i ngā whakapono, i ngā whanonga, i te whakatatū take, i te waiora hoki, ki te arotake i te pono o te mōhiohio tuihono, ki te parahau hoki i ngā rautaki hei urupare i te kōrero horihori, i te kōrero whakapōhēhē, me ērā atu momo whakatūroro ā-tuihono.
			• Te arotake i ngā tūraru matihiko, ki te whakamahi i ngā mātāpono o te whakaeetanga, o te tūmataiti, me te whakatatū take i runga i te matatika, ki te koke hoki i ngā mahi hei whakatairanga i te haumaru matihiko, i te kauawhi, me te waiora.
			• Te whakamahi i ngā rautaki hei whakamaru i te haumaru taihemahema i te ao tuihono, hei urupare ki te whakatakataka, ki te tūkino ā-whakaahua, ki ngā kōrero horihori, ki te kiko tuihono e kino ana, ki te parahau hoki i ngā mahi hei whakaiti i te tūraru, hei whakatairanga hoki i te waiora ā-matihiko (hei tauira, te tuku pūrongo mō te whakapā tuihono e haumaru-kore ana, te aukati me te tuku pūrongo mō te kiko pakirara, te whakahaere i ngā tautuhinga tūmataiti, te tautohu i te mōhiohio tuihono kua rawekehia, ka whakapōhēhē rānei i te tangata, te kimi āwhina i tētahi pakeke e whakaponotia ana, i ngā ratonga rānei, me te whakamahi i ngā ara tuku pūrongo mō te tūkino ā-whakaahua me te kaiapo ā-tuihono).

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Kia Māhorahora te Ngākau kia Puāwai (Te Waiora ā-Hinengaro, ā-Kare ā-Roto hoki)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Whakatipu i te Tūoho Whaiaro			
• E hāngai ana te ata whaiaro e pakari ana ki te ngākaupai o te hauora ā-hinengaro, ā, ka whakawhanakehia mā roto mai i te whakatutukinga o ngā whāinga, i te whai wāhitanga ki ngā rōpū, i te noho huānga i tētahi rōpū, i tētahi hapori, i tētahi kura rānei, me ngā hononga aropā e whai tikanga ana. • Ka arahina te ata kiritahi e ngā āhuatanga whaiaro me te noho huānga i tētahi rōpū (hei tauira, te tūranga hauora, te tūranga hauā rānei; te ira, te hōkakatanga; te mātāwaka, te ahurea, me te iwi tūturu; ngā tūranga i te whānau, i ngā rōpū pāpori, i te wāhi mahi hoki; ngā runaruna, ngā hākinakina, ngā aronga ahurea rānei e whāngai ana, e pūtahi ana hoki ki te hāpai i te ata whaiaro). • E hāngai pū ana te hāpaitanga o te hauora ā-hinengaro me te waiora ina whakaaetia, ina whakautea hoki ngā āhuatanga. • He tāpua ngā hua ngākaukino o te whakaweti, o te whakatoihara, me ngā arotoka ki te waiora kiritahi me te waiora kiritōpū. • E whakamaru ai i te waiora me te ngākaupai o te ata whaiaro, me matawhāiti ngā mahi whaiaro, ngā mahi pāhekoheko, me ngā mahi ā-hapori. • E māori ana te pōkaikaha hei urupare ā-tinana, hei urupare ā-kare ā-roto hoki ki ngā tono, ki ngā wero rānei ka rangona. He rerekē ōna hua i ngā tāngata rerekē, ā, ka whai pāpātanga pea ki te hauora hinengaro, ki ngā hononga, ki te whakatatū take, ki ngā whanonga, me te waiora whānui. • Ko ētahi o ngā kaiwhakararu (ngā āhua e hua mai ai te pōkaikaha), ko ngā āhua whaiaro (hei tauira, te koretake o te whakahaere whaiaro, te koretake o te whakatatū take), ko ngā āhua pāhekoheko (hei tauira, ngā kawatau o tangata kē), ko ngā āhua o te hapori whānui, ko ngā āhua whānui rānei (hei tauira, te whakatoihara, ngā take taiao, ngā raru i whenua kē).	• Ka whakaaweawe ngā hanga pāpori, te whiwhi painga, te whakaatahanga, me te wātea i ngā āheinga, i te kauawhi, me te haumaru ā-kare ā-roto. • Ka whakapakaritia te waiora kiritōpū mā roto mai i te whakawhiti whakaaro i runga i te whakaute, i te papanga, i te haepapa pātahi, i te mahi kiritōpū, me te mana motuhake. • E tutuki ai te tautika, me kite ngā matea kanorau, me whakaiti hoki ngā taupā ki te whai wāhitanga me te waiora. • Ka whanake tonu te ata whaiaro mā roto mai i ngā whakaaro hou, i ngā wheako hou, ngā hononga hou, me ngā horopaki o te pāpori, o te ahurea, o te taiao hoki e panoni haere ana. • I roto i ngā rā o tō te tangata ao, ka panoni pea tō te tangata ata whaiaro, ā, ka whakaaweawe tērā i ngā kōwhiringa, i ngā mahi, i te waiora hoki. • Ka hāpai ngā āhuatanga whakamaru me te mātauranga tuku iho i te tangata ki te rapu ara i te panonitanga, ki te whai hua hoki te whakaora, ā, ka whakararu ngā āhuatanga tūraru i te whakaora, nā, e tika ana kia whakamaurua. • Ka whakaaweawe ngā panonitanga ki te ao te tangata me ngā wheako o te panonitanga, tae rā anō ki te motunga hononga, ki te māuiuitanga me te wharanga e tāpua ana, ki te mate, ki te nuku, me ērā atu wheako o te mamae, i te hauora ā-hinengaro, i te tuakiri, i ngā hononga, i te waiora hoki i te takanga o te wā. • Ka tūhāhā ngā pāpātanga o te ata tinana i ngā rōpū taupori rerekē. Ka arahina e ngā āhuatanga whaiaro maha (hei tauira, te āheinga ki te whakaaro arohaehae mō ngā karere arapāho e pā ana ki te āhua), ki ngā hiahia whaiaro, ki ngā āhuatanga pāhekoheko (hei tauira, ngā waiaro me ngā whanonga o te whānau me ngā hoa), me ngā āhuatanga pāpori (hei tauira, te whakatairanga, ngā arapāho). • E whaipainga ai te whakahaere pōkaikaha, me whakahaere, me whakaiti rānei ngā kaiwhakararu, me tiaki i a ia anō, me whakamahi hoki i ngā rautaki whakamahuru.	• Te tātari i tā ngā āhuatanga whaiaro, i tā ngā wheako, i tā ngā tuakiri, i tā te whai wāhitanga ki te rōpū hoki whakaaweawe i te ata whaiaro me te waiora. • Te tātari i ngā hua o te whakaweti, o te whakatoihara, o te arotoka, me te kaupare ki te ata whaiaro me te waiora. • Te tātari i ngā kaiwhakararu whaiaro, i ngā kaiwhakararu pāhekoheko, i ngā kaiwhakararu pāpori hoki, ki te arotake hoki i ngā pāpātanga ki te waiora. • Te whakamahuki i te whakaawenga o te whakaaetanga, o te whakaute, me te noho huānga i te hauora hinengaro me te waiora.	• Te arotake i tā te whiwhi painga, i tā te whakaatahanga, i tā te wātea, i tā ngā hanga pāpori hoki whakaaweawe i te waiora, i te noho huānga, me te haumaru ā-kare ā-roto. • Te arotake i te wāhi o te haepapa kiritōpū, o te papanga, o te whakawhiti whakaaro hoki ki te hāpai i te waiora kiritōpū. • Te tātari i tā te tautika, i tā te wātea hoki whakaaweawe i te waiora me te whai wāhitanga. • Te arotake i tā ngā whakaawenga whaiaro, i tā ngā whakaawenga pāhekoheko, me tā ngā whakaawenga pāpori ārahi i te ata tinana me te waiora. • Te arotake i ngā rautaki e kaha katoa ana te whai painga ki te whakapakari i te manawaroa, ki te hāpai hoki i te waiora i ngā horopaki rerekē (hei tauira, te whakapūmau i ngā hononga hauora, te urupare ki te matekiri, te whakarite mō ngā whakawhitinga kei te heke mai). • Te arotake i tā ngā āhuatanga whakamaru, i tā te mātauranga tuku iho, i tā ngā rautaki whakaora, me tā ngā whakawhitinga i te ao o te tangata whakaaweawe i te manawaroa, i te ata whaiaro, me te waiora tauroa.
Ngā Hononga			
• He rite tonu te panonitanga o ngā hononga taiohi ki ngā hoa me te whānau nā te neke ki te kura tuarua, nā te tūtaki ki ngā tāngata hou, nā te motuhake haere i ngā mātua. • Ka hāpai te whakawhiti whakaaro i runga i te whakaute me te hononga ki tangata kē i roto i ngā wā o te panoni i te pūmautanga o ngā hononga, i te whakahaere hoki i ngā horopaki o te panoni. • E ngākaupai ai ngā hononga, me whakawhiti whakaaro, me whakapono, me ngākau aroha, me whakaute pātahi, me mahi tahi hoki. Ka hāpai ēnei āhuatanga i te tangata ki te whai māramatanga ki tangata kē, ki te whakahaere taututetute, ki te hāpai i waiora, ki te whakarite hoki i ngā hononga kaha i roto i ngā rōpū me ngā hapori. • Ka ārahi pea te awenga aropā, ngā kawatau pāpori, ngā arotoka, te mana, me ngā pāhekoheko matihiko i te āhua o te whai wāhitanga, o te pāhekoheko ki tangata kē, o te whakatatū take hoki a te tangata.	• Ka hāpai ngā hononga whakamana i te mana, i te tauutuutu, i te papanga, i te tiaki kiritōpū, me te waiora. • Ka whakapakari te huritao, te whakahaere ā-kare ā-roto, ngā hononga tautoko, me te kimi āwhina i te manawaroa, ka hāpai hoki i te mauri i roto i ngā rā o tō ao. **Ngā Hononga Taupiri** • Me mātua whai ngā hononga taupiri i te whakapono, i te whakawhiti whakaaro, i te whakaute pātahi, i te ritenga ā-kare ā-roto, i te whakaaetanga, i te mana motuhake ā-tinana, i te tūmataiti, me te papanga. • Ka whakaute ngā hononga kauawhi i ngā tuakiri, i ngā hōkakatanga, i ngā ahurea, me ngā wheako tūturu e kanorau ana, ā, ka hāpai i te mana o te katoa.	• Te tātari i tā ngā uara, i tā te whakawhiti whakaaro, i tā te mana, i tā ngā taiao matihiko hoki whakaaweawe i ngā hononga me te waiora. • Te whakamahi i te whakawhiti whakaaro, i te ngākau aroha, i te whakarite paenga, me ngā rautaki hohourongo ki te whakapakari i ngā hononga whakamana (hei tauira, te whakarongo i runga i te whakaute, te whakatatū taututetute, te whiriwhiri paenga, te tautoko i tangata kē). • Te arotake i tā te whakawhiti whakaaro ā-matihiko, i tā ngā pāhekoheko tuihono hoki whakaaweawe i te whakapono, i te tūmataiti, i te rongo, me ngā hononga (hei tauira, te tuari whakaahua, ngā patopaki ā-rōpū, ngā tapuwae ā-matihiko). • Te arotake i ngā rautaki ka whakamahia e te kiritahi, e ngā hapori hoki ki te whakaiti i te whakaweti, ki te whakapakari hoki i te waiora.	• Te arotake i tā ngā uara, i tā te whakawhiti whakaaro, i tā te mana, i tā ngā taiao matihiko hoki whakaaweawe i ngā hononga me te noho huānga (hei tauira, ngā hapori tuihono, ngā kawatau ahurea, ngā kawatau ira). • Te whakamahi i te ngākau aroha, i te papanga, i te whakawhiti whakaaro, me te whakarite paenga hei whakapakari, hei whakaoraora, hei whakamutu hononga rānei i runga i te whakaute (hei tauira, ngā kōrero hohourongo, te whakarite anō i te whakapono, te whakatatū taututetute, te whiriwhiri paenga). • Te arotake i tā ngā hangarau matihiko me tā te kiko tuihono whakaaweawe i te taupiri, i te tūmataiti, i te whakapono, i te rongo, me ngā whakatau ā-hononga (hei tauira, te kiko nā te hangarau atamai, te karihika, ngā kiriawe). • Te whakaatu i te whanaungatanga, i te whakaute, i te tauutuutu, me te tiaki tōpū hei whakapakari i ngā hononga whakamana me te

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
• Ka mau tonu te whakaweti i runga i ētahi āhuatanga whāiti, tae rā anō ki ngā whanonga kua akona, ki te hiahia ki te whakapiki, ki te whakapūmau rānei i te noho whakamatua, ki te urupare ki te auhi, ki te korenga o te ngākau aroha, ki te kiritau ngoikore, ki te hiahia rānei ki te noho māori. • He tuatini ngā mahi ki te whakaiti i te whakaweti. Me whai wāhi te mahi kiritahi, ngā hononga kaha, me te tautoko ā-hapori. • Ka whakaaweawe pea te whānau, ngā ritenga pāpori, te ahurea, te whakapono, me ngā arapāho i ngā whanonga, i ngā uara, i ngā whakapono hoki o te tangata mō ngā hononga taihemahema. • I Aotearoa, ko te 16 te pakeke ā-ture mō te whakaaetanga ki te mahi hōkaka. He taihara te mahi hōkaka ki te tangata i raro i taua pakeke. E kore e tukua te whakaaetanga ina kaha te waimaero o te tangata i te waipiro, i ngā pūroi rānei, ā, kāore he mana o te whakaaetanga ki te kore te tangata e wātea ki te tuku takune i te whakaaetanga i runga i te mōhio. • Ka hāpai te māramatanga ki te wāhi ki te whakaaetanga, te whakawhiti whakaaro, me te rite ā-kare ā-roto i ngā hononga tauonioni e hauora ana, e ngākaupai ana hoki. • He kanorau ngā āhuatanga o tā te tangata rongo i te hōkaka (te tōmina ki te whakapuakitanga taihemahema, ki te rongo rānei i te taera). He māori te whakaaro ki te ai. • I ngā hononga tauonioni, he mōtika, he haepapa hoki tō te tangata. Ka hāpai te mōhio me te whakaute i ngā paenga whaiaro i ngā hononga whakaingoingo, i ngā hononga tauonioni rānei e hauora ana. Ka whai wāhi mai ki tēnei ko ngā pae me ngā wāhi e whakaaetia ana e ia tangata kia pā atu, kia pā mai rānei.	• He wāhanga māori nō te oranga te whakaaro ki te ai me te kōwhiringa ki te whai i ngā wheako taupiri i runga i te whakaaetanga. Ka rerekē te hōkaka, te whakamanea, te aroha, me te rekareka ki tēnā, ki tēnā, ā, ka panoni haere i te takanga o te wā. • He maha ngā pūnaha whaiaroaro i roto i ngā āhua o tā te tinana urupare ki te whakahihiko i te hōkaka (hei tauira, ka piki haere te kakapa manawa, ka rere ngā toto ki te paehema). He rerekē te rekareka taihema ki tēnā, ki tēnā. He pārekareka te mahi hōkaka ina haumaru, ina whakaaetia, ina mōhio hoki te tangata ki ngā mea ka pai ki a ia, ka pai hoki ki tana hoa . • I te nuinga o te wā, ka whakaaturia e te karihika ngā whakaata o te mahi hōkaka e teka ana, e whakapeka ana, e whakahāwea ana, e whakataurekareka ana rānei, ā, i te nuinga o te wā, kāore hoki he whakaaetanga, e haumaru-kore ana hoki. Ka kino pea te whakaawenga o te mātakitaki karihika i ngā waiaro, i ngā kawatau, i ngā whanonga hoki, ā, ka hāpai pea i ngā hononga tauonioni e haumaru-kore ana. • Ka hua mai te whakamatua uruhi nā runga i ngā tauira o ngā whanonga hei aukati i te mana motuhake, i te whakatatū take, i ngā hononga, i te herekore rānei o tētahi atu tangata. Ka whakahāwea ngā whanonga uruhi i te haumaru, i te mana, me te waiora.	**Ngā Hononga Taupiri** • Te tātari i te ārahi a ngā awenga o te pāpori, o te ahurea, o te whakapono, o ngā arapāho hoki i ngā whakapono me ngā whakatau mō ngā hononga taupiri. • Te tātari i ngā āhuatanga e whai wāhi ana ki te whakaweti, tae rā anō ki ngā whanonga kua ākona, ki te pēhanga aropā, ki te auhi, ki te kiritau ngoikore, ki te korenga o te ngākau aroha, ki te uruhi, me te mana pāhikahika, ki te urupare hoki i runga i te haumaru ki ngā horopaki e hāngai ana ki te whakaweti, ki te pēhanga, ki ngā pāhekoheko matihiko rānei e haumaru-kore ana, mā roto mai i te arotake me te whakamahi i ngā rautaki hei whakanui i ngā hononga whakaute, i te kauawhi, i te haumaru, me te waiora. • Te whai, ki te arotake hoki i ngā puna e tika ana mō te tautoko me ngā mōhiohio e whakaponotia ana e pā ana ki ngā whakatau mō te hononga me te hauora taihemahema (hei tauira, ngā whānau, ngā pakeke e whakaponotia ana, ngā kaitohuora ā-kura, ngā mātanga hauora, ko Te Ara Taiohi).	waiora tōpū (hei tauira, te whakaruruhau i tangata kē, ngā ritenga hohourongo, te hautūtanga kauawhi, te urupare i te kaikiri, te whakatoihara ā-ira, te hāpai toiora rānei mā roto mai i te kōkiri i runga i te whakaute me te haumitanga). **Ngā Hononga Taupiri** • Te tātari i te whakaweawe a ngā wheako kanorau o te whakamanea, o te taupiri, o ngā hononga hoki i te waiora me te whakatatū take ā-hononga. • Te arotake arohaehae i tā ngā arapāho, i tā ngā hangarau matihiko, i tā te karihika, i tā te tuari whakaahua, i tā te kiko tuihono hoki whakaaweawe i ngā whakapono, i ngā kawatau, i te whakaaetanga, i te taupiri, me ngā whakatau hononga (hei tauira, ngā kiriawe, te pāhopori, te kiko nā te hangarau atamai, ngā hapori tuihono). • Te whakamahi i te whakatatū take i runga i te matatika, i te whakaaetanga, i te whakawhiti whakaaro i runga i te whakaute, me te mana motuhake ā-tinana i ngā horopaki hononga e tuatini ana hei hāpai ake i te mana, i te haumaru, me te waiora (hei tauira, te whiriwhiri whakaaetanga, te urupare ki te pēhanga, te whakaute i te tūmataiti, te tautoko i ngā hoa, te whakamutu hononga i runga i te whakaute). • Te parahau i ngā urupare me te tautoko e tika ana i ngā horopaki e hāngai ana ki te uruhi, ki ngā hononga haumaru-kore, ki te taupiri matihiko, ki ngā kūrarurara mō te hauora taihemahema, ki ngā whatinga whakaaetanga rānei (hei tauira, te tūkino e hāngai ana ki ngā whakaahua, te whanonga whakamatua, te whakapā tuihono e haumaru-kore ana, te toro ki ngā ratonga hauora, ki ngā ratonga āwhina rānei). • Te tātari i ngā horopaki e hāngai ana ki te uruhi, ki te whakamatua, ki te raweke, ki te mana pāhikahika rānei, ki te arotake hoki i ngā urupare hei hāpai i te haumaru, i te mana, i te mana motuhake, me te waiora.
Te Waiora ā-Ahupori			
• Ka whakapakari te tangata i te waiora ā-ahupori mā roto mai i te āhukahuka me te aro ki ngā taupā o te kauawhi, i te whakatairanga hoki i te tautika, i te whakaute, me te whai wāhitanga i runga i te whai tikanga mō ngā mema katoa o te hapori. • Ka whakawhāiti ngā arotoka i ngā tuakiri tuatini ki ngā āhuatanga pūmau, pērā i te ira, i te ahurea, i te āheinga rānei. Ka taunaki tēnei whāititanga i te haukume, ā, ka whakaaweawe i te tōkeke i ngā pāhekoheko o ia rā. • Ko te tāpoapoa tētahi tohu o te whakahē, o te whakamā, o te whakanano rānei, ka tau ki runga i te tangata, i te rōpū rānei nā runga i ngā āhuatanga kawa ka kitea, pērā i te mate hinengaro, i te mate, i te tūranga pāpori rānei. • Ka whakaitia te arotoka me te tāpoapoa mā roto mai i te whakaaturanga o te ngākau aroha, i ngā kaupapa here e whakapūmau ana i te urunga o te hapori, i ngā āheinga hoki mā te tangata ki te ako e pā ana ki te kanorau.	• Ka whakatepe pea ngā taupā, pērā i te whakatoihara, i te arotoka, me te haukume o te wātea ki ngā āheinga o te whai wāhitanga, o te noho huānga, me te waiora ā-ahupori mō te kiritahi me ngā rōpū. • Ko te tikanga o te whakatoihara, ko te tōkeke-kore, ko te ngākaukino rānei o te mahi ki tētahi tangata, ki tētahi rōpū rānei, tēnā i te āhua o te mahi ki tangata kē i ngā horopaki e āhua ōrite ana, ā, ko ngā āhuatanga whaiaro te pūtake. • I Aotearoa, ka whakamarutia ngā mōtika o ngā tāngata i raro i te Ture Tika Tangata 1993. • Ka whakatūroro te kaupare i runga i ngā āhuatanga whaiaro o te waiora pāpori, i te waiora ā-hinengaro, i te waiora ā-tinana hoki o te tangata. Ka hāpai te māramatanga ki ngā āhuatanga o te kaupare i ngā horopaki o ia rā i ngā hapori ki te mahi i runga i te mōhio ki te whakapai ake i te kauawhi me te haumaru. • E werohia ai te whakatoihara, me mahi tonu i ngā mahi, pērā i te tū hei kaikōkiri mō tangata kē, i te uiui i ngā pūmāramarama, i te akiaki i te whakatete i runga i te whakaute, me te āta whai kia rangona ngā reo katoa. • Ka kino pea te whakaaweawe a te rawakore ā-ikura ā-marama (te iti o te wātea mai ki ngā rawa o te ikura ā-marama e tika ana), a te tāpoapoa mō te ikura ā-marama hoki i te whai wāhitanga, i te waiora, i te maha hoki, inarā, i ngā horopaki ako me ngā horopaki pāpori.	• Te tātari i tā ngā arotoka whakaaweawe i te noho huānga, i te whai wāhitanga, i te waiora, me ngā pāhekoheko o ia rā. • Te whakamahuki i tā ngā uara pātahi, i tā ngā tikanga ahurea, i tā ngā ritenga ā-rōpū hoki whakaaweawe i te whanonga me ngā hononga (hei tauira, ngā kawatau ā-akomanga, ngā tikanga marae, ngā whakaaetanga ā-tīma). • Te whakamahuki i tā te tāpoapoa whakaaweawe i te waiora, i te whai wāhitanga, me te kauawhi, ki te tautohu hoki i ngā ara ki te whakaiti i te tāpoapoa. • Te arotake i ngā rautaki ki te whakaiti i ngā arotoka me te tāpoapoa, ki te whakapakari hoki i te kauawhi me te waiora. • Te arotake, ki te whai wāhi hoki ki ngā mahi ki te whakatairanga i te tautika, i te whakaute, i te kauawhi, me te whai wāhitanga i runga i te whai tikanga i ngā hapori.	• Te mātai arohaehae i tā ngā pūnaha pāpori, i tā ngā ritenga ahurea, i tā ngā arapāho, i tā ngā pae matihiko hoki whakaaweawe i te whai wāhitanga, i te noho huānga, me te waiora (hei tauira, ngā hātepe, te pāhopori, ngā kaupapa here ā-kura, ngā kawatau ā-hapori, ngā whakaatahanga i ngā arapāho). • Te tātari i te pānga o te rawakore ā-ikura ā-marama me te tāpoapoa ikura ā-marama hoki ki te whai wāhitanga, ki te mana, me te waiora, ki te arotake hoki i ngā urupare hei whakapai ake i te tautika me te wātea. • Te wero i ngā whanonga, i ngā pūmāramarama, me ngā ritenga e whakangoikore ana i te kauawhi, i te tōkeke, me te haumaru ā-kare ā-roto (hei tauira, te whakatoihara, ngā arotoka, te kore e maimoa i te kanorau, te kaupare, te wāteatanga tōkeke-kore). • Te whakamahuki i tā ngā whakamaru mōtika hāpai i te tautika, i te kauawhi, i te whai wāhitanga, me te waiora. • Te kōkiri i ngā mahi hei wero i te whakatoihara, hei whakaiti i ngā taupā ki te whai wāhitanga, hei whakapakari hoki i te kauawhi, i te mana, me te noho huānga.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Whakakoria te Tinana kia Ora (Te Waiora ā-Tinana)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Tinana Korikori			
• He kōiwi matua nō te tinana te pūkaka, te kapiti, te popoki, te takakaha, me te papatoiake, ā, ka hāpai ēnei i te nekehanga o te tinana. • He huinga uaua matua ngā uawhā, ngā takapū, ngā kōtore, ngā iohere kātete, me ngā uatoru, e rere tahi ai, e neke ai hoki te tinana. • Ko te taurite, koia te āheinga o te tangata ki te whakaū i te tūwhena mā roto i te hononga i waenga i te pokapū o te tō ā-papa, i te pūtake taituarā, i te tūnga hoki o te tinana. Ko te pokapū o te tō ā-papa, koia te pūwāhi mā roto rā e ngau ai te papatipu o te tinana, ā, ko te tūāpapa taituarā, koia te wāhi e kōpanitia ana ki ngā wāhanga o te tinana e pā ana ki tētahi mata. • Ka pāngia te āheinga ki te kori kounga e ngā wāhanga o te pakari, tae atu ki te matatū whakakapa-manawa, ki te mārohirohi o ngā uaua, ki te matatū uaua, me te pīngore. • He mea tūhonohono te hauora ā-tinana me te waiora ā-tinana, ki te waiora ā-kare-ā-roto, me te waiora pāpori, nā reira ka whakaawe ngā tukanga o te tinana, ngā kare ā-roto, ngā tairongo, me ngā hononga i ō tātou wheako kori. **Te whai pūkenga** • Ko te tūoho tinana, koia te mōhiotanga ki te tinana i roto i te kori, e hua mai ai te tūoho, me te āta whakahaerenga o te wā tuku me te kaha, e hāpaingia ai hoki te ako i ngā pūkenga mā roto i te whakahaere, i te ruruku, i te urutaunga hoki o te kori. • Ko tā ngā whakahoki kōrero rāroto i ngā kare ā-roto, i ngā uaua, i te tūoho tinana, i te taha hoki o ngā whakahoki kōrero rāwaho mai i ngā mātakitakinga, he tautoko i te ako i ngā pūkenga mā te whakamōhio i te whakamatuatanga, i te urutaunga hoki o te nekehanga. **Te mātai hinengaro o te kori** • Mā te toaitanga o te whakaharatau toai, mā te ako i ngā hapa, e tipu ai te māia ki te kori, me te āheinga e whakaponohia ana. • Ko ngā pāpātanga o te pūngao neke rāroto, me te whakarau, koia tonu te taumata o te hohe ā-whaiaroaro, ā, he wāhi ki ēnei hei whakaawe i te aronga, i te ruruku, i te whai wāhitanga, i te tutukinga hoki i roto i te mahi kori. • Ko te whakahaere kare ā-roto, koia te āta whakahaerenga o ngā urupare kare ā-roto ki te whakaū i te aronga, i te whakatatū take, i te whai wāhitanga, me te tutukinga i ngā wheako kori. • Ka tāraia ngā kōwhiringa kiritahi o te neke mā roto mai i te māia ki te neke, i te whakapono ki ngā pūkenga, i ngā wheako o mua, me ngā arawātea ki te whai wāhi mai.	• Ka rere tahi te pūnaha whakakapa-manawa me te pūnaha arahau ki te tuku i te hāora, ki te tango hoki i te hauhā, mā konei e āhei ai te whakaputa me te whakaū a te tinana i te nekehanga i roto i te kori tinana. • Ka whakamahia ngā paetohu whaiaroaro (hei tauira, te kakapa manawa, me te riaka e whakaponohia ana) hei whakamatua i te riaka i roto i te kori ngoto-nui. • Ko te raka, ko te taurite, ko te reretahi, ko te tere, ko te kaha, me te wā urupare, koia ngā waehanga o te pakari. • Ka whakaawe te tōtika o te kori i te whakapaunga pūngao, me te tūraru o te wharanga, ā, ka taea te whakapai ake mā roto i te whakamahine i te neke tinana (hei tauira, te hāngai o te tinana, te whakaputa tōpana, te raupapa o ngā wāhanga o te tinana). **Te whai pūkenga** • Ka tipu te āheinga taha pūkenga i te takanga o te wā, mā roto i te whānui o te whakaharatau puta noa i ētahi taiao rerekē, me ētahi āhuatanga rerekē, ki reira urutau ai, whakamahine ai hoki te mokopuna i ngā otinga o te kori, mā te whakamahi i ngā whakahoki kōrero, i ngā wheako, me te whakatatū take i runga i te whakaaro rautaki. • He momo whakahoki kōrero rāwaho ngā āhuatanga taiao (ngā taiao o te wai, o te whenua rānei), me te paemahana, ā, ko tā ēnei he panoni i te urupare a te tinana, i te āhua hoki me neke, me whakarite, me whai wāhi hoki ki ngā mahi a te tangata. **Te mātai hinengaro o te kori** • Ko te whakatakoto whāinga, koia te tikanga o te whakamahi i tētahi anga rautaki ki te tautuhi i ētahi whāinga, ki te whai haere i te kauneke, ki te anga atu hoki ki te angitu, ka whai wāhi ana, ka kawe ana rānei te tangata i ngā tūmahi kori. • Ko te kōrero whaiaro takatika, koia te whakamahinga o te whaikī tōtahi rāroto, he mea akiaki, he mea āroharoha, e arohia ana te rongoā, i roto i te kori. Ka whakamahia nā runga i te whāinga o te whakapakari i te aronga me te ekenga. • He wāhi ki te whakatakoto whāinga, ki te kōrero whaiaro takatika, ki te whakahaere hoki i ngā kare ā-roto hei āki kia kaha ake te aronga, ka ngana ana ki te whakapai ake i te kori.	• Te tātari i te wāhi ki ngā kōiwi, ki ngā uaua, ki ngā pūnaha tinana i roto i te tutukinga nekehanga. • Te tātari, me te whakamahine i te kori mā te whakamahi i ngā mātakitakinga, i ngā whakahoki kōrero, me te huritao (hei tauira, te tātari ataata, ngā whakahoki kōrero a ngā aropā, te aromatawai whaiaro). • Te urutau i ngā urupare kori i runga anō i ngā wero hurihuri, me ngā taiao hurihuri (hei tauira, ngā tākaro tuku iho, te hoe waka hourua, ngā mahi tū-ā-nuku, ngā tākaro i panonitia). • Te whakahāngai i ngā rautaki taha whakahaere kare ā-roto, taha whakatakoto whāinga, taha kōrero whaiaro hoki hei whakapai ake i te ekenga. • Te arotake i te whakaawe a te māia, a te whakapono whaiaro, a ngā kare ā-roto, me ngā taumata oho i te whai wāhitanga ki te kori, i te whakatatū take, me te ekenga. • Te tātari i te whakaawe a te taurite, a te tūwhena, a te pokapū o te tō ā-papa, a te pūtake tautoko, me ngā waehanga o te pakari i te ekenga o te nekehanga, me te whakahāngai i ngā whakahoki kōrero hei whakapai ake i te tōtika me te whai hua o te nekehanga. **Te whai pūkenga** • Te tautohu, me te whakamahi i ngā whakahoki kōrero rāroto (te tūoho tinana, te kaha, ngā kare ā-roto) me ngā whakahoki kōrero rāwaho (ngā whakahoki kōrero, te whakaako, te tātari ataata) ki te panoni i te ekenga, ki te whakapai ake hoki i te kori). **Te mātai hinengaro o te kori** • Te tīpako i tētahi nekehanga e hiahiatia ana kia whakapaingia ake, ā, ka whakaharatau i ētahi taiao e taunga ana, e tipu ai te māia, me te āheinga e whakaponohia ana hei kaiuru (hei tauira, te ako ki te porowhiuwhiu i ētahi kāmeta i mua i te piki haere ki ngā pōro iti, te whakapakari i te tōtika mā te whakamahi i tētahi pewa hei tuku i te kōpere ki te keo). • Te whai wāhi ki ngā kori ā-rōpū hei tautohu i te whakaawe a te whakahaere kare ā-roto, a te aronga, a ngā taumata ngao anō hoki i tōna anō whai wāhitanga, i tōna anō ekenga hoki, me ō ētahi atu ki te kori.	• Te tātari, me te whakamahine i ngā tūtauira kori mā te whakamahi i te mātakitakinga, i ngā whakahoki kōrero, i te huritao, me ngā pārongo ekenga (hei tauira, te tātari ataata, ngā whakahoki kōrero a ngā aropā, a te kaiwhakangungu rānei, ngā raraunga nekehanga). • Te whakahāngai i ngā mātāpono nekehanga, me ngā waehanga o te pakari, tae atu ki te raka, ki te taurite, ki te reretahi, ki te tere, ki te kaha, me te wā urupare, hei whakapakari i te tikanga, i te tōtika, i te whakamatuatanga, me te ekenga i roto i ētahi momo horopaki kori. • Te urutau i ngā tikanga kori, me ngā urupare ā-tinana ki ngā wero hurihuri, me ngā taiao hurihuri (hei tauira, ngā āhuatanga hurihuri i te taiao, te hoariri, ngā utauta, ngā horopaki o ngā ekenga). • Te arotake i te whakaawe a ngā āhuatanga whaiaroaro, me ngā āhuatanga ā-hinengaro i te whai wāhitanga, me te ekenga. • Te whakamahi i ētahi paetohu whaiaroaro, i ētahi tukanga whakatakoto whāinga, me ētahi rautaki kōrero whaiaro takatika, hei aroturuki i te kaha, hei whakapai ake i te ekenga, hei hāpai ake hoki i te whanaketanga tonutanga o te kori. **Te whai pūkenga** • Te whai wāhi atu ki ngā wheako, ki ngā tākaro, ki ngā mahi, ki te hākinakina rānei i te takanga o te wā, ki te tautohu, ki te arotake, ki te panoni hoki i ngā otinga kori hei urupare atu ki ngā āhuatanga hurihuri (hei tauira, te ako ki te whana i te whutupōro ki te kokonga whakarunga o te ūhanga; te whakamātau i taua mahi ina mākū, ina maroke hoki ngā āhuatanga, mai i ētahi tawhiti rerekē rānei; te panoni i te tūnga o te tinana, i te tōpana, me te whiriwhiri whakatau e hiahiatia ana e whakatutukihia ai te hua e whāia ana), hei urupare hoki ki ngā whakahoki kōrero mō te ekenga, me ngā wero rauhanga. • Te kori i ngā paemahana o te wera, o te makariri hoki e rangona ai te pānga o ngā āhuatanga ki te tinana, ki ngā mahi hoki me oti i te tangata kia takatū ai, kia urutau ai rānei (hei tauira, ka pā ngā paemahana makariri ki te paemahana o te tinana me te mana whakahaere i te nekehanga, ā, ka pā ngā paemahana wera ki te hēmanawatanga o te tinana, ki te whakakapinga o te wē, ki ngā taumata hoki o te ngao. Hei urupare, me mau pea te tangata i ētahi kākahu atu anō, me okioki, me inu wai, me whetoko haere, me āta haere te whakamakaka). **Te mātai hinengaro o te kori** • Te whakamātau ki te whakatakoto whāinga, ki te kōrero whaiaro takatika, ki te whakahaere i ngā kare ā-roto ina whai wāhi ki ngā horopaki kori uaua (hei tauira, tētahi wero whaiaro e hāngai ana ki te pakari, ki te tinana rānei, tētahi tūāhua oma i te poharu, ngā pūkenga takaporepore, tētahi tākaro ā-kapa e nui nei te pēhanga kia mahi tahi te akomanga e toa ai i te tākaro).

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Kori ā-Hononga			
• Ka whakaawetia te whai wāhitanga ki te kori tinana, me te whakataetae e ngā āhuatanga ā-pāpori, ā-ahurea hoki, tae atu ki ngā arapāho, ki ngā whakahaere, ki ngā whareako, ki ngā tikanga tuku iho, ki ngā kawatau ā-ahurea, me ngā tūāhua ā-motu, ā-ao anō hoki. • Ka hāpai ngā tikanga o te kori i te noho huānga, i te hononga hoki i roto i te horopaki whaiaro, i ngā horopaki o te hapori me te motu hoki, mā roto i te whai wāhitanga, i te whakatutukitanga, me te whakapuakanga o te ahurea (hei tauira, te whakaaro ki a ia anō hei kaikauhoe, te whai wāhi ki tētahi karapu hīkoi i ngā maunga, te whai wāhitanga o Aotearoa ki ngā hākinakina hukapapa i te ao). • Ka whakaawe ngā pūkenga whaiaro me ngā pūkenga pāhekoheko (hei tauira, te whakahaere whaiaro, te whakawhiti whakaaro, te whiriwhiringa, te whakaute i te tangata, i ngā wāhi hoki) i te whanonga, i te whakatatū take, me te kauawhi, mā te whakaū i te rerekētanga o ngā wheako o tēnā, o tēnā i te kori i runga anō i ngā āhuatanga, pērā i te āheinga, i te māia, i te ahurea, i te ira, me ngā wheako o mua. • Ka whakaawe ngā whakatau rauhanga i ngā kōwhiringa kori, me ngā hua o te ekenga, ā, he mea whakamahine mā roto i ngā whakahoki kōrero, i te huritao, me te arotakenga. • E tutukihia ai te whakahaerenga o te hauora me te haumaru i te kori, me mātua tautohu ngā āhuatanga ā-tinana, ā-pāpori, ā-ahurea, ā-kare-ā-roto, ā-taiao hoki ka pā atu pea ki ngā wheako kori.	• Ka whakapuakina e ngā tikanga kori a te ao Māori, a ngā iwi Taketake hoki, ngā hononga i waenga i te kori, i ngā tikanga Māori, i te whakapapa, i te toitūtanga, me te taiao. • Arā ētahi tahumaero ā-tinana, ā-hinengaro, ā-hirikapo, ā-tairongo rānei e tika nei kia whai i ētahi tūmomo tautoko rerekē, i ētahi tūmomo arawātea rerekē, me ētahi rawa rerekē, e hāpaingia ai te whai wāhitanga ki te kori tinana, me te hākinakina i runga i te tautika (hei tauira, ngā hangarau āwhina). • He mea whakaaweawe ngā huihuinga pērā i ngā taumāhekeheke hauā hei whakatairanga i ngā taumata tautika o te whakataetae, hei whakahihiko hoki i te whai wāhitanga. • He tino taonga ngā rautaki hautūtanga hei whakarite i ngā taiao ngākau tautoko, i ngā taiao kauawhi hoki. • Ko ngā hua ā-rōpū me ngā hua ā-kapa, pēnei i te whakatutuki i tētahi whāinga pātahi, i te angitu rānei, he mea whakaawe e te whakataetae, e ngā mahi takitahi, e ngā tūranga, e te tawhiti o te tū, e te whakawhiti whakaaro, e te whakahaere whaiaro, me te taumata o te whakataetae. • E oti ai te whakarite, me te ruruku i ngā mahi ā-tinana e whakatutukihia ai ngā hiahia o te rōpū, me mātua whakamahere, waihoki, me whai hua te whakahaerenga o te wāhi, o ngā rawa, o ngā tāngata hoki.	• Te whakahāngai i ētahi rautaki rauhanga ki te whakaputa i te takiwā, ki te tautoko i ngā whakawhitinga, me te whakaawe i ngā hua (hei tauira, ngā tākaro tuku iho, ngā tākaro whakaeke, ngā rauhanga kauhoe waka hourua). • Te urutau i te āta tū ki tētahi wāhi, i te wā tuku, i te whakawhiti whakaaro, me ngā urupare kori i ngā āhuatanga hurihuri (hei tauira, te urupare ki ngā hoariri, ki ngā āhuatanga taiao, ki ngā tūranga rānei i te kapa). • Te whakaatu i te hautūtanga, i te mahi tahi, i te hautūtanga, me te haepapa kiritōpū, ka whakamahi ana i ngā whakahoki kōrero hei whakamahine i te ekenga rauhanga (hei tauira, te ārahi i tētahi rōpū, te ruruku i ngā kauhoe waka, te tautoko i te rautaki ā-kapa). • Te arotake i te whakaawe a ngā whakatau, me ngā pāhekoheko i te haumaru, i te whai wāhitanga, me te ekenga kiritōpū. • Te tātari i ngā horopaki ki te wai mā te whakamahi i ētahi āhuatanga tūraru maha, me te parahau i ngā whakatau e whakatairangahia ai te whai wāhitanga i runga i te haumaru, i te hāpai haepapa hoki. • Te tātari i te wāhi ki ngā whakaawenga ā-pāpori, ā-ahurea, ā-hapori hoki hei ārahi i te whai wāhitanga ki te hākinakina, me te kori tinana, me te arotake i te wāhi ki ngā wheako kori ki roto i te tuakiri, i te noho huānga, i te whakapuakanga ahurea, i te hononga hoki i roto tonu i ngā horopaki ā-rohe, ā-motu, ā-ao anō hoki.	• Te whakahāngai i te tūoho ā-rauhanga me te tūoho ā-horopaki hei urutau i ngā rautaki, i te āta tū ki tētahi wāhi, i te wā tuku, me ngā urupare kiritōpū, i roto i ngā horopaki kori tuatini. • Te tātari i ngā tūtauira kori, i ngā āhuatanga taiao, i ngā taihono hoki o te rōpū hei whakapai ake i te whai hua, me ngā hua kiritōpū. • Te tātari i te whakaawe a ngā huihuinga hākinakina kauawhi ki te whai wāhitanga, ki te whakakanohitanga, me te whakataetae tautika. • Te urutau i ngā whakatau kori, me ngā rautaki, hei urupare atu ki te pēhanga, ki te tere, ki ngā taiao hurihuri, me ngā wero kori. • Te whakamahi i te huritao whaiaro, me ngā whakahoki kōrero, ki te whakamahine i te tūoho rauhanga, i te urutaunga, me ngā tikanga kori ā-hononga. • Te arotake i ngā ārai ki te whai wāhitanga mā te hunga e pāngia ana e ngā tahumaero ā-tinana, ā-tairongo, ā-hirikapo, ā-hinengaro rānei, me te tūtohu i ētahi tautoko, i ētahi urutaunga, i ētahi hangarau āwhina rānei e whakatairangahia ana te whai wāhitanga i runga i te tautika. • Te whakamahere, ki te whakarite, ki te ruruku, me te arotake i tētahi mahi kori tinana, i tētahi hōtaka rānei, mā te tōtika o te whakahaere i te wāhi, i ngā rawa, i ngā tūranga, i ngā tūāhua, me ngā hiahia o ngā kaiuru. • Te whakaatu i te hautūtanga mā te hoahoa, mā te whakahaere hoki i ngā wheako kori kauawhi e hāpaingia ai te whai wāhitanga, te noho huānga, te haumaru, me te angitu o ngā rōpū kanorau.
Te Haumaru ki te Wai • E whai hua ai te hautūtanga i te wai, me aromatawai ngā āhuatanga taiao, me whakahaere te haumaru o te rōpū, me urupare ki ngā āhuatanga ohotata, me whakatatū take e whakaitihia ai te tūraru ki ngā kaiuru katoa. • I te pānga mai o ngā āhuatanga ohotata i te wai, me whakataurite i te haumaru whaiaro, i te haumaru kiritōpū, i ngā āhuatanga taiao, i ngā kōwhiringa rauora e wātea ana, me ngā whakatau urupare ohotata.		**Te Haumaru ki te Wai** • Te arotake i ētahi horopaki rauora i te wai, me te parahau i ngā whakatau e whakataurite ana i ngā āhuatanga taiao, i te haumaru whaiaro, i te haumaru kiritōpū, i ngā kōwhiringa rauora e wātea ana me te urupare ohotata i runga i te whai hua a ngā takitahi, a ngā rōpū hoki.	
Te Ahurea Kori			
• Ka whakaataria e ngā ahurea kori ngā uara, ngā tikanga ā-ahurea, ngā tikanga tuku iho, ngā whakapono, te hautūtanga, me ngā kawatau mō te kori, mō te kori tinana hoki. • Ka whakaawetia te whai wāhitanga ki te kori e te ahurea, e te ira, e te āheinga, e te wāteatanga, e te tautika, e te kauawhi, me ngā kawatau o te pāpori. • Ka whakaawe ngā whanonga kori, me ngā pāhekoheko, i te haumaru, i te whai wāhitanga, i te ahurea o te rōpū, i te kauawhi, me te waiora kiritōpū. • Ko tā ngā tikanga kori a ngā iwi Taketake, he whakapuaki i ngā ritenga ā-ahurea, i ngā whakapapa, i te noho huānga, me ngā hononga ki te taiao.	• He wāhi ki ngā whakaawenga a te pāpori, a te ahurea, a te taiao, a ngā arapāho hoki hei ārahi i ngā wheako o te kori, i te whai wāhitanga, i ngā waiaro, me ngā hononga. • Ka whakaawe ngā uara, ngā tikanga tuku iho, te ahurea, te ira, te āheinga, te tautika, ngā kawatau, me te noho huānga i ngā ahurea kori, me te whai wāhitanga. • Ka whakapuakina e ngā tikanga kori a ngā iwi Taketake, ngā hononga i waenga i te kori, i ngā tikanga ā-ahurea, i te toitūtanga, me te taiao.	• Te tātari i te wāhi ki ngā uara, ki ngā tikanga ā-ahurea, ki ngā tikanga tuku iho, ki ngā kawatau hoki, taha pāpori, taha ahurea, taha taiao hoki, hei ārahi i ngā ahurea o te kori, i te whai wāhitanga, me ngā wheako. • Te mātai i te wāhi ki ngā whakaawenga a ngā arapāho, a te pāpori hoki hei ārahi i ngā waiaro ki te kori, ki te hākinakina, ki ngā tinana, me te waiora. • Te whai wāhi atu ki ngā tikanga kori a ngā iwi Taketake, me te huritao ki aua tikanga, hei tūhura i ngā hononga i waenga i te kori, i te tuakiri, i ngā tikanga ahurea, me te taiao (hei tauira, ngā tikanga kori tuku iho a ngā iwi me ngā hapū o te rohe).	• Te tātari i te wāhi ki ngā ahurea o te kori, ki te tuakiri, ki te kauawhi, ki te tautika, ki te whakakanohitanga, ki te wāteatanga, me ngā whakaawenga ā-pāpori, hei ārahi i te whai wāhitanga ki te kori, me ngā wheako o te kori. • Te arohaehae i tā ngā arapāho, i tā te hangarau, i tā ngā whakaawenga ā-pāpori tārai i ngā tuakiri o te kori, i ngā waiaro, me ngā whanonga waiora. • Te whakaatu i te hautūtanga matatika, i te whakawhiti whakaaro, me ngā whanonga e whakatinana ana i te haepapa ki te pāpori, e hāpaingia ai te kauawhi, te tautika, te haumaru, me te waiora kiritōpū. • Te whai wāhi ki ngā tikanga kori a ngā iwi Taketake, me te huritao ki aua tikanga, ki te tūhura hoki i ngā hononga i waenga i te kori, i ngā tikanga ahurea, i te tuakiri, i te toitūtanga, me te taiao (hei tauira, te mahi māra, te tūhura i te ngahere, ngā tikanga kori tuku iho a ngā iwi o te rohe, ngā mahi kori rānei a ngā iwi Taketake).

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Waiora e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Morimoria te Mauri kia Tau (Te Waiora ā-Taiao)

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio ki:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Ngā Mahi Tū-ā-Nuku			
• I ngā taiao tū-ā-nuku e tuatini ana, me mātua arotake te tangata i ngā horopaki kumukumu, me parahau i ngā whakatau i runga i te taunaki, me urutau ngā whakaritenga hei urupare i ngā āhuatanga e panoni ana, me whakahaere hoki i ngā whāinga rerekē mō te haumaru, mō te whai wāhitanga, me te haepapa ki te taiao. • Ka tautoko ngā pūkenga tū-ā-nuku i te urutau, i te mātau, me te whakatatū take e whaipainga ana i ngā taiao tū-ā-nuku e tuatini ana, e uaua ana hoki. • E haumaru ai te whai wāhitanga i ngā mahi ā-tinana, me mātua tautohu i ngā āhuatanga o te tinana, o te pāpori, o te ahurea, o ngā kare ā-roto, me te taiao, pērā i te rahi o te rōpū, i te wāhi, me ngā matea o ngā kaitākaro.	• Kei roto i ngā wheako tū-ā-nuku e roa ana, i ngā wheako whakataka rānei, me whai wāhi te whakamāori taiao, ngā pūkenga tū-ā-nuku tōmua, te whakahaere rauemi, me te whakatatū take i runga i te mōhio hei tautoko i te haumaru, i te waiora, me te hautūtanga, pērā i te whakamāori i ngā āhua o te huarere, i te whakamahere i ngā rauemi, i te whakamahi i ngā pūnaha whakatere, i te whakatū tāwharau, i te whakamahi rānei i ngā hātepe whakaora. • Kei roto i te hautūtanga tū-ā-nuku, me arotake tūraru, me whakahaere rauemi, me tautoko i te waiora ā-rōpū, me whakatatū hoki i ngā take tuatini e taurite ana i te whai wāhitanga, i te haumaru, me te tiaki taiao. • Kei roto i te whakahaere haumaru, me tautohu i ngā mōreareatanga whakahirahira, me kōwhiri hoki i ngā whakahaerenga, pērā i te kōwhiringa ara, i te whakahaere tikanga, i ngā taputapu, i ngā pūnaha whakawhiti whakaaro, i ngā mahere ohotata, me ngā wā whakatatū take.	• Te whakaatu i ngā pūkenga tū-ā-nuku tuatini, ki te whakatere, ki te hautūtanga, me ngā ritenga whakahaere tūraru. • Te whakamahi i ngā pūkenga tū-ā-nuku ki te arotake i ngā āhuatanga e panoni ana, ki te tautoko i te whai wāhitanga i runga i te haumaru, ki te parahau i ngā whakatatū take i runga i te taunaki, ki te whakaatu hoki i te tiaki taiao. • Te whakamahi i te whakatere, i ngā pūkenga o te noho puni, i ngā rautaki kia haumaru i te awa, i te whakawhiti whakaaro, i te whakahaere ohotata, me ngā pūkenga whakahaere tūraru ki te urutau i ngā mahere me te whakatatū take i runga i te mōhio e whai whakaaro ai ki ngā āhuatanga ā-taiao me ngā matea kanorau o ngā kaiuru.	• Te whakaatu i ngā pūkenga o te noho puihi, o te whakatere, o te whakamāori huarere, me ngā pūkenga mō te urupare i te ohotata. • Te whakamahi i te hautūtanga, i te whakahaere rauemi, i te tiaki taiao, me ngā pūkenga whakatatū take tū-ā-nuku i roto i ngā wheako tū-ā-nuku e tūturu ana (hei tauira, te whakamahere i tētahi whakataka, te tiro i ngā mōreareatanga, te kōwhiri i ngā whakahaerenga haumaru, te urupare ki ngā āhuatanga ā-taiao e panoni ana, te tautoko i te waiora ā-rōpū, me te whakaiti i ngā pāpātanga ki ngā taiao māori me ngā taiao whakahirahira o te ahurea).
Te Tiaki i te Taiao			
• Ko ētahi wāhanga o te hautūtanga ā-taiao, ko te whakamahi i te mōhiotanga ā-taiao, ko te kōkiri, ko te kaitiakitanga hoki hei whakaaweawe i ngā whakatau ki te hāpai i te waiora o te tangata, o ngā wāhi, me ngā pūnaha hauropi.	• Ka hāpai te whakataurite i te urunga, i te pārekareka, me te whakamaru i te taiao i te toitūtanga o ngā taiao tū-ā-nuku me ngā wāhi ahurea e whakahirahira ana mō ngā reanga o nāianei me ngā uri whakaheke. • Kei roto i te kaitiakitanga o te taiao, me whakataurite i ngā aronga o te taiao, o te ahurea, o te pāpori, o ngā mahi a te rēhia hoki i ngā whakatatū take mō te whakamahi me te whakamaru i ngā wāhi me ngā rauemi.	• Te tūhura i ngā tohu o te waiora ā-taiao me te whakahāwea ā-taiao (hei tauira, te kounga o te wai, te hauora o ngā wāhi whakahirahira o te ahurea). • Te whakamahi i te hautūtanga me te whakatatū take ki te hāpai i te kaitiakitanga me te waiora ā-taiao.	• Te arotake i ngā ara ki te whakataurite i te urunga, i te pārekareka, me te whakamaru e toitū ai ngā taiao me ngā wāhi ahurea. • Te kōkiri me te parahau i ngā mahi e whakaatu ana i te kaitiakitanga, e whakapakari ana hoki i te waiora ā-taiao me te manawaroa (hei tauira, te whakapai ake i te mahi ā-hauropi, te whakapakari i te manawaroa ā-hapori).

Ngā Tohu Whanake

E whakamārama ana ngā tohu whanake i ia wāhanga ako i te taumata matatau i te pito o ia tau. E hāngai ana ki te whanaketanga raupapa whakaako me te tautoko i te aromatawai, he wāhanga nō ngā whakaakoranga me te ako. Ka whakawhanaketia ngā whanaketanga me ngā kōrero aromatawai e pā ana ki a Te Waiora hei te tau 2027. Heoi i tēnei wā tonu, me whai tonu ngā kura i ngā tikanga kei te kawea e rātou i tēnei wā.

Schedule 3
The New Zealand Curriculum

7 Te Hangarau (Tau 0-10)

Te Iho

He taura here nō tua whakarere, he taura hangarau kia anga whakamua. Rangitāmirohia ngā hangarau o mua kia whai take ngā hangarau o muri.

Te Pūtake

Ko tā Te Hangarau he tautoko i te mokopuna ki te whakawhanake i tana mārama ki te hangarau kia tipu ai tana āheinga ki te hoahoa, te waihanga, te arotake me te auaha. Mā roto mai i Te Hangarau e ako ai te mokopuna ki te whakauruuru i ngā mōhiotanga huatau, i te whakamahinga whai kiko, me te pono ki te waihanga hua i ngā horopaki ao motuhenga.

Ka ako te mokopuna ki te tā te hangarau manaaki i ngā hiahia o te tangata, i ngā wāteatanga, ngā wero me ngā wawata. Ka whakatipuria tōna mōhio ki ngā rawa, ngā pūnaha, ngā tukanga me ngā hangarau, ā, ka mārama ki ngā pānga o ngā whakatau ā-hangarau ki te tangata, te hapori, te taiao me te anamata.

Mā roto mai i te mātai pūhanga, te mātai kai me ngā rongoā, te mātai papanga, te mātai tāhiko, te mātai hangarau matihiko, te mātai atamai hangahanga me te mātai hīraurau rorohiko, ka tūhura te mokopuna i ngā hiahia, ka arotake i ngā taunakitanga, ka tuku whakatau i roto i te mōhio kia pai ai tana waihanga hua e whai take ana, e toitū ana hoki.

I tana whakawhanake i a Te Hangarau ka tipu te mokopuna hei kaihoahoa, hei kaiauaha, hei kaihīraurau, hei pūhangarau e mārama ana me whai take te hangarau ki te tangata, te hapori, te wāhi, me te taiao.

Mā Te Hangarau e whāngai i te mokopuna ki ngā mōhiotanga, ngā pūkenga, me ngā tikanga e tika ana e pai ai tana toro me tana eke angitu i ngā huarahi ako e hāngai ana ki te hangarau mō ngā Tau 11-13

Te Raupapa Ako o Te Hangarau

Toi Mokopuna

Ko tā Toi Mokopuna, me tā ngā pou e whā o Te Marautanga o Aotearoa, he tautuhi i ngā taiaro kuneroa o te mokopuna nōna ka whai wāhi atu ki a Te Hangarau i ōna tau i te kura.

Ngā Whenu	Te Tāhiko me te Hanga	Te Wāhi ki a Rongo	Te Papanga	Te Hangarau ki Anamata
Toi Mokopuna	**Ka tū te mokopuna hei pūhangarau ka ārahi i roto i te tautiakitanga me te whakaute.** Ka auaha te mokopuna hei pūhangarau, ka ārahi i roto i te tautiakitanga me te whakaute. Ka waihangatia e ia ngā hua tāhiko me ngā hua hanganga mā te whakamahi i ngā mōhiotanga hangarau, te whakamātau i ōna whakaaro, me te whakatau i ngā āhuatanga hoahoa, i te tipu o tana matatau ki te pēnā, hei whakaea i ngā hiahia me ngā wāteatanga kua tautohua.	**Ka tū te mokopuna hei pūhangarau e mārama ana ki ngā mōhiotanga, ki ngā pūkenga me ngā tukanga onamata, onāianei hoki.** Ka waihanga te mokopuna hei pūhangarau me te tō i ngā mōhiotanga, ngā pūkenga me ngā tukanga onamata, onāianei hoki. Ka hoahoatia, ka whakaritea e ia ngā kai me ngā rongoā mā roto mai i te whakatau mārama ka hāpai i te ora o te tangata, hei whakarīrā hoki i ngā whanaungatanga i waenganui i te tangata, te wāhi me te hapori.	**Ka tū te mokopuna ki te ao hangarau me ōna kauneketanga hei haumi, hei kaihāpai mahi ngātahi.** Ka whakamahi hangarau te mokopuna hei haumi, hei kaihāpai mahi ngātahi. Ka mārama te āhua o ōna whakatau mō te momo rawa, te pūtake me te hoahoa ki te waihanga i ngā hua papanga, hua rawa hoki ka whakaatu i te tuakiri o te tangata, ka whakarīrā i ngā tau hononga, ka whakaea hoki i ngā hiahia o te tangata me ōna hapori.	**Ka tū te mokopuna hei pūhangarau i roto i te pākiki, i te hinengaro auaha, me te whakaaro nui anō hoki.** Ka haere te mokopuna hei pūhangarau me tōna pākiki, tōna auaha me te whakaaro nui. Ka hoahoatia e ia ngā hua hangarau matihiko mā te whakatau mō te tangata, te raraunga, me ngā hangarau hou – kia puta i a ia ngā hua e nui ana te whai take, te tika me te whakaea i ngā hiahia o te wā, i ngā hiahia hoki o te anamata.

Ngā Whenu

Ko tā ngā whenu he whakaraupapa i ngā mōhiotanga matua o Te Hangarau. Ina whiria, ka tautoko ngā whenu i te mokopuna ki te whakapakari me te whakamahi i ngā mōhiotanga hangarau, ki te whakawhanake i tōna āhei ā-ringa, ki te whakatau i runga i te mōhio i a ia e hoahoa, e waihanga, e arotake, e whakapai ana hoki i ōna hua hangarau.

Te Tāhiko me te Hanga	Te Wāhi ki a Rongo	Te Papanga	Te Hangarau ki Anamata
Ka waihangatia ngā tāhiko me ngā hanga whai take i runga i ngā whakatau mōhio e pakari haere ana.	Ka hoahoatia ngā kai me ngā rongoā i runga i ngā whakatau mōhio ka whakapūmau i te waioratanga, te whakapapa me ngā hononga.	Ka whakapuaki i te tuakiri me ngā papanga i runga i ngā whakatau mōhio e pā ana ki ngā rawa, ngā pūtake me ngā hononga.	Ka hoahoatia ngā hua matihiko i runga i ngā whakatau mōhio e pā ana ki te tangata, te raraunga me te pitomata kei te āpōpō.

Ngā Mōhiotanga

Ka whakaūngia ētahi o ngā mōhiotanga i ngā tau e whai atu ana, nā te mea ka noho ērā hei tūāpapa mō ngā kaupapa ako maha, ā, e tika ana kia whakawhanake tonuhia ērā i roto i te wā. Ko ētahi atu mōhiotanga ka whakaurua i ia rua tau, i ngā tūārere whāiti rānei o te marautanga hei tautoko i te arorau o te kokenga, hei kaupare hoki i te tōpāparu o te marautanga.

• **Ngā kaupapa, ngā āheinga, me ngā pūtake:** Ka auahatia ngā tāhiko me ngā hanga i ngā whakataunga hoahoa ka urupare ki ngā tāngata, ngā kaupapa me ngā wāhi. • **Te haumaru, ngā pūnaha me ngā tukanga**: Mā ngā tukanga whakaaro nui me ngā tukanga haumaru e ārahi i te waihanga, i te whakapakari me te kounga o ngā hua. • **Ngā hanga, ngā āhuatanga o ngā rawa me ngā tīpakonga:** Mā ngā āhuatanga o ngā rawa me ngā whakatau ā-pūhanga e whakarite i te pai o ngā hanga me te āhua o tā te hanga urupare i ōna pūtake. • **Te tāhiko**: Ka whakamahi ngā pūnaha tāhiko i te ngao, ngā tohu, me ngā whakamatua ki te aroturuki i ngā momo here, ki te tukatuka i ngā mōhiohio, ki te whakaputa hua whai take hoki.	• **Ngā kaupapa, ngā āheinga, me ngā pūtake:** Ka kitea te waioratanga, te whakapapa, ngā hononga me te pūtake i ngā hua kai me ngā hua rongoā. • **Te haumaru, ngā pūnaha me ngā tukanga**: Ka tautoko ngā tukanga ahurea me ngā tukanga haumaru i te whakaritenga me te whakamahi o ngā kai me ngā rongoā. • **Ngā huānga**: He āhuatanga tō ngā whakaurunga me ngā rawa māori e whakaawe ana i te kōwhiringa, te huringa, te tukatuka me te whakamahinga o ngā hua kai me ngā hua rongoā mō ngā aronga tauwhāiti.	• **Ngā kaupapa, ngā āheinga, me ngā pūtake:** Ka whakapuaki ngā hua papanga i te tuakiri mā te pūtake, te tangata me te horopaki. • **Te haumaru, ngā pūnaha me ngā tukanga**: Ka whakaaweawe ngā tukanga haumaru me ngā mahi whai pūkenga i te kounga, te pūmau, me te horopū o ngā hua papanga. • **Ngā papanga me ngā rawa:** Ka whakaaweawe te papanga i te kaha me te toitū o tētahi hua, me ngā whakataunga hoahoa hoki.	• **Ngā kaupapa, ngā āheinga, me ngā pūtake:** Ka auahatia ngā hua matihiko i ngā whakataunga hoahoa ka urupare ki te tangata, ngā hapori me ngā kaupapa. • **Te haumaru, ngā pūnaha me ngā hangarau matihiko**: Ka ārahi ngā tukanga ahurea, te haumarutanga, te whai wāhitanga me te ara whakatau ā-matatika i ngā mahi matihiko pono. • **Te atamai hangahanga:** Ka mārama ngā tauira ki te atamai hangahanga, kātahi ka puta i a ia ngā hua me ngā raraunga kua puta i ngā whakataunga a te tangata. • **Te whakaaro rorohiko:** Ka whakamahi te whakaaro rorohiko i ngā pūmanawa rorohiko ki te hoahoa hua matihiko whai take.

Te hiranga o te horopaki hapori

Ka whakamōmona te kaiako i te raupapa ako, ka whai tikanga hoki te raupapa ako i te kaiako mā te hono i tērā ki ngā tauira e hāngai pū ana, e kitea ana hoki, e ahu mai ana i te horopaki o te hapori: ko te tangata me te wāhi, ko te ao Māori, me ngā wheako i ngā ao o ngā mokopuna me ō rātou hapori.

He mea nui kia mōhiotia, ahakoa kua tūtohua ngā mōhiotanga me ngā mahi whakatinana mōhiotanga i roto i te raupapa ako, he whakatauiratanga ngā tauira me ngā horopaki kei reira rā ngā kupu, ‘hei tauira’. Ko te tikanga o aua tauira, ko te ārahi, kaua ko te tohutohu i ngā mea me ako. Mēnā kua whakaakona ngā mōhiotanga me ngā mahi whakatinana mōhiotanga, e pai ana tā te kaiako whakakapi i aua tauira ki ētahi tauira kē atu e pai ake ana hei whakaata i ngā taiao pātata, i te hapori, i ngā hononga ki ngā hapū me ngā iwi, i ngā kaupapa kaingākau ki te mokopuna, i ngā kaupapa e mātau nei te kaiako, i ngā take hoki e pā ana ki te pekanga mātauranga e puta ake ana.

Te Tūārere 1 (Ngā Tau 0–3)

I Te Tūārere 1 ka whanake te ihu pākiki i runga i te ārahi a te kaiako mā ngā wheako ōkiko, mā te tūhura, mā te waihanga arahanga haumaru.

Ka tūhura te mokopuna i ngā rawa me ngā hangarau, ka tipu hoki te mārama ki te whai take o ngā hoahoa whaihua ki te tōpūtanga tangata, ka titiro hoki ki te wāhi ki tēnā wāhanga, ki tēnā wāhanga i tētahi hanga kotahi.

Ka whai ia i ngā tukanga māmā, ka whakaahua i ngā āhuatanga me ngā whanonga ka kitea, ka whakawhiti i ōna whakaaro mā te kōrero, mā te tā pikitia, mā te hanga tauira, me ngā whakaaturanga hoki. Mā ngā tukanga ahurea, mā te haumaru, mā te whakamahi rauemi me te whakaute e tautoko i ngā ritenga tōmua o te waihanga, o te whakamātau, o te tuku me te huritao.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Tāhiko me te Hanga

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Mā wai te hua?					
Ngā kaupapa, ngā āheinga, me ngā pūtake • Ka whanakehia ngā hua tāhiko me ngā hua hanga mō tētahi take. • Ka hoahoatia ngā hua tāhiko me ngā hua hanga hei urupare ki ngā hiahia o ia rā.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Ka whanakehia ngā hua tāhiko me ngā hua hanga mō ngā tāngata rerekē, me ngā take rerekē hoki. • Kei tēnā, kei tēnā take ōna anō whakataunga hoahoa. • Mā ngā kōwhiringa hoahoa e whakaaweawe i te āhua, te āheinga me te whakamahinga o ngā hua tāhiko me ngā hua hanga.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Ka whakaahua ngā ritenga hoahoa i ngā mea me whai i tētahi hua e pai ai tā taua hua whakaea i tōna pūtake takune me ngā hiahia o te kaiwhakamahi (hei tauira, te āhua, ngā rawa ka kōwhiria). • Ka whakaahua ngā whakaaro hoahoa i te pūtake, te āheinga me ngā tikanga hanga (hei tauira, mā ngā pikitia, mā ngā tauira, mā ngā whakaahua whai tapanga). • Ka arotakehia ngā hua e mōhio ai ki te pai o tā te hua whakaea i tōna pūtake takune.	• Ki te tūhura i ngā tauira o ngā pūnaha tāhiko me ngā pūnaha hanga ka hua mai i ngā kōrero me ngā wāhi o te takiwā. • Ki te tautohu i te pūtake o tētahi hua tāhiko, o tētahi hua hanga hoki (hei tauira, te arahanga, te whakamarumaru, te pūrama, te tāhiko māmā). • Ki te whakatau i ētahi āhuatanga hoahoa māmā ka hāpai i tā tētahi hua whakatutuki i tōna pūtake takune.	• Ki te tūhura i ngā tauira o ngā hua tāhiko me ngā hua hanga ka hua mai i ngā kōrero, ngā wāhi me ngā taiao o te takiwā. • Ki te tautohu i te kaiwhakamahi māna tētahi hua tāhiko, tētahi hua hanga me te whakaahua o ō te kaiwhakamahi hiahia. • Ki te urutau i ngā whakaaro hoahoa kia pai ake ai te hāngai ki ngā hiahia o te kaiwhakamahi. • Ki te whakawhitiwhiti whakaaro hoahoa mā te tā pikitia, mā te hanga tauira, mā ētahi ara whakaatu kē atu hoki.	• Ki te tautohu i te pūtake, i ngā kaiwhakamahi me ngā ritenga mō tētahi hua. • Ki te whakawhanake me te whakawhitiwhiti whakaaro hoahoa ka whakaea i aua ritenga. • Ki te arotake i te pai o tā tētahi hua whakaea i tōna pūtake takune me ngā hiahia o te kaiwhakamahi.
Ngā tikanga haumaru me ngā tukanga					
Te haumaru, ngā pūnaha me ngā tukanga • Ka ārahi ngā tukanga ahurea i ngā huarahi mahi haumaru, whakaute hoki. • Ka hāpaitia te haumaru o te mahi tahi i roto i ngā tukanga kua whakaaetia. • He take takune tō ngā utauta, ngā rawa me ngā taputapu.	**Te haumaru, ngā pūnaha me ngā tukanga** • He rerekē te whaihua o tēnā utauta me tēnā tukanga ki tēnā rawa me tēnā pūtake. • Mā te whai i ngā tukanga kua whakaaetia puta ai ngā hua angitu. • Ka tiaki ngā tikanga mahi haumaru i te tangata, i ngā rawa me ngā taputapu. • Ka nui ake te whaihua o ngā mahi waihanga mehemea kua whakaritea kētia ngā utauta, ngā rawa me ngā wāhi mahi.	**Te haumaru, ngā pūnaha me ngā tukanga** • Ka mimiti te tūraru, ka pai ake hoki ngā hua ki te whāia ngā tukanga tāhiko me ngā tukanga hanga e haumaru ana, e whaitake ana hoki. • Ka whāia ā-raupapatia ngā tukanga. • Mā te tirotiro i ngā mahi i a ia e waihanga ana e kitea ai ngā mea hei whakapakari. • Mā te panoni i ngā utauta, i ngā tikanga, i ngā tukanga rānei ka pai ake tētahi hua.	• Ki te whai i ngā tukanga ahurea me ngā hātepe haumaru kua whakaaetia. • Ki te whakamahi i ngā utauta me ngā taputapu māmā mō ngā take takune. • Ki te whakatau i ētahi kōwhiringa hoahoa māmā mō tētahi take (hei tauira, te tae, te kakano, me ngā āhuahanga).	• Ki te whiriwhiri i ngā utauta e tika ana mō tētahi tūmahi waihanga. • Ki te whai i ngā raupapatanga kua whakamaheretia (hei tauira, te whakaimu i mua i te kuti). • Ki te tautohu i te whaihua o ngā panonitanga e pai ake ai tētahi hua. • Ki te whakamārama i tētahi panonitanga nā reira i pai ake ai tētahi hua.	• Ki te whakamahere me te whakaahua i tētahi tukanga waihanga (hei tauira, tētahi hoahoa, tētahi huahua me tētahi hoahoa ripo). • Ki te whakamātau me te whakapakari i ngā tukanga i whāia i te wā o te waihanga. • Ki te huritao i te whaihua o tētahi tukanga. • Ki te tautohu i ngā tūraru i puta me te whakaahua i te āhua o te whakaea i aua tūraru.
Ngā hanga me ngā āhuatanga o ngā rawa					
Ngā hanga, ngā āhuatanga o ngā rawa me ngā tīpakohanga • He āhuatanga rerekē ka kitea i ngā rawa ka pā ki te āhua o te whakamahinga o aua rawa. • Ko te hanga kua hua mai i te tūhonotanga o ngā wāhanga. • Ka pā te āhuahanga me te takotoranga o ngā wāhanga ki te tūwhena. • Ka ārahi ngā tukanga ahurea i te āhua o ngā hononga i waenga i ngā rawa me ngā rauemi kia rangona ai te whakaute.	**Ngā hanga, ngā āhuatanga o ngā rawa me ngā tīpakohanga** • Ka whai māramatanga ki ngā hononga ki ngā rawa mā te mōhio ki ngā āhuatanga, ngā whakamahinga, tae atu ki ngā mōhiotanga me ngā tikanga tuku iho. • Ka pā te toro ki ngā huarahi tūhonohono rerekē ki te kaha me te tūwhena o ngā hanga. • Ka kōwhiria ngā rawa i runga i te pai o ōna āhuatanga mō ngā take rerekē.	**Ngā hanga, ngā āhuatanga o ngā rawa me ngā tīpakohanga** • Ka pā ngā āhuatanga o ngā rawa ki te āhua o tā te hanga mahi i ngā horopaki rerekē. • Ka rongo ngā hanga i ngā tōpana mēnā e pīkau ana i tētahi utanga, mēnā e panaia ana, mēnā e kumea ana hoki. • Ka pā te kōwhiringa o ngā rawa, te hoahoatanga o te hanga me ngā huarahi whakahono ki te kaha, te tūwhena me te āheinga o tētahi mea.	• Ki te tautohu me te tūhura i ngā āhuatanga o tēnā rawa, o tēnā rawa. • Ki te hono i ngā rawa e puta ai tētahi hanga māmā. • Ki te whakamahi me te tiaki rawa e tika ana mō ngā tukanga ahurea.	• Ki te tūhura i ngā whanonga o ngā rawa ina ahuahungia, ina honohonotia rānei. • Ki te whiriwhiri rawa e hāngai ana ki te pūtake takune. • Ki te whakatairite i ngā huarahi tūhonohono rerekē. • Ki te whakamahi tukanga ahurea e tika ana i a ia e kohikohi ana, e whakamahi ana, e tiaki ana hoki i ngā rawa.	• Ki te tūhura i te pānga o ngā kōwhiringa rawa ki te pai o te mahi a te hanga. • Ki te whakamātau i te āhua o tā ngā hanga pīkau i ngā utanga, i ngā tōpana hoki. • Ki te whakatairite i ngā huarahi tūhonohono mō te kaha me te tūwhena. • Ki te whakamahi i ngā kitenga o ngā mahi whakamātau ki te whakapakari i te hanga.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te tāhiko					
Te tāhiko • Me whai huarahi oti te ara iahiko māmā e pai ana tana rere. • He āheinga tō tēnā wāhanga me tēnā wāhanga o ngā ara iahiko. • Mā te pūhiko e whai ngao ai ngā ara iahiko.	**Te tāhiko** • Ka āhei te whakawhitinga o te ngao mā ngā wāhanga. • Ka rere te iahiko i te pūkawe. • Ka whakatūria te rere o te iahiko e te ārai hiko. • Mā ngā pana e whakahaere i te rere o te ngao i tētahi ara iahiko.	**Te tāhiko** • Ka āhei te whakatakoto i ngā wāhanga ki tētahi ara iahiko whai raupapatanga, ki tētahi ara iahiko whakarara rānei. • Ka pā te takotoranga o ngā wāhanga ki ngā whanonga o tētahi ara iahiko. • He tāurunga, he huaputanga hoki tō ngā pūnaha hiko māmā.	• Ki te tautohu i ngā wāhanga māori me ō aua wāhanga āheinga. • Ki te waihanga i tētahi ara iahiko oti māmā. • Ki te tautohu me te whakatika i tētahi poronga i tētahi ara iahiko māmā.	• Ki te waihanga me te whakahaere i tētahi ara iahiko me te pana. • Ki te whakamātau rawa ki te tautohu i ngā pūkawa me ngā ārai. • Ki te whakamātau i te pānga o te huringa o ngā wāhanga ki te mahi a te ara iahiko.	• Ki te waihanga me te whakatairite i ngā ara iahiko māmā me ngā ara iahiko whakarara. • Ki te tautohu i ngā tāurunga me ngā huaputanga i ngā pūnaha tāhiko māmā. • Ki te whakamātau me te raparongoā hei tautohu, hei whakatika raruraru.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Wāhi ki a Rongo

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Mā wai te hua?					
Ngā kaupapa, ngā āheinga, me ngā pūtake • He awenga tō ngā kaupeka o te tau, o ngā taiao ā-rohe, me ngā mōhiotanga tuku iho ki ngā kai me ngā rawa māori, ka tohu i te āhua o te kohikohi, o te whakamahi, o te panoni hoki ki te whakaea i ngā hiahia o te tangata, o te whānau, o te hapori hoki.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Ka kōwhiria ngā kai me ngā rongoā i te āhua o ngā tukanga ahurea, te taiao, ngā manakohanga whaiaro me ngā kaupapa. • He wā ōna ka pā ngā āhuatanga o te kai, pērā i te tāwara me te kakano, me ngā hiahia whiringa kai, ki ngā kōwhiringa.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Ko ngā hononga ki ngā kai me ngā rongoā ka ārahi i te tangata ki te whakatipu, te kohikohi, te whakarite, te whakamahi me te tiritiri i aua kai me aua rongoā. • He mōhiotanga, he ritenga hoki tō tēnā iwi me tēnā hapori ki te whakarite me te whakamahi i ngā kai me ngā rongoā. • Mā ngā ritenga whakatoitū e tautoko i te taioranga o ngā kai me ngā rongoā ki te āpōpō.	• Ki te whai wāhi ki ngā mahi whakarite, me ngā mahi tuari i ngā kai me ngā rongoā hei tiaki i a ia anō, hei tiaki hoki i a tangata kē. • Ki te tautohu i ngā kaupapa nā reira ka hāpai te kai me te rongoā i ngā tāngata me ngā whānau. • Ki te tūhura i ngā hononga i waenganui i te kai me te rongoā, me ngā kaupeka, ngā whakanui, me te taiao o te takiwā.	• Ki te tūhura i te pānga o ngā tukanga ahurea, ngā manakohanga, ngā kaupapa me ngā taiao ki ngā kōwhiringa kai me ngā kōwhiringa rongoā hoki. • Ki te whakatairite i ngā āhuatanga māmā o ngā kai (hei tauira, te wainene me te mōkarakara, te ngohe me te mārō, te māota me te menge). • Ki te tīpako i ngā kai e tika ana mō te tangata me te kaupapa rerekē, me te whakaaro ki ngā hiahia whiringa kai, ngā manakohanga me ngā herenga ā-ahurea. • Ki te whakawhitiwhiti kōrero e pā ana ki te wāhi ki ngā rongoā ki te manaaki i te waioratanga.	• Ki te whai wāhi ki ngā tukanga ahurea i te wā o te whakatipu, te kohikohi, te whakarite, te whakamahi, me te tuari i ngā kai me ngā rongoā. • Ki te tūhura i ngā mōhiotanga me ngā ritenga o te takiwā, o te iwi rānei, e pā ana ki ngā kai me ngā rongoā (hei tauira, mā roto mai i te pūrākau, te whakapapa, te kōrero, mā te kōrero rānei ki ngā mātanga, ki ngā tohunga). • Ki te whakamahere i tētahi hua ritenga kai māmā, tētahi hua ritenga rongoā māmā rānei, mō tangata kē me te whakaaro ki ngā tukanga ahurea, ngā rauemi e wātea ana, ngā manakohanga me te kaupapa. • Ki te whakamahi ritenga toitū ka manaaki i te rauemi kai me te rauemi rongoā (hei tauira, te hauhake ā-kaupeka, te whakawairākau, te whakamimiti para, te tiaki i tētahi māra).
Ngā tikanga haumaru me ngā tukanga					
Te haumaru, ngā pūnaha me ngā tukanga • Mā te horoi ringa, mā te whakarite kia mā hoki ngā wāhi whakariterite e haumaru ai ngā kai me ngā rongoā, e tiaki ai hoki te tangata, kei māuiui. • He mahi tauwhāiti tō tēnā utauta, tō tēnā utauta ka mutu, me haumaru te whakamahinga.	**Te haumaru, ngā pūnaha me ngā tukanga** • Ka haumaru te whakamahinga o ngā kai me ngā rongoā i te haumaru o ngā mahi whakariterite me ngā tikanga rokiroki. • Mā te tuku i ētahi kai kia mātao, mā te rokiroki rānei e haumaru tonu ai hei kai ā tōna wā. • Ka pai mehemea ka whakamahi anō, ka hangaruatia, ka whakawairākautia rānei ngā para kai me ētahi atu rawa hei rautaki whakamimiti para.	**Te haumaru, ngā pūnaha me ngā tukanga** • Ka rerekē te haumaru me te kounga o te kai i ngā momo huarahi ka whāia ki te tāroki, ki te rokiroki me te whakarite (hei tauira, te whamaroke, te whakatio, te whakapounamu). • Ko te kōhua me te tunu kai ētahi ara haumaru ki te tukatuka kai. • Ka pā te para me te momo tākai ki te ora o te taiaio (hei tauira, he rerekē tō tēnā tākai me tēnā para pānga ki te taiao i runga i te rerekē o te āhua o te waihanga, o te tukuruatia, o te hangaruatia, o te ngāwherewhere rānei). • Ko pā ngā ara whakarite, ngā ara tunu, ngā ara tāroki me ngā ara rokiroki ki te haumaru me te kounga o te kai. • Mā ngā ara whakamahana i te kai, pērā i te kōhua me te tunu, e huri i te āhua o te kai, e tautoko hoki i te haumaru o taua kai.	• Ki te horoi me te whakamaroke ringa i mua i te whakarite, i te pā rānei ki ngā kai me ngā rongoā. • Ki te whakarite kia mā ngā wāhi mahi me ngā taputapu. • Ki te whai i ngā tukanga ahurea māmā i a ia ka kohikohi, ka whakarite, ka whakamahi, ka tuari hoki i ngā kai me ngā rongoā. • Ki te whakamahi i ngā utauta māmā me te tautoko e tika ana.	• Ki te whai i ngā hātepe akuaku māmā me ngā hātepe haumaru māmā hoki i a ia ka whakarite i te kai me te rongoā. • Ki te whakamahi kia haumaru ngā utauta e tika ana mō te hohore, te waru, te tapahi, te kopenu me te whakaranu. • Ki te whakamahi i ngā ara e tika ana ki te rokiroki i ngā kai me ngā rongoā. • Ki te whakamimiti para mā ngā ritenga pērā i te tukurua, te hangarua, te whakawairākau hoki.	• Ki te whai i ngā hātepe akuaku me ngā hātepe haumaru māmā i tōna kotahi. • Ki te tīpako me te whakamahi i ngā ara whakarite, ngā ara tunu me ngā ara rokiroki kia puta ai he hua takune. • Ki te kōhua, ki te tunu i roto i te haumaru, i raro i te marumaru e tika ana. • Ki te whakatairite i ngā kōwhiringa tākai me ngā kōwhiringa rokiroki, ā, ka tīpako i ērā e hāngai ana ki te kai, te pūtake, me te whai whakaarotanga ki te taiao. • Ki te whakahaere para mā te tukurua, te hangarua, me te wairākau i ngā wā e tika ana.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Ngā huānga					
Te kai, te rongoā, me ngā whakamahinga o tēnā, o tēnā • Ko te kai me te rongoā hei kaitiaki, hei kaitautoko i te tangata mā te ngākau atawhai me te ngākau whakamiha. • He hononga tō ngā kai me ngā rongoā ki ngā kaupeka, ngā whakanui me te taiao ā-rohe. **Ngā āhuatanga o ngā rawa me ngā huringa** • Kei ngā whakaurunga me ngā rawa ngā āhuatanga e kitea ana pērā i te tae, te kakano, te kakara, te tāwara, te āhuahanga me te rīrātanga. • Ka rerekē ētahi āhuatanga o ētahi whakaurunga i te āhua o ngā mahi whakaririterite (hei tauira, ina tapahia te whakaurunga ka rerekē te rahi me te āhua; ina whakaranua ka hanumi).	**Te kai, te rongoā, me ngā whakamahinga o tēnā, o tēnā** • Ka rongo te tangata i te hononga ki tangata kē, i te hononga hoki ki te whenua i te āhua o ngā kōwhiringa e hāngai ana ki te whakatipu, te kohikohi, te whakarite me te tuari i ngā kai me ngā rongoā. • He āhuatanga, he puna, he whakamahinga rerekē tō tēnā kai me tēnā rongoā. **Ngā āhuatanga o ngā rawa me ngā huringa** • Ka rerekē te āhua o ngā whakaurunga ina whakaranua, ina whakamahanatia, ina whakamātaohia, ina kopenua, ina kuorotia, ina tukatukatia hoki. • Ka rerekē te āhua o ngā whakaurunga i te āhua o te ara whakarite ka whakamahia.	**Te kai, te rongoā, me ngā whakamahinga o tēnā, o tēnā** • Ka taea te whakarōpū i te kai i runga o ōna āhuatanga, ōna puna me āna whakamahinga hoki (hei tauira, te huawhenua, te huarākau, te pata, me te kai pūmua). • He rerekē tō tēnā me tēnā kai pānga ki te hauora me te waiora. **Ngā āhuatanga o ngā rawa me ngā huringa** • Mā ngā āhuatanga o ngā whakaurunga e aweawe te āhua o aua whakaurunga i te wā e whakaritea ana, e tukatukahia ana hoki. • He wā ōna ka rerekē te hua i te rerekē o ngā whakaurunga me ngā ara whakarite. • He panonitanga e āhei ana te whakahou, he panonitanga kāore e āhei ana te whakahou (hei tauira, ko te pata kua rewa ka mārō anō, heoi anō ngā ranunga kua hanumitia, kāore e hoki ki ōna hanga motuhake o mua). • Tīpakohia ai, whakamahia ai hoki ngā rongoā mō ngā take rerekē i runga i ngā āhuatanga, ngā mātauranga, me ngā tikanga e hāngai ana ki ōna whakamahinga.	• Ki te tūhura i te āhua o tā te tangata whakamahi i te kai me te rongoā, me te tūhura hoki i ngā take ka whakamahia. • Ki te tautohu i ngā kai ka hāpai i te tipu me te ora o te tangata, me ngā kai ka huri hei ngao. • Ki te whakawhitiwhiti e pā ana ki ngā horopaki ka noho te kai me te rongoā hei tautoko i te hauora me te waiora. • Ki te mātakitaki me te whakaahua i ngā āhuatanga o ngā whakaurunga me ngā rawa. • Ki te tūhura i ngā āhuatanga ka puta ki te tapahi, ki te kopenu, ki te kuoro, ki te whakaranu rānei i ngā whakaurunga. • Ki te whakatairite i ngā whakaurunga i mua, i muri hoki i te whakarite māmā.	• Ki te whakatō, te whakatipu, te kohikohi, te whakarite me te tuari i te kai me te rongoā. • Ki te tautohu i te wāhi nō reira ngā momo kai me ngā momo rongoā. • Ki te whakatairite i ngā kai me ngā rongoā hoki i ō tēnā āhuatanga ki ō ētahi atu, i ō tēnā puna ki ō ētahi atu, i ō tēnā whakamahinga i ō ētahi atu. • Ki te whakawhitiwhiti kōrero mō ngā hononga i waenganui i te kai me te rongoā, ki te tangata me te whenua. • Ki te tūhura i te huringa o ngā whakaurunga whakaranua, ina whakamahanatia, ina whakamātaohia, ina kopenua, ina kuorotia, ina tukatukatia hoki. • Ki te whakaahua i ngā huringa ki ngā āhuatanga e kitea ana pērā i te tae, te kakano, te kakara, te āhuahanga, te rīrā rānei. • Ki te whakatairite i ngā pānga o ngā ara whakarite rerekē.	• Ki te whakarōpū i te kai i runga i ngā āhuatanga, ngā puna, ngā whakamahinga rānei. • Ki te whakatairite i te wāhi o tēnā kai me tēnā kai i te hauora me te waiora o te tangata. • Ki te tautohu i ngā take nā reira ka whakamahi i ngā rongoā rerekē me te whakawhitiwhiti i ngā mōhiotanga e tika ana mō te whakamahinga o aua rongoā. • Ki te whakamahi i ōna mōhiotanga o te kai, te rongoā, me te waioratanga i a ia e whakatau ana mō tētahi hua māmā. • Ki te tūhura i te pānga o ngā āhuatanga o ngā whakaurunga ki ngā mahi whakarite me ngā mahi tukatuka. • Ki te whakatairite i ngā whakaurunga, i ngā ara whakarite rerekē rānei ki te whakaputa i tētahi hua e āhua ōrite ana. • Ki te whakamātau me te arotake i te hua o ngā ritenga kai, o ngā ritenga rongoā rānei me ngā whakaurunga, ngā ara rerekē rānei. • Ki te whakamahi i ngā kitenga nō ngā whakamātau ki te tīpako i ngā whakaurunga me ngā ara whakarite mō tētahi hua takune.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Papanga

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Mā wai te hua?					
Ngā kaupapa, ngā āheinga me ngā pūtake • Ka hoahoatia ngā hua papanga kia hāngai ki ngā take me ngā whakamahinga rerekē. • Ka whai wāhi te tae, te kakano, āhuahanga me te tauira ki te āhua o ngā hua papanga.	**Ngā kaupapa, ngā āheinga me ngā pūtake** • Ka hoahoatia ngā papanga kia hāngai ki te tangata māna, ki ngā horopaki rerekē hoki. • Ka pā ngā whakataunga hoahoa ki te pai o te hua mō tōna pūtake.	**Ngā kaupapa, ngā āheinga me ngā pūtake** • Ko pā ngā whakataunga hoahoa pērā i te papanga, te tauira, me te tae ki te āheinga, te āhua me te kaupapa o te hua. • Ko ngā hiahia me ngā manakohanga a te kaiwhakamahi e whakaawe ana i ngā whakataunga hoahoa.	• Ki te tūhura i te whakaaro rerekē tā tēnā me tēnā tangata whakamahi i tētahi hua, he rerekē hoki ō te hua pūtake. • Ki te whakatau i te tae, te kakano, te āhuahanga, me te tauira i a ia e auaha ana i tētahi hua.	• Ki te tautohu i te pūtake me te kaiwhakamahi o tētahi hua papanga. • Ki te tīpako i ngā hoahoa ka hāngai ki te pūtake, te hāneanea me ngā hiahia o te kaiwhakamahi.	• Ki te hoahoa i tētahi hua papanga mō tētahi tangata me tātahi take kua tautohua. • Ki te whakawhitiwhiti whakaaro hoahoa me te toro ki ngā whakahokinga kōrero hei whakapakari.
Ngā tikanga haumaru me ngā tukanga					
Te haumaru, ngā pūnaha me ngā tukanga • Ka huri ngā tikanga honohono me ngā tikanga whakarākei i te āhua me te pūmau o te piri tahi o tētahi hua. • Mā te whakamahi i ngā utauta kia haumaru e manaakitia ai ngā tāngata, ngā papanga me ngā wāhi.	**Te haumaru, ngā pūnaha me ngā tukanga** • He mahi tauwhāiti tō tēnā utauta, tō tēnā utauta ka mutu, me haumaru te whakamahinga. • Ka pā ngā momo tikanga honohono rerekē ki te pūmau o te noho tahi o te hua papanga.	**Te haumaru, ngā pūnaha me ngā tukanga** • Ka pā ngā āhuatanga o ngā papanga ki ngā utauta, ki ngā tikanga tukatuka me ngā tikanga honohono ka whakamahia. • Ka pā ngā utauta ka whiriwhiria me ngā tikanga ka whāia ki te kaha, te pīngore me te āhua ina whakaputaina.	• Ki te whakamahi kia haumaru ngā utauta māmā ki te ahuahu, te honohono me te whakarākei papanga. • Ki te whakamahi tikanga honohono māmā pērā i te tūhono, te raranga, me te tuitui hoki.	• Ki te tīpako me te whakamahi utauta e tika ana mō te mahi. • Ki te tūhura me te whakatairite i ngā tikanga honohono mō ngā pūtake rerekē.	• Ki te tīpako me te whakamahi utauta e tika ana mō ngā āhuatanga o tētahi papanga. • Ki te whakapaipai i ngā tikanga ki te whakarīrā ake, te whakapīngore ake me te āhua, ina oti ana.
Ngā papanga					
Ngā āhuatanga me te tīpako rawa • He rerekē ngā āhuatanga o ngā papanga. He ngohe ētahi, he mātoretore ētahi, he torotoro ētahi, he mārōrō ētahi, he pīngore hoki ētahi. • Ka pā ēnei āhuatanga ki te āhua o te whakamahi i ngā papanga. **Te tuakiri, ngā tikanga me te hanganga** • Ka taea e ngā hua papanga te whakawhitiwhiti i te whakaaro, i ngā pūrākau, i te tuakiri hoki. • Mā ngā tukanga ahurea e ārahi i te whakamahinga me te manaakitia o ngā papanga i roto i te wairua whakaute.	**Ngā āhuatanga me te tīpako rawa** • Ka ahu mai ngā papanga i ngā puna rerekē, arā, i te tipu, i te kīrehe hoki, ā, he mea whakanao, he mea tukurua hoki. • Ka tīpakohia te papanga i te hāngai o ōna āhuatanga ki ngā pūtake tauwhāiti. **Te tuakiri, ngā tikanga me te hanganga** • Ka whai māramatanga mō te hononga i waenganui i ngā momo papanga i ngā āhuatanga ka kitea, i te tika o te whakamahinga, i ngā kōrero tuku iho hoki. • Ka pā ngā tikanga honohono ki te āhua o te mahi tahi a ngā papanga.	**Ngā āhuatanga me te tīpako rawa** • Ka pā ngā āhuatanga o ngā papanga ki te āheinga me te mahi a tētahi hua. • Ka whai wāhi te whakaaro ki nga āhuatanga, te pūtake me te tika o te whakamahi rauemi i te wā o te tīpako papanga. **Te tuakiri, ngā tikanga me te hanganga** • Ka pā ngā tikanga waihanga ki te āheinga, te āhua me te pūmau o tētahi hua. • Ko tā ngā hua papanga he whakapuaki i te tuakiri, te ahurea me ngā hononga ki te tangata, ki te whenua hoki. • Kei te pai mehemea ka whakaatu anō, ka whakapaitia ake ngā whakaaro hoahoa i mua i te waihanga.	• Ki te tūhura me te whakaahua i te rongo ā-pā, i te korikori, me te āhua o ngā papanga. • Ki te whakatairite i ngā papanga mā ngā āhuatanga e kitea ana. • Ki te tūhura i ētahi tauira o ngā hua papanga ka whakatakoto whakaaro, ka kōrero pūrākau, ka whakaatu hoki te tuakiri. • Ki te whakamahi, ki te manaaki i runga i te whakaute ngā papanga.	• Ki te tautohu i te wāhi nō reira ngā papanga kua tīpakohia. • Ki te tīpako i ngā momo papanga tae atu ki ērā he mea tukurua, mō tētahi take māmā. • Ki te whakamahi i ētahi tukanga ahurea e whai pānga ana ki ngā mahi kohikohi me ngā mahi whakamahi papanga (hei tauira, mā ngā pūrākau, mā ngā tikanga o mua, mā tētahi karakia māmā). • Ki te waihanga hua mō tētahi take mā te whakahono papanga.	• Ki te whakatairite i ngā papanga me te tīpako i ērā e tika ana mō tētahi hua takune. • Ki te parahau i tāna i kōwhiri ai hei papanga i runga i ngā āhuatanga me te take o taua papanga. • Ki te whakahou, ki te tukuruatia rānei ngā papanga i ngā wā e tika ana. • Ki te whakamahi i ngā tikanga waihanga e hāngai ana ki te āheinga me te āhua o tētahi hua. • Ki te whakaatu me te whakapaipai whakaaro mā te tā pikitia, mā ngā tauira, mā ngā tauira kua waihangatia, mā tētahi atu ara whakaatu māmā rānei. • Ki te whakamahi i ngā tukanga e tika ana mō te tīpako, mō te whakamahi, mō te tiaki hoki i ngā papanga.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Hangarau ki Anamata

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Mā wai te hua?					
Ngā kaupapa, ngā āheinga, me ngā pūtake • He mea waihanga ngā hangarau matihiko e te tangata take tauwhāiti pērā i te whakawhitiwhiti, te kimi mōhiohio, te hopu whakaahua me te waihanga mea. • Ka tautoko ngā āhuatanga o te hangarau i tana āhei ki te whakaea i ana mahi.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Ka pai ngā hangarau hei urupare ki ngā hiahia o te tangata, o ngā whānau, me ngā hapori hoki; hei whakaoti tairaru hoki. • He whai take, he kore whai take hoki ngā hangarau matihiko rerekē mō ngā take tauwhāiti. • Me tika te tiaki i ō kōrero mōu anō i a koe e raweke ana i ngā hangarau matihiko.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • He pānga pai, he pānga kino hoki tō ngā hangarau matihiko ki te tangata, ki ngā whānau, ki ngā hapori, ki te taiao hoki. • Ka taea e ngā hangarau matihiko te auaha, te rokiroki, te tārua, te panoni, me te tuari mōhiohio matihiko. • Mā ngā tikanga ahurea, mā te tūmataiti, mā te haumaru me te waiora e ārahi i ngā whakataunga e hāngai ana ki te auahatanga o ngā mōhiohio matihiko tae atu ki te whakamahinga me te tiritiringa.	• Ki te tautohu i ngā hangarau matihiko kei te whakamahi i ia rā me te whakaahua i ō aua hangarau pūtake. • Ki te tautohu i ngā āhuatanga hāpai i tā tētahi hangarau matihiko whakatutuki i tōna pūtake. • Ki te whakamahi o ngā hangarau matihiko e taunga ana mō tētahi take māmā.	• Ki te tautohu i tētahi hiahia, i tētahi raruraru rānei ka uruparetia me tētahi hangarau matihiko. • Ki te whakatairite i ngā hangarau matihiko me te tīpako i tērā e tika katoa ana mō tētahi take tauwhāiti. • Ki te tautohu o ōna kōrero whaiaro me te whai i tētahi tikanga whakahaumaru kua whakaaetia.	• Ki te whakamahi hangarau matihiko ki te urupare ki tētahi hiahia māmā i te whānau, i te kura, i te hapori rānei. • Ki te tautohu i ngā pānga pai me ngā pānga kino ina whakamahia te hangarau matihiko.
Te Whakaaro Rorohiko					
Ngā hātepe me ngā raupapatanga • Ko te hātepe tētahi rārangi tohutohu nahanaha hei whakaoti tūmahi. • Ka pā te raupapatanga o ngā tohutohu ki te otinga. • Ka whai te rorohiko i ngā tohutohu ka tukuna hei whai māna. **Ngā here, ngā whakahaere me te patuiro** • Ka whakamātauria ngā tohutohu kia kite mehemea ka puta te otinga i takunetia.	**Ngā hātepe me ngā raupapatanga** • He wā ōna ka toaitia ngā tohutohu i ngā hātepe. • Mā te tārua, mā te koromeke rānei, e whakaaetia ai te toaitanga o ngā tohutohu me te kore i tuhi anō. **Ngā here, ngā whakahaere me te patuiro** • Ka hē te otinga ina hapa ana te hātepe. • Ka kitea, ka whakatikahia hoki ngā hapa mā te titiro ki ngā tohutohu.	**Ngā hātepe me ngā raupapatanga** • Ka pai tā te hātepe whakatōpū i te raupapatanga, te tāruarua me ngā here. **Ngā here, ngā whakahaere me te patuiro** • He ture te here ka whakatau ko ēhea o ngā tohutohu ka whāia. • He wā ōna ka puta i ngā here ngā otinga rerekē i runga i tō te here pono, i tō te here hē hoki.	• Ki te auaha me te whai i tētahi raupapatanga tohutohu māmā. • Ki te whakaraupapa tohutohu ki te raupapatanga e tika ana ki te whakaoti i tētahi tūmahi. **Ngā here, ngā whakahaere me te patuiro** • Ki te whakawai i tētahi raupapatanga me te whakatika ki te kitea he tohutohu e hē ana te raupapatanga.	• Ki te auaha hātepe tāruarua (hei tauira, tāruatia tētahi nekehanga kia whā ngā wā). • Ki te whakamātau i tētahi hātepe ki te tautohu i te putanga o tētahi hapa. • Ki te panoni i ngā tohutohu ki te whakatika i tētahi hapa e hua mai ai ko te otinga i takunetia.	• Ki te auaha hātepe e kitea ai te pāhekohekotanga o te raupapatanga, te tāruarua me ngā here. • Ki te whakamātau i ngā whanonga o tētahi hātepe i te rerekē o ngā here. • Ki te tautohu me te whakatika hapa i te hātepe e puta ai te otinga i takunetia.

Te Tūārere 2 (Ngā Tau 4–6)

I Te Tūārere 2 ka tīmata ki te āta aro ki te whakaoti raruraru, ki te whakatakoto whakataunga kua taunakitia, me ngā pūnaha whakaaro tōmua.

Ka tūhura te mokopuna i ngā hiahia, ngā kiritaki, ngā rawa, ngā whakaurunga me ngā taiao i mua i tana whakatakoto whakataunga.

Ka whakatairite i ngā kōwhiringa, ka kohikohi taunakitanga i ngā mahi whakamātau, ka manaaki i ngā whakahokinga kōrero ki te whakapakari i ngā hua. Kei te nui haere te whai wāhi o te toitūtanga, o ngā āhuatanga ā-kaupeka, o ngā tukanga ahurea me ngā rauemi, i ngā kōwhiringa o ia rā me ngā whakamāramatanga hoki.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Tāhiko me te Hanga

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Mā wai te hua?					
Ngā kaupapa, ngā āheinga, me ngā pūtake • Mā ngā hua tāhiko me ngā hua hanga e urupare i ngā hiahia o te kaiwhakamahi kua tautohua me ngā horopaki. • Ka taea te whakaea i te hiahia kotahi me ngā hoahoatanga hangarau rerekē. • Mā ngā whakataunga hoahoa mō ngā āhuatanga, ngā rawa me te hanga e whakaaweawe i te āhei, me te āhua. • Ka taea te whakarite paearu ki te whakatau i te tūponotanga o tā tētahi hoahoatanga whakaea i tōna pūtake takune.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Mā ngā whakataunga hoahoa e taurite ai te pūtake takune, ngā hiahia o te kaiwhakamahi, ngā āhuatanga o te taiao me ngā rauemi e wātea ana. • He painga, he herenga, he āhuatanga tuku kei tēnā, kei tēnā hoahoatanga hangarau. • Ka pā te whai whakaaro ki te taiao, te ahurea me te hapori ki ngā whakataunga hoahoa. • Ko ngā whakahokinga kōrero a ngā kaiwhakamahi hei taunakitanga mō te āhua o tā tētahi hua whakaea i ngā hiahia kua tautohua.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Mā ngā whakataunga hoahoa e whakaaweawe i ngā pānga ā-āheinga, ā-pāpori, ā-ahurea, ā-taiao hoki o ngā hua tāhiko me ngā hua hanga hoki. • Ka whai take ngā taunakitanga i ngā whakamātau me ngā whakahokinga kōrero a te hunga whai pānga hei parahau, hei whakapakari hoki i ngā whakataunga hoahoa. • Ka arotakehia ngā hua i runga i ētahi paearu kua whakaritea e aro ana ki te pūtake, ngā hiahia o te kaiwhakamahi, ngā horopaki me ngā pānga. • Kei roto i ngā mahi whakapaipai hua, kia pai ake tana whakaea i ngā hiahia, ko ngā panonitanga whai mōhio i runga i ngā taunakitanga.	• Ki te tūhura i ngā hiahia o ngā kaiwhakamahi me ngā herenga whaitake i mua i ngā mahi hoahoa whakaaro. • Ki te whakawhanake me te whakawhitiwhiti i ngā hoahoatanga hangarau mō tētahi hiahia kua tautohua. • Ki te tō mai ki ngā mahi hoahoa ngā kōrero o te takiwā, ngā tikanga ahurea, ngā pūrākau, ngā tāngata me ngā wāhi ina whai take ana. • Ki te whakatairite i ngā hoahoatanga hangarau ki tētahi paearu kua tautohua me te whakamārama ko tēhea hoahoatanga tērā e tika katoa ana.	• Ki te mahi tahi ki ngā kaiwhakamahi, ki ngā whānau, ki ētahi atu tāngata whai pānga rānei ki te tautohu i ngā hiahia, ki te whakawhanake hoki i ngā whakaaro hoahoa. • Ki te whai whakaaro ki te pūtake, ki ngā hiahia, ki ngā āhuatanga o te taiao, ki ngā kōrero hoki o te takiwā i a ia e whakaputa whakataunga hoahoa ana. • Ki te whakatairite i ngā painga me ngā ngoikoretanga o ngā hoahoatanga hangarau rerekē. • Ki te kohikohi whakahokinga kōrero i ngā kaiwhakamahi me te whakamahi i aua kōrero ki te whakapakari i te hoahoatanga.	• Ki te whakatakoto paearu hei arotake i tētahi hua tāhiko, i tētahi hui hanga hoki. • Ki te parahau i ngā whakataunga hoahoa ki ngā taunakitanga mō te pūtake, mō ngā kaiwhakamahi, mō ngā pānga ka tūpono hua mai hoki. • Ki te kohikohi me te whakamahi i ngā taunakitanga o ngā mahi whakamātau me ngā kōrero arotake o te hunga whai pānga ki te whakapakari i tētahi hua. • Ki te arotake i tētahi hua me ētahi paearu kua tautohua me te whakamārama i ngā mahi me tutuki nā reira ka pai ake taua hua.
Ngā tikanga haumaru me ngā tukanga					
Te haumaru, ngā pūnaha me ngā tukanga • Kei tēnā rawa, kei tēnā utauta, kei tēnā wāhanga hoki ōna wāhi i ngā tūmahi auaha he rerekē ngā tukanga me ngā whakaaro haumaru. • Mā ngā tukanga whakamahere me ngā tukanga raupapa e whakakaha ake te tika, te whāomotanga me te kounga. • Me haumaru te whakamahi, me tika hoki ngā hononga o ngā wāhanga me ngā pūnaha hiko. • Mā te whakahaere whakamātau i roto i ngā herenga takune e puta ai he taunakitanga e mōhio ai mehemea e hāngai ana te āheinga o te hua ki tērā i matapaetia.	**Te haumaru, ngā pūnaha me ngā tukanga** • Mā ngā whakatau ā-tukanga e whakaaweawe i te tika, i te whāomo, i te haumaru, i te kounga hoki o tētahi hua. • Mā te whakamahi i ngā tauira me ngā tauira whakamātau e taea ai te whakamātau i ngā tukanga me te tautohu i ngā raruraru i mua te auahatanga pūmau o tētahi hua. • Mā te putuputu o te takitaki i te kounga o te hua i tēnā wāhanga, i tēnā wāhanga o te auahatanga e tautohua ai ngā hē me ngā maiorotanga. • Mā te panoni i tētahi tukanga, i tētahi tikanga rānei e pai ake ai te kounga me te horopū o tētahi hua.	**Te haumaru, ngā pūnaha me ngā tukanga** • Kei ngā tukanga whai painga te whakatauritenga o te kounga, te whāomotanga, te haumaru, te whakamahinga rauemi me te toitūtanga. • Mā te whakamahere e takatū ake ai ia ki ngā tūraru, ngā here, ngā rauemi me ngā tino wāhanga o te auahatanga. • Mā te whakamātau nahanaha e tautohua ai ngā take o ngā raruraru i ngā tukanga me ngā hua. • Ka whai mōhio ngā whakatau e pā ana ki te whakapakari, i ngā mahi hōmiromiro i te kounga me ngā mahi whakamātau.	• Ki te whakamahere me te whai i tētahi tukanga auaha whai anga e whakamahi nei i ngā tikanga e hāngai ana. • Ki te tīpako me te whakamahi i nga utauta, ngā rawa me ngā wāhanga tāhiko kia haumaru, kia tika hoki. • Ki te whakamātau i tētahi hua me ngā herenga e āhua rite ana ki ana paearu whakamahi. • Ki te tautohu me te whakarite huringa ki ngā tukanga ki te kitea he raruraru i te wā o te whakamātau.	• Ki te whakamahi i ngā tauira, i ngā tauira whakamātau hoki ki te whakamātau i ngā tukanga me ngā tikanga. • Ki te whakatakoto i tētahi hōtaka ka tautoko i te tika me te whāomo o te auahatanga. • Ki te whakahaere hōtaka ki te aro ki te kounga i ētahi wāhanga o te auahatanga e tika ana. • Ki te whakapakari i ngā tukanga me ngā tikanga hei urupare i ngā raruraru kua tautohua.	• Ki te whakamahere i tētahi tukanga auaha ka tautohu i ngā rauemi, ngā tūrau, ngā paearu haumaru me ngā tino wāhanga. • Ki te aroturuki i te kounga me te whāomo o ngā tukanga i te auahatanga. • Ki te whakarite whakamātau nahanaha ki te tautohu i te ahunga mai o tēnā raruraru, o tēnā raruraru. • Ki te parahau i ngā huringa ki ngā tukanga ki ngā taunakitanga o ngā whakamātau me ngā hōtaka mātai kounga.
Ngā hanga me ngā āhuatanga o ngā rawa					
Ngā hanga, ngā āhuatanga o ngā rawa me te tīpakonga • He rerekē te pānga o ngā tōpana pērā i te pēhi, te renarena, te piko me te kōiriiri ki ngā hanga. • Ko ngā āhuatanga o ngā rawa me te āhua o ngā hanga ka mahi tahi ki te pei o ngā tōpana, ki te pīkau hoki i ngā utanga.	**Ngā hanga, ngā āhuatanga o ngā rawa me te tīpakonga** • He painga, he ngoikoretanga hoki tō ngā rawa me ngā tikanga hanga rerekē mō ngā take hanga tauwhāiti. • Ko te pūmau te kaha o tētahi rawa, o tētahi hanganga rānei ki te pupuri tonu ki tōna hanga i roto i te wā, i roto hoki i ngā karawhiunga o te wā.	**Ngā hanga, ngā āhuatanga o ngā rawa me te tīpakonga** • Ka whakaaweawe ngā rawa ka tīpakohia i te mahi, te pūmau, te tiaki, te whakamahinga rauemi, me te pānga ki te taiao i te oranga o tētahi hua. • Ko te hanga hei pūnaha, ā, ko ōna wāhanga kua whakakotahitia ki te pīkau utanga me te pare tōpana.	• Ki te tīpako i ngā rawa me ngā āhua hanganga e tika ana mō te take. • Ki te tūhura i te pānga o ngā tōpana pērā i te pēhi, te renarena, te piko me te kōiriiri ki ngā rawa hanganga me ngā āhua hanganga. • Ki te tīpako i ngā rawa me ngā āhua hanganga e tika ana mō te whāinga takune me ngā here whakamahi.	• Ki te whakatairite i ngā kōwhiringa rawa me te parahau i ōna kōwhiringa i tētahi horopaki. • Ki te whai whakaaro ki ana haepapa taiao me ngā tukanga ahurea ina tīpakohia ngā rawa. • Ki te tūhura i tā ngā rawa, ngā āhua hanganga me ngā ara honohono i tētahi horopaki tauwhāiti.	• Ki te parahau i ngā tīpakohanga rawa mā te whai whakaaro ki te āheinga, te pūmau, te toitūtanga me ngā tukanga ahurea. • Ki te tūhura i te āhua o te tuku i ngā tōpana mā ētahi wāhanga o te pūnaha hanganga. • Ki te parahau i ngā kōwhiringa rawa me ngā kōwhiringa hanga mā te whakaaro ki te mahi, te pūmau, te toitūtanga me ngā tukanga ahurea.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
• Ka whakaaweawe te āhuahanga me te takotoranga o ngā wāhanga hanganga ki te kaha me te tūwhena. • Ka whai whakaaro ki ngā āhuatanga, ngā take takune me ngā herenga whakamahi o ngā rawa ina tīpakohia. **Ngā here, ngā whakahaere me te patuiro** • Ko tā ngā pūnaha whakahaere he whakamahi i ngā tāurunga, ngā huaputanga me te tukatuka ki te whakatutuki i tētahi whāinga. • Ko tā te whakamātau he tautohu hapa (iro) ka pā ki te rere o tētahi pūnaha, o tētahi papatono hoki. • Ko tā te patuiro he kimi, he whakatika, he whakapakari hapa e horopū ai te rere o tētahi pūnaha.	• Ka whai whakaaro ki te āheinga, te pūmau, te whakamahinga o ngā rauemi, te tiaki i te taiao, me ngā tukanga ahurea i te wā e tīpako rawa ana. • Ka whirinaki te whaihua o ngā hanga ki te pāhekoheko o ngā rawa, o ngā tōpana, o te āhua o te hanga, me ngā ara whakahono hoki. **Ngā here, ngā whakahaere me te patuiro** • Ko tā ngā pūnaha whakahaere he whakamahi i ngā tāurunga, ngā huaputanga me te tukatuka ki te whakatutuki i tētahi whāinga. • Ko tā te whakamātau he tautohu hapa (iro) ka pā ki te rere o tētahi pūnaha, o tētahi papatono hoki. • Ko tā te patuiro he kimi, he whakatika, he whakapakari hapa e horopū ai te rere o tētahi pūnaha.	• Ka pā te huringa o tētahi wāhanga hanganga ki te mahi a ērā atu wāhanga me te hanga katoa. • Mā te whakamātau i te hanga e kitea ai he taunakitanga e pā ana ki te mahi o taua hanga ka pai hei hāpai i te whanaketanga o ngā hoahoatanga. **Ngā here, ngā whakahaere me te patuiro** • Ko tā ngā pūnaha whakahaere he whakamahi i ngā whakahokinga kōrero ki te whakahaere here me te huri i te āhua o tana mahi. • Ko puta ngā taunakitanga i te whakamātau mō te mahi a tētahi pūnaha i runga i te whāinga takune me te tautohu i ngā hē. • Ko tā te patuiro he arohaehae, he whakatika, he whakapakari hapa ki te whakapakari i te horopū me te mahi a te pūnaha.	• Ki te whakamātau i ngā whakaaro ki te kaha me te tūwhena. • Ki te whakamahi i ngā kitenga o ngā whakamātau ki te whakapakari i te hua. • Ki te tūhura i tā ngā rawa, ngā āhua hanganga me ngā ara honohono i tētahi horopaki tauwhāiti. • Ki te whakatairite i te rawa me ngā kōwhiringa hanganga, me te parahau i tāna i tīpako ai mō tētahi horopaki tauwhāiti. • Ki te whai whakaaro ki te pūmau, ki ngā haepapa taiao me ngā tukanga ahurea i te wā e tīpako rawa ana. • Ki te whakamātau i ngā hua hanga me te whakapakari i runga i ngā taunakitanga.	• Ki te whakatairite i te rawa me ngā kōwhiringa hanganga, me te parahau i tāna i tīpako ai mō tētahi horopaki tauwhāiti. • Ki te whai whakaaro ki te pūmau, ki ngā haepapa taiao me ngā tukanga ahurea i te wā e tīpako rawa ana. • Ki te whakamātau i ngā hua hanga me te whakapakari i runga i ngā taunakitanga.	• Ki te whakahaere whakamātau whakatairite me te whakamahi i ngā raraunga, i ētahi atu taunakitanga rānei ki te arotake i ngā mahi a te hanga. • Ki te panoni i ngā huānga hanganga me te whakamārama i te pānga o ēnei huringa ki te āhua o tā te pūnaha mahi.
Te tāhiko					
Te tāhiko me ngā pūnaha whakahaere • Ko te pūnaha tāhiko he pūnaha ko ōna wāhanga kua hono. Ka mahi tahi aua wāhanga ki te whakaea i te take. • Ka whakaahuatia te hanga o tētahi pūnaha tāhiko māmā ki ōna wāhanga, Ko te tāuru, ko te tukanga ko te huaputa (hei tauira: he pātene ka pēhia (te tāuru), kātahi ka whakahohe i te rere (te tukanga), ā, ka kā te pere (te huaputa)). • Mā te tāuru e tuku tohu, e tuku mōhiohio rānei, kātahi mā te tukanga e whakatau i te urupare a te pūnaha, ā, mā tētahi huaputa e whakaputa i tētahi āhuatanga pērā i te aho, te oro, te wera me te nekeneke. • He tāuru tō te pana me te paerongo ka whakahaere i ngā huaputa (hei tauira, ka whakaohongia te paerongo aho ina pōuriuri ana). • Kei te āhua o ngā hononga me te whakahaeretia o ngā wāhanga o tētahi pūnaha tāhiko te āhua o tana mahi.	**Te tāhiko me ngā pūnaha whakahaere** • Ka rongo ngā paerongo i te rerekē haere o tētahi āhuatanga – pērā i te aho, te pāmahana, te pēhanga, te tawhiti, te nekeneke – ā, mā te paerongo e tuku tāurunga ki tētahi pūnaha (hei tauira, ka rongo te paerongo neke i te nekeneke; ka rongo te paerongo aho i te rerekē haere o ngā taumata o te aho). • Ko tā te tukanga whakahaere he tuku mōhiohio e mōhio ai te pūnaha ki te hua me whakaputa (hei tauira, ka kā mai te pūrama, ka tangi mai rānei te pere ina rangona te nekeneke). • Ko ngā āhuatanga rerekē o ngā ara hātepe me ngā ara whakarara ka tohu i tō tēnā me tēnā pai mō tētahi mahi. • Ka kā tonu ngā rama i tētahi ara whakarara ahakoa poko ai tētahi rama. • Kei ngā pūnaha aunoa ngā tāuru, ngā tukanga whakahaere me ngā huaputa e tutuki ai tētahi mahi me te iti o te whai wāhi o te tangata (hei tauira, ka aunoa te kā mai o tētahi tūrama pō ki te rongo tētahi paerongo kua mimiti te aho). • Me he hapa i tētahi wāhanga, i tētahi hononga rānei, he wā ka pā tērā āhuatanga ki ngā whanonga o ērā atu wāhanga o te pūnaha.	**Te tāhiko me ngā pūnaha whakahaere** • Ka huri ngā whanonga o ngā pūnaha aunoa i ngā mōhiohio ka rere i te paerongo hei urupare ki ngā āhuatanga e rerekē haere ana (hei tauira, ka rongo, ā, ka urupare te pūnaha tuku wai mehemea e maroke ana ngā oneone). • Kei ngā ture whakahaere te mana whakatau i te āhua o tā te pūnaha urupare ki ngā tāuru (hei tauira, ki te mimiti te kaha o te tūrama ki tētahi taumata kua mōhiotia, ka kā mai ngā rama kei te ara hīkoi). • Ka pā te parenga iahiko ki te iahiko i tētahi ara, kātahi ka whai pānga ki ngā whanonga o ngā wāhanga iahiko (hei tauira, mā tētahi parenga iahiko e whakahaere i te nui, te iti rānei o te iahiko mā tētahi pūrama whāhutahi). • He pūnaha aunoa tō te karehiko. He whenumitanga o ngā paerongo, ngā tukanga whakahaere, me ngā huaputa e oti i a ia ētahi mahi ōkiko (hei tauira, ka tūpono te karehiko ki tētahi taunahua, ka huri, ka kimi ara anō). • Mā te huri i tētahi tāuru, i tētahi ture whakahaere, i tētahi wāhanga, e tētahi huaputa rānei e rerekē ai ngā whanonga o tētahi pūnaha tāhiko.	• Ki te tautohu i ngā tāuru, ngā tukanga, ngā huaputa, me ngā hononga i tētahi pūnaha tāhiko māmā (hei tauira, te tautohu i te mahi ngātahi o te pana, te ara, me te pūoho i tētahi whakamataara māmā). • Ki te whakahono i ngā pana, i ngā paerongo māmā rānei pērā i ngā tūrama, i ngā wheo, i ngā pūkaha rānei. • Ki te hanga me te whakamātau i tētahi pūnaha tāhiko māmā mō tētahi take kua tautohua (hei tauira, ko tētahi tūrama i te ara, ko tētahi whakamataara māmā, ko tētahi pūrama tohu rānei). • Ki te whakamārama i te āhua o te mahi tahi o ngā wāhanga o tētahi pūnaha e puta ai te urupare i takunetia.	• Ki te tīpako me te whakamahi paerongo ka rongo i ngā huringa i te takiwā (hei tauira, i te aho, i te neke, i te pāmahana, i te haumākū hoki). • Ki te hanga me te whakamātau i tētahi pūnaha ka whakahaeretia e te paerongo mō tētahi take tauwhāiti (hei tauira, he pūrama paerongo neke ki tētahi ara, he paerongo tohu haumākū mō te māra, he whakamataara māmā rānei). • Ki te whakatairite i te hanganga o ngā ara hātepe me ngā ara whakarara kātahi ka tīpako i tērā e tika ana hei whakaea i tētahi take. • Ki te whai i tētahi hapa i tētahi pūnaha tāhiko māmā ki te tautohu i te wāhanga, i te hononga rānei kei reira te mate (hei tauira, tirohia ā-raupapatia te puna hiko, ngā hononga, te pana me te huaputa). • Ki te matapae i te pānga ki ngā whanonga o ētahi pūnaha ki te huri, ki te tango rānei i tētahi wāhanga.	• Ki te hoahoa me te waihanga i tētahi pūnaha aunoa he tāuru, he tukatuka, he huaputa hoki ōna, e puta ai he pūnaha whai take (hei tauira, he pūrama ka whakahaeretia e te paerongo, he pūnaha whakamataara, he tohu whāinu, he pūkarehiko māmā rānei). • Ki te whakawhanake me te whakamātau i ngā ture whakahaere māmā ki te whakatau i tā te pūnaha urupare ki ngā tāuru paerongo (hei tauira, ki te rangona te nekehanga, ka hohe, ka kā tētahi pūrama mō tētahi wā kua tohua). • Ki te tūhura i te pānga o te rerekē haere. • o te parenga iahiko, te panonitanga rānei. • o tētahi wāhanga ki ngā whanonga o tētahi iahiko (hei tauira, me whakatairite i ngā pānga rerekē o ngā parenga iahiko ki ngā pūrama whāhutahi (LED)). • Ki te whai i ngā arotake a te paerongo ki te panoni, ki te whakawhanake rānei i ngā whanonga o tētahi pūnaha aunoa (hei tauira, ka kanekehia te pae o te paerongo e hohe ai te tūrama, te tohu whakamataara rānei). • Ki te raparongoā ā-raupapatia tētahi pūnaha iahiko mā te titiro ki ngā tāuru, ngā hononga, me ngā huaputa. Mutu ana, ka tirohia ngā taunakitanga ki te whakapakari i te mahi a te pūnaha.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Wāhi ki a Rongo

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Mā wai te hua?					
Ngā kaupapa, ngā āheinga, me ngā pūtake • Ka hoahoatia ngā hua kai me ngā hua rongoā mā te tangata, te pūtake me te horopaki kua whakaritea. • Ka pā ngā hiahia, ngā manakohanga, ngā tukanga ahurea me ngā whiringa kai ki ngā whakataunga mō te kai me te rongoā. • Ka pā te takoto o ngā kai me ngā rongoā ki te take me te kaiwhakamahi (hei tauira, te kai ka whakaritea mō te pouaka kai, mō te hākari, mō te tangihanga hoki.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Ka whakakapi i ētahi whakaurunga kai hei urupare i ngā hiahia ā-hauora, ā-manakohanga, ā-uara, ā-whakapono me ngā rauemi e wātea ana. • Kia panoni i tētahi whakaurunga ka rerekē te tāwara, te kakano, te taioranga kai, te āhua me te hāngai o tētahi hua. • Mā ngā whakahokinga kōrero a ngā kaiwhakamahi kua takunetia e kitea ai ngā mōhiohio ka whakamahi ki te whakapakari i ngā hua kai me ngā hua rongoā.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • I te whanaketanga o ngā hua kai me ngā hua rongoā me whai kia taurite te whakaaro ki ngā hiahia o te kaiwhakamahi, ki ngā tukanga ahurea, ki ngā whakaurunga wātea, ki ngā rauemi e wātea ana, ki te toitūtanga, ki te take takune hoki. • He pānga tō te kimi, te whakarite, te whakaatu me te tiritiri rawa ki te pai o tā tētahi hua whakaea i ōna take takune. • Mā te whakamātau me te whakahoki kōrero e taunaki i ngā mahi whakapakari i tētahi hua kai, i tētahi hua rongoā hoki.	• Ki te tautohu i te take me ngā hiahia o te kaiwhakamahi takune i a ia e hoahoa ana i tētahi hua kai, i tētahi hua rongoā rānei. • Ki te tīpako i ngā whakaurunga me ngā tikanga whakarite kai e uruparetia ai ngā hiahia kua tautohua, ngā manakohanga, ngā tukanga ahurea me ngā kōwhiringa kai. • Ki te auaha me te whakaatu i tētahi hua kai, i tētahi hua rongoā rānei mō tētahi hoa, mō tētahi o tōna whānau rānei. • Ki te kohikohi i ngā kōrero whakahoki māmā e pā ana ki te pai o tā tētahi hua whakaea i ōna pūtake takune.	• Ki te auaha i tētahi kai, i tētahi rongoā rānei mō tētahi rōpū iti. • Ki te whakamātau i ētahi whakakapinga whakaurunga hei urupare ki ngā hiahia, ngā manakohanga, ngā uara me ngā whakapono kua tautohua. • Ki te whakatairite i te āhua o ngā pānga ka puta i te whakamahi whakakapinga. • Ki te kohikohi, ki te whakamahi hoki i ngā whakahokinga kōrero ki te whakapakari i te hua. • Ki te whai whakaaro ki ngā kai o te kaupeka i a ia e tīpako ana, e kimi ana rānei i ngā whakaurunga me ngā rawa.	• Ki te whakamahere me te whakahaere i tētahi kaupapa kai, i tētahi kaupapa rongoā iti noa nei rānei mō tētahi take kua tautohua. • Ki te whai whakaaro ki ngā tukanga ahurea, te wātea, te utu me te toitūtanga i a ia e kimi whakaurunga ana, i a ia hoki e kimi rawa ana. • Ki te whakamahi i ngā whakahokinga kōrero i ngā kaiwhakamahi takune ki te whakamātau me te whakapakari i tētahi hua. • Ki te arotake i te pai o tā tētahi hua whakaea i ōna take takune (hei tauira, he kai mō tētahi kaupapa o te kura; he koha ki tētahi kaupapa kohi pūtea o te akomanga; he rongoā kua whanakehia i ngā mōhiotanga e tika ana, i roto hoki i te ārahitanga e tika ana).
Ngā tikanga haumaru me ngā tukanga					
Te haumaru, ngā pūnaha me ngā tukanga • Ka whai wāhi te aukatitanga o te tāhawahawa me ngā tikanga akuaku ki ngā mahi whakarite kai, ki ngā mahi whakarite rongoā hoki kia haumaru. • Ko te tāhawa whitiwhiti te āhuatanga ka puta i te whakawhitinga o ngā moroiti kino, o ngā hanga rānei i tētahi kai, i tētahi pae, i tētahi utauta rānei ki tētahi atu (hei tauira, i te mīti māota ki tētahi kai maoa). • He rerekē ngā utauta ka hoahoatia mō tēnā me tēnā tūmahi whakarite. • Mā ngā tukanga ahurea e ārahi i te kohikohinga, i te whakaritenga, i te whakamahinga, i te tiritiringa hoki o ngā kai me ngā rongoā i roto i te haumaru me te whakaute.	**Te haumaru, ngā pūnaha me ngā tukanga** • He mea tīpako ngā tikanga whakarite e hāngai ana ki ngā whakaurunga, ki te hua takune, ki te haumaru hoki. • He pānga ki te kai, ki te rongoā hoki ngā tikanga tukatuka rerekē pērā i te tapahi, te kauoro, te whakaranu, te whakamahana, me te whakamātao hoki. • Ko te pāmahana, ko ngā āhuatanga rokiroki ka pā ki te iti, te nui rānei o te wā ka pirau te kai. • Mā ngā tikanga hauhake haumaru me ngā tikanga whakarite e tiaki i te tangata me te rauemi.	**Te haumaru, ngā pūnaha me ngā tukanga** • Ka pūmau ake te kounga o te kai i ngā tikanga rokiroki pērā i te whakamaroke, te whakatio, te whakapounamu, me te whakatote hoki. • Ka rerekē ngā āhuatanga o te kai ina rokirokitia - arā, ka rerekē te ngohengohe, te kakano, te tāwara, me te āhua. • E haumaru ai ngā mahi tukatuka me whakahaere i ngā āhuatanga pērā i te parukore, te pāmahana, te wā me te ara rokiroki. • Mā ngā tikanga whakatipu, ngā tikanga hauhake, ngā tikanga tukatuka me ngā tikanga para toitū e māmā ake ai te pānga ki ngā rauemi me ngā taiao.	• Ki te whakamahi i ngā tikanga ahurea ki te ārahi i ngā tikanga akuaku me ngā tikanga whakahaumaru i a ia e kohikohi ana, i a ia hoki e whakarite ana i te kai, i te rongoā rānei. • Ki te aukati i te tāhawa whitiwhiti mā te whai kia mā ōna ringa, kia mā, kia motuhake hoki te noho o ngā utauta, ngā pae, me ngā whakaurunga. • Ki te tīpako me te whakamahi i ngā utauta e tika ana mō tēnā tūmahi whakamahere, me tēnā tūmahi whakamahere (hei tauira, ngā kapu ine, ngā pune, ngā ine-taumaha, ngā kuoro, ngā māripi, me ngā taputapu whakaranu). • Ki te whai i ētahi tohutohu whakarite kua raupapatia.	• Ki te tīpako i ētahi tikanga whakarite, i ētahi tikanga tukatuka hoki e tika ana mō ngā whakaurunga me te hua takune. • Ki te whakamahi kia haumaru me te whakamahi kia tika ngā utauta me ngā taputapu e tika ana. • Ki te aroturuki i te pāmahana me te rokirokitanga i te āhua o te pānga o ēnei āhuatanga ki te haumaru me te kounga o tētahi mea. • Ki te whakauru i a ia anō ki ngā tikanga toitū o te whakatipu, te kohikohi me te hauhake kai. • Ki te tautohu, ki te whakamimiti para hoki i te wā o te whakarite.	• Ki te whakahaere i te akuaku, ki te whakahaere hoki i ngā utauta, ngā taputapu me ngā tukanga kia haumaru i te wā e auaha ana. • Ki te tīpako me te whakamahi i ngā ara tāroki me ngā ara rokiroki e tika ana. • Ki te aroturuki i ngā āhuatanga pērā i te wā, te pāmahana, te parukore, me ngā āhuatanga rokiroki mēnā e tika ana ki te pēnā. • Ki te arotake i te pūmau o te haumaru me te kounga i ngā ara tukatuka me ngā ara rokiroki. • Ki te whakahaere i ngā tikanga toitū pērā i te whakawairākau, te whakamimiti para, te hauhake haepapa me te tukuruatia o ngā rawa tika.
Ngā huānga					
Te kai, te rongoā me te waiora • Mā ngā kaupeka me ngā maramataka, mā ngā tohu o te takiwā hoki e mōhio ai ia ki ngā mahi whakatipu, ki ngā mahi kohikohi me ngā whakamahinga o ngā kai me ngā rongoā.	**Te kai, te rongoā me te waiora** • Ko ētahi kai me ētahi rongoā ka kohia i ngā wā me ngā wāhi kua tohua, i ngā wāhanga tauwhāiti hoki o ngā tipu ka hāngai ki te whakamahinga takune. • Ko te wāhi nō reira te whakaurunga, ko te mata, ko te kaupeka, ko ngā āhuatanga o te	**Te kai, te rongoā me te waiora** • Mā ngā tīpakohanga e taurite ake ai ngā hiahia taiora me ngā āhuatanga o ngā whakaurunga; ngā āhuatanga ā-kaupeka; ngā tukanga ahurea; me te takunetanga o ngā take.	• Ki te mātai i te maramataka, i ngā kaupeka, i ngā tohu rānei o te takiwā ki te tūhura i ngā wā ka whakatōngia, ka kohikohia, ka hauhaketia hoki ngā kai me ngā rongoā. • Ki te tautohu i ngā wāhanga o ngā tipu e taunga ana, ka whakamahia mō ngā take tauwhāiti.	• Ki te whakatairite i ngā kai, i ngā rongoā hoki kua ahua mai i ngā wāhi rerekē, kua tipu i ngā kaupeka rerekē, kua whakatipuria hoki i raro i ngā āhuatanga rerekē. • Ki te tūhura i te pānga ki ngā āhuatanga me te kounga o ngā whakaurunga ina ahu mai i	• Ki te whai whakaaro ki te take, ki ngā āhuatanga ā-kaupeka, ki ngā tukanga ahurea, ki ngā hiahia taioranga, ki te toitūtanga hoki i a ia e tīpako ana i ngā rauemi kai me ngā rauemi rongoā. • Ki te tūhura i te pānga o ngā whakataunga mō te āhua o te whakatipu, o te kohikohi, o

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
• Kei te kaupeka e kī ana ko ēhea kai, ko ēhea rongoā hoki ka wātea. • Kei tēnā wāhanga o te tipu, me tēnā wāhanga hoki āna ake whakamahi, nā reira, me tika te tautohua. **Ngā āhuatanga o ngā rawa, me te huringa** • Kei ngā whakaurunga me ngā rawa māori ētahi āhuatanga ka whakahaere i te āhua o te whakarite me te whakamahi (hei tauira, te reka, te hīmoemoe, te kakano, te mārō, me te ngohengohe). • He āheinga tauwhāiti tō ngā whakaurunga i tētahi hua (hei tauira, ka reka i te huka; ka mārō i te pūehu parāoa; ka ngohengohe i ngā wai). • Mā te ine tika i ngā whakaurunga i e tika ake ai te hua ka puta.	whakatipu hoki ka pā ki ōna anō āhuatanga me te kounga hoki. • Kei tēnā whakaurunga me tēnā whakaurunga ōna anō taiora me ōna anō āhuatanga hoki ka tukuna ki ngā hua kai. **Ngā āhuatanga o ngā rawa, me te huringa** • Mā ngā tikanga tukatuka pērā i te whakamahana, te whakamātao, te whakaranu, te kauoro me te whakarewa e huri ai ngā āhuatanga o ngā whakaurunga. • Ka pā te nui me te pānga riterite o ngā whakaurunga ki te hanga o te hua. • He āheinga tauwhāiti tō ētahi whakaurunga ina tukatukahia (hei tauira, mā te whakaurunga e whakakukū, e whakahono, e whakareka, e whakangohengohe, e whakatotoka rānei).	• Mā te mōhio ki te wāhi nō reira ngā rawa, ki ngā mahi kohikohi tika, ki te whakamahinga hoki o ngā rongoā e ārahi i ngā whakataunga. • Ka pā ngā tikanga whakatipu me ngā tikanga kohikohi ki te wātea tonutanga me te kounga o ngā rauemi kai me ngā rauemi rongoā. **Ngā āhuatanga o ngā rawa, me te huringa** • Ka mahitahi ngā āhuatanga o ngā whakaurunga me ngā tikanga tukatuka kia pā ki te hua ka puta. • Mā te huri i te rahi, te pānga riterite, te whakaurunga, te paemahana me te roa ki te tukatuka e rerekē ai te tāwara, te kakano, te āhua, te hanga me ētahi atu āhuatanga o te hua. • Mā ngā whakamātau kua āta whakahaeretia e tautohu i te pānga o te huringa o tētahi mea kotahi, o tētahi tukanga kotahi rānei ki te hua. • E āhei ana te whakamahi i ngā taunakitanga i puta i ngā whakamātau e tika ana mō tōna take takune.	• Ki te whakatairite i te wātea o ngā kai me ngā rongoā o te kaupeka i te takiwā. • Ki te toro ki ngā mōhiotanga o ngā āhuatanga ā-kaupeka i a ia e tīpako ana i ngā whakaurunga mō tētahi hua māmā. • Ki te tūhura, ki te whakaahua hoki i ngā āhuatanga hāngai o ngā whakaurunga me ngā rawa māori. • Ki te tautohu i te āheinga o ngā whakaurunga kua tīpakohia i tētahi hua kai, i tētahi hua rongoā rānei. • Ki te ine whakaurunga ki ngā utauta e tika ana, me ngā waeine e tika ana hoki. • Ki te mātakitaki me te whakaahua i ngā huringa ka puta i ngā wā whakarite.	wāhi kē, i kaupeka kē hoki, ā, i te āhua hoki o te mata o ngā whakaurunga. • Ki te whai wāhi ki te whakatipu, ki te kohikohi, ki te hauhake rānei i te kai, i te rongoā rānei mō tētahi take takune. • Ki te whakatinana i ngā mōhiotanga ki ngā taioratanga me ngā āhuatanga o ngā whakaurunga i ana tīpakohanga mō tētahi hua. • Ki te tūhura i ngā whanonga o ngā whakaurunga ki te whakamahanatia, ki te whakamātaohia, ki te whakaranua, ki te kauorotia, ki te whakarewangia, ki te tukatukahia rānei me ara kē. • Ki te whakatairite i te pānga o ngā whakaurunga ki te hua mēnā e rerekē ana ngā rahi, e rerekē ana rānei te pānga. • Ki te tautohu i te pānga o ētahi whakaurunga ki te tāwara, ki te kakano, ki te hanga, ki te ngohengohe, ki tētahi atu āhuatanga rānei. • Ki te panoni i tētahi hua i runga i ngā āhuatanga ka kitea.	te hauhake hoki ki te kounga me te wātea o ngā rauemi. • Ki te parahau i ngā take whakataunga mō tētahi hua kai mā te toro ki ngā mōhiotanga e pā ana ki te taioratanga me te take, ki ngā āhuatanga o ngā whakaurunga me ngā āhuatanga ā-kaupeka hoki. • Ki te whakamahi i ngā mōhiotanga me ngā tukanga ahurea e tika ana ki te tīpako me te whakamahi i ngā rauemi rongoā. • Ki te whakahaere whakamātau whakamatua mā te panoni i tētahi whakaurunga, i tētahi rahinga, i tētahi pānga, i tētahi tukanga, i te pāmahana rānei. • Ki te whakatairite i ngā otinga o ngā whakamātau me ngā āhuatanga kua tautohua (hei tauira, te tāwara, te kakano, te āhua, te hanga, te waiwai, te kukū rānei). • Ki te whakamārama i te whai wāhi o ngā āhuatanga o ngā whakaurunga me ngā tikanga tukatuka ki ngā hua i puta. • Ki te whakamahi i ngā taunakitanga i puta i ngā whakamātau ki te tīpako i ngā whakaurunga me ngā tikanga tukatuka mō tētahi hua takune, me te parahau i aua tīpakohanga.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Papanga

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Mā wai te hua?					
Ngā kaupapa, ngā āheinga, me ngā pūtake • He mea hoahoa ngā papanga mō ngā kaiwhakamahi, ngā take me ngā horopaki kua tautohua. • Mā ngā whakamātau me ngā whakahokinga kōrero a ngā kaiwhakamahi e tautoko i te whakapakaritanga o te mau, te pupuri me te whakamahinga o ngā hua.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Ko tā te hiahia kua tautohua he ārahi i te whakatau i te take, i te kaiwhakamahi i ngā mea me whai hoki mō tētahi hua. • Mā ngā tauira, mā ngā tohu, mā ngā tae, mā ngā hanga hoki e kitea ai ngā whakaaro, te tuakiri me ngā āhuatanga o te noho huānga.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Mā ngā whakataunga hoahoa e whakataurite i ngā hiahia o te kaiwhakamahi, i te āheinga me te āhua, i te horopaki hoki. • Mā ngā whakahokinga kōrero me ngā mahi whakamātau e kitea ai ngā taunakitanga hei whakapakari i te hua.	• Ki te hoahoa i tētahi hua papanga mō tētahi kaiwhakamahi me tētahi take kua tautohua (hei tauira, he paraikete mahana mō tētahi kuia kua hangaia ki ngā tapahanga kua hangaruatia). • Ki te kohikohi i ngā whakahokinga kōrero i ngā kaiwhakamahi me te whakapakari i te hua.	• Ki te urupare ki tētahi hiahia kua tautohua mā te whakamahere me te whakawhanake i tētahi hua papanga (hei tauira, i tētahi tīhate hākinakina mō tētahi tīma). • Ki te whakamahi i ngā tauira, i ngā tohu, i ngā hanga rānei ki te whakawhiti māramatanga. • Ki te whakapakari i tētahi hua mā te whakatinana i ngā whakahokinga kōrero.	• Ki te whakawhanake me te whakapakari i tētahi hua i runga i ngā hiahia o te kaiwhakamahi, i ngā āhuatanga o te pūtake me whai hoki. • Ki te parahau i ngā whakapakaritanga mā te whakamātau me te whakahoki kōrero. • Ki te whakawhiti, ki te whakatairanga rānei i te hua kua oti te hanga i tōna horopaki takune (hei tauira, i tētahi horopaki kei reira e kī ana ko ngā toi hei kaka).
Ngā tikanga haumaru me ngā tukanga					
Te haumaru, ngā pūnaha me ngā tukanga • Ka tīpakohia ngā utauta hei whakatutuki i ngā tūmahi tauwhāiti, hei tautoko hoki i te tika me te haumaru o ngā mahi hanganga. • Ka tīpakohia ngā tikanga honohono me ngā tikanga tāmau i runga i te āhua o ngā rawa me te take.	**Te haumaru, ngā pūnaha me ngā tukanga** • Ka pā ngā tikanga hanga ki te kaha, te pīngore, te pūmau me te āhua o ngā hua. • He wā ōna ka pā te momo tuinga, te tuhene maurua, te renarena, me te tikanga honohono ki te kounga o te hanga.	**Te haumaru, ngā pūnaha me ngā tukanga** • Ka rerekē te whai take o ngā tikanga hanga rerekē ki tēnā papanga, ki tēnā take anō hoki. • Mā te whakamātau i te kaha, i te pūmau, i te kounga o te hanga, me tōna āhua e tautohua ai ngā whakapakaritanga.	• Ki te tīpako me te whakamahi utauta kia haumaru, kia tika hoki. • Ki te tūhura me te tīpako tikanga honohono, tikanga tāmau rānei e tika ana mō te papanga me te pūtake (hei tauira, ko te here, te tuitui, te tauhere, me te pine kahu).	• Ki te whakamahi i ētahi utauta me ētahi tikanga hanga kia tika. • Ki te whakatairite i ngā tikanga hanga, ki te whakapakari hoki i ngā tikanga e kaha, e pīngore, e pūmau ake ai te hanga, tae atu ki tōna hanga ina oti ana.	• Ki te tīpako me te whakamahi tikanga hanga e tika ana mō ngā rawa me te hua takune. • Ki te whakamātau i te kounga, te kaha, te pūmau me te āhua o te hanga. • Ki te whakapakari i ngā tikanga hanga me ngā taunakitanga ka puta i te whakamātau.
Ngā papanga					
Ngā āhuatanga o ngā rawa, me te huringa • He rerekē ō tēnā papanga whanonga ki ō tēnā papanga whanonga i te āhua o ōna āhuatanga me te āhua hoki o te whakamahinga. • Ka whai whakaaro ki te take, te hāneanea, te mahi me te horopaki ina tīpakohia he papanga. • Te tuakiri, ngā tikanga me te hanganga. • Ka whakapuaki ngā hononga i waenga i te tangata, i te papanga, i te ahurea me te taiao hoki i ngā hoahoa papanga. • Ka whakaatahia i ngā papanga ka tīpakohia, ngā tukanga ahurea me ngā kawatau whakamaru.	**Ngā āhuatanga o ngā rawa, me te huringa** • Ka pā ngā āhuatanga, te hanga me ngā mahi whakaoti ki te mahi a te papanga. • He rerekē ngā āhuatanga o ngā hanga papanga rerekē (hei tauira, he rerekē te toro me ngā whanonga i waenganui i ngā papanga raranga me ngā papanga whatuwhatu). • Te tuakiri, ngā tikanga me te hanganga. • Ka pā ngā whakataunga hoahoa mō te āhua o te mahi me te rerehua o ngā papanga ki te āhua o ngā hua papanga, me ana āheinga, tae atu ki te āhua o tana whakawhiti māramatanga. • He wā ōna ka kitea ngā mōhiotanga me ngā tikanga ahurea i te hanga me ngā tikanga hanganga o ngā papanga.	**Ngā āhuatanga o ngā rawa, me te huringa** • Ina tīpakohia tētahi papanga me whakaaro ki te mahi o tērā ka tīpakohia, ki te take, ki te toitūtanga, ki te kounga haere nei te wā, me te whakataurite i ēnei āhuatanga katoa. • Mā te whakamātau e kitea ai he taunakitanga e hāngai ana ki te mahi a te papanga me te tika o taua momo mō tana kawenga. • Te tuakiri, ngā tikanga me te hanganga. • Ka pā ngā whakataunga hoahoa ki te āhua o te whakamahinga o ngā papanga, ā, ki te manaakitia, te whakatikahia, te whakahoutia me te whiua hoki hei para. • Mā te whakaaro ki te toitūtanga o tētahi hua e tautoko i ngā kawatau whakamaru, me te tika o te whakamahia o te papanga.	• Ki te whakatairite i ngā āhuatanga o ngā papanga ki te pūtake takune. • Ki te tīpako i ngā papanga e hāngai ana ki te kaiwhakamahi, te take me te horopaki. • Ki te tūhura me te whakamahi papanga ki te whakapuaki i tōna tuakiri, i tōna hononga rānei ki te tangata me te wāhi. • Ki te tīpako i ngā papanga ka whakaatu i ngā tukanga ahurea me ngā kawenga o te whakamahi.	• Ki te tūhura i te pānga o ngā āhuatanga, o te hanga, me te āhua ina oti ana ki te pai o tana mahi. • Ki te whakatairite i ngā papanga i raro i ngā here tauwhāiti (hei tauira, i te mahana, i te torotoro, i te hāneanea hoki o te poraka papahunga me te poraka kātene). • Ki te whakamahi i te papanga, te hanga, te tauira, te hanganga rānei ki te whakawhiti tuakiri, ki te whakawhiti māramatanga rānei. • Ki te whakamahi i ngā mōhiotanga ahurea me ngā tukanga ahurea e tika ana i a ia e whakawhanake ana i tētahi hua.	• Ki te whakamātau me te whakatairite i ngā papanga kia kitea ai ngā āhuatanga mahi o tēnā, o tēnā, pērā i te kaha, te pīngore, te hāneanea me te pūmau. • Ki te tīpako papanga me te parahau i aua whakataunga ki ngā taunakitanga o te āhua o te mahi, te take me te toitūtanga o te papanga i tīpakohia. • Ki te whai whakaaro ki tētahi huarahi e pai ai te manaakitia, te whakatikahia, te whakahoutia, me te hangarewatia o tētahi hua. • Ki te whakapakari i te āhua o te tīpako me te auaha hua hei tautoko i te whakamimititanga o te para.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Hangarau ki Anamata

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Mā wai te hua?					
• Ka taea te whakawhanake i ngā hangarau matihiko hei urupare ki ngā hiahia me ngā whāinga o te whānau, o te hapū, o te iwi, o te hapori hoki. • Ko ngā hiahia o ngā kaiwhakamahi hei awenga mō te hoahoatanga o ngā hangarau matihiko. • I tōna tikanga, me māmā, me haumaru hoki ngā hangarau matihiko hei whakamahi mā ngā kaiwhakamahi kua takunetia.	• Ko ngā kōwhiringa hoahoa hei awenga mō te wātea me te māmā o tētahi hangarau matihiko. • He wā ōna ka matatapu ngā raraunga whaiaro me ngā raraunga hapori, nā reira me tiaki. • Ka pā ngā whakataunga mō te kohikohi, te rokiroki me te tiritiri raraunga ki te mana me te tūmataiti o te tangata me te hapori.	• Ka pāngia te taiao i te auahatanga me te whakamahinga o ngā hangarau matihiko pērā i te whakapau ngao me te whakapau wai, te whakamahi rawa, me ngā para tāhiko. • Ko ngā kōwhiringa mō te hoahoa, te whakaputa, te whakamahi, te whakatika, te whakamahi anō, me te porowhiu i ngā hangarau matihiko hei awenga mō te pānga ki te taiao. • Kei te whakaarotia ngā hiahia o te kaiwhakamahi, te mana, te tūmataiti me te toitūtanga o te taiao i ngā mahi hoahoa matihiko haepapa.	• Ki te tautohu i ngā hiahia me ngā taunahua kei te whānau, kei te kura, kei te hapori hoki ka pai ina uruparetia ki tētahi hangarau matihiko. • Ki te kohikohi mōhiohio mō ngā mea e hiahiatia ana e ngā kaiwhakamahi kua takunetia mai i tētahi hangarau matihiko. • Ki te whakawhanake i ētahi whakaaro mō tētahi hua matihiko ka whaitake mō te kaiwhakamahi kua takunetia, ka māmā hoki mā aua kaiwhakamahi te whakamahi.	• Ki te tautohu i ngā tauira o ngā raraunga whaiaro, o ngā raraunga ā-hapori rānei e tika ana kia noho tūmataiti, kia haumaru hoki te rokirokitia. • Ki te tūhura i ētahi āheinga o ngā hangarau matihiko ki te tiaki raraunga (hei tauira, i ngā kupuhuna, i ngā whakahaere uru, i te tepenga o ngā mōhiohio ka kohia, ka tiritiria hoki). • Ki te arotake i te wātea me te tau kaimahi o tētahi hua matihiko, me te āhua o taua hua manaaki i te mana me te tūmataiti o ana kaiwhakamahi.	• Ki te tūhura i ngā āhuatanga o ngā pānga taiao e whai wāhi ana ngā hangarau matihiko (hei tauira, ko te para tāhiko, ko te whakapaunga o te ngao me te wai i ngā pūnaha matihiko me ngā wāhi pupuri raraunga). • Ki te whakatairite i ngā ara ka whāia ki te whakamimiti i te pānga o ngā hangarau matihiko ki te taiao (hei tauira, te whakatika me te whakahou; te whai kia iti ake te whakapaunga o te ngao; kia roa ake te pupuri ki ngā pūrere). • Ki te parahau i ngā ara me whai ki te hoahoa, ki te whakamahi hoki i ngā hangarau matihiko i roto i te whakaaro nui me te whakaaro toitū.
Ngā tikanga haumaru me ngā hangarau matihiko					
Te haumaru me ngā tikanga • Ka puta ngā hangarau matihiko ka whakatutuki i ōna take ki te kiko me ngā āhuatanga matihiko. • Mā te whakamātau me te panoni i ngā hua matihiko e pakari ake ai. • Mā te whakarongo ki ngā whakahokinga kōrero a ngā kaiwhakamahi e hāpaitia ai te tautohua o ētahi āhuatanga e pakari ake ai tētahi hua matihiko.	**Te haumaru me ngā tikanga** • Mā ngā pūnaha matihiko ngā raraunga e kohikohi, e rokiroki, e whakanahanaha, e whakamahi hoki. • Mā te whakarite kia nahanaha ngā raraunga e māmā ai te kite me te whakamahi. • Ka whanakehia, ka whakapakaritia hoki ngā hua matihiko hei urupare ki ngā hiahia, ki ngā raruraru o te ao nei.	**Te haumaru me ngā tikanga** • Arotakehia ai ngā hua matihiko ki ētahi paearu ki te whakatau i te āhua o tā te hua whakaea i tōna take. • Mā ngā tikanga me ngā mōhiotanga ahurea e ārahi i te āhua o te whakamahinga me te tiritiria o ngā mōhiohio, ngā mōhiotanga, ngā ata, ngā pūrākau me ētahi atu taonga. • Ka rongo te tangata, te whānau, te hapū, te iwi, te hapori i ngā pānga o ngā whakataunga e hāngai ana ki te kiko me ngā raraunga matihiko.	• Ki te whakawhanake i tētahi hua matihiko māmā mō tētahi take kua tautohua (hei tauira, he whakakitenga matihiko, he hākori, he pūrākau pāhekoheko, he whārangi tukutuku rānei). • Ki te whakamātau i tētahi hua matihiko ki te tautohu i ngā āhuatanga e tika ana me ngā āhuatanga me whakapakari tonu. • Ki te kohikohi me te whai i ngā whakahokinga kōrero ki te whakapakari i tētahi hua matihiko.	• Ki te kohikohi me te whakanahanaha i ngā raraunga e tika ana mō tētahi take (hei tauira, te whakanahanaha i ngā mōhiohio mō ngā tipu taketake, i ngā kitenga i te taiao o te rohe, i ngā hua rānei o tētahi patapatai ā-akomanga. • Ki te auaha i tētahi hua ki ngā utauta matihiko hei urupare ki tētahi hiahia, ki tētahi raruraru rānei o te ao nei. • Ki te whakamātau me te whakapakari hua i runga i ngā whakahokinga kōrero me ngā taunakitanga.	• Ki te whakawhanake i tētahi hua matihiko mō tētahi take whāiti me te tautohu hoki i ngā paearu e angitu ai te mahi a te hua. • Ki te whakamātau me te arotake i te hua i runga i ngā paearu kua tautohua. • Ki te whakamahi i ngā tukanga ahurea i a ia e tīpako ana, e auaha ana, e whakamahi ana, e tiritiri ana hoki i ngā mōhiohio me ngā ihirangi matihiko. • Ki te whakamārama i āna whakataunga e pā ana ki te whakamahinga o ngā raraunga, o ngā ata, o ngā pūrākau, o ngā mōhiotanga hoki i tētahi hua matihiko.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Atamai Hangahanga ki te Ao					
• Ko tā ētahi pūnaha matihiko he whakamahi raraunga ki te tautohu tauira me te whakatakoto matapaenga, te whakatakoto tūtohunga rānei. • He wā ōna ka puta ngā tūtohunga i ngā mōhiohio e hāngai ana ki tā te tangata i mātataki ai, i kimi ai, i rongo ai, i tīpakohia ai i mua. • Ko ngā whanonga o te tangata nōna e whakamahi hangarau matihiko ana hei awenga mō ngā mea ka whakaaturia e ngā pūnaha matihiko.	• He mea whāngai te Atamai Hangahanga, arā, te AI, e te tangata. E rerekē ana tōna atamai i tō te tangata atamai. • Ka kai ētahi pūnaha AI i ngā tauira nō ngā raraunga whakangungu e pai ai tana whakamahi i aua tauira ki te whakaputa huaputa. • He awenga tō te kounga me te whānuitanga o ngā raraunga ka whakamahia ki te whakaako i tētahi pūnaha AI ki ōna huaputa. • He pai tā te AI whakaea i ētahi tūmahi heoi anō, kāore anō kia mārama, kāore anō kia wheako hoki i te ao e mārama nei te tangata.	• Whakaaweawetia ai ngā huaputa AI e ngā raraunga whakangungu pūnaha me ngā whakataunga a te hunga nāna te AI i whakawhanake. • Ka hē, ka rītaha hoki ngā huaputa AI mēnā e iti ana, e rītaha ana rānei ngā raraunga. • He tūponotanga ka hē, ka hapa, ka kōtiti te āhua o ngā mōhiohio, ngā ata, me ētahi atu ihirangi ka whakaputaina e te AI. • Ka pā ngā whakataunga mō te āhua o te whanaketanga me te whakamahinga o te AI ki te tangata, ki ngā hapori, ki te tūmataititanga me te waiora.	• Ki te tautohu i ngā tauira o ngā pūnaha matihiko tūtohu (hei tauira, ko ngā ataata, ngā puoro, ngā toa hokohoko, me ngā pae). • Ki te tūhura i te awenga o ngā mōhiohio nō ngā kōwhiringa o mua ki ngā tūtohunga ka puta i tētahi pūnaha matihiko. • Ki te tautohu i ngā raraunga ka whakamahia e tētahi pūnaha kua tūtohua, me te matapaki i ngā take nā reira me noho tūmataiti ētahi o ngā raraunga/mōhiohio.	• Ki te tautohu i ngā tauira AI ka kitea i ngā horopaki o ia rā (hei tauira, te kaihāpai reo, te āhukahuka ata, ngā utauta whakawhiti reo, ngā pūnaha tūtohu). • Ki te whakatairite i ngā tūmahi ka oti pai i a te AI ki ngā tūmahi me whai wāhi ngā mōhiotanga o te tangata, te whakaaro whakatau, te māramatanga, me ngā hononga hoki. • Ki te tūhura i ngā raraunga ka whakamahia e tētahi pūnaha AI me te pānga o aua raraunga ki te putanga. • Ki te tuku pātai e mārama ai ia, nō hea ngā raraunga, nā wai te pūnaha auaha, he aha hoki te take o te pūnaha.	• Ki te whakatairite i ngā putanga-AI me te tautohu i ngā rerekētanga, ngā hapa, me ngā āhuatanga nā reira ka kīia pea e rītaha ana. • Ki te tūhura i te pānga o te huri i ngā mōhiohio, ngā tohutohu rānei ka whāngai ki te pūnaha AI ki te āhua o te putanga. • Ki te arotake i ngā ihirangi AI kia kitea ai te tika, te whaitake me te hāngai ki tōna take. • Ki te whakamahi i te AI, ina e tika ana, ki te tautoko i tētahi tūmahi hangarau me te whakaaro ki ngā putanga hei whakatau māna (hei tauira, ka whakamahia tētahi utauta AI ki te whakahohe whakaaro kātahi ka arotakehia aua whakaaro kia kitea mēnā e whaitake ana, e tika ana hoki). • Ki te whai whakaaro ki ngā tukanga tūmataiti me ngā tukanga ahurea i a ia e whakatau ana ko ēhea mōhiohio e tika ana kia whakaurua ki tētahi pūnaha AI.
Te whakaaro rorohiko					
Ngā hātepe me ngā raupapatanga • Whakamahia ai e ngā hātepe te raupapatanga, te tāruarua me ngā here ki te whakaoti raruraru. **Ngā here, ngā whakahaere me te patuiro** • He hapa, he takune-kore rānei te hua ka puta mēnā e hē ana tētahi wāhanga o te hātepe. • Ko te rapu, te kite me te whakatika hapa i tētahi hātepe, i tētahi papatono rānei te mahi a te patuiro.	**Ngā hātepe me ngā raupapatanga** • Ko ngā reo papatono ērā ka whakamahia ki te huri i tētahi hātepe ki ētahi tohutohu ka whāia e te rorohiko. • Ma te papatono e whakawhenumi i te raupapatanga, i te tāruarua, i ngā here hoki e auahatia ai ētahi whanonga rerekē. **Ngā here, ngā whakahaere me te patuiro** • Ka pā ngā tāurunga a te kaiwhakamahi ki te tohutohu ka whāia e tētahi papatono (hei tauira, mā te pāwhiri i tētahi whakautu i tētahi patapatai e rerekē ai ngā kōrero ka puta).	**Ngā hātepe me ngā raupapatanga** • Whakaotihia ai tētahi raruraru i ngā hātepe rerekē. • Ka pai tā ngā taurangi pupuri mōhiohio ka huri pea i te wā e rere ana te papatono (hei tauira, he kaute, he matawā, he ingoa, he maha rānei o ngā whakamātau). • Ma te papatono e whakawhenumi i te raupapatanga, i te tāruarua, i ngā here, i ngā tāurunga a te kaiwhakamahi, me ngā taurangi hoki ki te whakaoti i ētahi raruraru e tuatini ana. **Ngā here, ngā whakahaere me te patuiro** • Mā te whakamātau me te patuiro e pakari ake ai, e horopū ake ai hoki te rere o tētahi papatono.	• Ki te auaha hātepe e whakamahi ana i te raupapatanga, te tāruarua me ngā here. • Ki te matapae i te mahi a te hātepe i mua i te whakahohenga. • Ki te whakamātau i tētahi hātepe, i tētahi papatono rānei me te tautohu i ōna hapa. • Ki te patu i ngā hapa mā te huri i ngā tohutohu me te whakamātau anō.	• Ki te auaha i tētahi papatono tauwhitiwhiti ka whakakotahi i te raupapatanga me te tāruarua, i ngā here me ngā tāurunga a te kaiwhakamahi (hei tauira, ka auaha i tētahi patapatai ka rerekē ngā kupu whakahoki ina tika ana, ina hē ana rānei ngā whakautu). • Ki te whakamātau i tētahi papatono me ngā tāurunga rerekē kātahi ka whakatairitea ai ngā hua. • Ki te tautohu me te patu i ngā iro/hapa ki te whakapakari i te papatono.	• Ki te hoahoa i tētahi hātepe hei whakaoti i tētahi raruraru o te ao nei, i tētahi raruraru whai take nui. • Ki te auaha i tētahi papatono tauwhitiwhiti ka whakamahi i te raupapatanga me te tāruarua, i ngā here, ngā tāurunga a te kaiwhakamahi me ngā taurangi (hei tauira, ka auaha i tētahi kēmu ka rerekē te kaute i te kaitākaro e kōmaka ana i ngā tūemi hei para hangarua, hei wairākau, hei para noa iho nei). • Ki te whakatairite i ngā huarahi rerekē ki te whakaea i tētahi take papatono. • Ki te whakamātau me te patu ā-pūnahatia ngā iro i tētahi papatono hei whakapakari i tōna horopū rme tōna āheinga.

Te Tūārere 3 (Ngā Tau 7–8)

I Te Tūārere 3 ka nahanaha ake, ka pākiki ake, ka hāngai ake hoki te āhua o te whakamahi mōhiotanga.

Ko tā te mokopuna he whakatauira, he whakamātau, kātahi ka whakapakaritia ngā hua i runga i ngā taunakitanga i kohia i ngā whakahokinga kōrero, ngā arotake me ngā tūhuratanga. Ka whai kia taurite te whakaaro ki te mahi a te hua me te toitūtanga, ā, ki ngā hiahia o ngā kaiwhakamahi, ngā tukanga ahurea, me ngā horopaki i āna whakatau hoahoa.

Ka mārama ake te kitea o te whakaaro pūnaha i a ia ka arohaehae i te tauwhitiwhiti i waenganui i ngā rawa, ngā hanga, ngā tukanga me ngā hangarau. Ko ngā tuhinga, ngā tauira me ngā whakaahuatanga ā-hangarau ērā ka taunaki i te parahau, te whakawhiti, me te mahi ngātahi.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Tāhiko me te Hanga

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Mā wai te hua?			
Ngā kaupapa, ngā āheinga, me ngā pūtake • Ka hoahoatia ngā hua tāhiko me ngā hua hanga kia hāngai ki ngā take, ki ngā kaiwhakamahi me ngā horopaki tauwhāiti. • Kei tēnā kaiwhakamahi me tēnā kaiwhakamahi ōna anō hiahia, ā, ka pā aua rerekētanga ki ngā whakatau hoahoa. • Mā ngā paearu hoahoa e whakaahua i ngā āhuatanga nā reira ka angitu te hua. • Ko tā ngā whakahokinga kōrero me ngā whakamātau he whakatakoto taunakitanga ki te whakapakari i ngā whakaaro hoahoa.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Me taurite te whakaaro ki ngā hiahia o ngā kaiwhakamahi, ngā take, te wātea o ngā rauemi, ngā here me ngā wāteatanga i roto i ngā whakatau hoahoa. • He wā ōna ka tukituki ngā herenga hoahoa nā reira, me mōhio te kaihoahoa hei aua wā, me tuku i ētahi āhuatanga o tāna i hoahoa ai. • He pānga tō ngā whakataunga hoahoa ki te pāpori, ki te ahurea, ki te taiao hoki. • Kei ngā taunakitanga nā ngā kaiwhakamahi me ngā whakamātautau ngā parahautanga hei tautoko i ā te kaihoahoa whakataunga me tana whai kia pakari ake ngā hua.	• Ki te tautohu i te take, te kaiwhakamahi, me ngā paearu mō tētahi hua tāhiko, mō tētahi hua hanga rānei. • Ki te kohikohi whakahokinga kōrero i ngā kaiwhakamahi rerekē ki te whakapakari i ōna whakaaro hoahoa. • Ki te whakatairite i ngā whakaaro hoahoa me ētahi paearu kua tautohua. • Ki te whakamahi i ngā whakahokinga kōrero me ngā hua o ngā whakamātautau ki te whakapakari i tētahi hoahoatanga.	• Ki te tautohu me te tō ki mua ngā hiahia o ngā kaiwhakamahi, ngā here hoahoa me ngā tepenga. • Ki te whakatairite i ngā whakaaro hoahoa tērā pea ka huri hei hua me te tautohu i ngā huanga me ngā tepenga. • Ki te whakatau me te parahau i āna whakatau ki ngā taunakitanga. • Ki te arotake i tētahi hua me ngā paearu kua tautohua, kātahi ka whakamārama i ngā āhuatanga nā reira ka pakari ake te hua.
Ngā tikanga haumaru me ngā tukanga			
Te haumaru, ngā tikanga me ngā tukanga • Ka tīpakohia ai ngā tukanga e hāngai ana ki te take, ki ngā rawa, ki ngā utauta, ki ngā hangarau, me ngā horopaki hoki. • Mā te whakamahere i te raupapatanga o ngā tukanga e hāpai ai te haumaru, te tika me te whāomo i ngā mahi auaha. • Kia rite tonu te tirotiro i ngā mahi i ia wāhanga ka māmā ake te tautohu raruraru i mua noa atu o te pānga o aua raruraru ki te hua ka oti. • Kei roto i te whakahaere tūraru ko te tautohu mōreareatanga me te whai kia iti noa te tūraru. • Mā te whakamātautau e kitea ai ngā taunakitanga ki te whakapakari i ngā tukanga me ngā hua.	**Te haumaru, ngā tikanga me ngā tukanga** • He pānga tō ngā whakataunga tukanga ki te haumarutanga, ki te kounga, ki te whāomo, ki te toitūtanga, me te whakamahi rawa. • Mā te hoki ki te toai i ngā mahi auaha, i ngā whakamātautau me ngā mahi whakapakari hua, e puta mai ai tētahi hua pakari ake. • Mā te hokihoki ki te whakamātau i te hua e kitea ai te takenga mai o ngā raruraru. • Ka whai take ngā taunakitanga kua kohia i ngā whakamātautau ki te whakapakari i te tika, i te kounga, i te whāomo hoki.	• Ki te whakamahere me te whakanahanaha i tētahi raupapatanga tukanga hei auaha i tētahi hua. • Ki te tautohu i ngā mōreareatanga me te whai i ngā hātepe whakahaumaru tika. • Ki te hihira i ngā wā e nui ana te hiranga (hei tauira, te whakaū i ngā inenga, i ngā honohononga, i ngā tūhononga tāhiko rānei). • Ki te whakamātau i tētahi hua me te whakamahi i ngā hua o te whakamātau ki te whakapakari i ngā tukanga, i ngā tikanga rānei.	• Ki te tīpako i ngā tukanga e tino hāngai ana ki ngā rawa, ki ngā hangarau, me te hua takune. • Ki te whakanahanaha me te whakahāngai i te rere o ngā mahi ina puta mai he raruraru, ki te huri rānei ētahi āhuatanga. • Ki te whakamātau nahanaha ki te tautohu i te takenga mai o ngā raruraru. • Ki te whakamahi taunakitanga ki te whakapakari i ngā tukanga me te whai whakaaro ki te haumarutanga, te kounga, te whāomo, te toitūtanga me te whakamahinga o ngā rauemi.
Ngā hanga me ngā āhuatanga o ngā rawa			
Ngā hanga me ngā rawa • Ka mahi tahi ngā rawa me ngā hanga ki te pīkau utanga, ki te whakahaere tōpana hoki. • Kei tēnā rawa, kei tēnā tikanga hanga ōna huanga me ōna tepenga. • Mā te whakakotahi i ngā rawa e rerekē ai te mahi a tētahi hanga. • Ka whai wāhi te whakatauritenga o te mahi, o te toitūtanga, o te utu, o ngā tukanga me ngā horopaki hoki ki ngā kōwhiringa rawa, me ngā kōwhiringa hanga. • Ka hua mai he taunakitanga mō te āhua o te pai o tētahi whakaaro hangahanga, i ngā tauira whakamātau me ngā whakamātautau.	**Ngā hanga me ngā rawa** • Ko te hanga hei pūnaha, ko ōna wāhanga kua honoa, ā, ka mahi tahi. • Ko ngā rawa, ngā hono, ngā āhua hanga hei awenga mō te kaha, te tūwhena, me te pūmau o tētahi hanga. • He pānga tō te panoni i tētahi wāhanga o te hanga ki te āhua o tā taua hanga whakatutuki i āna mahi. • He pānga tō ngā kōwhiringa rawa me ngā kōwhiringa hanga ki te pai o tā tētahi hua whakatutuki i āna mahi me tana mauroa hoki. • Mā ngā taunakitanga i hua mai i te whakamātauria o ētahi hua rerekē e tautoko i te tautohunga o ētahi huarahi whakapakari i tētahi hanga.	• Ki te tūhura i te āhua o tā ngā rawa me ngā hanga urupare ki ngā pīkaunga me ngā tōpana. • Ki te whakatairite i ngā rawa me ngā tikanga hangahanga me te whakamārama i ō tēnā me tēnā huanga, i ō tēnā me tēnā tepenga hoki. • Ki te whakawhanake i ngā whakaaro hangahanga i runga i te mōhio ki te take. Me whai wāhi hoki ngā tikanga ahurea, ngā tukanga, ngā pūrākau me ngā mōhiotanga o te takiwā mēnā e tika ana kia pēnā. • Ki te auaha me te whakamātau tauira hei tūhura i te kaha, i te tūwhena, i te wāhanga, i te taurite rānei. • Ki te whakawhiti whakaaro me ngā tū whakaahuatanga e hāngai ana (hei tauira, ngā huahua whai kupu tāpiri, ngā hoahoa hurirahi, ngā tuhinga ahunga, ngā tauira ōkiko, me ngā tauira matihiko).	• Ki te tūhura i te mahi tahi a ngā rawa, ngā hono me ngā āhua hanga. • Ki te whakatairite i ngā hua hanga me te parahau i ngā rawa kua kōwhiria me ngā tikanga hangahanga hoki. • Ki te whakamātau i te panonitanga o tētahi wāhanga kia kitea ai te pānga o taua panonitanga ki te mahi a te hanga. • Ki te whakatinana i ngā taunakitanga ka hua mai i ngā whakamātautau ki te whakapakari i te kaha, te tūwhena, te pūmau me te whakamahinga o ngā rawa hoki. • Ki te whakamārama i te awenga o ngā tikanga ahurea, o te toitūtanga, o te horopaki hoki ki ngā whakatau hoahoa. • Ki te whakawhiti me te parahau i ngā whakatau hoahoa ki ngā pikitia, ki ngā tauira, ki ngā whakaahuatanga ā-matihiko hoki.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te tāhiko			
Ngā tāhiko me ngā pūnaha • Ka rongo ngā paerongo i ngā huringa i te taiao karapoti. Ka tukuna aua rongo hei pārongo ki tētahi pūnaha tāhiko (hei tauira, ka rongo te paerongo i te aho, i te hou, i te nekehanga, i te pāmahana, i te monoku hoki). • Ko te pūmanaiti hei pūrere papatono iti ka whiwhi ki te tāurunga, ka whai i ngā tohutohu kua whakaritea, ka whakahaere i ngā huaputa. • Mā ngā ture kua whakaritea me tētahi papatono e whakahaere i tā te pūnaha urupare i tētahi tāurunga (hei tauira, ki te rongo te paerongo i te pōuri, mā tētahi pūmanaiti te pūrama e whakakā). • Ko ngā tāuru me ngā huaputa, me te tukatuka kei ngā pūnaha tāhiko e mahi tahi ana ki te whakatutuki i tētahi take. • Kitea ai ngā hapa i ngā pūnaha tāhiko mā te aro ki te pūtuku hiko, ki ngā hononga, ki ngā wāhanga, ki ngā tāuru, me ngā huaputa hoki. • Ka taea te whakamahi i tētahi ine-matatini ki te hihira i ngā āhuatanga hiko pērā i te ngaohiko kia kite mēnā e kati ana te hononga.	**Ngā tāhiko me ngā pūnaha** • Ka rongo ngā paerongo i ngā huringa i te taiao karapoti. Ka tukuna aua rongo hei pārongo ki tētahi pūnaha tāhiko (hei tauira, ka rongo te paerongo i te aho, i te hou, i te nekehanga, i te pāmahana, i te monoku hoki). • Ko te pūmanaiti hei pūrere papatono iti ka whiwhi ki te tāurunga, ka whai i ngā tohutohu kua whakaritea, ka whakahaere i ngā huaputa. • Mā ngā ture kua whakaritea me tētahi papatono e whakahaere i tā te pūnaha urupare i tētahi tāurunga (hei tauira, ki te rongo te paerongo i te pōuri, mā tētahi pūmanaiti te pūrama e whakakā). • Ko ngā tāuru me ngā huaputa, me te tukatuka kei ngā pūnaha tāhiko e mahi tahi ana ki te whakatutuki i tētahi take. • Kitea ai ngā hapa i ngā pūnaha tāhiko mā te aro ki te pūtuku hiko, ki ngā hononga, ki ngā wāhanga, ki ngā tāuru, me ngā huaputa hoki. • Ka taea te whakamahi i tētahi ine-matatini ki te hihira i ngā āhuatanga hiko pērā i te ngaohiko kia kite mēnā e kati ana te hononga. **Ngā tāhiko me ngā pūnaha** • He iahiko, he tohutohu hoki ka whakahaere i ngā pūnaha tāhiko. • Ko ngā inenga paerongo hei whakahaere i te urupare o tētahi pūnaha (hei tauira, ki te maroke te one, ka kā mai te pūnaha whāinu). • Puta ai hei kōrero whakahoki i te whakamahinga o ngā pārongo i tētahi paerongo ki te panoni i te mahi a te pūnaha. • Kei ngā pūnaha karehiko ngā paerongo, ngā tohutohu papatono, me ngā huaputa pērā i ngā pūkaha, ngā pūrama, me te hou, hei whakaoti tūmahi. • Mā te panoni i te waehere, i ngā tautuhinga paerongo, i ngā wāhanga, i ngā hononga rānei e rerekē ai ngā whanonga o tētahi pūnaha tāhiko. • He hua ngā hapa i ngā pūnaha tāhiko nō te iahiko rānei, nō te waehere rānei.	• Ki te whakahono me te whakamahi paerongo e rongo ai ngā panonitanga pērā i te aho, te hou, te nekehanga, te pāmahana, me te haumākū. • Ki te whakamahi pūmanaiti me ngā waehere māmā ki te whakahaere i ngā huaputa pērā i ngā pūrama, i ngā wheo, i ngā pūkaha rānei. • Ki te hanga me te whakamātau i tētahi pūnaha paerongo mō tētahi take (hei tauira, he pūrama ki tētahi ara, he tauine haumākū ki tētahi māra, he whakamataara nekehanga rānei). • Ki te matapae i te āhua o tā tētahi pūnaha urupare ki ngā tāuru paerongo rerekē. • Ki te whakamātau i tētahi pūnaha tāhiko me te tautohu i ōna hapa mā te aro ki te pūtuku hiko, ki ngā hononga, ki ōna wāhanga, ki ngā tāuru, ki ngā huaputa hoki. • Ki te whakamahi ine-matatini, i ngā wā e tika ana, ki te tautoko i te tautohunga o ngā hapa tāhiko.	• Ki te hoahoa me te auaha i tētahi pūnaha aunoa, i tētahi pūnaha karehiko rānei ka whakakotahi i ngā paerongo, ngā tohutohu papatono me ngā tāputa. • Ki te tuhi me te whakamātau i ētahi ture māmā ka whakahaere i te āhua o te mahi a tētahi pūnaha (hei tauira, ki te maroke rawa te one, whakarerea te papu). • Ki te whakamahi i ngā pārongo nā ngā paerongo ki te panoni rānei, ki te whakapakari rānei, i te āhua o te urupare o tētahi pūnaha. • Ki te whakamātau, ki te patu hoki i ngā iro i te iahiko me te waehere e pai ai tana tautohu hapa me te whakatika hoki. • Ki te huri i ngā tautuhinga, i ngā ture papatono, i ngā tautuhinga wā, i ngā tāputa rānei ki te whakapakari i te mahi a te pūnaha. • Ki te whakamātau me te whakapakari i tētahi pūnaha karehiko (hei tauira, ka whakarite tohutohu hei whai mā tētahi karetao e pai ai tana rongo i tētahi tauparenga kātahi ka huri, ka haere tonu).

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Wāhi ki a Rongo

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Mā wai te hua?			
Ngā kaupapa, ngā āheinga, me ngā pūtake • He awenga tō ngā hiahia o tēnā tangata, me tēnā rōpū mō te āhua ki te whai take, te taioranga, te ahurea, te hauora ki ngā hua kai me ngā hua rongoā. • He awenga tō ngā tikanga ahurea, tō ngā kōwhiringa hauora, tō ngā āhuatanga ā-kaupeka, tō te wātea o ngā rauemi, tō te kaupapa takune ki ngā whakatau e hāngai ana ki ngā whakaurunga, ki ngā tikanga whakarite me ngā tikanga whakaatu hoki. • Ko ngā whakahokinga kōrero i ngā kaiwhakamahi takune hei taunakitanga i te whakapakaritanga o ngā hua kai me ngā hua rongoā.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • He wā ōna, i te hanganga mai o ngā hua kai me ngā hua rongoā, me whakataurite ngā whakaaro ki ngā hiahia o ngā kaiwhakamahi, ki ngā tukanga ahurea, ki te taioranga, ki te utu, ki te wātea o ngā rauemi, ki te toitūtanga, ki te take hoki kua takunetia. • He awenga tō te tautika me te whai wāhitanga i te whakatipu, te kohikohi, o te whakarite, o te tuari me te whai painga hoki i ngā kai me ngā rongoā. • Mā te rangatiratanga o te kai e rongo ai ngā whānau me ngā hapori i te tautoko ki te whakahaere i te puna rauemi, i te whakanaotanga, i ngā tikanga kai hoki. • Ka pā ngā whakatau mō ngā kai me ngā rongoā ki te tangata, ki te hapori, ki te rauemi, ki te taiao hoki.	• Ki te tautohu i te take, i ngā kaiwhakamahi takune, i ngā ritenga hoki mō tētahi hua kai, mō tētahi hua rongoā rānei. • Ki te kohikohi pārongo e pā ana ki ngā hiahia ā-taioranga, ā-ahurea, ā-hauora tae atu ki ngā hiahia whai take hoki. • Ki te whakawhanake i tētahi hua mō tētahi take, mō tētahi kaupapa rānei kua āta tohua (hei tauira, hei kai mō tētahi kaupapa ā-kura, mō tētahi rā hākinakina, mō tētahi noho marae, mō tētahi huihuinga whānau rānei). • Ki te kohikohi whakahokinga kōrero i ngā kaiwhakamahi takune me te whakamahi i aua kōrero ki te whakapakari i te hua. • Ki te arotake i te pai o tā tētahi hua whakaea i tana take me ngā hiahia o ngā kaiwhakamahi.	• Ki te whakawhanake i tētahi hua kai, i tētahi hua rongoā rānei mō tētahi take whānau, take kura, take rānei o te rohe. • Ki te tautohu me te whakataurite i ngā hiahia o ngā kaiwhakamahi, i ngā tukanga ahurea, i te taioranga, i te utu, i te wātea o ngā rauemi, i te toitūtanga hoki. • Ki te whai whakaaro ki te tautika me te whai wāhitanga i a ia e whakatau ana (hei tauira, i te utu mō ngā kai, i te wātea o ngā kai, i ngā kōwhiringa kai, i te whai wāhi hoki ki tētahi wāhi whakatipu, tētahi whare whakarite rānei). • Ki te kohikohi whakahokinga kōrero i ētahi kaiwhakamahi rerekē me te whakamahi i aua kōrero ki te whakapakari i te hua. • Ki te parahau i ngā whakatau matua ki ngā taunakitanga mō te take, mō ngā kaiwhakamahi, ngā rauemi me te hua takune.
Ngā tikanga haumaru me ngā tukanga			
Te haumaru, ngā tikanga me ngā tukanga • Ka rerekē te hanga o ngā whakaurunga me ngā rawa i ngā tikanga tukatuka pērā i te whakatauraki, te whakamoī, te whakatio me te rokiroki. • Me whai whakahaere tauwhāiti ngā tikanga tukatuka pērā i te wā, te pāmahana, te parukore, me te rokiroki e haumaru ai, e hāngai ai hoki ngā hua ka whakaputaina. • Ahakoa he whakamaru tā te tākai i te hua i te wā e putu ana, e tuarihia ana, he whakapau rawa anō tana mahi, ā, he whakaputa para hoki. • Ka whai mōhio ngā whakatau i ngā kōrero e pā ana ki ngā whakaurunga me ngā rawa, pērā i te ahunga mai o aua rawa, i te uara taioranga, i te haumarutanga, i te rokiroki me te whiunga o ngā para.	**Te haumaru, ngā tikanga me ngā tukanga** • Ka kōwhiria ngā tikanga tukatuka me ngā tikanga rokiroki i te āhua o ngā āhuatanga o ngā whakaurunga, ngā hua takune, ngā here whakahaumaru, me ngā rauemi e wātea ana. • Ka pā ngā kōwhiringa tākai me ngā kōwhiringa tuari ki te māota, ki te wā toiora, ki te whakapaunga rauemi, ki te para hoki. • Ko te kaitiakitanga kai me ngā tikanga toitū hei ārahi i ngā whakatau e hāngai ana ki te ahunga, te whakatipu, te kohikohi, te tukatuka, te tākai me te whiunga o ngā para. • Ka whai whakaaro ki te whakaputa, te kohi, te kawe, me te tuari i ngā whakaurunga me ngā rawa i raro i ngā ritenga matatika o te whai rawa. • Mā ngā pārongo horopū ka kitea i ngā tohu, mā ērā hoki ka rangona i ngā kaiwhakaputa, ngā kaiwhakarato, ngā mātanga me ērā atu puna, e tautoko i ngā whakatau e haumaru ana, e horopū ana hoki.	• Ki te tīpako i ngā tikanga tukatuka e pai ana mō ngā whakaurunga me te hua takune. • Ki te whakamahi i ngā whakahaere haumaru e tika ana i a ia e tukatuka ana i ngā kai me ngā rongoā (hei tauira, te whakahaere i te parakore, te wā me te pāmahana, te rokiroki rānei i ngā wā e tika ana). • Ki te whakatairite i ngā kōwhiringa tākai kia aronui ki te taumata o te tiaki, te rokiroki, te whakamahinga rauemi me te para. • Ki te whai i ngā pārongo kei ngā tohu, kei puna kē hoki, i ngā kupu ārahi rānei i te hunga mōhio i a ia e tīpako ana i ngā whakaurunga me ngā rawa. • Ki te whakatinana i ngā tukanga ahurea me ngā tikanga haumaru, puta noa i te kohikohi, te whakarite, te tukatuka me te tuari.	• Ki te tīpako me te parahau i ngā utauta, ngā tukanga, ngā mahi rokiroki, me ngā tikanga tākai mō tētahi hua takune. • Ki te whakamahi i ngā pārongo e wātea ana ki te whakatairite i te takenga mai o ngā whakaurunga me ngā rawa, i te haumaru, i te uara taioranga, i te toitū hoki, i te matatika rānei o te whai rawa. • Ki te whakatau i ngā take e pā ana ki te whai rawa me te tukatuka e aro ana ki ngā tukanga ahurea mō te kai. • Ki te tautohu i ngā ara e pai ai te whakamimiti i te whakapaunga rauemi me te para i te wā o te whakaputanga, te tākainga, te rokirokitanga me te tuaritanga. • Ki te aromātai i te haumaru me te kounga i te wā o te whakaputa, me te whakarerekē mēnā e whai take ana.
Ngā huānga			
Te kai, te rongoā me te waiora • Ka aweawetia e ngā āhuatanga taioranga o ngā whakaurunga te whai wāhi ki ngā kōwhiringa hauora me te pai mō ngā kaiwhakamahi rerekē. • Mā te mātāpuna, te kaupeka, te māota o te kai me te tikanga whakaputa e whakaawe te kounga me te wāteatanga o ngā kai me ngā rongoā māori. • Mā ngā tukanga ahurea me ngā mōhiotanga e pā ana ki te kohi me te whakamahi e ārahi ngā whakataunga mō ngā rawa rongoā. • E āhei ana te panoni i ētahi whakaurunga hei urupare ki ngā hiahia ā-taiora, ā-ahurea, ā-hauora hoki, tae atu ki ngā hiahia whai take. **Ngā āhuatanga o ngā rawa, me te huringa**	**Te kai, te rongoā me te waiora** • I te whakamaheretanga o ngā hua kai me ngā hua rongoā, me whakataurite ngā whakaaro ki ngā hiahia taioranga me ngā hiahia o ngā kaiwhakamahi, ki ngā tukanga, ki te kaupeka, ki te wātea o ngā rawa, ki te utu, me te toitūtanga. • Ka pā ngā whakatau e hāngai ana ki te whakatipu me te whai rawa ki te kounga, te wātea me te pānga o ngā rawa kai me ngā rawa rongoā ki te taiao. • Mā te whakatipu tata me te rangatiratanga o te kai e kaha ake ai tā te whānau me te hapori whai wāhi ki ngā kai, e rongo ai hoki te tautoko kia manawaroa. • Ka puta ngā whakatau whai mōhio e pā ana ki ngā kai me ngā rongoā i ngā mōhiotanga o ngā kaiwhakamahi, i ngā whakaurunga, i ngā rauemi, i ngā tukanga, i ngā horopaki hoki.	• Ki te whakatairite i ngā āhuatanga taioranga o ngā whakaurunga me tōna hāngai ki ngā kaiwhakamahi rerekē. • Ki te tūhura i te awenga o te whai rawa, te kaupeka, te māota, me ngā tikanga whakaputa ki te kounga o ngā whakaurunga. • Ki te tīpako i ngā whakaurunga me ngā rawa māori e hāngai ana ki te waioratanga, te horopaki me ngā hiahia o ngā kaiwhakamahi kua takunetia. • Ki te whakatipu, te whai, te kohikohi rawa māori mō tētahi hua kōkirikiri (hei tauira, ko ngā huawhenua o te kaupeka hei kai mā te whānau; ko ngā tipu e tika ana ka huri hei rongoā i roto i te ārahitanga e hāngai ana). • Ki te tūhura i ngā whanonga o ngā whakaurunga, o ngā rawa māori rānei i te wā o te tukatuka.	• Ki te whakamahere i ngā whakaurunga me ngā rauemi mō tētahi hua mā te whakaaro ki te taiora, ki ngā tukanga ahurea, ki te kaupeka, ki te wātea, ki te utu, me te toitūtanga. • Ki te whakatairite i ngā whakaurunga tuputata me ngā whakaurunga kua kohikohia, kua hokona hoki, mō tētahi take tauwhāiti. • Ki te tūhura i te pānga o ngā whakatau mō te āhua o te whai, o te whakatipu rawa rānei ki te wātea, te kounga, te utu me te taiao. • Ki te parahau i ngā whakaurunga me ngā rauemi kua kōwhiria ki ngā taunakitanga e kōrero ana mō te horopaki, te kaiwhakamahi, te waiora, te pūtake me te toitūtanga. • Ki te tūhura i ngā āheinga o ngā whakaurunga (hei tauira, te whakatairite i ngā whakaurunga ka whakamahia ki te whakakukū, te whakawhenumi, te rokiroki, me te whakatūpapa).

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
• Ka aweawetia ngā whanonga o ngā whakaurunga me ngā rawa māori i te wā o te whakaritenite me te tukatuka e ō rātou āhuatanga ōkiko, āhuatanga tairongo anō hoki. • Ka rerekē te tāwara, te kakano, te pūkarakara, te ngohe, te hanga me te āhua o tētahi hua i ngā tikanga tukatuka pērā i te whakamahana, te whakamātao, te whakamoī, te whakatauraki, te whakaranu me te kauoro. • Ka rerekē te hua ka puta ki te huri i te rahinga, te wāhanga rānei o tētahi whakaurunga, i te tikanga tukatuka rānei. • Ka hua mai he taunaki i ngā whakamātau nonohi e hāngai ana ki te whai hua o te mahi a ngā whakaurunga me ngā tukanga.	**Ngā āhuatanga o ngā rawa, me te huringa** • Ka hua mai i ngā āhuatanga whai take o ngā whakaurunga ētahi pānga i te wā tukatuka (hei tauira, he āheinga tō ngā whakaurunga ki te whakatōpū, te whakakukū, te whakakuhu haurehu, te rokiroki, te whakawainene, te whakakuhu wai, te whakatotoka rānei). • Ka pā ki te kounga me te tapatahi o tētahi hua, te āhua tauwhitiwhiti i waenganui i ngā whakaurunga, ngā wāhanga, te pāmahana, te wā me ngā tikanga tukatuka. • Mā te huri i tētahi āhuatanga me te pupuri ki te katoa, hāunga taua mea kotahi, e tautoko ki te tautohu i te take nā reira i rerekē ai tētahi hua. • Ka whakamahi i ngā taunakitanga nō ngā whakamātau tāruarua ki te whakapakari kia arowhānui te hua.	• Ki te whakahaere i ētahi whakamātau nonohi ka huri i tētahi whakaurunga, i tētahi wāhanga, i tētahi tikanga tukatuka rānei. • Ki te whakatairite hua ki ngā āhuatanga kua tautohua (hei tauira, te tāwara, te kakano, te pūkarakara, te āhua, te hanga, te mātotorutanga rānei). • Ki te whakawhiti whakaaro me te whakawhiti tukanga mā ngā tohutao, ngā raupapatanga tohutohu, ngā tukanga whakamahere, ngā huahua, ngā hoahoa rānei. • Ki te whakamahi i ngā taunakitanga nō ngā whakamātau ki te whakapakari i tētahi hua kai, i tētahi hua rongoā rānei.	• Ki te kawe i ngā whakamātau whakamatua me ngā whakamātautau tāruarua, hei tūhura i te pānga o te panonitanga o ngā whakaurunga, o ngā wāhanga, o te wā, o te pāmahana, o ngā tikanga tukatuka rānei. • Ki te tuhi me te whakatairite i ngā putanga ki te tautohu i ngā tauira me ngā rerekētanga. • Ki te whakamahi taunakitanga ki te whakapakari i te rahinga o ngā whakaurunga me ngā tikanga tukatuka kia puta ko tētahi hua e tau ana. • Ki te parahau i ngā whakapakaritanga mā te whakamārama i te pānga o ngā āhuatanga o ngā whakaurunga me ngā whakatau tukatuka ki te hua.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Papanga

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Mā wai te hua?			
Ngā kaupapa, ngā āheinga, me ngā pūtake • He mea whakawhanake ngā hua papanga ki te whakaea i ngā hiahia, ngā take me ngā horopaki kua takunetia. • Ka whai wāhi, i ngā whakataunga hoahoa, te whakatauritenga o ngā mahi, te āhua, te hāneanea me ngā manakohanga o ngā kaiwhakamahi (hei tauira, me wātea ngā kākahu haka kia pai ai tā te kaihaka nekeneke, me pai hoki tana whakaatu i te tuakiri). • Ka puta i ngā whakamātau me ngā whakahokinga kōrero ngā taunakitanga whakapakari hua.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • He wā ōna ka tohe ngā ritenga mō ngā kaiwhakamahi me ngā horopaki nā reira me tuku i ētahi āhuatanga hoahoa (hei tauira, mō tētahi kaka ua, me whakataurite ngā āhuatanga o te parewai, te hāneanea, te pūmau me te utu). • Mā ngā paearu e whakatau ai te pai o tā tētahi hua whakatutuki i ōna whāinga takune. • Mā ngā taunakitanga ka hua mai i te whakamātau me ngā whakahokinga kōrero a ngā kaiwhakamahi e tautoko i ngā whakatau hoahoa parahau.	• Ki te tautohu i ngā hiahia o te kaiwhakamahi me ngā paeoti mō tētahi hua. • Ki te whakawhanake me te whakapakari i tētahi hua mā te whakamātau me te manaaki i ngā whakahokinga kōrero a ngā kaiwhakamahi (hei tauira, he pēke, he kaka, he aupuru, he kiriwhakamaru). • Ki te whakamārama i te āhua o tā ngā kōwhiringa hoahoa urupare ki te mahi, te āhua, te hāneanea me ngā hiahia o ngā kaiwhakamahi.	• Ki te whakawhanake i tētahi hua ka whakataurite i ngā hiahia o te kaiwhakamahi me ngā hiahia e totohe ana (hei tauira, he pēke kai tukurau, he kaka parewai, he pēke hākinakina, he kaka hei toi rānei). • Ki te arotake i tētahi hua ki ngā paearu kua tautohua. • Ki te parahau i ngā whakatau hoahoa ki ngā taunakitanga i hua mai i te whakamātau me ngā kōrero whakahoki a ngā kaiwhakamahi.
Ngā tikanga haumaru me ngā tukanga			
Te haumaru, ngā tikanga me ngā tukanga • Ka whakaarohia ngā rawa, te tika e whai me te hua takune ina tīpakohia ngā utauta me ngā tikanga hanganga. • Me tika ngā inenga, ngā hononga, te auahatanga, me te whakaotinga e kounga ai te hanga (hei tauira, ka pā te tuhene maurua me te renarena o te momo tui ki te kounga o tētahi hua papanga). • Ka tautoko te whakamātau i te kitea o ngā hapa me ngā mea hei whakapakari i te wā e hangaia ana.	**Te haumaru, ngā tikanga me ngā tukanga** • He awenga tō ngā tikanga hanga ki te renarena, te pūmau, te pīngore, te ō, me te hanga oti o tētahi hua. • E kounga ai te hanga me rite tonu te whakahāngai i ngā papanga, ngā inenga, te hanga me te hanga oti, ki ngā hiahia kua tautohua. • Ka tautoko te haumaru me te tika o ngā tukanga i te tika me te kounga o ngā hua.	• Ki te tīpako me te whakamahi utauta me ngā tikanga hanga i roto i te haumaru me te tika (hei tauira, ngā ngira, ngā taputapu kokoti, ngā pūrere tuitui, ngā anga raranga, me ngā utauta raranga). • Ki te ine, te auaha, te whakahono me te whakaoti hua papanga ki te whakatutuki i ngā hiahia kua tautohua. • Ki te whakamātau i te wā e hangaia ana me te whakapakari i ngā tikanga hanga i ngā wā e tika ana (hei tauira, ka whakamātau i te maurua, i te tāmau rānei i mua i ana whakaoti i te hua).	• Ki te tīpako me te whakamahi tikanga hanga e tika ana mō ngā papanga me te hua. • Ki te hokihoki ki te titiro ki te kounga i te hua e hangaia tonutia ana (hei tauira, ka titiro ki ngā inenga, te renarena o te maurua, te ō, te tāmau, te whakaoti rānei). • Ki te whakapakari i ngā tukanga kia kounga ake te tika, te renarena, te pūmau, te ō, me te whakaoti.
Ngā papanga			
Ngā āhuatanga me te tīpako rawa • He awenga tō ngā āhuahanga me te hanga o ngā papanga ki te renarena, te pīngore, te totoro, te mahana, te miti, te pūmau me ētahi atu āhuatanga (hei tauira, he rerekē ngā whanonga o te papanga raranga me te papanga whatuwhatu ina torotorohia). • He wā ōna ka rerekē te mahi a ngā rawa i te āhua o ngā tikanga hanga me ngā tikanga whakaoti. • Ka tīpakohia te papanga i runga i te āhua o te mahi kei te pīrangitia mō tētahi hua takune. **Te tuakiri, ngā tikanga me te hanganga** • Mā ngā hua papanga e whakaahua i te tuakiri, te whakapapa, ngā uara, me ngā hononga ki te tangata me te wāhi hoki (hei tauira, mā te tae, te tauira, te hanga, te rawa tā nei). • He awenga tō ngā mōhiotanga ahurea, ngā tikanga ahurea, me ngā horopaki ki ngā papanga, ngā tauira, ngā hanga me ngā tikanga hanga ka kōwhiria. • E tika ai te whakamahinga o ngā papanga me whai whakaaro ki te takenga mai me te āhua hoki o aua papanga.	**Ngā āhuatanga me te tīpako rawa** • He huanga, he tepenga tō ngā papanga i ngā take rerekē (hei tauira, ka mahana i te papahunga engari ka rerekē ōna whanonga i ō tētahi papanga kātene, i tētahi papanga parewai rānei). • Ina tīpakohia tētahi papanga, he mea me tuku mō te āhua ki te mahi, te hāneanea, te pūmau, te utu, te wātea me te toitū. • Ka puta i ngā whakamātau ngā taunakitanga hei tautoko i te whakatairite, hei parahau hoki i ngā kōwhiringa papanga. **Te tuakiri, ngā tikanga me te hanganga.** • He wā ōna ka noho tahi i ngā whakatau hoahoa, ko ngā whakaaro ā-ahurea me ngā ritenga mō te mahi me te āhua o tētahi hua. • He pānga ā-ahurea, he pānga ā-taiao hoki tō te whai rawa, te whakaputa, te whakamahi, te whakatika, me te whakapara i ngā papanga. • Mā te kaitiakitanga e ārahi i ngā whakatau puta i te oranga o tētahi hua papanga (hei tauira, mā te tīpako i ngā papanga nō tata, i ngā papanga taumanu rānei, me te hoahoa i tētahi hua e āhei ana te whakatika).	**Ngā āhuatanga me te tīpako rawa** • Ki te tūhura me te whakatairite i te pānga o ngā āhuatanga o ngā papanga, i te hanga, me te whakaotinga ki te mahi a te papa (hei tauira, te renarena, te totoro, te mahana, te miti, te parewai rānei). • Ki te tīpako i ngā papanga, e ai ki ngā taunakitanga o ngā mahi whakamātau, ka pai mō tana take takune. **Te tuakiri, ngā tikanga me te hanganga** • Ki te tūhura i te āhei o te papanga, te tauira, te āhua, me te hanga whakaatu tuakiri me te māramatanga. • Ki te whakamahi i ngā tukanga ahurea me ngā mōhiotanga ahurea i a ia e tīpako ana i ngā papanga hei whakamahi māna, tae atu ki te whakaaro ki te wāhi nō reira te papanga, ki te whakamahi kia tika hoki.	**Ngā āhuatanga me te tīpako rawa** • Ki te whakatairite me te whakamātau i ngā papanga ki ngā hiahia kua tautohua (hei tauira, te whakatairite i te mahana, te parewai, te pūmau, me te hāneanea mō tētahi koti, tētahi pēke, tētahi uhi whakahaumaru rānei. • Ki te tīpako me te parahau i tana whakamahi i ētahi papanga mā ngā taunakitanga i ngā whakamātau (hei tauira, te tīpako i tētahi papanga mō tētahi pēke hākinakina i runga i te renarena, i te pūmau, i ngā hiahia o te kaiwhakamahi, i te toitū hoki). **Te tuakiri, ngā tikanga me te hanganga** • Ki te whakauruuru i te tikanga ahurea, te whakamahinga me te āhua ki tētahi hua papanga whai take (hei tauira, he kākahu kapa haka, he kaupapa ā-kura, he whakanui ā-whānau). • Ki te arotake i ngā kōwhiringa papanga puta i te rapu rawa, ki te whakamahi, te whakatika, te whakamahi anō, me te whiu hei para, kātahi ka parahau i ngā whakatau ka tautoko i ngā tikanga me te kaitiakitanga (hei tauira, te whakamahi i te papanga taumanu, te hoahoa i ngā wāhanga ka taea te whakakapi, te whakamahi kē rānei i ngā papanga mai i tētahi hua o mua).

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Hangarau ki Anamata

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Mā wai te hua?			
Ngā kaupapa, ngā āheinga, me ngā pūtake • Mā ngā tukanga ahurea e ārahi i te hoahoatanga me te whakamahinga o ngā hangarau matihiko tae atu ki te āhua o te manaaki i te tangata, te mōhiotanga, te raraunga me ngā hononga. • Ka taea e ngā hua matihiko te urupare ki ngā hiahia me ngā moemoeā o ngā whānau, ngā hapū, ngā iwi me ngā hapori. • Mā te whai wāhi mai o ngā kaiwhakamahi takune e pai ake ai tā te hua matihiko urupare ki ō rātou hiahia, me ō rātou horopaki.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • I te rerekē o ngā kaiwhakamahi me ngā hapori, he wā ōna ka rerekē ngā hiahia, ngā uara, me ngā kawatau i ngā hangarau matihiko. • Mā te mahi tahi ki ngā whānau, ngā hapū, ngā iwi me ngā hapori e renarena ake ai te tika ā-ahurea me te whai take o ngā hua matihiko. • He tuohutanga i ngā whakatau hoahoa i waenga i ngā hiahia o ngā kaiwhakamahi, te whai wāhitanga, te tūmataititanga, ngā uara ahurea, me ngā rauemi e wātea ana.	• Ki te tautohu i tētahi raruraru, i tētahi hiahia, i tētahi moemoeā rānei o tētahi rōpū, o tētahi hapori rānei. • Ki te tūhura i te wāhi ki ngā tukanga ahurea hei kaiārahi i te hoahoatanga me te whakamahinga o tētahi hua matihiko. • Ki te kohikohi whakaaro i ngā kaiwhakamahi takune ki te tautohu i ngā mahi me tutuki e tētahi hua matihiko. • Ki te whakawhanake i ētahi whakaaro hoahoa hei urupare ki te take kua tautohua me ngā kaiwhakamahi.	• Ki te mahi tahi ki ngā kaiwhakamahi takune, ki te hunga whai pānga rānei ki te tautohu i ngā hiahia me te whakamātāmua hoki i aua hiahia. • Ki te whakawhanake i ngā hua matihiko ka urupare ki ngā uara, ngā hiahia, me ngā horopaki o āna kaiwhakamahi. • Ki te whakatairite i ētahi hua me te tautohu i ngā huanga, ngā tepenga, me ngā āhuatanga tuku hoki. • Ki te parahau i te āhua o tā ngā whakatau hoahoa urupare ki ngā tukanga ahurea, ngā hiahia o ngā kaiwhakamahi, o ngā āhuatanga wāteatanga me te take kua takunetia.
Ngā tikanga haumaru me ngā hangarau matihiko			
Te haumaru, ngā pūnaha me ngā tukanga • Ka whakawhanakehia ngā hua matihiko i tētahi tukanga ka wa wāhi te hoahoa, te auaha, te whakamātau me te whakapakari. • Mā te whakamātau e kitea ai ngā taunakitanga mō te āhua o tā te hua matihiko whakatutuki i tana take takune. • Hei tā te āheitanga ki te whakamahi he whakaahua i te māmā o tā ngā kaiwhakamahi takune whakamahi i tētahi hua matihiko. • Ka taea te whakarite paearu hei arotake i te mahi me te āheitanga ki te whakamahi i tētahi hua matihiko.	**Te haumaru, ngā pūnaha me ngā tukanga** • Kei te tukanga tukurua ngā huringa auau o te auaha, te whakamātau, te kohikohi kōrero te whakapakari. • Mā ngā kōrero whakahoki a ngā kaiwhakamahi e tautohu mēnā e rarururu ana te rere, te āheitanga whakamahi, te whai wāhitanga, me ngā ihirangi o tētahi hua matihiko. • Ka pā ngā whakatau e pā ana ki ngā raraunga, ngā ihirangi me te wāteatanga ki ngā āhuatanga o te tūmataiti, te haumaru me te mana o ngā kaiwhakamahi me ngā hapori. • Mā ngā taunakitanga ka hua mai i ngā whakamātau me ngā kōrero whakahoki a ngā kaiwhakamahi e hāpai i te parahautanga o ngā huringa ki tētahi hua matihiko.	• Ki te hoahoa me te whakawhanake i tētahi hua matihiko mō tētahi take whāiti (hei tauira, he pae tukutuku pāhekoheko, he mahere matihiko, he rauemi pārongo, he taupānga māmā rānei). • Ki te tautohu i ētahi paearu ka tautoko i te whakatau mehemea kua tutuki i te hua ngā whāinga. • Ki te whakamātau i te mahi me te āheitanga whakamahi o tētahi hua me ētahi paearu. • Ki te whakamahi i ngā taunakitanga whakamātau ki te tautohu, me te whakatinana i ngā āhuatanga me whakapakari.	• Ki te whakawhanake i tētahi hua matihiko mā tētahi tukanga tukurua ka auau te toai i te auaha, te whakamātau me te whakapakari. • Ki te kohikohi kōrero i ngā kaiwhakamahi takune e pā ana ki te mahi, te āheitanga whakamahi, te whai wāhitanga, me ngā ihirangi. • Ki te whakatakoto whakatau e pā ana ki ngā raraunga, ngā ihirangi, me te whai wāhitanga e aro ana ki te tūmataiti, ngā tukanga ahurea me te haumarutanga o ngā kaiwhakamahi. • Ki te whakamahi i ngā whakamātau me ngā kōrero whakahoki a ngā kaiwhakamahi ki te parahau i ngā mahi whakapakari i tētahi hua.
Te Atamai Hangahanga ki te Ao			
Ngā raraunga me te atamai hangahanga • Ko tā ētahi pūnaha matihiko he whai i ngā ture pūmau. Ko tā ngā pūnaha AI he whakamahi i ngā tauira kei ngā raraunga ki te whakarōpū mōhiohio, ki te matapae, ki te hanga tāputa hoki. • Nā te atamai waihanga (GenAI) ngā tāputa pērā i te kuputuhi, te ata, te oro, te ataata rānei e auaha mā te whakamahi i ngā tauira kua mau i a ia i ngā raraunga whakapakari. • Mā ngā raraunga, ngā tohutohu me ngā tikanga o tētahi pūnaha e tohu i ngā tāputa o te AI. • He wā ōna ka hē, ka kotiti, ka rītaha hoki ngā tāputa ka puta i te AI, nā reira e tika ana kia āta tirohia ngā tāputa.	**Ngā raraunga me te atamai hangahanga** • He awenga tō ngā raraunga whakapakari ki ngā tauira ka ākona e te pūnaha AI me ana tāputa. • He wā ōna ka whai wāhi mai ngā raraunga e hē ana, e tōkeke-kore ana, kāore rānei e tika ana ngā whakaahuatanga, ā, mā reira ka hē, ka rītaha rānei ngā tāputa AI. • He awenga tō ngā pūnaha AI ki ngā mea ka kitea e te tangata me āna kōwhiringa hoki (hei tauira, ko tā ngā pūnaha tūtohu he whakaaweawe i ngā ataata, ngā pūrongo o te wā, ngā puoro, me ngā hautaonga rānei ka whakaaturia). • Ka whakatau te tangata i te hoahoatanga, te whakangungua me te whakamahinga o ngā pūnaha AI, ā, ka pā ēnei whakatau ki te tangata, ki ngā hapori hoki. • E tika rawa ai te whakamahinga o te AI me whakaaro ki te tika, ki te tūmataiti, te tōkeke, ngā tukanga ahurea, me ngā pānga ka tūpono puta.	• Ki te tautohu i te whakamahinga o te AI i ngā hangarau matihiko e taunga ana (hei tauira, ngā pūnaha tūtohu, te āhukahuka ata, te whakawhiti reo me te atamai waihanga). • Ki te whakatairite i ngā tāputa o ētahi utauta AI rerekē e whai ana i ngā tohutohu ōrite, i ngā tohutohu āhua rite rānei. • Ki te takitaki i te tika, te hāngai me te rītaha o ngā tāputa AI. • Ki te tūhura i te huringa o te tāputa AI ka puta i te huringa o tētahi tohutohu (hei tauira, tukuna ki ngā utauta AI te pātai ōrite kātahi ka whakatairitea ngā urupare). • Ki te tautohu mōhiohio kāore e tika ana kia tukuna ki tētahi pūnaha AI i te tūmataiti o ngā mōhiohio, i te tukanga ahurea, ētahi atu māharahara hoki.	• Ki te tūhura i te awenga o ngā raraunga ki tētahi tāputa AI (hei tauira, ka whakatairite i ngā tauira, i ngā mōhiohio rānei ka tukuna ki tētahi pūnaha e pāngia ai tana urupare). • Ki te arohaehae i te āhua o te awenga o ngā tūtohunga nā AI ki te kaiwhakamahi me te mātakitaki kia kitea ai tōna urupare. • Ki te whakamātau i ngā tāputa nā AI e kitea ai te tika, te tōkeke, te hāngai ki te ahurea me te whai take mō tētahi kaupapa tauwhāiti. • Ki te whakatairite i tā te tangata, me tā te AI whakaoti i te tūmahi ōrite (hei tauira, tonoa ngā tauira, tonoa hoki a AI ki te whakarōpū i tētahi kohinga whakaaro, ā, arotakehia ngā rerekētanga). • Ki te arotake i te tika o te toro ki te AI mō tētahi take tauwhāiti me te whakaaro ki te tika, ki te tūmataiti, te tōkeke, ngā tukanga ahurea, me ngā pānga ka tūpono puta.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te Whakaaro Rorohiko			
Ngā hātepe me ngā raupapatanga • Ka rokiroki ngā taurangi i ngā mōhiohio ka panoni pea i te papatono e rere tonu ana. • Ka tae atu ngā tāurunga ki te papatono i ngā kaiwhakamahi, i ngā paerongo, i ētahi atu pūnaha matihiko hoki, kātahi ka puta ngā tāputa pērā i te kuputuhi, te ata, te oro, ngā tohu, me ngā nekehanga hoki. • Ka kōmitimiti e ngā papatono te raupapa, te tāruarua, te here, ngā taurangi, ngā tāuru, me ngā tāputa ki te whakaea take. **Ngā here, ngā whakahaere me te patuiro** • Ka māmā ake te mārama, te whakamātau, te patuiro, te huri me te tukurua ki tētahi waehere nahanaha. • Mā te whakamātau me te patuiro ka tautohu, ka whakatika hapa hoki, kia kounga ake ai, kia horopū ake ai ngā papatono.	**Ngā hātepe me ngā raupapatanga** • Ka whakaotihia tētahi raruraru papatono ki ngā hātepe rerekē. • Ka pā te raupapatanga o te waehere ki te hanga māmā o te whai māramatanga, te whakamātau, te huri me te whakamahi anō. • E āhei ana te whakakotahi i ngā here me ngā taurangi e rerekē ai te urupare a te papatono ina rerekē hoki ngā mōhiohio. • Mā te whakamātau me te patuiro e āwhina kia tika ake, kia horopū ake hoki ngā papatono. **Ngā here, ngā whakahaere me te patuiro** • Ko ngā taunakitanga ka hua mai i te whakamātau. • Mā te rite tonu o ngā mahi whakamātau e kitea ai he taunakitanga e whakaatu mai ana mehemea e tika ana tā te papatono whakatutuki i āna mahi i raro i ngā here rerekē. • Ko tā te patuiro he kimi, he tautohu, he whakatika hapa me ngā taunakitanga nō te whakamātau. • Mā te arotake i te mahi a tētahi papatono me ngā hiahia o ngā kaiwhakamahi e taunaki i ngā whakapakaritanga o ngā hātepe me ngā waehere.	• Ki te whakawhanake papatono ka kōmitimiti i te raupapa, te tāruarua, ngā here, ngā taurangi, nga tāuru me ngā tāputa. • Ki te whakamahi taurangi hei rokiroki, hei huri hoki i ngā mōhiohio i te papatono e rere ana. • Ki te whakamahi tāuru ki te huri i ngā whanonga o tētahi papatono. • Ki te whakamātau me te patuiro ki te whakatika i ngā hapa. • Ki te whakamārama i te whai pānga o ngā wāhanga matua o te waehere ki te hua kua takunetia. • Ki te whakawhanake i tētahi papatono mō tētahi horopaki whai tikanga (hei tauira, ka auahatia tētahi mahere matihiko pāhekoheko nei ki te pāwhiria tētahi wāhi ka puta ētahi kōrero e pā ana ki ngā marae, ngā hapū, ngā iwi o te takiwā).	• Ki te hoahoa me te whakawhanake i tētahi papatono ka whakamahi i ngā taurangi, ngā tāuru, te tāruarua me ngā here ki te auaha i ngā hua rerekē. • Ki te whakatairite i ngā ara rerekē ka taea te whakaoti i tētahi raruraru papatono. • Ki te whakamātau i ngā waehere ki ngā tāuru me ngā here e tautohua ai ngā hapa rānei, ngā hua kāore i matapaetia. • Ki te whakapakari waehere e pai ake ai tana rere, tana mārama me tana horopū hoki. • Ki te whakamārama me te parahau i ngā whakatau papatono hirahira. • Ki te whakawhanake i tētahi papatono ki tētahi horopaki whai take (hei tauira, auahatia tētahi pūrākau he maha ōna ara ki te mutunga, ā, ko ngā taurangi pērā i te Hauora, ngā whiwhinga, ngā taputapu rānei ka kohia, kātahi mā ngā here o te ‘if/then/else’ e huri i te āhuatanga ka puta).

Te Tūārere 4 (Ngā Tau 9–10)

I Te Tūārere 4 ka nui ake te pāhekoheko, te whakaaro rautaki, me te aro ki anamata.

Ko tā te mokopuna he arotake i ngā pūnaha tuatini mā ngā tirohanga ā-ahurea, ā-taiao, ā-hangarau, ā-matatika hoki. Whakamahia e ia ngā taunakitanga hei parahau i āna whakatau, hei arohaehae i ngā tuohutanga, hei whakamarohi hoki i te mahi, te toitūtanga, te waioratanga, me ngā pānga wā roa.

Ka whakaarohia te rangatiratanga o ngā raraunga me ngā kai; ngā pānga o te toiora o tētahi hua; te aunoatanga; ngā hangarau e ara nei; me ngā wawata o te hunga whai pānga me te tūhonohono i ngā auahatanga kai, ngā tukanga ahurea me te waiora tōpū.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Tāhiko me te Hanga

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Mā wai te hua?			
Ngā kaupapa, ngā āheinga, me ngā pūtake • Ka whakawhanakehia ngā hua tāhiko me ngā hua hanga hei urupare ki tētahi ariā, ki ētahi hiahia kua tautohua, ki te horopaki hoki ki reira whakamahia ai aua hua. • Me kite i ngā whakatau hoahoa te taurite o ngā whakaaro ki te mahi, ki ngā hiahia o ngā kaiwhakamahi me te hunga whai pānga, ki ngā tukanga ahurea, ki ngā pānga ki te taiao, ki ngā hangarau hoki e wātea ana. • He wā ka tika, he wā ka hē hoki te pānga o ngā whakatau hoahoa ki te tangata, te hapori me te taiao. • Ki te tika te hoahoatanga o tētahi hua, ka whai wāhi ngā whakaaro ki ngā pānga o te wā, ki ngā pānga ā haere nei te wā hoki. • Mā ngā taunakitanga i ngā whakamātau me ngā kōrero whakahoki a te hunga whai pānga e whai mōhio ai ngā whakatau hoahoa.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • He tuohutanga kei te atamai hangahanga me ngā whakataunga hoahoa, me te mōhio kāore e ōrite te whakatutukihia o ngā hiahia, ngā herenga, me ngā whai wāhitanga mā te katoa. • He wā ōna ka riro mā ngā ariā ā-ahurea, ngā uara me ngā moemoeā e ārahi i te take, te whanaketanga me te arotaketanga o ngā hua tāhiko me ngā hua hanga. • Ka whakaaweawetia ngā hua tāhiko me ngā hua hanga e ngā kawatau ā-ahurea, ā-taiao, ā-pāpori, ā-ōhanga hoki. • Mā ngā taunakitanga e parahau i ngā whakatau hoahoa, ā, mā aua taunakitanga hoki e arotake i te tika o te hua me tōna hāngai hoki ki tana take.	• Ki te tautohu i tētahi ariā, i ngā kaiwhakamahi me te hunga whai pānga kua takunetia, i te horopaki, i ngā paearu hoki mō tētahi hua tāhiko, mō tētahi hua hanga rānei. • Ki te kohikohi, ki te whakamahi hoki i ngā kōrero a ngā kaiwhakamahi, a ngā whānau, a te hunga whai pānga rānei ki te whakawhanake me te whakapakari i ētahi whakaaro hoahoa. • Ki te whakatairite i ētahi hua me te whakamārama i ō aua hua huanga, i ō aua hua tepenga hoki. • Ki te arotake i ngā whakatau hoahoa mā te whakaaro ki te āheinga, ki ngā tukanga ahurea, ki ngā pānga taiao, ki ngā hiahia hoki o ngā kaiwhakamahi. • Ki te whakamahi i ngā taunakitanga i hua mai i ngā whakamātau me ngā kōrero whakahoki ki te parahau i ngā whakapakaritanga.	• Ki te whakawhanake whakaaro hoahoa ka urupare ki tētahi ariā, ki ētahi whai whakaarotanga ā-ahurea, ā-pāpori, ā-taiao, ā-hangarau hoki. • Ki te mahi tahi ki ētahi whānau, ki ētahi o te hunga whai pānga ki te whakapakari i te take, ngā here me te hoahoatanga o tētahi hua. • Ki te tautohu, ki te parahau hoki i ngā tuohutanga ka puta i te wā e tukituki ana ētahi āhuatanga. • Ki te arotake i ngā pānga ā-ahurea, ā-pāpori, ā-taiao, ā-hangarau hoki o tētahi hua ka auahatia. • Ki te whakamahi i ngā taunakitanga i hua mai i ngā whakamātau me ngā kōrero whakahoki ki te parahau i ngā whakapakaritanga. Hei tauira: ○ o he tokotoko ka tuku whakamataara ki te taka te tangata e mau nei i a ia, ki te mahue rānei i a ia ○ o he paerongo kaikonihi me tētahi pūnaha pūoho i tētahi māra kai ā-rohe ○ o he pūnaha ka aroturuki i ngā here e whai take ana ki tētahi whānau, ki tētahi hapori rānei.
Ngā tikanga haumaru me ngā tukanga			
Te haumaru, ngā tikanga me ngā tukanga • Me whakamahere, me aroturuki, me panoni hoki ngā tukanga tāhiko me ngā tukanga hanga i te wā e whanakehia ana. • Mā te mahere whakanao e tautohu i te raupapatanga o te mahi, i ngā rauemi, i ngā utauta, i te wā, i ngā hiahia whakahaumaru hoki. • Ko tā te hōmiromiro he aro ki te hāngai o ngā tukanga me ngā hua ki ngā hiahia puta i te whanaketanga mai o te hua. • Ka whakamahia ngā taunakitanga i hua mai i ngā whakamātau me ngā tukanga whakaū kounga ki te whakapakari i ngā tukanga me ngā hua. • Ka pā ngā whakatau tukanga ki te kounga, te haumarutanga, te toitūtanga, te whāomotanga me te horopū hoki.	**Te haumaru, ngā tikanga me ngā tukanga** • E eke ai te whakanao me pūmau ngā whakatau, me parahau hoki i aua whakatau i ngā wā o te whakamahere, te auaha, te whakamātau me te whakapakari. • Ka whakapakaritia ngā tukanga mā te whakamimiti i te whakapaunga noa o te wā, o ngā rawa me te ngao hoki, mā te poro hoki i ngā wāhanga o te tukanga kāore e whai hua ana. • Ko tā te mahi hōmiromiro he whakatakoto taunakitanga ki te hāngai o tā te hua whakaea i ngā hiahia kua tautohua. • Kei roto i te whakahaere tūraru ko te tautohu i ngā mōreareatanga, te whiriwhiri i te taumata o te tūraru me te whakatakoto whakahaere mō aua tūraru. • Mā ngā tukanga ahurea e ārahi i ngā whakatau tika mō te tangata, mō ngā rawa, ngā rauemi, ngā tukanga me ngā taiao hoki.	• Ki te whakatakoto i tētahi mahere whakanao e tautohu ana i ngā kaupae, ngā rauemi, ngā utauta, ngā whakahaumarutanga, me ngā mahi tirotiro kounga. • Ki te aroturuki i te auahatanga me te raweke i ngā tukanga ina tautohua he raruraru. • Ki te whakatutuki i ngā mahi tirotiro kounga i ngā kaupae kua whakaritea kētia me te mauhanga i ngā hua. • Ki te whakamahi i te whakatauira, te whakamātau me ngā kōrero whakahoki a te hunga whai pānga ki te whakapakari i ngā tukanga me ngā hua. • Ki te takahi i ngā huarahi e tika ana ki te whakawhanake me te whakawhiti whakaaro (hei tauira, ngā tānga huahua, ngā hoahoa ā-papa, ngā whakarewanga, ngā tauira ōkiko, me ngā tauira matihiko). • Ki te tautohu i ētahi huarahi ki te whakamimiti i ngā para me ngā pānga taiao i a ia e pupuri tonu ana ki ngā āheinga me te kounga kei te hiahiatia.	• Ki te whakanahanaha, ki te whakahaere hoki i tētahi mahere whakanao i tōna tīmatanga tae rawa ki tōna otinga. • Ki te tautohu i ngā mōreareatanga, ki te whiriwhiri i ngā tūraru, ki te whakamahi hoki i ngā whakahaere e tika ana puta noa i te whakanao, i te whakahaere hoki. • Ki te whakamahi i ngā taunakitanga kounga ki te tautohu, ki te whakatika hoki i ngā raruraru. • Ki te whakapakari i ngā tukanga ki te whakapiki i te tika, te kounga, te whāomotanga me te horopūtanga. • Ki te parahau i ngā tukanga whakatau mā te whakaaro ki te haumarutanga, te toitūtanga, te whakamahinga rauemi, ā, ki ngā tukanga ahurea me ngā hiahia hoki mō te hua. • Ki te whakamahi i ngā mōhiotanga me ngā tikanga ahurea i ngā wā e hāngai ana ki te ariā me te tukanga (hei tauira, te toro ki ngā pūrākau, ki ngā ariā taketake, ki ngā huarahi tuku iho pērā i ngā tauhere, i ngā tauira raranga rānei kia whai mōhio te āhua o ngā whakatau hoahoa).

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Ngā hanga me ngā āhuatanga o ngā rawa			

Ngā hanga me ngā rawa
• Ka tīpakohia he rawa, ka whakatauritea ngā āhuatanga, ngā āheinga o te hanga, te pūmautanga, te toitūtanga, te utu, ngā tukanga ahuea me ngā hiahia o ngā kaiwhakamahi.
• He pūnaha ngā hanga ki reira kitea ai te mahi tahi o ngā rawa, ngā wāhanga, ngā hononga me ngā āhua hanga ki te pīkau utanga, ki te pīkau tōpana anō hoki.
• He awenga tō te rere o ngā tōpana i tētahi hanga ki te āhua o tana urupare, arā, ki te āhua o tana piko, o tana huri āhua, o tana hinga rānei.
• Ka puta ngā taunakitanga i ngā tauira me ngā whakamātau o te mahi a te hanga me ōna ngoikoretanga.
• Ka pā ngā āhuatanga o te taiao ki ngā rawa tae atu ki te whiwhi rawa, te whakamahi, te tiaki, te whakahou me te para.
	Ngā hanga me ngā rawa
	• Ko te āhua o te mahi a tētahi hanga kei te āhua tonu o te mahi tahi o ngā rawa, ngā āhua hanganga, ngā hononga me ngā tikanga hanga.
	• Ka hinga te hanga i te korenga o ngā rawa, o ngā wāhanga rānei i āhei ki te pīkau, ki te pare rānei i ngā tōpana e pā mai ana.
	• He tuohutanga i ngā whakatau pūhanga, i waenga i te āhua o te mahi a tētahi hua, i tana whai take, i tana pūmau, i tana toitū, i tana uru, i ana tukanga ahurea me ana pānga haere nei te wā.
	• He wāhi tō te rapa rawa, te whakanao, te whakamahi, te tiaki, te whakahou me te mōnehu, i te toioranga o tētahi rawa, o tētahi hanga hoki.
	• Ka whakamahi i ngā taunakitanga ka puta i ngā tauira me ngā whakamātau ki te whakapakari i te āhua o te mahi a tētahi hanga, ki te parahau hoki i ngā whakatau pūhanga.
		• Ki te tūhura i te rere o ngā utanga me ngā tōpana i tētahi hanga me te tautohu i ngā wāhi e ngoikore ana.
		• Ki te whakatairite i ngā rawa me ngā tikanga hanganga ki te āhua o tana mahi, ki tōna pūmau, ki tōna toitū, ki tana utu, ki ana tukanga ahurea hoki.
		• Ki te tūhura me te whakamātau rawa rānei, hononga rānei, āhua hanganga rānei i ngā horopaki kia kitea ngā whakamahinga takune.
		• Ki te whakamahi i ngā hua o ngā whakamātau ki te whakapakari i tētahi hua hanga.
		• Ki te whakaaro ki te toioranga o ngā rawa i a ia ka tīpako rauemi ana.
		• Ki te whakawhiti i ōna whakaaro hanganga ki ngā whakaatatanga e tika ana (hei tauira, ki ngā pikitia whai kupu tāpiri, ki ngā tuhinga ahunga, ki ngā ata motuhanga, ki ngā hoahoa hurirahi, ki ngā tauira ōkiko, ki ngā tauira matihiko rānei).
			• Ki te arohaehae i te āhua o te mahi tahi a ngā rawa, ngā hononga, ngā āhua hanganga, me ngā tikanga hanganga ki te whakatinana i te mahi a te hanga.
			• Ki te whakatairite i ētahi hua hanga kātahi ka parahau i ngā tuohutanga.
			• Ki te whakatauira me te whakamātau hei tautohu i ngā ngoikoretanga, hei whakapakari hoki i te mahi a te hanga.
			• Ki te parahau i ngā rawa me ngā tikanga hanganga ka kōwhiria ki ngā taunakitanga e hāngai ana ki te mahi a te hua, ki te pūmautanga, ki te toitūtanga, ki ngā tukanga ahurea, me ngā pānga ā haere nei te wā.
			• Ki te whakawhiti me te parahau i ngā hoahoatanga kua auahatia ki ngā whakaatatanga e tika ana, hei tauira:
			  ○ o ngā ata motuhanga, ngā whakarewanga, me ngā pikitia taipitopito
			  ○ o ngā tauira ōkiko, ngā tauira matihiko rānei.
			• Ki te whakarite kōpaki hoahoa e mārama ana ngā kōrero mō te whanaketanga o tētahi hua, me ngā kōrero e taunaki ana i te hua.

Te tāhiko			

Te tāhiko me ngā pūnaha
• Ko tā te pūtahuri ngao he huri i te ngao hei mahi ōkiko (hei tauira, ko tā te pūkaha, he whakakorikori; ko tā te pōkai, he pana, he kukume; ko tā te papu, he whakahaere i te wai).
• Ko tā te pūnaha aunoa he whatu i ngā paerongo, ngā pūmana, ngā ture kua raupapatia me ngā pūtahuri ngao, ngā tāuru rerekē rānei, ki te whakaoti mahi.
• Mā ngā ture whakahaere e whakatau i te āhua o tā tētahi pūnaha urupare ki ngā mōhiohio paerongo (hei tauira, ki te maroke haere te one ki tētahi taumata kua whakarite, ka kā mai te papu).
• Ko te kōrero whakahoki tērā e mōhiotia ai e aha ana tētahi pūnaha, hei whakamahi hoki ki te huri i te āhua o tā taua pūnaha whakahaere.
• Ka taea te kohikohi i ngā raraunga i ngā paerongo, me te whakamahi i aua raraunga ki te whakapakari i te āhua o te mahi a tētahi pūnaha (hei tauira, e āhei ana te huri i ngā here nā ngā inenga pāmahana, nā ngā inenga pīpīwai rānei).
• Mā ngā matea ngao o ngā wāhanga o tētahi pūnaha tāhiko e whakaweawe i tōna hoahoatanga, me te haumaru o tana whakamahinga.
	Te tāhiko me ngā pūnaha
	• Ko tā ngā koromeke kōrero whakahoki he whakamahi i ngā mōhiohio i tētahi pūnaha ki te huri i ōna whanonga (hei tauira, e āhei ana tā tētahi pūnaha whakahaere-pāmahana whakakā me te whakaweto i te whakamahana kia noho ki te pāmahana kua tautuhia).
	• Ka nui ake i te paerongo kotahi rānei, i te tāuru kotahi rānei ka whakamahia e ngā pūnaha aunoa me ngā pūnaha karehiko ki te whakatau i te āhua o tana urupare.
	• Ko tā ngā pūnaha karehiko he whatu i ngā paerongo, ngā whakahaere kua tohutohungia, me ngā pūtahuri ngao ki te rongo i ngā āhuatanga o te taiao me te kawe i ngā mahi ōkiko (hei tauira, ka rongo te karehiko i tētahi taero, kātahi ka whakamahi pūkaha ki te huri i tōna ahunga).
	• Ka pai te whakamahi a ngā pūnaha aunoa i ngā paerongo, ngā raraunga me ngā ture, ngā hātepe rānei hei whakahaere whakataunga, kāore he wāhi ki te tangata.
	• Mā ngā pūnaha whatunga e taea ai e ngā pūrere te tuku me te whiwhi mōhiohio (he tauira, ka tukuna e te paerongo te matohi ki tētahi atu pūrere ina rangona he nekehanga).
	• Kei te āhua o te pūmāro, te waehere me te pūtuku hiko te horopū me te haumaru o tētahi pūnaha aunoa, me te āhua o tana urupare ki tētahi raruraru.
		• Ki te hono me te whakahaere i ngā paerongo whakahaere me ngā pūtahuri ngao ki tētahi pūmanaiti me te waehere.
		• Ki te hanga i tētahi pūnaha aunoa ka whatu i ngā paerongo, ngā whakahaere kua tohutohungia me tētahi pūtahuri ngao, tētahi huaputa kē rānei; hei tauira:
		  ○ he paerongo one ka whakahaere i tētahi papu
		  ○ he tūrama kei te māra ka huri i runga i ngā taumata aho.
		• Ki te whakamahi i tētahi aupuru whakamahana ki te whakahaere i te pāmahana e tika ana mō te parāoa rewena.
		• Ki te kohikohi me te whakamahi raraunga paerongo ki te whakatipu māramatanga ki te āhua o te mahi a tētahi pūnaha (hei tauira, te aroturuki i te pāmahana, te pīpīwai, te aho, te haumākū rānei).
		• Ki te whakamātau me te patu i ngā iro o ngā pūmāro me te waehere ki te tautohu me te whakatika hapa.
		• Ki te whakatika i ngā tautuhinga paerongo, i ngā tohutohu, i ngā wāhanga hoki hei whakapakari i te mahi a tētahi pūnaha.
		• Ki te whakamātau i te haumaru me te horopū o tētahi pūnaha aunoa kia ea ai tana take takune.
			• Ki te hoahoa me te hanga i tētahi pūnaha aunoa he nui ake i te tāurunga kotahi, he whakahaere kua tohutohungia, ā, he huaputanga e tika ana hoki.
			• Ki te whakawhanake me te whakamātau i ngā ture urupare e āhei ai te pūnaha ki te urupare ki ngā āhuatanga e huri ana; hei tauira:
			  ○ ki te whakahaere i te pāmahana e tika ana i tētahi wāhi whakatipu, me tētahi wāhi whakamoī hoki
			  ○ ki te whakahaere i te rere o te wai i tētahi pūnaha whakatupu ā-wai.
			  ○ ki te whakahohe i ngā tūrama hei urupare ki tana rongo i te nekehanga me te rerekē o ngā taumata aho.
			• Ki te kohikohi me te arohaehae i ngā raraunga paerongo ki te whakapakari i te mahi a te pūnaha.
			• Ki te whakamātau i te urupare a tētahi pūnaha i te hinganga o tētahi paerongo, o tētahi hononga, o tētahi wāhanga o tētahi papatono hoki.
			• Ki te whakahono i ngā pūrere kia pai ai te tuari rānei, te pūrongo rānei i ngā mōhiohio ka tautoko i te take kua takunetia (hei tauira, te tuku matohi ina rangona te taenga mai o tētahi kaikonihi, o tētahi manuhiri rānei).
			• Ki te whakapakari i ngā pūnaha aunoa, i ngā pūnaha karehiko rānei me ngā taunakitanga i ngā whakamātau, i ngā raraunga, me ngā korero whakahoki a ngā kaiwhakamahi; hei tauira:
			  ○ he pūnaha e aro pū ana ki te rūpaku o te whenua
			  ○ he pūnaha ka aro ki te taenga mai o ngā manuhiri
			  ○ he pūnaha aunoa mō te māra, mō ngā tupu
			  ○ he pūnaha ka rokiroki mōhiohio e pā ana ki ngā kaupapa waiwai me ngā kaiwhakamahi.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Wāhi ki a Rongo

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Mā wai te hua?			
Ngā kaupapa, ngā āheinga, me ngā pūtake • Ka kapi i te rangatiratanga o te kai te āhei o te tangata me ōna hapori ki te whakatau i ngā āhuatanga o te whakatipu kai, o te rapa, te whakarite, te tuari me te tohatoha hoki. • Ka whanakehia, ka arotakehia hoa ngā hua kai me ngā hua rongoā i runga i ngā paearu e kitea ai ngā ariā, ngā kaiwhakamahi kua takunetia me ngā horopaki.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Ka whanakehia ngā hua kai me ngā hua rongoā, ka whakatauritea ngā hiahia o ngā kaiwhakamahi, ngā tukanga ahurea, ngā kōwhiringa hauora, te kounga, te utu, te toitūtanga me te wātea o ngā rauemi. • He wā ōna ka tuohu ētahi āhuatanga o te hua e whanakehia ana hei urupare ki ngā hiahia me ngā ritenga rerekē. • Mā ngā taunakitanga i hua mai i ngā whakamātau, i ngā kōrero whakahoki, i ngā arotake hoki e parahau ngā whakatau hoahoa.	• Ki te tautohu i ngā ariā, i ngā kaiwhakamahi kua takunetia, ngā ritenga me ngā paearu o tētahi hua kai, o tētahi hua rongoā rānei. • Ki te whakamahere me te whakahaere i te whanaketanga o tētahi hua tae rawa ki te whakaputanga me te arotakenga o taua hua (hei tauira, he kai mō tētahi kaupapa i te marae, i tētahi wharekai rānei; he ariā whakatipu kai i te rohe). • Ki te whakamahi i ngā hua o ngā whakamātau me ngā kōrero whakahoki a ngā kaiwhakamahi ki te arotake me te whakapakari i tētahi hua i runga i ngā paearu kua tautohua.	• Ki te whakawhanake i tētahi hua kai, i tētahi hua rongoā rānei hei urupare ki tētahi ariā kua tautohua me ngā hiahia o te kaiwhakamahi. • Ki te whakatau me te parahau i ngā tuohutanga i waenga i ngā tukanga ahurea, ngā kōwhiringa hauora, te āhua o te kounga, ngā utu, te toitūtanga me te wātea mai o ngā rauemi. • Ki te arotake me te parahau i te hua i runga i ngā paearu e whāiti ana ki te ariā, i ngā taunakitanga o ngā whakamātautau, i ngā kōrero whakahoki a ngā kaiwhakamahi hoki.
Ngā tikanga haumaru me ngā tukanga			
Te haumaru, ngā pūnaha me ngā tukanga • Mā te haumaru o te whakahaere, te whakarite, te tukatuka me te rokiroki e tiaki te haumaru me te kounga o ngā hua kai me ngā hua rongoā. • He wā ōna ka pirau, ka puta mai hoki he māuiui i ngā rauropi moroiti ina whakaaetia te tupu o aua moroiti e ngā āhuatanga o te taiao whakatupu. • He awenga tō te pāmahana, te wā, te haumākū, te parukore, me ngā ritenga rokiroki ki te haumaru me te kounga o te kai. • Mā te tākai e tiaki i ngā hua i ngā pānga pēnei i te tāhawahawa, te whakakino, te haumākū me ētahi atu huringa i te wā o te rokiroki me te tuari. • He awenga tō ngā whakatau e hāngai ana ki ngā tākai ka pā ki te wā toiora, te utu, te whakapaunga rauemi me te pānga ki te taiao.	**Te haumaru, ngā pūnaha me ngā tukanga** • Nā te rerekē o ngā hua kai me ngā hua rongoā me rerekē anō hoki ngā tikanga whakahaere mō te whakarite, mō te tukatuka, mō te rokiroki, mō te tuari hoki. • Mā ngā tikanga rokiroki kai e whakahaere ngā āhuatanga e kore ai te kai e pirau, e pūmau ai hoki te wā toiora o te kai. • E kounga ai te hua, me aro ki ngā whakaurunga me ngā tukanga, ā, me ū hoki ki ngā ritenga kua tautohua mō te wā o te whakanao. • Mā te rite tonu o te whai tukanga e puta ai he hua e whakatinana ana i te kounga me te haumaru i matapaetia. • Me whakataurite ngā tākai i te whakamarumaru, te rokiroki, te mōhiohio, te utu, te ngāwari o te whakamahi, ngā tukanga ahurea me ngā pānga ki te taiao.	• Ki te tautohu i ngā tūraru whakamaru-kai he wā ōna ka hua mai i ngā whakaurunga, ngā mahi whakarite, ngā mahi tukatuka me ngā mahi rokiroki. • Ki te whakahaere i te parukore, te wā, te pāmahana, me ngā āhuatanga o te taiao rokiroki i ngā wā e tika ana. • Ki te tīpako i ngā tikanga whakarite, i ngā tikanga tukatuka me ngā tikanga rokiroki hoki e tika ana mō te hua kua takunetia. • Ki te whakatairite i ngā kōwhiringa e hāngai ana ki te haumaru, te rokiroki, te ngāwari o te whakamahi me ngā pānga ki te taiao. • Ki te arorutuki i te haumaru me te kounga i te wā o te whakanao me te urupare ina tautohua he raruraru.	• Ki te whakahaere me te whakamahere kia haumaru te whakarite, te tukatuka, te rokiroki, me te tuari puta noa i te wā whakanao. • Ki te tautohu i ngā tino wā me aro ki te haumaru, ki te kounga rānei. • Ki te whakamahi i ngā tikanga rokiroki tika katoa me te aroturuki i ngā āhuatanga e pā nei ki te whai take o aua tikanga. • Ki te whakatakoto me te whakahaere tikanga e aro ana ki te kounga kia pai ai tana whakapakari i te rite tonu o ngā hua i tēnā huinga ka whakaputaina, i tēnā hua ka whakamātauria. • Ki te arotake me te parahau i ngā kōwhiringa tākai e hāngai ana ki te whakamarumaru, te wā toiora, te utu, te ngāwari o te whakamahi, ngā tukanga ahurea me ngā haepapa ā-taiao. • Ki te āta tuhi i ngā whakataunga e pā ana ki te haumaru me te kounga i ngā wā e tika ana.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Ngā huānga			
Te kai, te rongoā me te waiora • Ka rerekē ngā hiahia taiora i runga i te pakeke, te whakapakari, te hauora, me ngā whiringa kai hoki. • E rerekē ana ngā taiora kei roto i ngā whakaurunga, ā, i tēnā ka rerekē hoki tā ia taiora hāpai i te hauora. • Ka whakataurite ngā kōwhiringa whakaurunga ki ngā hiahia taiora me ngā hiahia o te kaiwhakamahi, i ngā tukanga ahurea me ngā take kua takunetia. • Mā te mōhio ki ngā tukanga ahurea, ki ngā mātāpuna, ki ngā whakamahinga e tika ana, me ngā take kua takunetia e tika ai ngā whakatau e pā ana ki ngā whakaurunga rongoā. **Ngā āhuatanga me ngā huringa** • He āheinga whakamahi tō ngā whakaurunga ka whakaawe i ngā whanonga o ia whakaurunga i te wā o te whakarite me te tukatuka (hei tauira, mā ngā whakaurunga e whakakotahi, e whakakukū, e whakakuhu haurehu, e whakaehu, e rokiroki, e whakawaiwai, e whakapūmau rānei). • Kei ngā pūhuitanga e mea ana te momo, te nui rānei, te pānga rānei o ngā whakarunga e pīrangitia ki te whakaputa i tētahi hua. • Ka pā te huringa o ngā whakaurunga, ngā pānga riterite me ngā ritenga tukatuka ki ngā āhuatanga me te kounga o tētahi hua. • Ka puta mai he taunakitanga i ngā whakamātau kua āta whakahaeretia me ngā arotake ā-tairongo mō te āhua o te pānga o ngā whakaurunga me ngā tukanga ki ngā hua.	**Te kai, te rongoā me te waiora** • Mā ngā momo, ngā nui me ngā pānga riterite o ngā whakaurunga e tohu i te taioranga o tētahi hua. • He wā ōna ka pā te āhua o te tukatuka me te rokiroki ki te taioranga me te kounga ā-tairongo o te kai. • E āhei ana te whakahāngaitia o ngā whakaurunga me ngā raupapatanga hei whakaea i ngā hiahia ā-taiora, ā-ahurea hoki me ētahi hiahia atu anō o ngā kaiwhakamahi kua takunetia. • Ko tā te rongoā he toro ki ngā mōhiotanga tuku iho me te whakahāngai hoki i ngā āhuahanga, i ngā tikanga rānei kia tau ai ki ngā horopaki o te wā nei, i raro hoki i te marumaru o ngā tukanga ahurea. **Ngā āhuatanga me ngā huringa** • He awenga ka pā i ngā pāhekohekotanga o ngā whakaurunga me ngā ritenga tukatuka ki te hanga, te pūmau, ngā āhuatanga ā-tairongo, me te hanga rite o tētahi hua. • Ki te huri i tētahi pūhuitanga he wā ōna ka pakari ake tētahi āhuatanga engari ka ngoikore mai anō pea tētahi (hei tauira, mā te whakamimiti i te nui o te huka ka mimiti hoki te reka, te kakano, te roa o te rokiroki me te hanga). • Mā te whai kia arowhānui te pūhuitanga me te tukanga e ōrite ake ai te hua ka puta. • Ko tā te whakamarohi he tiki atu i ngā taunakitanga i ngā whakamātautau i rite tonu te toaitia me ngā arotakenga ki te whakapakari i tētahi hua i runga i ngā paearu kua tautohua.	**Te kai, te rongoā me te waiora** • Ki te tautohu i ngā hiahia o te kaiwhakamahi me te whiriwhiri i ngā whakaurunga i runga i ngā āhuatanga o te taiora, te āheinga, ngā tukanga ahurea, te wātea me te toitūtanga. • Ki te whakawhanake i ngā hua kai ka whakaea i ngā hiahia ā-taiora, ā-tairongo hoki kua takunetia. • Ki te tīpako i ngā whakaurunga, i ngā rawa rānei mō ngā hua rongoā i runga i te tika o ngā mōhiotanga me ngā tukanga ahurea. **Ngā āhuatanga me ngā huringa** • Ki te tūhura i te āhua o tā ngā whakaurunga me ngā ritenga tukatuka pā ki ngā āhuatanga o tētahi hua. • Ki te whakamahi i ngā taunakitanga i hua mai i ngā whakamātautau me ngā arotakenga ki te whakamātau me te whakapakari pūhuitanga. • Ki te whai kia arowhānui ngā whakaurunga me ngā tukanga e puta ai tētahi hua e hanga rite ana, e hāngai ana hoki ki tana whakamahinga.	**Te kai, te rongoā me te waiora** • Ki te whakawhanake hua kai ka whakataurite i ngā āhuatanga taiora me ngā hiahia o te kaiwhakamahi; ngā tukanga ahurea; te kounga; ngā utu me te toitūtanga. • Ki te whakahāngai i ngā whakaurunga, i ngā pūhuitanga rānei ki te whakaea i ngā hiahia taiora, i ngā whiringa kai rānei kua tautohua, me te parahau i ngā whakatau ki ngā taunakitanga. • Ki te whakawhanake i ngā hua rongoā e tika ana me te toro ki ona mōhiotanga ki ngā whakaurunga, ngā whakamahinga kua takunetia, ngā tukanga ahurea, ngā whiringa hauora, me ngā hiahia o ngā kaiwhakamahi. **Ngā āhuatanga me ngā huringa** • Ki te tūhura i te pānga o te pāhekohekotanga o ngā whakaurunga me ngā ritenga tukatuka ki tētahi hua. • Ki te whakapakari i ngā pūhuitanga mā te toai i ngā whakamātautau, mā te whakahaere i nga taurangi e hāngai ana, mā te whakamahi hoki ngā i taunakitanga. • Ki te whakatau kia arowhānui te pūhuitanga me te tukanga kia puta ko tētahi hua e hanga rite ana, e hāngai ana hoki ki tana whakamahinga, kātahi ka parahau i taua whakatau.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Papanga

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Mā wai te hua?			
Ngā kaupapa, ngā āheinga, me ngā pūtake • Ka whanake mai ngā hua papanga i te whakamahere, te whakatauira, te hanga tauira, te whakamātau me te whakapakari. • He awenga tō ngā pūrākau, ngā tohu me ngā tīwhiri ataata ki ngā whakataunga hoahoa me te pūtake o te hua. • Ka arotakehia ngā hua i runga i ngā paearu e hāngai ana ki te kaiwhakamahi, te ngāwari o te whakamahi, te whai wāhi mai o te ahurea, me te kounga.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Me whakataurite ngā hiahia o ngā kaiwhakamahi, ngā horopaki, te mahi a ngā rawa, te toitūtanga, me te whai whakaarotanga ki te ahurea i ngā mahi hoahoa papanga. • He tuohutanga ā-hoahoa ka hua mai i ngā hiahia rerekē. • Mā ngā taunakitanga ka hua mai i ngā whakamātautau, ngā arotakenga me ngā kōrero whakahoki a ngā kaiwhakamahi e parahau i ngā whakataunga hoahoa.	• Ki te whakamahere, ki te whakatauira, ki te hanga tauira tuatahi o tētahi hua, ā, ka whakapakaritia i runga i ngā taunaki o ngā whakamātautau me ngā kōrero whakahoki (hei tauira, ko te whakawhanake tauira papanga hei poraka tūhono mō tētahi tīma, rōpū rānei, hei pēke taputapu rānei e hāngai ana ki tētahi kaupapa ā-kura). • Ki te raranga i ngā kōrero ā-ahurea me ngā tikanga whakamahi i tētahi hua papanga. • Ki te arotake i tētahi hua i runga i ngā hiahia kua tautohua.	• Ki te whakahaere i tētahi hua i te roanga o te tukanga, arā, atu i te whakatakoto tauākī hoahoa ki te whakanao, ā, tae noa ki te whakapakari (hei tauira, te whakawhanake i tētahi momo papanga ka whakairi ki ngā pātū o te wharenui hei rawa miti oro, i tētahi tū rokiroki whakamaru taonga, i tētahi kaka tīma, kaka rōpū rānei. • Ki te whakatau me te parahau i ētahi tuohutanga i waenga i ngā whakaritenga ā-kaiwhakamahi, ā-mahi, ā-ahurea, ā-toitū hoki. • Ki te arotake me te parahau i te hua i runga i ngā taunakitanga o ngā whakamātautau me ngā kōrero whakahoki a ngā kaiwhakamahi.
Ngā tikanga haumaru me ngā tukanga			
Ngā tikanga haumaru me ngā tukanga • Te haumaru, ngā pūnaha me ngā tukanga. • Ko tā ngā tauira whakamātau he whakarite ara e pai ai te whakamātauria o ngā tikanga hanganga, o te tika, o te āhuahanga me te āhua o te mahi i mua i te tahuri ki te whakanao i te hua. • Ka pā te tika o te hanga me te kounga ki te renarena, te hāngai, te āhua ina oti ana me te pūmau o tētahi hua. • Mā te whakamātau i te hua i runga i ngā whakaritenga kua whakatauria e āwhina te tautohu i ngā wāhi hei whakapakari ake.	**Te haumaru, ngā pūnaha me ngā tukanga** • Hei whakaoti i tētahi hua, tērā pea me whai i ngā tikanga o te ahuahu, te apa, te whakaita, te hono muna rānei. • E āhei ana te whakahāngai i ngā tukanga e pakari ake ai te tika, te kounga, te whāomo me te mahi a tētahi hua. • Mā te whakahaere i te kounga i te roanga o te tukanga whakanao e tautoko i te hanga rite, i te hanga tika o tētahi hua.	• Ki te whakaputa me te whakamātau i ngā tauira whakamātau (hei tauira, te whakamahi i te papanga kariko ki te hanga i tētahi kākahu mō tētahi rōpū, mō tētahi tīma rānei; ki te whakamātau rānei i ētahi tikanga hanga rerekē mō tētahi kono, mō tētahi ipu papanga rānei). • Ki te whakamahi paearu kounga ki te tautohu me te whakatika i ngā hapa hanganga. • Ki te whakapakari i ngā tikanga hanganga i runga i ngā taunakitanga i hua mai i ngā whakamātautau.	• Ki te tīpako me te whakamahi i ngā tikanga hanganga e tika ana mō tētahi hua tuatini (hei tauira, te ahuahu i tētahi kaka me ō tika, te whakarenarena i tētahi pēke kawe taputapu, te apa papanga mō tētahi papa miti oro mō tētahi wharenui). • Ki te aroturuki i te kounga i te roanga o te tukanga whakanao me te whakahāngai i ngā tukanga ina ka whai take ki te pēnā. • Ki te parahau i ngā whakatau hanganga i runga i ngā taunakitanga e hāngai ana ki te kounga me te āhua o te mahi.
Ngā papanga			
Ngā āhuatanga me te tīpako rawa • Mā te mahi ngātahi a ngā āhuatanga rawa, te hanganga, te auahatanga, me te whakaoti e whakaawe te mahinga o te hua. • Kei roto i te kōwhiringa rawa te whakataurite i te mahinga, te pūmau, ngā hiahia o te kaiwhakamahi, te toitūtanga, me te toiora. • Mā te whakamātau ā-pūnaha i ngā rawa e hua mai ngā taunakitanga hei whiriwhiri i te mea tōtika katoa. **Te tuakiri, ngā tikanga me te hanganga** • Kei ngā tikanga, ngā rawa, nga tauira me ngā tukanga e mau ana te whakapapa me ngā kōrero tuku iho (hei tauira, te raranga kono, te whatu kākahu me te whakamahi i ngā momo muka). • Mā ngā tukanga ahurea e ārahi kia tika te whakamahinga me te tukuhanga o ngā papanga, ngā tauira, ngā tikanga me ngā mōhiotanga. • E tika ana kia mihia ngā mātāpuna nō reira ngā mōhiotanga me ngā tikanga, me te whakapapa o aua mōhiotanga me aua tikanga.	**Ngā āhuatanga me te tīpako rawa** • Mā ngā whakaritenga rawa whāiti e whakaatu ngā āhuatanga ka taea te ine, ngā whakaritenga rānei e tika ana mō te hua e takunetia ana. • Mā ngā whakatau i ngā rawa me te hanganga e taurite ai ngā tuohutanga ki te whakatutukitanga o te mahi, te pūmau, te toitūtanga, te utu, tae atu ki te toioratanga. • Ka whakamahi ngā taunakitanga i ngā whakamātautau ki te whakamarohi i ngā kōwhiringa rawa me ngā kōwhiringa hanganga hoki. **Te tuakiri, ngā tikanga me te hanganga** • He tikanga, he here hoki kei ngā mōhiotanga tuku iho, ngā tauira me ngā tikanga hei ārahi i te whakamahinga me te tiritiria o aua mea. • Mā te hoahoa whai kawenga e whakamihi ngā mātāpuna, e whakaute ngā tikanga me ngā whakaaetanga, ā, e whakamarumaru hoki ngā mōhiotanga tuku iho. • Ka taea te whakauruuru i ngā mātāpono o ngā kōrero tuku iho ki ngā whakaritenga ā-mahi me ngā paearu rerehua me te kore e whakamimiti i tōna mana.	**Ngā āhuatanga me te tīpako rawa** • Ki te whakamātau me te whakatairite i ngā rawa i runga ki ngā whakaritenga kua tautohua (hei tauira, te whakatairite i ngā momo miro me ngā momo muka e kitea ai te renarena, te pīngore, te mahana, te āhua o te mitiwai, me te pūmau hoki). • Ki te tīpako rawa me te parahau i tāna i tīpako ai i runga i ngā taunakitanga e hāngai ana ki te āhua o te mahi o te rawa, ki ngā hiahia o te kaiwhakamahi, ki te toitūtanga me te toioranga. **Te tuakiri, ngā tikanga me te hanganga** • Ki te tūhura i te whakapapa, te tikanga me te whakamahi tika o ngā rawa, ngā tauira, ngā tikanga me ngā huānga hoahoa (hei tauira, te tūhura i ngā tikanga o te rohe e hāngai ana ki ngā mahi raranga tuku iho, ki ngā mahi hoahoa papanga ā-ahurea o ēnei rangi nei). • Ki te whai i ngā tikanga e tika ana, ki te mihi hoki ki ngā mātāpuna o te mātauranga me ngā whakaaro hoahoa i te whanaketanga o tētahi hua.	**Ngā āhuatanga me te tīpako rawa** • Ki te whakatakoto i ētahi whakaritenga papanga me te whakamātau i ētahi papanga kē (hei tauira, te whakataurite rauemi mō tētahi kākahu ā-rōpū, ā-tīma rānei, i tētahi uhi tiaki taonga, ngā taputapu kura o waho rānei). • Ki te tīpako me te parahau i ngā tikanga hanganga i runga i ngā taunakitanga ka hua mai i ngā whakamātautau me ngā arotake. **Te tuakiri, ngā tikanga me te hanganga** • Ki te mahi tahi ki ngā tāngata me ngā mātanga e tika ana ki te whakatau ka pēhea te whakamahia me te tiritiria o ngā mōhiotanga tuku iho, ngā tauira, ngā rawa me ngā tikanga. • Ki te whakawhanake me te parahau i tētahi hua whai take ka whakaute i ngā tukanga ahurea, ngā whakaaetanga, ngā whakaaro ahurea, me ngā tirohanga a te hunga whai pānga (hei tauira, he kākahu ā-rōpū, ā-tīma rānei, he kākahu nō nāianei, he uhi taputapu whare motuhake, he hua papanga rānei e whakaatu ana i ngā mōhiotanga me ngā whakapapa o te rohe).

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Hangarau e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Hangarau ki Anamata

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Mā wai te hua?			
Ngā kaupapa, ngā āheinga, me ngā pūtake • Ko te rangatiratanga raraunga te mana motuhake o ngā tāngata me ngā hapori hoki ki te whakahaere i te āhua o te kohikohi, te rokiroki, te tiki atu, te whakamahi me te tiritiri i ngā kōrero mōna, mō rātou anō. • Ko te rangatiratanga raraunga a tētahi iwi ka whakaū i te mana motuhake o taua iwi ki āna kōrero tae atu ki ngā kōrero mōna, mō ōna whenua, mō ōna reo, mō tōna ahurea, me ōna mātauranga. • Ka whakaahua ngā whakaritenga hoahoa i te āhua o tētahi hua matihiko me ngā hiahia me ea i a ia. • Ka pā ngā whakataunga hangarau matihiko me ngā raraunga ki te tūmataiti, te mana, te waiora me ngā hua o te tangata, o te hapori hoki.	**Ngā kaupapa, ngā āheinga, me ngā pūtake** • Ko te whakataurite i ngā herenga ā-mahi, ngā whakaarotau ā-ahurea, ā-pāpori, ā-tikanga, ā-taiao, ā-ōhanga hoki tētahi wāhanga o te hoahoa matihiko. • He tuohutanga kei ngā whakataunga hoahoa i runga i te take e kore e ōrite te whakatutukihanga o ngā hiahia, ngā herenga, me ngā whai wāhitanga katoa. • Ko tā te hoahoa matihiko haepapa he whai whakaaro ki ngā tukanga ahurea, ki te whai wāhitanga, ki te tūmataiti, ki te rangatiratanga o ngā raraunga, ki te toitūtanga, me ngā pānga ka tūpono ara ake ā haere nei te wā. • He awenga tō ngā whakatau hoahoa ki te hunga ka whai wāhi atu me te hunga ka whai hua i tētahi hua matihiko, ka mutu, ki ngā mōhiotanga, ngā uara me ngā hiahia e whakaatahia ana.	• Ki te tautohu i tētahi ariā ahurea, i ngā kaiwhakamahi kua takunetia, i ngā hiahia o te hunga whai pānga me ngā whakaritenga mō tētahi hua matihiko. • Ki te tūhura i ngā raraunga me whai me te hunga e tika ana mā rātou e kohikohi, e toro, e whakamahi, e panoni, e tuari hoki. • Ki te whirinaki ki ngā tukanga ahurea, ngā whakaarotau tūmataiti me te rangatiratanga o ngā raraunga i āna whakatau. • Ki te whakawhanake me te whakatairite i ētahi hua matihiko ka taea i runga i ngā hiahia kua tautohua. • Ki te kohi taunakitanga i ngā kaiwhakamahi me ngā whakamātautau ki te whakapakari i ngā whakatau hoahoa.	• Ki te tautohu me te whakamātāmua i ngā herenga me ngā tauārai o tētahi hua matihiko. • Ki te arotake i ngā whai whakaarotanga ā-ahurea, ā-pāpori, ā-mōtika, ā-taiao, ā-ōhanga hoki i ngā whakatau hoahoa. • Ki te tautohu me te parahau i ngā tuohutanga i ngā wā ka tukituki ngā herenga. • Ki te arotake i te whai wāhitanga mō ngā kaiwhakamahi rerekē (hei tauira, te reo, ngā kupu hauraro, te oro, te māmā ki te pānui, te whakatere, te wana kano, me ētahi atu ara pāhekoheko kē). • Ki te parahau i tētahi hua matihiko kei te whakaarotia i runga i ngā taunakitanga, ngā ariā ahurea, ngā herenga me ngā pānga ka tūpono puta.
Ngā tikanga haumaru me ngā tukanga			
Te haumaru me ngā tikanga • Ka takoto i te tukanga hoahoa matihiko ko ngā whakaritenga, ngā whakaaro, ngā auahatanga, ngā whakamātautau, ngā kohinga kōrero whakahoki, ngā whakapakaritanga hoki. • Ko tā ngā pae āheinga he whakaahua i te mahi a te hua matihiko tēnā i tā ngā pae mō te ngāwari o te mahi he whakaahua i te whai take o te whakamahinga e te kaiwhakamahi. • Ka taea e ngā hua matihiko te kohikohi, te rokiroki, te whakanahanaha, te tiki atu me te whakaatu raraunga mō ngā take rerekē. • Ka hua mai ngā taunakitanga i ngā mahi whakamātau me ngā kōrero whakahoki a ngā kaiwhakamahi e pā ana ki te mahi, te ngāwari o te whakamahi, te whai wāhitanga me te horopū o tētahi hua matihiko. • Mā te rerekē o ngā whakamātautau e kitea ai ngā momo raruraru rerekē.	**Te haumaru me ngā tikanga** • Me tika te nahanaha o ngā raraunga ki tētahi hanga e pai ai te rokirokitia, te torohia, te panonihia me te whakamahia. • Ka taea e ngā pūnaha matihiko te tiki raraunga i ngā puna rerekē ki te whakaputa mōhiohio mā ngā kaiwhakamahi, mā pūnaha kē hoki. • Ka whakawhanakehia ngā hua matihiko i ngā huringa o te hoahoa, te whakatinana, te whakamātau, me te whakapakari ka toaitia. • Ka whakamahia ngā taunakitanga mai i ngā whakamātautau hei whakatau mēnā kua tutuki i te hua āna whakaritenga. • Mā ngā whakamaru pērā i te motuhēhē, ngā whakahaere whakauru, me te haumaru o te whakahaeretia o ngā raraunga e tautoko i te haumarutanga o ngā pūnaha me ngā mōhiohio ā-matihiko.	• Ki te tautuhi i ngā herenga me ngā paearu mō tētahi hua matihiko. • Ki te whakawhanake me te whakamātau i ngā tauira whakamātau i mua i te whakaputa i te hua kua oti. • Ki te kohikohi, te whakanahanaha me te whakamahi raraunga i tētahi hua matihiko kia tika. • Ki te whakamātau i te āheinga, te ngāwari o te whakamahi, te whai wāhitanga me te horopūtanga. • Ki te kohikohi i ngā kōrero whakahoki a ngā kaiwhakamahi me te whakamahi i ngā taunakitanga ki te whakapakari i tētahi hua. • Ki te tuhi mauhanga e kitea ai ngā whakataunga hoahoa hirahira me nga panonitanga i te wā o te whanaketanga.	• Ki te whakamahere me te whakahaere i te whanaketanga o tētahi hua matihiko, i tōna kotahi, mai i te whakatakotoranga o ngā hiahia ki te arotake i te otinga. • Ki te tīpako i ngā ara tika ki te whakanahanaha me te whakamahi raraunga i roto tonu i te hua. • Ki te whai whakaaro ki ngā herenga tōtika mō te noho tūmataiti, te haumarutanga, te whai wāhitanga, me ngā tukanga ahurea. • Ki te whakamātau ā-pūnahatia te hua i runga i ōna herenga. • Ki te whakamahi i ngā taunakitanga ka hua mai i te whakamātau me ngā kōrero whakahoki a te hunga whai pānga ki te parahau i ngā whakapakaritanga. • Ki te arotake i tētahi hua kua oti te hanga, arā, ki te tautohu i ōna painga, i ōna ngoikoretanga, me ngā mea hei whakawhanake tonu, hei tauira: ○ he paemana pāhekoheko aroturuki taiao i runga i ngā raraunga kua kohikohia ○ he rauemi matihiko reorua hei tuari, ā, ko ōna pūrākau nō te rohe tonu, ā, he mea kua whakaaetia. ○ te pūnaha mōhiohio a te iwi, a te marae rānei he rerekē ōna whakaaetanga whakauru ○ he rauemi matihiko kua hoahoatia mā ngā kaiwhakamahi e rerekē ana ō rātou hiahia.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako. *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Atamai Hangahanga ki te Ao			
Ngā raraunga me te atamai hangahanga • Ko tā ngā pūnaha AI he whakamahi i ngā tauira kei ngā raraunga ki te whakarōpū mōhiohio, ki te matapae, ki te whakatakoto taunakitanga, ki te hanga huaputa hoki. • He rerekē te pūtake o ngā raraunga whakangungu i tō ngā raraunga whakamātau: ko tā ngā raraunga whakangungu he whakawhanake i tētahi tauira, ā, ko tā ngā raraunga whakamātau he mātai i te pai o te mahi a taua tauira. • He awenga tō te kounga, te rahi me te arowhānui o ngā raraunga ki te tika me te horopū o tētahi tauira AI. • Ka eke te mahi a te tauira AI me ētahi raraunga, engari anō te eke me ngā raraunga e rerekē ana i ana raraunga whakangungu, he ngoikore. • Mā te whakamahi i ngā raraunga ki te whakawhanake i tētahi AI, he wā ōna ka tipu he raru e hāngai ana ki ngā āhuatanga o te whakaae, te tūmataiti, te rangatiratanga, ngā tukanga ahurea me te rangatiratanga raraunga.	**Ngā raraunga me te atamai hangahanga** • Ka puta i ngā tauira AI ngā huaputa i runga i ngā tauira me ngā tūponotanga, kaua i ngā mōhiotanga o te tangata. **Ngā kaupapa, ngā āheinga, me ngā pūtake** • Ka āhei te arotake tauira AI mā te whakatairite i ōna huaputa ki ngā hua ka matapaetia, ki ngā hua e mōhio kē ana rānei. • Ka tipu te rītaha i ngā raraunga whakangungu, i te āhua o te hoahoatia o tētahi tauira, i ngā whakataunga rānei ki te āhua o te whakamahinga o tētahi pūnaha. • Ko tā ngā pūnaha AI he mahi kia wawe te whakaoti, he pīkau hoki i ngā mahi nui. I ēnei āhuatanga ka tipu ngā hua ka taea, ka tipu hoki ngā hapa me te rītaha. • E kīia ai he AI haepapa me whai kaiārahi, he tangata tonu, me puata, me tūmataiti, me tōkeke, ngā tukanga ahurea me te papanga. • He awenga tō te AI me ngā pūnaha aunoa ki ngā mōhiohio, ki te whai mahi, te mātauranga, ngā ratonga, ngā whanaungatanga me ngā kōwhiringa a te tangata.	• Ki te whakamārama i te āhei o ngā raraunga ki te whakangungu me te whakamātau i tētahi tauira AI māmā. • Ki te tūhura i te pānga o te huringa i te rahi, i te whānuitanga rānei o ngā raraunga whakangungu ki ngā huaputa. • Ki te whakatairite i ngā huaputa ka matapaetia rānei, ka whakahohetia rānei ki ngā hua i matapaetia ki te tautohu i ngā hapa me ngā tepenga. • Ki te tūhura i ngā āhuatanga o te whakaaetanga, te rangatiratanga, ngā tukanga ahurea me te rangatiratanga raraunga i ngā wā ka whakamahia ngā mātauranga ā-iwi. • Ki te arotake i tētahi utauta AI kia kitea ai te tika, te horopū, me te hāngai ki te ahurea; hei tauira: ○ te whakatairite i ngā whakamāoritanga nā tētahi taupānga AI ki ngā whakamāoritanga ka hōmiromirotia e tētahi tangata e matatau ana ki te reo ○ te whakamātau i te āhukahuka ata me ngā momo ata rerekē ○ te whakatairite i te urupare a ētahi utauta AI ki tētahi pātai kotahi.	• Ki te arotake i tētahi pūnaha AI i runga i ngā taunakitanga mō te tika, te horopū, te tōkeke, me te whai take o ana huaputa. • Ki te tūhura i ngā ara, i ngā kōwhiringa hoahoa rānei ka pā ki te rītaha me ngā horopū-kore o ngā huaputa. • Ki te tautohu i ngā wā me whai wāhi tonu te ārahitanga o te tangata me te whakamārama i te take e pēnei ana. • Ki te arotake i ngā pānga o te whakamahi AI tauwhāiti nei tae atu ki te tūmataiti, ngā tukanga ahurea, te rangatiratanga raraunga, me ngā tāngata. • Ki te whakamahi tika i te AI hei wāhanga o te whanaketanga o tētahi hua me te tirotiro tae atu ki te whakaaro ki te wāhi ki ōna huaputa; hei tauira: ○ te arohaehae i ētahi kōrero whakahoki, e huna ana ngā ingoa o ngā tāngata e tuku kōrero ana, me te whakatairite ki ngā raraunga taketake ○ te tautohu i ngā tauira o ngā raraunga taiao kia kitea ai te taunaki, te taunaki-kore rānei ○ te whakamahi i te AI ki te whakatakoto whakaaro e pā ana ki ngā whakapakaritanga me te arotake i te āhua o tā te AI whakaea hiahia o te tamaiti ○ te whakatairite i tētahi hua AI me tētahi hua AI-kore, me te parahau i tērā e tika ake ana.
Te whakaaro rorohiko			
Ngā hātepe me ngā raupapatanga • Ko tā te wāwāhinga he wāwāhi i tētahi raruraru tuatini ki ngā wāhanga iti hei whakaoti ā-wāwāhinga nei. • Ko tā te hātepe he whakaahua i te raupapatanga o ētahi tepe me ngā whakatau e hiahiatia ana ki te whakaoti i tētahi raruraru. • Ko tā ngā papatono he whakatinana i nga hātepe me te reo papatono ki te taumata e taea ana e tētahi rorohiko te whakaoti. • Ko tā ngā taurangi he rokiroki i ngā uara ka tūpono huri i te papatono e rere ana. • He rerekē tō te uara momo raraunga, arā, he tau, he kupu, me te tika, te hē rānei o ngā uara, ā, ka pā tēnei ki āna whakamahinga. **Ngā here, ngā whakahaere me te patuiro** • Ko tā ngā whakahaere arorau pērā i te ‘me’ [and], te ‘rānei’ [or] me te ‘kāore/karekau’ [not] he paheko, he panoni rānei i ngā here. • Ko tā ngā whakahaere tairitenga he whakatairite i ngā uara me te whakaputa i te hua tika, i te hua hē rānei (hei tauira, te pāmahana < 15, te tapeke >= 10 rānei).	**Ngā hātepe me ngā raupapatanga** • Ka taea e ngā hātepe rerekē te whakaoti i tētahi raruraru ōrite mā ngā ara rerekē. • Ka wāhia ngā papatono ki ngā wāhanga iti, kia nahanaha, pērā i ngā āheinga, i ngā huarahi rānei, he mahi whāiti tōna. • Mā ngā tawhā e tuku i ngā mōhio kia rere ki ngā āheinga rānei, ki ngā huarahi rānei kia pai ai te whakamahinga i ngā horopaki rerekē. • Ko tā ngā papatono he whakamahi hanganga raraunga ki te whakanahanaha i ngā raraunga e hāngai ana (hei tauira, kei ngā rārangi e rokirokitia ana ko ngā ingoa rānei, ngā piro rānei, ngā inenga paerongo rānei). • Mā te hōkaitanga o tētahi taurangi e whakatau ki hea torohia ai, ki hea hoki panonihia ai te uara i te papatono. **Ngā here, ngā whakahaere me te patuiro** • Ka whakamahia e te whakamātau nahanaha ngā tāuru e matapaetia ana, ngā tāuru paenga, me ngā tāuru ohorere hei tautohu i ngā hapa. • Ka whakamahia e ngā hōtaka mārama ngā hanganga raraunga ki te whakanahanaha i ngā raraunga e hāngai ana (hei tauira, ka rokirokitia e tētahi rārangi ngā ingoa rānei, ngā piro rānei, ngā inenga paerongo rānei). • Mā te hanganga o tētahi papatono me ngā ingoa e whai tikanga ana e mārama ai te waehere e pai ai hoki te whakamātau, te patuiro, te tiaki me te panoni. • Ka whakamahia ngā taunakitanga i hua mai i ngā whakamātautau ki te rapa hapa, ki te whakapakari waehere, ki te whakapakari hoki te horopū me te mahi.	• Ki te wāwāhi i tētahi raruraru papatono ki ōna wāhinga iti. • Ki te hoahoa i tētahi hātepe i mua i tōna whakatinanatanga hei papatono. • Ki te tīpako me te whakamahi i ngā momo raraunga me ngā momo taurangi e tika ana. • Ki te auaha papatono ka whakakotahi i te raupapatanga, te toaitanga, ngā here, ngā taurangi, ngā tāuru me ngā hua puta. • Ki te whakamahi i ngā whakahaere arorau me ngā whakahaere tairitenga ki te auaha i ētahi whakatau āhua tuatini ake; hei tauira: ○ mēnā ko te < 15 te pāmahana, ā, e mea ana e whakamahia ana te rūma = tika, ā, ka whakaaturia he whakatūpatotanga (if temperature < 15 and room occupied = true, display a warning) ○ mēnā ko te tapeke, ko te >= 10, ko te whakaotinga rānei o ngā tūmahi katoa = tika, e koke ki te upane o muri mai. (if score >= 10 or all tasks complete = true, move to the next stage) • Ki te whakamātau i ngā momo papatono mā ngā tāuru rerekē me ngā hapa kua tautohua. • Ki te whakamārama i te āhua o te mahi tahi a ngā wāhanga matua o te hātepe me te papatono.	• Ki te wāwāhi, i tōna kotahi, tētahi raruraru tuatini ki ētahi tūmahi papatono e māmā ana. • Ki te whakawhanake me te whakatairite i ētahi hātepe i mua i te kōwhiri huarahi. • Ki te auaha me te whakamahi i ngā āheinga rānei, ngā huarahi rānei ki te whakanahanaha me te whakahou i te waehere. • Ki te whakamahi tawhā ki te tuku mōhiohio ki ngā āheinga, ki ngā huarahi rānei, • Ki te whakamahi i ngā hanganga raraunga e hāngai ana ki te rokiroki me te tukatuka mōhiohio (hei tauira, he rārangi o ngā pānuitanga a te paerongo, he patapatai rānei). • Ki te whakamātau nahanaha i ngā hōtaka mā te whakamahi i ngā uara e manakohia ana, ngā uara tawhā, me ngā uara ohorere. • Ki te patu hapa, me te whakapakari hoki i te waehere kia pai ake ai te tika, te horopū, te mārama, me te ngāwari ki te whakamahi. • Ki te whakawhanake i tētahi papatono kaitā mō tētahi take whai kiko; hei tauira: ○ ka arohaehae, ka whakaatu i ngā raraunga taiao kua kohia i ngā tau ○ ka whakawhanake i tētahi pūnaha tāpui, i tētahi pūnaha mōhiohio rānei mō tētahi kaupapa ā-kura, kaupapa ā-hapori • Ki te auaha i tētahi rauemi pāhekoheko e pā ana ki ngā kōrero tuku iho o te rohe, ki ētahi whakapapa rānei me te whai whakaaro ki ngā tikanga whakahaere pārongo e tika ana. • Ki te auaha i tētahi whaihanga ka rerekē ngā hua ka puta i te huringa o ngā taurangi.

Ngā Tohu Whanake

E whakamārama ana ngā tohu whanake i ia wāhanga ako i te taumata matatau i te pito o ia tau. E hāngai ana ki te whanaketanga raupapa whakaako me te tautoko i te aromatawai, he wāhanga nō ngā whakaakoranga me te ako. Ka whakawhanaketia ngā whanaketanga me ngā kōrero aromatawai e pā ana ki a Te Hangarau hei te tau 2027. Heoi i tēnei wā tonu, me whai tonu ngā kura i ngā tikanga kei te kawea e rātou i tēnei wā.

Schedule 3
The New Zealand Curriculum

8 Te Toi Ihiihi (Tau 0-10)

Te Iho

Kia ihiihi, kia wehiwehi, kia wanawana, kia aweawe te ao katoa!

Te Pūtake

Ko Te Toi Ihiihi te whakapuakanga, te whakawhitinga kōrero, te whakamāoritanga, te whakamihatanga hoki o te aronga mā roto mai i ngā mahinga toi. Mā te mahinga toi e whakawhiti kōrero mō ngā wheako o te tangata, mō ngā tuakiri, mō ngā uara, mō ngā tirohanga ki te ao, me ngā mātauranga, ā, ka whakamāoritia, ka uruparetia hoki e te minenga te aronga toi me te mahi toi mā roto i ētahi ara kanorau.

Ka ako te mokopuna hei ringatoi, hei minenga hoki, i a ia e auaha ana, e whakaari ana, e whakamāori ana, e whakamiha ana, e urupare ana hoki ki ngā mahinga toi i te wā e tipu haere ana te māramatanga ki te āhua o te auahatanga o te aronga ka puta i ngā ariā toi, i ngā tikanga toi, i ngā ara mahi toi, me ngā tukanga auaha.

Ka noho te oro, te puoro me te rangi o Te Toi Orooro hei waka kawe i ngā whakapuakanga ā-ahurea, ā-kare-ā-roto, ā-wairua, ā-toi anō hoki.

Ka taea e Te Toi Nekeneke ngā huatau, ngā kōrero, ngā hononga, me ngā tirohanga te whakawhiti mā roto mai i te nekehanga me te whakaaturanga.

Ka whakamahi a Te Toi Ataata i ngā tohu, i ngā ata, i te reo ataata, me ngā tūmatatoi hei whakaata, hei whakamāori, hei whakawhiti anō hoki i te aronga.

Ka huihuia e Ngā Mata a Tū te nekehanga, te reo, te manawataki, te takiwā, te tū ā-kapa me te mau rākau i roto i ngā tikanga e takea mai ana i te ahurea, ka whakapuaki i te kaupapa, i te hononga ā-ahurea, me te whāinga tōpū. Hei huinga, ka tipu i ēnei pekanga te mōhiotanga auaha, te mōhiotanga wheako, te mōhiotanga orotau me te mōhiotanga horopaki, ā, mā ērā e taea ai e te mokopuna te auaha, te whakawhiti, te whakamāori, te whakamiha hoki i te aronga, i te wā e whāngaihia ana e ia te auroa me te whakahouanga o te tuakiri, o te mōhiotanga, o te ahurea me te mātauranga.

Ka whāngai a Te Toi Ihiihi i te mokopuna ki te mōhiotanga me te whakamahinga o te mōhiotanga e tika ana e āhei atu ai ia ki ngā marau hāngai o te marautanga mō ngā tau 11-13.

Te Raupapa Ako o Te Toi Ihiihi

Ngā Toi Mokopuna

Ko tā ngā Toi Mokopuna, i te taha o ngā pou e whā o Te Marautanga o Aotearoa, he whakaahua i ngā taiaro kuneroa o te mokopuna nōna ka whai wāhi atu ki a Te Toi Ihiihi, nō tana mōhio, nō tana mārama, nō tana mātau hoki ka tipu, ka whatutoto haere i roto i a Te Toi Ihiihi i te roanga o tāna ako i te kura.

Te whenu	Te Tūhura me te Whakamātau	Te Mahi, Te Hanga, me te Tito	Te Mōhio me ngā Ariā Toi	Te Whakamiha me te Whai Māramatanga
Te Toi Mokopuna	**Ka tūhura te mokopuna pākiki.** He wae tūhura, he ihu pākiki te mokopuna i te ao o ngā mahinga toi; ka whai take tana pāhekoheko ki ngā rawatoi, ki ngā taputapu, ki ngā ara mahi, me ngā huatau toi o roto i te whakaahua, i te oro, i te nekehanga, me te whakaaturanga. Mā te tūhura, mā te whakatōmene, mā te hōpara, mā te whakamātau, mā te manawataki, mā te tāruarua hoki, ka tipu te mōhiotanga o te mokopuna e pā ana ki te whakaputanga, ki te whakamātautanga me te whakapakaritanga o ngā huatau toi. Ka tipu te māia ki te tuku pātai, ki te hōpara arawātea, ki te kauawhi i ngā wero auaha, me te tūhura i ētahi ara hou hei whakapuaki aronga.	**Kua pakari te tūāpapa o te mōhio o te mokopuna ki tana ahurea, ki tāna mahi auaha anō hoki.** Whakapuaki ai te mokopuna i ana whakaaro mā te mahi, mā te tito, mā te whakaatu, mā te waihanga hoki. I te wā ka whanake haere tana mōhiotanga toi, ka whakapakarihia ake hoki ana mahi, ka whakapakari anō ia i ngā pūkenga mātau, i te manawaroa auaha, me te whakataunga toi i runga i te mōhio. Ka ako ia ki te whakahāngai i ngā kōwhiringa toi ki te pūtake, ki te tikanga, ki te kare ā-roto, ki te māramatanga ahurea, ki te mōhiotanga orotau, ā, mā reira e hōhonu ake ai tana tuakiri me te motuhēhē o tāna mahi toi.	**Ka uaratia e te mokopuna te whakapuakanga auaha hei reo whai tikanga, hei reo houtupu.** Ka mārama te mokopuna ki te rīrā o te mahinga toi hei huarahi waihanga, hei ara whakawhiti kōrero, hei ara whakamāori aronga anō hoki. Whakamahi ai ia i ngā ariā toi, i ngā tikanga toi, i ngā tohu toi, i ngā whakamahuki ariā toi, me te reo toi hei whakapuaki i te whakaaro, i te tirohanga, me te mōhiotanga ahurea. Whakaaro arohaehae ai ia ki te pūtake, ki te aronga, me te pānga o āna anō mahi me te mahi a ētahi atu, ka whakaaroaro ki ngā tirohanga kanorau, ka whakahōhonu hoki i tana orotau, i te māramatanga ahurea, me te whakamiha ki te whakapuakanga toi.	**Ka whakamiha te mokopuna ki āna anō mahi auaha tae atu ki ā ētahi atu.** Huritao ai, whakamāori ai, whakamiha ai, urupare ai hoki te mokopuna i runga i te whai whakaaro, ki ngā wheako toi i runga i te aroha, i te whakaute, me te māramatanga. Āhukahuka ai ia i ngā āhuatanga rerehua, i te whāinga toi, i te hiranga ahurea, me ngā ara kanorau e whakawhiti ai a Te Toi Ihiihi i ngā kōrero, i ngā huatau, i te tuakiri, me te mōhiotanga. Ka uaratia e te mokopuna ngā takoha a te ringatoi, a te hapori, a ngā iwi, ā, ka tipu haere te whakamihatanga ki ngā tikanga toi rangatira me ngā whakapuakanga o te ao hou e whakapakari nei i te noho ngātahi ki Aotearoa.

Ngā Whenu

Ko tā ngā whenu he whakaraupapa i ngā mōhiotanga matua o Te Toi Ihiihi. Ina whiria, ka tautoko ngā whenu i te mokopuna kia kauneke i te hōpara me te whakapuaki i te huatau, i te wheako, me te tuakiri mā roto i ngā toi, ki te whakawhanake i te mōhiotanga toi, i ngā pūkenga toi, me ngā mahi auaha, waihoki te auaha, te urupare me te uara atu i ngā mahinga toi ka whakapakari i a ia takitahi nei, i ētahi atu, i ō rātou hapori anō hoki.

I ngā Tūārere 1-3, ka tipu te mōhiotanga me ngā pūkenga o te mokopuna puta noa i ngā whenu e whā o Te Toi Ihiihi. I te Tūārere 4 (Ngā Tau 9-10), ka whanake tonu te mōhiotanga puta noa i ngā whenu i te wā tonu e hōhonu ake ana te ruku ki tētahi rawa o ngā pekanga mātauranga: ko Te Toi Orooro rānei, ko Te Toi Nekeneke rānei, ko Te Toi Ataata rānei.

Te Tūhura me te Whakamātau	Te Mahi, Te Hanga, me te Tito	Te Mōhio me ngā Ariā Toi	Te Whakamiha me te Whai Māramatanga
Ka tipu te mōhiotanga toi mā te tūhura, mā te whakamātau, mā te tāruarua, mā te huritao hoki. Ka whakaputa, ka whakapuaki, ka whakamātau, ka whakapakari hoki te mokopuna i ngā huatau toi mā te pūrākau, mā te oro, mā te whakaahua, mā te nekehanga, mā te whakaari anō hoki, ā, ka whakamahia aua reo toi ki te tūhura i te aronga, ki te takahi i te ara o ‘pai tū, pai hinga’, ki te tūhura hoki i ngā kura huna o Te Toi Ihiihi.	Ka whanake te mōhiotanga toi mā te mahi, mā te tito, mā te waihanga, mā te whakaari, mā te auaha hoki. Mā te whai take o te pāhekoheko ki ngā rawatoi, ki ngā taputapu, ki ngā ara mahi, ki ngā tukanga auaha hoki ka piki haere ngā pūkenga me te koronga o te mokopuna nōna ka ako e pā ana ki te ahuahunga, ki te hononga, ki te whakapakaritanga hoki o ngā huānga toi, ka whakatipu hoki i te mōhiotanga wheako, i ngā pūkenga mātau, i te aroā ringapā, me te māia i roto i te mahi toi.	Mā te mātakitaki, mā te kōrerorero, mā te whakamāori, mā te tātari, me te pakirehua auaha, ka whakahōhonu te mokopuna i tana mōhio ki te whanaketanga o ngā huatau toi, o ngā huānga toi, o ngā ara mahi toi, o ngā hanga toi me te reo toi. Ka waihangatia, ka whakawhitia, ka mārama hoki te aronga toi, ā, mā reira e puta ai te whakaaro arohaehae, te mataaho o te whakapuakanga toi, me te whakahāngaitanga o te mōhiotanga orotau puta noa i ngā horopaki toi e kanorau ana.	Ko te tirotiro i te wāhi ki te whakapapa, ki ngā tukanga, ki te mōhiotanga, ki te tuakiri, ki te hītori, ki te ahurea, ki te wāhi, ki te hapori anō hoki i te ahuahunga o te mahi toi. Ka whakaawengia te aronga toi e te pūtake, e te minenga, me te horopaki, ka mutu, mā te houtupu me te mana ahurea ka pakari te whakapuakanga toi. Mā te whakamāori, mā te arotake, me te urupare ki āna anō mahi, ki ā ētahi atu anō hoki, ka tipu te māramatanga, te aroha, te whakataunga arohaehae, me te ngākau whakamiha ki ngā tikanga toi e kanorau ana, tae atu ki ngā whakapuakanga o te ao hou.

Te Mōhiotanga

Ka whakaūngia ētahi o ngā mōhiotanga i ngā tau ka whai ake, nā te mea ka noho ērā hei tūāpapa mō ngā kaupapa ako maha, ā, e tika ana kia tūroa te whakawhanakehia o ērā i roto i te wā. Ko ētahi atu mōhiotanga ka whakaurua i ia rua tau, i ngā tūārere whāiti rānei o te marautanga hei tautoko i te arorau o te kokenga, hei kaupare hoki i te tōpāparu o te marautanga.

Te Mōhiotanga Auaha: ko te mōhio ki ngā ara e hōparatia ai, e whakaputaina ai, e whakamātauria ai, e whakapakaritia ai, e whakawhitia ai hoki ngā huatau toi. Ko tā te mokopuna, he tūhura ara hou, he auaha, he kōtuitui whakaaro hoki ki ngā taputapu kanorau, ki ngā ara mahi, ki ngā hangarau, ki ngā tukanga toi hoki, ka tōia mai hoki ngā mahi nō te ao tawhito me ō te ao hou hei waihanga kōrero, hei whakawhiti aronga anō hoki.	**Te Mōhiotanga Wheako**: ko te mōhiotanga ka whanake i te mahi, i te tito, i te whakaari, i te waihanga, i te whakapakari hoki i ngā mahinga toi. Ka whakawhānui te mokopuna i tēnei mōhiotanga mā te hihiri o te pāhekoheko ā-tinana, ā-tairongo hoki ki te rawatoi, ki te taputapu, ki te ara mahi, ki te nekehanga, ki te oro, ki te tukanga toi anō hoki. Mā te mahi, mā te whakamātau, mā te whakaharatau, mā te huritao hoki ka whanake ōna pūkenga mātau, tana aroā ringapā, te matatau ā-toi, me tētahi māramatanga ki tā ngā mahi toi me tā ngā kōwhiringa toi whakawhiti aronga.	**Te Mōhiotanga Orotau**: ko te mōhio ki ngā huatau, ki ngā huānga, ki ngā tikanga, ki ngā ara mahi, ki ngā hanga, me te reo toi ka takoto hei tūāpapa mō Te Toi Ihiihi. Ka mārama, ka tātari, ka whakahāngai hoki te mokopuna i ēnei āhuatanga e whakaputaina ai he whakatau toi i runga i te mōhio hei whakawhiti i te aronga, i te kare ā-roto, i te tirohanga, me te pūtake.	**Te Mōhiotanga Horopaki**: ko te mōhiotanga mō te wāhi ki te whakapapa, ki ngā tukanga ahurea, ki te tuakiri, ki te hītori, ki te ahurea, ki te wāhi, ki te hapori, me ngā horopaki whānui ake ā-pāpori, ā-ao, i te ahuahunga o te mahi toi. Ka whakamāori, ka arotake, ka arohaehae hoki te urupare a te mokopuna ki ngā mahinga toi, me te mōhio ki te whakaawenga a te horopaki, a te minenga, a te houtupu, a te mana ahurea ki te aronga toi me te whakapuakanga toi.

Te hiranga o te horopaki hapori

Ka whakamōmona te kaiako i te raupapatanga whakaako, ka whai tikanga hoki te raupapa ako i te kaiako mā te hono i tērā ki ngā tauira e hāngai pū ana, e kitea ana hoki, e ahu mai ana i te horopaki o te hapori: ko te tangata me te wāhi, ko te ao Māori, me ngā wheako i ngā ao o ngā mokopuna me ō rātou hapori.

He mea nui kia mōhiotia, ahakoa kua tūtohua ngā mōhiotanga me ngā whakamahinga mōhiotanga i roto i te raupapatanga whakaako, he whakatauiratanga ngā tauira me ngā horopaki kei reira rā ngā kupu, ‘hei tauira’. Ko te tikanga o aua tauira, ko te ārahi, kaua ko te tohutohu i ngā mea me ako. Mēnā kua whakaakona ngā mōhiotanga me ngā whakamahinga mōhiotanga, e pai ana tā te kaiako whakakapi i aua tauira ki ētahi tauira kē atu e pai ake ana hei whakaata i ngā taiao pātata, i te hapori, i ngā hononga ki ngā hapū me ngā iwi, i ngā kaupapa kaingākau ki te mokopuna, i ngā kaupapa e mātau nei te kaiako, i ngā take hoki e pā ana ki te pekanga mātauranga e puta ake ana.

Te Tūārere 1 (Ngā Tau 0–3)

I Te Tūārere 1, ka tūhura, ka hōpara hoki te mokopuna i ngā huatau toi mā te kori, mā te ihu pākiki, mā te whai wheako auaha hoki i runga i te ārahi a te kaiako, ā, mā reira ka tipu te mōhiotanga tūāpapa e pā ana ki te oro, ki te nekehanga, ki te whakaahuatanga ataata, ki ngā ariā toi, me te whakapuakanga auaha.

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Tūhura me te Whakamātau

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te Mōhiotanga Auaha					
• He āhuatanga rerekē ō te reo, ō te tinana, ō ngā tūhanga, ō ngā taonga puoro anō hoki ka tūhuratia, ka whakamātauria hoki e kitea ai te āhua o tā ērā waihanga me te whakawhiti i ngā huatau toi, i te kare ā-roto, me te wheako. Hei tauira: ○ ko te paki me te waiata e ū ai te taki, ko te neke ringa hei whakaatu i tētahi pūrākau, ko te pato rākau e puta ai he oro mārire, ko te whakatangi taonga puoro maitai e puta ai he oro whakaoho, he oro tatangi hoki. • Mā **te oro me te manawataki** e waihanga, e tūhura, e whakawhiti hoki ngā whakaaro me ngā kare ā-roto mā roto i ētahi momo oro, i ētahi momo taki, me ētahi momo tauira, pēnei i te pakipaki, i te patopato, i te waiata, i te whakatangi taonga puoro, i te toai manawataki hoki e rongohia ai he pānga puoro, ka mutu, mā te whakarongo tātou e āwhina ki te āhukahuka i ngā tauira, i ngā huringa tere, me ngā oro hoihoi tae atu ki ngā oro mārire i te puoro. • Ko tā **te nekehanga** he waihanga, he hōpara, he whakawhiti, he whakaraupapa hoki i ngā whakaaro, i ngā kare ā-roto, me te wheako mā roto i ngā momo mahi ā-tinana me ngā āhuatanga ā-tinana, pērā i ngā nekehanga e tere ana, e pōturi ana, e kaha ana, e ngāwari ana hoki; i te tārua mahi hei waihanga i tētahi tauira; i te panoni nekehanga hei whakaputa i te ohorere; i te urupare hoki ki te puoro, ki ngā kōrero, ki te tangata, ki te wāhi anō hoki mā te whakaaturanga. • Ka whakamahi **ngā whakaahuatanga ataata** i ngā tānga, i ngā rārangi, i ngā āhua, i ngā tae, i ngā kakano, i ngā tohu, i ngā ata, me ngā rawatoi hei tuku i ngā whakaaro, i te wheako, me te aronga. Hei tauira: ○ ko tā te rārangi, he tautuhi āhua, he tūtohu nekehanga, he whakapuaki kare ā-roto hoki (hei tauira, te rārangi roa, te rārangi poto, te rārangi kōpiko, te rārangi motumotu) ○ ko tā te āhua, he whakarite takiwā, he whakaahua, ā, he āhuahanga i ōna wā (he porohita, he tapawhā, he tapatoru), ka puta māori noa rānei i ōna wā (he tipihori, he āhua māori) ○ ko tā te tae, he whakapuaki i te wairua, i te aronga hoki. Ko ngā tae mātāmua, ko te whero, ko te kōwhai, me te kahurangi. Ka rerekē te tākano o te tae (he tea/he uri), me te ngoto (te muramura) ○ ko tā te kakano, he kawe i te āhua ina pāngia, i te āhua hoki ina pohewatia te rongohanga. Ka hono te kakano ki ngā wheako tairongo, ā, he wā ka motuhenga (te rongo ā-ringapā – he taratara, he māeneene), he wā rānei ka whakaahuatia (e ākina ana e ngā tohu, e ngā tauira hoki) ○ ko te whakaputa tānga, ko te tukanga o te waihanga i te rārangi, i te ira, i te tauira, i te kakano hoki ki te pāraharaha, ki te rawatoi hoki (ko te tuhi kōkau, ko te hārau, ko te ukupara, ko te tahi), hei tautoko i te whanaketanga o te pūkenga nukuiti me te whakapuakanga auaha. • Mā **ngā huānga toi** e whakaputa hua toi, e whakawhiti aronga, e whakapuaki whakaaro hoki mā ēnei āhuatanga: ○ ka puta he hua pūataata i ngā peita waikano, ā, ka puta he hua puata-kore i te peita kiriaku ○ ka puta he momo kakano i te peita kukū, i te uku, i te harakeke, i te papanga ○ ka puta he momo hua i te oro hoihoi me te oro mārire ○ ka puta he momo hua i ngā nekehanga tere me ngā nekehanga pōturi ○ ka rerekē te whakapuakanga toi ina honoa te tae, te kakano, te manawataki, te nekehanga hoki ○ ka rerekē ngā ara e whakamahi ai ngā momo toi i ngā huānga toi (hei tauira, ka whakarite te manawataki i te nekehanga i te kanikani, me te oro i te puoro) ○ ka rerekē ngā hua toi i te tūhonotanga o ngā huānga toi (hei tauira, ka rere tahi te tae me te kakano e puta ai he rerekētanga ā-ataata).		• Ka whakawhiti te **reo, te tinana, te tūhanga, me te taonga puoro** i ngā kōrero, i ngā huatau, me ngā tirohanga mā ngā āhuatanga ihiihi me ngā āhuatanga ahurea ka tūhuratia, ka whakatairitea, ka whakamāoritia hoki mā roto i ētahi momo huarahi. Hei tauira: ○ ka whakaatu ngā koiringa kanohi i te kare ā-roto (hei tauira, ka whakaatu te tū o ngā pewa i te ohorere) ○ ko te tuone hohe hei whakaatu i te māia (hei tauira, mā te tūtika e whakaatu te māia) ○ ka whakaoho te tere me te taioro i te mauri (hei tauira, mā ngā oro pōturi me ngā oro mārire e hua ai he mauri huritao) ○ ka whakaawe ngā kōwhiringa tae i te aronga (hei tauira, auau ana tā te tae mahana whakapuaki i te hihiri, i te hiamo hoki). • Ka whakaoho te **oro me te manawataki** i te kare ā-roto, i te mauri, me te aronga mā te tauira, mā te tere, mā te taioro/taineke, mā te whakamahi taonga puoro hoki pēnei i te: ○ pakipaki i tētahi taki nahanaha e ū ai te rangaranga o tētahi waiata ○ whakarite taki tāruarua i ngā pahū hei miramiratanga ○ whakamahi manawataki tere hei whakatipu i te hiamo, i te whakamahi rānei i ngā oro tōiri me ngā oro mārire; i ngā oro mārū me ngā oro kaha hoki hei whakawhiti i ngā momo kare ā-roto me ngā whakaaro. • Āta whakamahia ai te **nekehanga** hei whakawhiti i ngā whakaaro, i te kare ā-roto, me ngā kōrero mā ngā āhuatanga nekehanga, mā ngā whakapuakanga, me te whakaaturanga, pēnei i te: ○ whakamahi i ngā momo mahi hei whakapuaki kare ā-roto (hei tauira, ngā mahi rōnaki hei whakaatu i te āio, i te wai tōrino, i te ngākau atawhai hoki; ngā mahi kaikapo hei whakaatu i te ohorere, i te hiamo, i te riri, me ngā mahi ohotata pēnei i te komutu, i te tohu, i te takahi, i te tere taka) ○ koiringa kanohi me te tuone, i te reo, me te nekehanga i ngā whakaaturanga hei āwhina i ngā minenga kia mārama ki te	• Ki te tūhura me te whakamātau i ngā huatau toi. **Te Oro me te Puoro** • Ki te tūhura, me te whakamātau i te reo, i te papā ā-tinana, i te taonga puoro, i ngā tūhanga o ia rā, me ngā oro taiao e kitea ai ngā ara e whakawhiti ai ngā oro i ngā kōrero, i ngā whakaaro, i te kare ā-roto, i ngā tāngata, i ngā wāhi, me ngā tūāhua. • Ki te tūhura, me te whakamātau i te tāruarua, i te panoni, i te tūhono, me te whakatauaro i te oro, i te manawataki, me te tauira e puta ai, e whakawhitia ai hoki ngā huatau puoro e māmā ana. **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te tūhura, me te whakamātau i te nekehanga, i te tuone, i te koiringa kanohi, me te reo hei whakawhiti i te kōrero, i ngā kiripuaki, i te kare ā-roto, me te wheako nā te tangata, nā te wāhi, nā te pūrākau, nā te waiata, nā te ao tūroa hoki i whakaaweawe. • Ki te tūhura, me te whakamātau i ngā momo mahi ā-nekehanga, i ngā ara, i ngā taumata, i ngā ahunga, i ngā tere, me ngā ngao hei tūhura i ngā momo ara e whakapuakina ai te aronga mā roto i te nekehanga. **Ngā Mata a Tū** • Ki te tūhura, me te whakamātau i ngā pūkenga mau rākau māmā, i ngā mahi reretahi, i te manawataki, i te taurite, me ngā tauira nekehanga hei whakawhiti whakaaro i te wā tonu e tipu ana te māia, te whakamatua, me ngā tikanga nekehanga e haumaru ana. • Ki te tūhura, me te whakamātau i te mahi i te wā tika, i te tū ā-takiwā, i ngā tū ā-kapa, me te rongo i ētahi atu i te wā e neke takitahi ana, e neke takirua ana, e neke ā-rōpū ana hoki. **Te Whakaahua Ataata me te Tohu** • Ki te tūhura, me te whakamātau i ngā huānga toi, tae atu ki ngā tānga, ki ngā tohu, ki ngā rawatoi, me ngā ata, hei whakaata, hei whakawhiti hoki i te kōrero, i te whakaaro, i te wheako, me ngā mātakihanga. Hei tauira: ○ te tae ○ te āhua	• Ki te rangahau i ngā mahi auaha hei urupare ki ngā whakaohoohotanga. **Te Oro me te Puoro** • Ki te tūhono i te oro, i te manawataki, i te reo, i te taonga puoro, me te tauira puoro hei whakawhiti i ngā kōrero me ngā whakaaro, pēnei i te tūhono reo, i te papā, i te taonga puoro, i ngā whakatangitangi o te akomanga anō hoki, hei whakaputa i te titonga puoro māmā. • Ki te tūhura i te āhua o tā ngā huatau puoro whakaoho i ngā momo kare ā-roto me ngā momo aronga, pēnei i te panoni i te tere, i te manawataki, i te taioro, i te tauira tāruarua hoki hei whakawhiti i ngā momo kare ā-roto. **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te tūhono i te nekehanga, i te tuone, i te reo, me te whakapuakanga hei whakawhiti i te kiripuaki, i te kōrero, me te kare ā-roto, pēnei i te waihanga raupapa nekehanga i whakaawehia ai e t pūrākau o te rohe, e ngā waiata, e ngā pūāhua whakaari hoki. • Ki te tūhura i te āhua o tā ngā āhuatanga nekehanga whakaawe i te aronga, pēnei i te panoni i te tere, i te taumata, i te ara, i te ngao, i te ahunga hoki, i roto i te whakaaturanga. **Ngā Mata a Tū** • Ki te tūhura me te tūhono i te tauira takahanga wae, i te manawataki, i te tū ā-kapa, i te huringa ahunga, me te pūkenga mau rākau e māmā ana, e puta haere ai te reretahi o ngā raupapa nekehanga. • Ki te tūhura i te āhua o tā ngā āhuatanga nekehanga whakawhiti i ngā momo whakaaro (hei tauira, te whakamātau i ngā tere rerekē, i te manawataki, i te tū, i te āhuatanga nekehanga hoki). **Te Whakaahua Ataata me te Tohu** • Ki te tūhono i te rawatoi, i te tohu, i te ata, me te ara mahi toi hei whakawhiti i ngā kōrero me ngā whakaaro (hei tauira, te tūhono i te tā, i te peita, i te toi piripiri, i te mātātuhi, i ngā rawa māori hoki, i roto i te mahi toi kotahi). • Ki te tūhura i te āhua o te whakaawenga a ngā momo kōwhiringa toi ki te whakawhitinga ā-ataata (hei tauira, te panoni i te tae, i te kakano, i te hanganga, i	• Ki te tūhura i ētahi momo ara mahi auaha, i ētahi momo taputapu me ētahi momo rauemi **Te Oro me te Puoro** • Ki te kōwhiri me te tūhono i te huatau puoro, i te oro, i te manawataki, i te taonga puoro, me te hangarau hei whakawhiti i te pūtake toi (hei tauira, te tūhono i te reo, i te papā, i te oro matihiko o ngā taonga puoro, me te paparanga o ngā manawataki hei whakawhiti i te mauri, i ngā kōrero, i ngā whakaaro ahurea hoki). • Ki te kōwhiri me te tūhono i te nekehanga, i te reo, i te tuone, me te ara mahi whakaaturanga mā te panoni me te whakarite oro e puta ai he momo hua toi pēnei i te panoni i te manawataki, i te tere, i te taioro, i te tāruarua, i te paparanga hoki hei whakakaha i te whakaohonga o ngā kare ā-roto, hei whakakaha hoki i te aronga. **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te kōwhiri me te tūhono i te nekehanga, i te reo, i te tuone, me te ara mahi whakaaturanga hei whakawhiti i te whakaaro, i te āhuatanga kiripuaki, me te kare ā-roto (hei tauira, te waihanga i ngā whakaaturanga e nahanaha ana, e ohia ana hoki mā te whakamahi i te nekehanga, i te reo, i te koiringa kanohi, me te whakaritenga atamira). • Ki te whakawhanake nekehanga mā ngā kōwhiringa ihiihi me ngā ara mahi whakaaturanga (hei tauira, te whakahāngai i te āhuatanga nekehanga, i te whakawhiti,i te tū ā-kapa, i te arotahi hoki a te minenga, hei whakapakari i te whakawhitinga). **Ngā Mata a Tū** • Ki te kōwhiri me te tūhono i te nekehanga, i te manawataki, i te tū ā-kapa, i te pūkenga mau rākau hoki hei whakawhiti i te kaupapa me te pūtake (hei tauira, te tūhono i te nekehanga reretahi, i te manawataki, i te tū ā-kapa, i te tū, me te mau rākau, i roto i ngā raupapa nekehanga poto). • Ki te whakawhanake nekehanga mā ngā kōwhiringa toi e whai take ana (hei tauira, te whakahāngai i te manawataki, i te tere, i te tū ā-kapa, i te āhuatanga nekehanga, i te ara mahi mau rākau hoki hei whakapakari i te whakapuakanga).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
• Whakamahia ai ngā **ara mahi toi** hei waihanga, hei whakaatu, hei whakawhiti hoki i ngā huatau toi. Hei tauira: ○ ngā momo hua toi e puta ana i ngā momo ara mahi (hei tauira, mā te kōmitimiti e rōnaki ai ngā whakawhitinga, ā, mā te tā-ira e puta ai he mata kakano) ○ ka whakapakari te whakaharatau me te tūhuratanga i ngā mahinga toi (hei tauira, mā te toai i te whakamahinga o tētahi ara mahi pea e whakapai ake te whakamatua me te ōritenga).		aronga, ki ngā kiripuaki, me te kare ā-roto. • Ka whakapakari mārire ngā **whakaahuatanga ā-ataata** i te aronga me te whakawhitinga toi mā te whakamahi: ○ i ngā tae mātāwaenga mā te whakaranu i ngā tae mātāmua e rua, e ōrite nei te rahi o tēnā me tēnā (hei tauira, te whero + te kōwhai = te karaka, te whero + te kahurangi = te waiporoporo) ○ i ngā tae tauaro e noho tauaro ana i te wīra tae (hei tauira, te kōwhai me te waiporoporo, te kākāriki me te whero) ○ i ngā tohu me ngā ata hei whakapakari i te aronga (hei tauira, i ōna horopaki, ka tohu te koru i te tipuranga me te tīmatanga hou) ○ i ngā tauira ataata hei whakapakari mārire i te whakawhitinga toi (hei tauira, ka honoa te tae, te tauira me te whakamahi tohu i roto i te kōwhaiwhai me te tukutuku) ○ i ngā kōwhiringa auaha hei tō i te aronga ki ngā whakaaro whai tikanga, hei whakapakari i te whakapuakanga, hei tautoko hoki i te whakawhitinga toi (hei tauira, te whakamahi i te tārehu, i te pene whītau rānei hei whakaputa i ngā momo hua toi, hei tō hoki i te aronga ki ngā whakaaro whai tikanga). • Ka whakapakari ngā **huānga toi** i te aronga me te whakapuakanga mā te whakamahi i te manawataki me te tāruarua hei tākirikiri i te hiamo; i te tae, me te āhua hei whakaoho i te kare ā-roto; i te reo me te tuone hei kōrero paki; tae atu ki te tauaro me te takiwā hei miramira i ngā whakaaro whai tikanga, hei whakaawe hoki i te māramatanga o te minenga. • Ko tā ngā **ara mahi toi**, he waihanga, he whakawhanake, he whakapakari, he whakawhiti hoki i ngā whakaaro puta noa i ngā momo toi (hei tauira, te tā, te peita, te waiata, te whakaputa manawataki, te tuone, te whakaraupapa nekehanga, te tito ohia, me te whakaaturanga) mā roto i: ○ ngā ara mahi ka tautoko i te piki haere o te whai hua o te whakawhitinga toi me te whakapuakanga toi (hei tauira, ka āwhina te whiu i te reo ki te whakawhiti aronga ki tētahi minenga) ○ ngā mahi ka whakapakari i te whakamatua toi (hei tauira, mā te whakaharatau ka pai ake pea te mahi i te wā tika me te reretahi)	○ te kakano ○ te tauira ○ te oro ○ te manawataki ○ te nekehanga ○ te takiwā. • Ki te tūhura, me te whakamātau i ngā momo rawatoi, i ngā taputapu, me ngā tukanga hei tūhura i te āhua o te waihanganga me te whakapakaritanga o ngā hua ataata mā te tāruaruatanga me te tūhonotanga o ngā tae, o ngā waitohu, o ngā tohu, me ngā tauira.	ngā tohu hoki hei whakaputa i ngā momo hua).	**Te Whakaahua Ataata me te Tohu** • Ki te kōwhiri me te tūhono i te rawa, i te tohu, i te ata, i te rawatoi, me te ara mahi toi hei whakawhiti i ngā whakaaro me te aronga. • Ki te whakapai ake i ngā whakaaro ataata mā ngā kōwhiringa toi e whai take ana (hei tauira, te whakahāngai i te hanganga, i te tae, i te tohu, i te rawa, i te whakaaturanga hoki hei whakapakari i te aronga me te whakawhitinga toi).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
		○ te huritaonga ka tautoko i te tipuranga toi (hei tauira, mā te arotake i tētahi mahi ka tautohua pea he āhuatanga hei whakapai ake).			

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mahi, Te Hanga me te Tito

Te Mōhiotanga

Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako
Ka mōhio te mokopuna:

Te Whakamahi Mōhiotanga

Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako
Ka whakaatu te mokopuna i tōna mōhio:

Te Mōhiotanga Wheako

Te Tau 1

- Mahia ai, whakaputaina ai hoki te **oro** mā te whakamahi i te reo, i te tinana, i te taonga puoro, me ētahi atu puna oro hei whakawhiti i te whakaaro, i te kare ā-roto, i te wheako, me te mauri, ā, titoa ai te oro mā te kōwhiri, mā te tūhono, me te whakarite oro ki ētahi tauira māmā.
- Waihangatia ai, whakaritea ai hoki te **nekehanga** mā te mahi ā-tinana, mā te āhua, mā te ngao, mā te tuone, me te takiwā hei whakawhiti i te whakaaro, i te kare ā-roto, i te pūrākau, i te wheako, ā, titoa ai ngā nekehanga mā te tūhono me te whakarite mahi ā-tinana hei raupapa māmā.
- Ka noho ngā **huānga toi** hei tūāpapa mō te kōwhiri, mō te tūhono, me te whakarite huatau toi hei waihanga, hei whakawhiti hoki i te aronga mā roto i ngā mahi toi. Hei tauira:
  - ko ngā huānga ataata e whakawhiti ana i te whakaaro me te pūrākau (hei tauira, te waihanga i tētahi pikitia ki ētahi āhua, ki ētahi rārangi, ki ētahi tae, me ētahi kakano hei whakaata i te tangata, i te wāhi, i te tūāhua, i te wheako hoki)
  - ko te oro, ko te manawataki, me te nekehanga e whakapuaki ana i te kare ā-roto me te wheako (hei tauira, te tūhono i te nekehanga, i te tuone, i te reo, i te oro anō hoki hei whakawhiti i te kare ā-roto, i te mauri, me te tūāhua)
  - ko te hononga o ngā huānga toi hei waihanga, hei whakaatu hoki i te aronga (hei tauira, ko te whakamahi i te tae, i te oro, i te nekehanga, me te takiwā hei whakaata i tētahi whakanuitanga, i tētahi hui motuhake, i tētahi taiopenga ahurea hoki)
  - ko ngā huānga toi e auaha ana i te aronga puta noa i ngā momo mahi toi (hei tauira, ko te mōhio ki te āhua o tā te tae i te toi ataata, i tā te manawataki i te puoro, i tā te nekehanga i te kanikani whakawhiti pea i ngā whakaaro āhua ōrite me te kare ā-roto).
- Whakawhanakehia ai ngā **ara mahi toi** mā te whakatau, mā te whakamātau, mā te pohewa, me te kori hei whakaputa hua toi, hei whakawhiti hoki i te whakaaro, i te kare ā-roto, me te wheako i runga i te tipu o te māia me te mātau. Hei tauira:
  - ko te whakatau e whakawhanake ana i ngā ara mahi toi me ngā pūkenga toi (hei tauira, ko te whakatau me te whakaharatau i tētahi manawataki pakipaki, i tētahi waiata, i tētahi raupapa nekehanga, i tētahi tikanga tā hoki kua whakaaturia e tangata kē)
  - ko ngā huānga toi me ngā ara mahi e whakaputa ana i ētahi momo hua (hei tauira, ko te tūhura i te oro hoihoi me te oro mārire, i te nekehanga tere me te nekehanga pōturi, i te rārangi mātotoru me te rārangi angiangi, tae atu ki ngā momo tae me ngā momo kakano)
  - ko te pohewatanga me te kori e whakawhiti ana i te whakaaro, i te kare ā-roto, i te wheako (hei tauira, ko te whakamahi nekehanga hei whakaata i ngā momo kararehe, i te huarere, i ngā kiripuaki, i ngā pūāhua pohewa anō hoki)
  - ko te tūhonotanga o ngā ara mahi me ngā rawa hei whakaputa, hei whakawhiti hoki i te aronga (hei tauira, ko te whakamahi i te tuhi, i te peita, i te tā, i ngā ara mahi toi piripiri hoki hei waihanga i tētahi mahi toi ka whakapuaki i tētahi kōrero, ka whakaata rānei i tētahi wheako)
  - ko te whakaharatau me te whakamātau e whakapakari ana i ngā ara mahi toi (hei tauira, ko te tāruarua i tētahi manawataki, i tētahi nekehanga, i tētahi ara mahi ataata hoki hei whakakaha ake i te māia, i te whakamatua, me te rehe).
- Tūhuratia ai, tūhonotia ai, whakamahia ai hoki te **rawatoi, te taputapu me te taonga puoro** kia haumaru, kia auaha, kia whai take hoki hei whakaputa hua toi, hei whakawhiti hoki i te whakaaro, i te kare ā-roto, i te pūrākau, me te wheako. Hei tauira:
  - ko ngā momo rawa, ko ngā momo taputapu, me ngā momo taonga puoro e whakawātea ana i ngā momo ara toi (hei tauira, ko te rangahau i te whakaputanga o ngā momo hua toi i te reo, i te taonga papā, i te rawa tuhi, me te tūhanga ka kitea)
  - ko te tūhonotanga o te rawa, o te taputapu, me te taonga puoro hei whakawhiti i te whakaaro me te wheako (hei tauira, ko te whakamahi i te pakipaki, i te waiata, i ngā

Te Tau 2

- Ka whakawhiti te **oro** i te aronga, i te kare ā-roto, i te mauri me te whakaohonga kare ā-roto mā te reo, mā te manawataki, mā te tauira, mā te taonga puoro, me te kōwhiringa puoro ka tūhonohia, ka whakaritea hoki hei waihanga i ngā mahi puoro pēnei i te tito puoro mō tētahi āwhā mā te kōwhiri i ngā pahū hoihoi.
- Ka titoa, ka whakaritea hoki ngā **nekehanga** mā te tinana, mā te āhua, mā te ngao, mā te mahi, me te tuone hei whakawhiti i te whakaaro, i te kare ā-roto, i te pūrākau, me te wheako.
- Ka whakawhiti te **nekehanga** i te whakaaro, i te kare ā-roto, i te pūrākau, me te wheako mā te tinana, mā te āhua, mā te ngao, mā te mahi, me te tuone. Hei tauira:
  - tā tētahi raupapa nekehanga whakaatu i te manu e kimi kai ana, mā te whakamahi i ngā āhua ā-tinana, i ngā mahi, me ngā taumata ngao hei whakawhiti i te kōrero
  - tā te nekehanga whakaata i te mauri me te karere o tētahi waiata
  - tā te nekehanga tere me tā te nekehanga pōturi whakawhiti i ngā momo kare ā-roto i roto i tētahi raupapa nekehanga.
- Ka tautoko te whakaharatau, te whakamātau, me te whakahoki kōrero i te whanaketanga o te whakamatua, o te mātau, o te māia, me te whakaaturanga ihiihi.
- Ka mahi tahi ngā **huānga toi** ki te whakaputa i te ihiihi, ki te whakawhiti i te aronga, ki te whakapakari hoki i ngā mahi toi mā ngā kōwhiringa toi e whai take ana. Hei tauira, ko te tūhono i te tae, i te oro, i te nekehanga, me te wā tika e puta ai te mahi i tētahi whakaaturanga mō te tiaki i ngā arawai hei whakawhiti i tētahi karere pūahoaho ki tētahi minenga.
- Ka whakaawe ngā **rawa, ngā taputapu, ngā taonga puoro, me ngā ara mahi** i te whakapuakanga me te whakawhitinga o ngā huatau toi. Hei tauira:
  - ko tā ngā momo ara mahi tuhi waihanga i te kakano me te whakanikotanga i roto i ngā mahi toi e whakaata ana i ngā tūtohu whenua o te rohe pātata

Te Tau 3

Te Oro me te Puoro

- Ki te whakaharatau, ki te tūhono, ki te whakaatu hoki i ngā tauira oro e tāruaruatia ana, i ngā manawataki, i ngā waiata, me ngā urupare puoro i te wā e whakawhanake ana i ngā pūkenga whakarongo, i te taki nahanaha, i te mahi i te wā tika, me te whai wāhi ki ētahi atu.

Te Nekehanga, te Whakaharatau, me te Whakaaturanga

- Ki te mahi, ki te hanga, ki te whakaatu hoki i te nekehanga ka whakawhiti i ngā kiripuaki, i te whakaaro, i te kare ā-roto, i te kōrero, me te wheako i whakaawehia ai e te pūrākau, e te waiata, e ngā tāngata, e ngā wāhi, e te taiao, me te ao o ia rā.
- Ki te whakaharatau me te whakapakari i ngā pūkenga nekehanga mā te tūhono i ngā mahi ā-tinana, i ngā tuone, i ngā koiringa kanohi, i ngā ara, i ngā taumata, i ngā ahunga, i te tere, me te ngao hei whakapakari i te whakaaturanga ihiihi.

Ngā Mata a Tū

- Ki te mahi, ki te hanga, ki te whakaatu hoki i ngā raupapa nekehanga e reretahi ana mā te whakamahi i te manawataki, i te tū, i te taurite, i te mahi i te wā tika, me ngā mahi mau rākau e māmā ana i te wā e whakaaturia ana te māia, te whakamatua, me ngā tikanga e haumaru ai ngā nekehanga.
- Ki te whakaharatau, ki te whakapakari hoki i te nekehanga me ētahi atu mā te ōrite o te mahi i te wā tika, mā te tawhiti o te tū, mā te tū ā-kapa, me ngā mahi reretahi ā-takirua, ā-rōpū.
- Ki te whakamahi i te rawatoi, i te rākau, i te taonga puoro, me te wāhi mahi tahi i runga i te whakaute me te haumaru, hei whakaatu i te tikanga me te manaakitanga e hāngai ana ki te tangata, ki te rauemi, me te taiao ako.

Te Whakaahua Ataata me te Tohu

- Ki te mahi, ki te hanga, ki te tito hoki i ngā mahi ataata mā te whakamahi i te tā, i te tohu, i te tae, i te āhua, i te kakano, i te rawa, me te ataata hei whakawhiti i te whakaaro, i te kōrero, i te wheako, me te mātakihanga.
- Ki te whakaharatau i te whakamahinga o ētahi momo taputapu, o ētahi momo rawa,

Te Tau 1

Te Oro me te Puoro

- Ki te whakawhanake huatau puoro mā te tūhono i te reo, i te taonga puoro, i te manawataki, i te rangi, me ngā ara mahi ihiihi pēnei i te tūhono i te manawataki tāruarua, i te whakaaro mō te rangi, i te papā, i te reo, i te taonga puoro hoki hei whakaputa i ētahi mahi puoro poto.
- Ki te whakaharatau me te whakapakari i te whakaaturanga puoro mā te tāruarua me te whakaharatau (hei tauira, ko te whakapai ake i te manawataki, i te tere, i te whakapuakanga, i te mahi a te tira puoro i te wā tika, i te āta tukunga hoki o te reo).

Te Nekehanga, te Whakaharatau, me te Whakaaturanga

- Ki te whakawhanake raupapa nekehanga mā te whakamahi i te nekehanga ihiihi, i te tuone, i te reo, me te pūkenga whakaatu pēnei i te pūrākau, i te kare ā-roto, i te whakaaro ahurea hoki.
- Ki te whakaharatau me te whakapakari i te nekehanga mā te tāruarua, mā te whakaharatau, me te whakahoki kōrero pēnei i te whakapai ake i te reretahi, i te whakawhitinga, i te kounga o te nekehanga, i te mahi i te wā tika, me te whakamatua ihiihi.

Ngā Mata a Tū

- Ki te whakawhanake i ngā raupapa nekehanga me ngā mahi mau rākau e reretahi ana mā te whakamahi i te manawataki, i te mahi i te wā tika, me te nekehanga whakamatua (hei tauira, ko te tūhono i te tauira takahanga wae, i te manawataki, i te tū ā-kapa, me te nekehanga rākau).
- Ki te whakaharatau me te whakapakari i ngā pūkenga mātau mā te tāruarua me te reretahi o te whakaaturanga (hei tauira, ko te whakapai ake i te mau, i te mahi i te wā tika, i te tukutahi, i te tū, me te kounga o te nekehanga).

Te Whakaahua Ataata me te Tohu

- Ki te whakawhanake i ngā mahi ataata mā te tūhono i te rawa, i te rawatoi, i te ara mahi toi, me te tohu.
- Ki te whakaharatau me te whakapakari i ngā ara mahi toi hei whakapakari i te whakawhitinga ā-ataata pēnei i te whakapai ake i te hanganga, i te whakamahinga o te

Te Tau 2

Te Oro me te Puoro

- Ki te whakawhanake huatau puoro mā te tūhono i te reo, i te taonga puoro, i te manawataki, i te rangi, me ngā ara mahi ihiihi pēnei i te tūhono i te manawataki tāruarua, i te whakaaro mō te rangi, i te papā, i te reo, i te taonga puoro hoki hei whakaputa i ētahi mahi puoro poto.
- Ki te whakaharatau me te whakapakari i te whakaaturanga puoro mā te tāruarua me te whakaharatau (hei tauira, ko te whakapai ake i te manawataki, i te tere, i te whakapuakanga, i te mahi a te tira puoro i te wā tika, i te āta tukunga hoki o te reo).

Te Nekehanga, te Whakaharatau, me te Whakaaturanga

- Ki te whakawhanake raupapa nekehanga mā te whakamahi i te nekehanga ihiihi, i te tuone, i te reo, me te pūkenga whakaatu pēnei i te pūrākau, i te kare ā-roto, i te whakaaro ahurea hoki.
- Ki te whakaharatau me te whakapakari i te nekehanga mā te tāruarua, mā te whakaharatau, me te whakahoki kōrero pēnei i te whakapai ake i te reretahi, i te whakawhitinga, i te kounga o te nekehanga, i te mahi i te wā tika, me te whakamatua ihiihi.

Ngā Mata a Tū

- Ki te whakawhanake i ngā raupapa nekehanga me ngā mahi mau rākau e reretahi ana mā te whakamahi i te manawataki, i te mahi i te wā tika, me te nekehanga whakamatua (hei tauira, ko te tūhono i te tauira takahanga wae, i te manawataki, i te tū ā-kapa, me te nekehanga rākau).
- Ki te whakaharatau me te whakapakari i ngā pūkenga mātau mā te tāruarua me te reretahi o te whakaaturanga (hei tauira, ko te whakapai ake i te mau, i te mahi i te wā tika, i te tukutahi, i te tū, me te kounga o te nekehanga).

Te Whakaahua Ataata me te Tohu

- Ki te whakawhanake i ngā mahi ataata mā te tūhono i te rawa, i te rawatoi, i te ara mahi toi, me te tohu.
- Ki te whakaharatau me te whakapakari i ngā ara mahi toi hei whakapakari i te whakawhitinga ā-ataata pēnei i te whakapai ake i te hanganga, i te whakamahinga o te

Te Tau 3

Te Oro me te Puoro

- Ki te kōwhiri, te whakarite, me te whakapakari i ngā huatau puoro mā te whakamahi i te reo, i te taonga puoro, i te manawataki, i te rangi, me te ara mahi ihiihi hei whakawhiti i te pūtake toi (hei tauira, ko te kōwhiri i te tauira manawataki, i te whakaaro ā-rangi, i te taonga puoro, i te papā ā-tinana, i te ara tuku reo hoki hei whakaputa i ngā mahi puoro e whai take haere ake ana).
- Ki te mahi tahi ki te whakaharatau, ki te whakapakari, me te whakaatu i ngā mahi puoro mō ngā momo minenga me ngā momo pūtake (hei tauira, ko te whakapai ake i te taurite ā-tira puoro, i te tere, i te hanga, i te whakapuakanga, me te whakaaturanga mā te whakaharatau me te whakatau ngātahi).

Te Nekehanga, te Whakaharatau, me te Whakaaturanga

- Ki te kōwhiri me te whakarite i te nekehanga, i te tuone, i te whakapuakanga, me ngā ara mahi whakaaturanga hei whakawhiti i te kōrero, i te whakaaro, me te aronga ahurea pēnei i te kōwhiri i te āhuatanga nekehanga, i te whakawhitinga, i te tū ā-kapa, me te ara mahi ihiihi hei whakapakari i te whakaaturanga.
- Ki te mahi tahi ki te whakawhanake me te whakapakari i te whakaaturanga nekehanga mā te whakaharatau me te whakahoki kōrero (hei tauira, ko te whakapai ake i te tukutahi, i te tawhiti o te tū, i te tōnga o te arotahi a te minenga, i te nekehanga ihiihi me te whakaaturanga ā-rōpū).

Ngā Mata a Tū

- Ki te kōwhiri me te tūhono i te pūkenga mau rākau, i te manawataki, i te tū, i te nekehanga, me te tū ā-kapa hei whakawhiti i te kaupapa (hei tauira, ko te kōwhiri i te tauira nekehanga, i te manawataki, i te tū ā-kapa, i te tū, me te mahi mau rākau e reretahi ana i roto i ngā nekehanga whai raupapatanga, i ngā huinga nekehanga hoki).
- Ki te mahi tahi ki te whakapakari i te nekehanga reretahi mā te whakaharatau me te mahi tahi ki ētahi atu (hei tauira, ko te whakapai ake i te tukutahi, i te tūnga hei

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
taonga papā hoki hei whakaputa i tētahi tauira manawataki ka whakapuaki i tētahi kare ā-roto rānei, i tētahi tūāhua rānei, i tētahi pūrākau rānei) ○ ko te tautoko a te rawa, a te taputapu, me te taonga puoro i te whakawhitinga o te aronga toi ka haumaru ana, ka whai take ana hoki te whakamahinga (hei tauira, ko te tika o te kōwhiri me te whakamahi i te rauemi hei tautoko i tētahi whakaaturanga, i tētahi mahi toi, i tētahi urupare auaha hoki). • Kōwhiria ai, whakamahia ai hoki ngā **āhua ataata, ngā tohu, ngā whakaahuatanga, me ngā kōwhiringa toi** hei waihanga i ngā mahi toi ataata ka whakaata, ka whakawhiti hoki i te whakaaro, i te wheako, i te pūrākau, i te uara, me te mōhiotanga ahurea (hei tauira, ka whakawhiti te whakaahua me te tohu i te pūrākau, i te aronga, me te hononga ki te wāhi, ki te tūāhua hapori, ki te whakanuitanga ahurea hoki).		○ ko tā ngā momo rawatoi whakaawe i te whakawhitinga o te kare ā-roto o tētahi wāhi, o tētahi hui rānei ○ ko ngā mahi toi e hono ana ki tētahi pūrākau nō te rohe pātata e whakaata ana, e tuku ana hoki i te pūrākau i runga i te tika. • Whakamahia ai te **reo ataata** hei waihanga mahi ataata ka whakawhiti i te whakaaro, i te pūrākau, i te aronga hoki mā te tae, mā te tauira, mā te kakano, mā te whakaahua, mā te hanganga, mā te tohu hoki. Hei tauira, hangaia he mahi toi mō tētahi whakanuitanga ā-hapori mā te whakamahi i te tae, i te tauira, i te whakaahua, me ngā huānga tohu hei whakawhiti i tōna hiranga.	me ētahi momo ara mahi toi i runga i te tipu haere o te mātau me te whakamatua, i te wā e tūhonohia ana ngā huānga ataata hei whakapakari i te aronga me te whakapuakanga.	tae, i te whakamahinga o te tohu, i te paparanga, me te whakaaturanga.	manutaki, i te mahi i te wā tika, i te kounga o te nekehanga, me te tū ngātahi a te rōpū). **Te Whakaahua Ataata me te Tohu** • Ki te kōwhiri me te tūhono i ngā ara mahi toi, i te rawa, i te tohu, i te rawatoi e pai katoa ana hei whakawhiti i te pūtake toi me te aronga. • Ki te mahi tahi ki te whakapakari i ngā mahi ataata mā te whakamātau, mā te huritao, me te whakaaturanga (hei tauira, te whakapai ake i te hanganga, i te whakamahi tohu, i te kōwhiringa rawatoi, i ngā hononga tae, me te whakaaturanga mō ngā momo minenga).

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mōhio me ngā Ariā Toi

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te Mōhiotanga Orotau					

• Whakaritea ai **te oro** hei whakawhiti i te whakaaro, i te kare ā-roto, i te pūrākau, i te wheako, me te aronga. Ka whakaawe ngā huānga puoro, pēnei i te manawataki, i te tere, i te taioro, i te tangi, me te tauira, i ngā mea ka whakawhitia, ka mārama hoki.
• Ka whakawhiti **te nekehanga** i te whakaaro, i te kare ā-roto, i te wheako, i te pūrākau, me te aronga mā te reo nekehanga, mā ngā kōwhiringa toi, mā te whakaaturanga, mā te whakapuakanga hoki. Ka whakaawe te minenga, te ahurea, me te horopaki i te āhua o te māramatanga ki te aronga nekehanga.
• Ka whakawhiti **ngā āhua ataata, ngā ata, ngā tae, ngā tohu, me te reo ataata** i te whakaaro, i te wheako, me te aronga. Kei roto i te reo ataata te tae, te rārangi, te āhua, te tauira, te kakano, te whakamahi tohu, te titonga hoki. Ka whakaawe ngā kōwhiringa auaha me te ahurea i te āhua o te whakawhitinga me te māramatanga ki te aronga ā-ataata, ā, ka rerekē pea te māramatanga ki aua tohu puta noa i ngā iwi.
• Ka āwhina **ngā huānga toi** ki te waihanga, ki te whakarite, ki te whakawhiti, ki te mārama hoki ki te huatau toi me te wheako. Ka mahi tahi ngā huānga toi ki te whakawhiti i te mauri, i te aronga, me te hua toi, ā, ka rerekē ngā ara e whakaritea ai aua huānga i ngā pekanga mātauranga, kia puta ai ētahi pūtake me ētahi hua motuhake. Hei tauira:
  ○ kei roto i ngā huānga toi te tae, te manawataki, te nekehanga, te kakano, te takiwā, te tauaro hoki
  ○ ka mahi tahi ngā huānga toi ki te whakawhiti i te mauri, i te aronga, me te hua toi
  ○ ka rerekē ngā ara e whakarite ai ngā momo pekanga mātauranga i ngā huānga toi.
• Ka whakaawengia **te whakawhitinga** e ngā momo toi, e te reo toi, e te minenga, e te pūtake, me ngā kōwhiringa auaha. Ka rerekē ngā ara e whakawhiti ai ngā momo toi i te whakaaro, i te kare ā-roto, i te wheako, me te aronga, ā, ka whakaawe te minenga, te pūtake, te mōhiotanga ahurea, me te horopaki i te āhua o te māramatanga ki ngā mahi toi.
• Ka whakawhiti **te whakapuakanga** i te whakaaro, i te kare ā-roto, i te wheako, i te tuakiri, me te aronga mā ngā momo toi. Ka whakaata te whakapuakanga i te tuakiri me te ahurea, ā, ka whakaawe ngā kōwhiringa toi i te āhua o te whakawhitinga o ngā huatau, o ngā tirohanga, o te aronga hoki.
• Ka whanake **te whakatau auaha** mā te ihu pākiki, mā te mātakitaki, mā te tūhura, mā te pohewa, mā te huritao, mā te whakamātau, me ngā kōwhiringa toi e whai take ana. Ka āwhina te mātakitaki, te whakamāori, te huritao, me te whakamātau ki te whakawhanake i ngā huatau auaha me te māramatanga ki te āhua o tā ngā kōwhiringa toi whakawhiti i te aronga, i te whakapuakanga, me te māramatanga o te minenga.
• Ka whanake ngā huatau auaha mā te ihu pākiki, mā te mātakitaki, mā te tūhura, mā te pohewa, me te huritao.
• Ka āwhina te mātakitaki, te whakamāori, te huritao, me te whakamātau ki te whakawhanake i ngā huatau auaha.
• Ka whakaawe ngā kōwhiringa toi i te aronga, i te whakapuakanga, me te māramatanga o te minenga.
		• Ka whakaawe **te oro** i te āhua o te waihangatanga, o te whakawhitinga, me te māramatanga o ngā huatau toi, o ngā kare ā-roto, me te aronga. Ka whakawhiti te reo puoro i ngā whakaaro e piki haere ana te whai take, ā, ka taea ngā kōwhiringa toi te whakaatu i runga i te āhua o tā aua kōwhiringa whakaawe i te whakamāoritanga a te minenga me te aronga. Ka rerekē pea ngā ara e whai māramatanga ai, e whakamāori ai hoki ngā momo minenga, ngā momo horopaki, me ngā momo iwi ki te puoro kotahi.
		• Ka whakaawe **te nekehanga** i te āhua o te waihangatanga, o te whakawhitinga, me te whakamāoritanga o te aronga toi. Ka whakawhiti te reo nekehanga i ngā whakaaro e piki haere ana te whai take, ā, ka whakaawe te whakaaturanga me ngā kōwhiringa toi i te āhua o te māramatanga o ngā momo minenga ki te aronga. Ka āwhina te mōhiotanga ahurea ki te whakaatu i te āhua me te take e whakawhiti ai te nekehanga i ētahi aronga motuhake.
		• Ka whakawhiti **ngā āhua ataata me ngā tohu** i te aronga mā te reo ataata, mā te whakamahi tohu, mā ngā kōwhiringa toi, mā te whakamāoritanga hoki. Ka whakawhiti te reo ataata i te whakaaro, i te wheako, me te tirohanga, ā, ka taea e ngā tohu te whakawhiti te aronga whaiaro, te aronga ahurea, te aronga hītori, te aronga ā-wairua, ā-toi hoki. Ka whakaawe ngā kōwhiringa auaha me te horopaki i te āhua o te māramatanga me te whakamāoritanga a ngā momo minenga ki te aronga.
		• Ka whakaawe **ngā huānga toi** i te āhua o te whai wheako, o te whakamāoritanga, me te māramatanga o ngā mahi toi. Ka ahuahu ngā hononga i waenga i ngā huānga toi, tae atu ki te tae, ki te kakano, ki te manawataki, ki te nekehanga, ki te tauaro, ki te hanganga, me te takiwā, i te aronga, i te mauri, i te whakaohonga kare ā-roto, i te miramiratanga, me te māramatanga o te minenga. Ka rerekē ngā ara e whakarite ai ngā momo pekanga mātauranga i ngā huānga toi, i ngā tikanga, me ngā tukanga hei whakawhiti i te aronga, kia puta ai hoki ētahi pūtake me ētahi hua motuhake.
		• Ka whakaawengia **te whakawhitinga** e ngā kōwhiringa toi, e te minenga, e te horopaki,
			• Ki te āhukahuka i te āhua o tā te kōwhiringa toi waihanga aronga.
			Te Oro me te Puoro
			• Ki te āhukahuka, ki te aro, ki te whakaahua hoki i tā te oro, i tā te manawataki, i tā te tangi, i tā te tere, i tā te kahaoro, me tā te tauira puoro whakawhiti i te whakaaro, i te kare ā-roto, i te kōrero, me te wheako.
			• Ki te tūhura, ki te whakaahua, ki te tuku whakaaro hoki mō te waihanganga o ngā momo aronga, o ngā momo kare ā-roto, me ngā momo hua i te panonitanga o ngā kōwhiringa puoro. Hei tauira:
			  ○ te puna oro
			  ○ te manawataki
			  ○ te tere
			  ○ te tangi
			  ○ te kahaoro.
			Te Nekehanga, te Whakaharatau, me te Whakaaturanga
			• Ki te āhukahuka, ki te aro, ki te whakaahua hoki i te whakawhitinga a te nekehanga, a te tuone, a te koiringa kanohi, a te takiwā, a te mahi i te wā tika, a te mahi ā-tinana hoki i te kiripuaki, i te kare ā-roto, i te whakaaro, me te kōrero.
			• Ki te tūhura, ki te whakaahua, me te tuku whakaaro mō te āhua o tā ngā panonitanga ki ngā kōwhiringa nekehanga whakaawe i te aronga me te pānga o tētahi whakaaturanga. Hei tauira:
			  ○ te tere
			  ○ te taumata
			  ○ te ahunga
			  ○ te rahi
			  ○ te ngao
			  ○ te noho puku.
			Ngā Mata a Tū
			• Ki te āhukahuka, ki te kite, me te whakaahua i te āhua o tā te manawataki, o tā te tū, o tā te nekehanga, o tā te ahunga, o tā te tū ā-kapa, me tā ngā mahi mau rākau whakawhiti i te whakaaro, whakaputa hoki i ētahi momo āhuatanga i roto i te nekehanga.
			• Ki te tūhura, ki te whakaahua, me te tuku whakaaro mō te āhua o tā ngā panonitanga ki te tere, ki te kaha, ki te manawataki, ki te
				• Me te mārama ki te oro, ki te nekehanga, ki te tānga hoki hei tuku whakaaro.
				Te Oro me te Puoro
				• Ki te tautohu i te āhua o te mahi tahi a ngā huānga puoro me ngā tauira ki te whakawhiti i te mauri, i te whakaaro, me te wheako, pēnei i te manawataki, i te tangi, i te tere, i te taioro hoki.
				• Ki te whakaatu i te āhua o tā ngā kōwhiringa puoro whakaawe i te māramatanga me te urupare a ngā minenga ki te puoro (hei tauira, te whakaatu i te āhua o tā ngā panonitanga ki te manawataki, ki te hoihoi, ki te whakamahi taonga puoro, ki te tere hoki whakawhiti i te hiamo, i te āio, i te māharahara, i te whakanuitanga hoki).
				Te Nekehanga, te Whakaharatau, me te Whakaaturanga
				• Ki te tautohu i te āhua o tā te reo nekehanga me tā ngā kōwhiringa ihiihi whakawhiti i te pūrākau, i te kare ā-roto, me te whakaaro, pēnei i te tautohu i tā te tuone, i tā te tere, i tā te ahunga, i tā te taumata, i tā te ngao, i tā te reo, i tā te koiringa kanohi hoki whāngai i te aronga.
				• Ki te whakamārama i te āhua o tā ngā kōwhiringa nekehanga me tā ngā kōwhiringa whakaaturanga whakaawe i te māramatanga o te minenga (hei tauira, te whakaatu i te āhua o tā te panoni i te tū ā-kapa, i te tuone, i te āhuatanga nekehanga, i te tere, i te hononga hoki i waenga i ngā kaiwhakaari panoni i te whakamāoritanga o tētahi wāhanga whakaari, o tētahi raupapa rānei).
				Ngā Mata a Tū
				• Ki te tautohu i te āhua o te mahi tahi a te nekehanga, a te manawataki, a te tū, a te rākau, me te tuone ki te whakawhiti i te kaupapa (hei tauira, te tautohu i te takoha a te mahi i te wā tika, a te ahunga, a te ngao, a te tū, me ngā mahi mau rākau ki tētahi raupapa poto).
				• Ki te whakamārama i te āhua o tā ngā panonitanga ki ngā kōwhiringa ara mahi toi me ngā kōwhiringa ihiihi whakaawe i te aronga (hei tauira, te whakaatu i te āhua o tā te panoni i te tere, i te manawataki, i te tū ā-kapa, i te āhuatanga nekehanga, i te ngao ā-reo panoni i te pūtake, i te kare ā-roto rānei o tētahi raupapa).
					• Ki te whakaahua me te urupare ki āna anō mahi auaha me ā ētahi atu.
					Te Oro me te Puoro
					• Ki te whakamāori i te āhua o tā te reo puoro me tā ngā kōwhiringa toi whakawhiti i te mauri, i te tuakiri, i te pūrākau, me te pūtake toi, pēnei i te whakamāori i te takoha a te manawataki, a te tangi, a te tere, a te taioro, a te tāruarua, a te anga, a te reo, a te whakamahi taonga puoro hoki ki te aronga o tētahi mahi puoro.
					• Ki te whakaahua me te whakamārama i te āhua o tā te minenga, o tā te ahurea, me tā te horopaki whakaawe i te māramatanga puoro (hei tauira, te take e rerekē ai pea ngā aronga ka whakawhitia e tētahi waiata i runga i tōna kaupapa, i ōna kaiwhakaari, i tōna hui, i tōna minenga hoki).
					Te Nekehanga, te Whakaharatau, me te Whakaaturanga
					• Ki te whakamāori i te āhua o tā te reo nekehanga, o tā te whakapuakanga, o tā te kiripuaki, me tā ngā kōwhiringa whakaaturanga whakawhiti i te aronga toi (hei tauira, te whakamāori i te takoha a te tuone, a te āhuatanga nekehanga, a te mahi i te wā tika, a te reo, a te tūranga, a te tū ā-kapa, a te noho puku hoki ki tētahi pūrākau, ki tētahi whakaaturanga rānei).
					• Ki te whakaahua me te whakamārama i te āhua o tā te horopaki me tā te minenga whakaawe i te whakamāoritanga o te nekehanga me te whakaaturanga (hei tauira, te whakamārama i te āhua o te rerekē pea o te māramatanga ki te raupapa nekehanga kotahi i roto i te akomanga, i te marae, i te whakanuitanga, i te horopaki kōrero paki rānei).
					Ngā Mata a Tū
					• Ki te whakamāori i te āhua o tā te nekehanga, o tā te tū, o tā te manawataki, o tā te reo, o tā ngā mahi mau rākau, me tā te tikanga whakawhiti i te kaupapa (hei tauira, te āhua o tā ngā kōwhiringa ara mahi toi me tā ngā kōwhiringa ihiihi whakawhiti i te whakaaro pēnei i te kotahitanga, i te whakamaru, i te mātātoa, i te whakaute, i te pūtake tōpū).
					• Ki te whakaahua me te whakamārama i te āhua o tā ngā panonitanga ki ngā kōwhiringa nekehanga me ngā kōwhiringa

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
		me te ahurea. Ka whakaawe ngā kōwhiringa toi i te āhua o te whakawhitinga, o te māramatanga, me te whakamāoritanga o te aronga, ā, ka rerekē pea te whakamāoritanga a ngā momo minenga i te aronga toi. • Ka whakaata **te whakapuakanga** i ngā kōwhiringa toi e whakawhiti ana i te tuakiri, i te wheako, i te kare ā-roto, i te tirohanga, me te aronga. Ka whakaawe ngā kōwhiringa toi me te ahurea i te āhua o tā te whakapuakanga whakawhiti i te tuakiri me te aronga, ā, ka rerekē pea te urupare me te whakamāoritanga a ngā momo minenga i te whakapuakanga. • Whakapakarihia ai **te whakatau auaha** mā te mātakitaki, mā te huritao, mā te whakahoki kōrero, me te whakamāoritanga. Ka ārahi te mātakitaki i ngā huatau toi, ā, ka āwhina te huritao, te whakahoki kōrero, me te whakamāoritanga ki te whakaatu, ki te whakapai ake, ki te whakapakari hoki i ngā whakatau toi me te māramatanga ki te aronga toi.	mahi i te wā tika, ki te ahunga, me ngā mahi tukutahi whakaawe i te hua me te aronga o ngā raupapa nekehanga. **Te Whakaahua Ataata me te Tohu** • Ki te āhukahuka, ki te kite, me te whakaahua i te āhua o tā te tae, o tā te āhua, o tā te tānga, o tā te kakano, o tā te tauira, o tā te tohu, me tā te ata whakawhiti i te whakaaro, i te wheako, i te pūrākau, me te kare ā-roto. • Ki te tūhura, ki te whakaahua, me te tuku whakaaro mō te āhua o tā ngā kōwhiringa ataata, tae atu ki te tae, ki te kakano, ki te āhua, ki te whakanohonga tohu, ki te rawa, ki te tauira hoki, whakaawe i te aronga, i te mauri, me te whakapuakanga i roto i ngā mahinga toi.	**Te Whakaahua Ataata me te Tohu** • Ki te tautohu i te āhua o tā te reo ataata, o tā te tohu, o tā te rawa, me tā te hanganga whakawhiti i te whakaaro me te wheako, pēnei i te tautohu i te āhua o te mahi tahi a te rārangi, a te tae, a te kakano, a te āhua, a te tauira, a te whakaahua, a te whakanohonga hoki i roto i tētahi mahi ataata. • Ki te whakamārama i te āhua o tā ngā kōwhiringa ataata whakaawe i te aronga me te whakamāoritanga (hei tauira, te whakamārama i te āhua o tā te panoni i te tae, i te tohu, i te rahi, i te rawa, i te kakano, i te hanganga hoki panoni anō i ngā mea ka whakawhitia e tētahi mahi toi).	whakaaturanga whakaawe i te aronga (hei tauira, te whakamārama i te āhua o tā te manawataki, o tā te tukutahi, o tā te tū ā-kapa, o tā te whakaorotanga ā-reo, o tā te tū, o tā te āhuatanga nekehanga whakapakari i te kaupapa e whāia ana, o tā ērā panoni rānei i te kaupapa e whāia ana). **Te Whakaahua Ataata me te Tohu** • Ki te whakamāori i te āhua o tā te reo ataata, o tā te whakamahi tohu, o tā ngā rawa, me tā ngā kōwhiringa toi whakawhiti i te aronga whaiaro me te aronga ahurea, pēnei i te whakamāori i te āhua o tā te tae, o tā te whakaahua, o tā te tauira, o tā te rārangi, o tā te kakano, o tā te hanganga, me tā ngā tohu whakawhiti i te tuakiri, i te wāhi, i te kare ā-roto, i te pūrākau. • Ki te whakaahua me te whakamārama i te āhua o tā te horopaki me tā te minenga whakaawe i te aronga o ngā mahi ataata (hei tauira, te āhua o te panoni pea o te aronga o tētahi whakaahua i runga i te wāhi e whakaaturia ana, i te tangata e mātakitaki ana, me te mōhiotanga ahurea e hono ana ki taua whakaahua).

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Whakamiha me te Whai Māramatanga

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
Te Mōhiotanga Horopaki					
• Ko tā **te horopaki**, he whakaawe i te waihanganga o ngā mahinga toi mā te tangata, mā te wāhi, mā ngā ahurea, mā ngā wheako, mā ngā pūtake, mā ngā horopaki hoki, ā, mā reira e ahuahua ai ngā whakaaro, ngā wheako, me ngā aronga ka whakapuakina, tae atu ki te māramatanga me te uaratanga o te takitahi, o te hapori hoki ki aua mea. Hei tauira, ko tētahi pou kua whakatūria ki te taha awa, he whakaatu i te hītori, i te hiranga, me te hononga o ngā tāngata o te rohe ki taua wai. • Ka whakaawe **te tirohanga** i te māramatanga, i te urupare, me te whakaputa aronga a te tangata ki ngā mahinga toi mā ōna wheako, mā tōna mōhiotanga, mā tōna ahurea, mā ōna uara, mā ōna whakapono, me ōna tirohanga, ā, ka rerekē pea te whakamāoritanga a tēnā, a tēnā i te mahi toi kotahi. Hei tauira, ko te waiata kotahi, he whakanui ki tētahi, he whakamahara i ngā tūāhua hītori tāpua ki tētahi atu. • Whakapakarihia ai **te hononga** mā ngā wheako toi e rongo ngātahitia ana, mā te whai wāhi ki ngā mahinga toi, ā, mā reira e tipu ai ngā hononga tāngata, te whai hononga, te mahi tahi, te whakapuakanga ā-rōpū, me te whai wāhitanga i roto, i waenga hoki i ngā hapori. Hei tauira, ko te waiata ngātahi, he whakapakari i ngā hononga i waenga i te whānau, i te hapū, me ngā tāngata o te hapori. • Ka ārahi **te pūtake** i te waihanganga o ngā mahinga toi, ā, ka whakaawe i ngā kōwhiringa toi, i ngā koronga, me ngā karere ka whakawhitia mā ngā mahi toi. Hei tauira, ka rerekē te momo me te kaupapa o tētahi haka i titoa hei pōwhiri i te manuhiri ki tētahi haka i titoa hei whakapuaki i te mautohe, i te ātete rānei. • Ka puta **te whakawhitinga** mā ngā momo toi, mā te reo toi, mā ngā kōwhiringa auaha, mā te tohu, mā te oro, mā te nekehanga, mā te rawa, mā te whakaahua, mā te ara mahi toi, me ngā tikanga ka whakawhiti, ka whakamārama hoki i te whakaaro, i te kare ā-roto, i te uara, i te wheako, me te aronga ki ngā minenga. Hei tauira, ka whakawhiti ngā kōwhaiwhai, te tae, me te tāruarua i ngā hononga ki ngā tūpuna me ngā kōrero tuku iho. • Ka whakaawengia **te whakamāoritanga** e te mātakitaki, e te wheako, e te kōrerorero, e te huritao, e te horopaki, e te ahurea, me te tirohanga, ā, mā reira e kite ai te tangata i ngā whakanikotanga, e puta ai te aronga, e mārama ai hoki ki ngā ara rerekē e whakamāoritia ai ngā mahi toi, i te wā e takoha ana ngā minenga i te aronga mā ō rātou anō wheako me ō rātou anō māramatanga. Hei tauira, ko te mārama ki te hītori o tētahi marae, he whakaawe i te āhua o tā te tangata whakamāori i te tikanga o ōna whakairo. • Whakaatatia ai **te whakapuakanga** mā ngā mahinga toi, ā, mā reira e tuari ai te tangata i te whakaaro, i te kare ā-roto, i te wheako, i te ahurea, me te whakapapa, me te whakawhiti hoki i tōna tuakiri me tōna hononga, pēnei i te waiata e whakawhiti ana i ngā hononga ki te whenua, ki te whānau, me te whakapapa.	• Ko tā **te horopaki**, he whakaawe i te māramatanga, i te whakamāoritanga, me te whakamihatanga o ngā mahinga toi mā te ahurea, mā te hītori, mā te wāhi, mā te minenga, me te aronga toi, pēnei i tētahi waiata e whai tikanga ana i te hītori, i te wāhi, me ngā tāngata hei whakanui mā taua titonga waiata. Hei tauira, ka whai tikanga anō te waiata ina mārama te tangata ki te hītori me ngā tāngata e whakanuia ana e ia. • Ka āwhina **te tirohanga** kia mārama te take e rerekē ai te whakamāoritanga me te uaratanga a te tangata i ngā mahinga toi mā ōna wheako, mā ōna tirohanga ki te ao, me ōna māramatanga. Hei tauira, ko ngā tamariki, ko te whānau, me ngā kaumātua e kite ana i ngā aronga rerekē i te waiata kotahi, i te mahi toi kotahi rānei. • Ka whakapakari **te hononga** i ngā hononga i waenga i te tangata, i ngā hapori, i te ahurea, me te whakapuakanga toi mā ngā wheako toi ka rongo ngātahitia me te whai wāhi. • Ka whakaawe **te pūtake** i tā ngā mahi toi whakawhiti i te whakaaro, i te pūrākau, i te uara, me te aronga ki ngā momo minenga. Hei tauira, ka rerekē te pūtake o tētahi waiata i titoa mō te pōwhiri i tētahi waiata i titoa hei whakamahara i tētahi tūāhua hītori. • Ka tautoko **te whakawhitinga** i te whakawhitinga o te whakaaro, i te whakamāoritanga, me te māramatanga mō ngā mahinga toi mā te reo toi, mā te kōrerorero, mā te whai wāhitanga a te minenga, me ngā kōwhiringa auaha. • Kei roto i **te whakamāoritanga** te mōhio ki te āhua o tā te kōwhiringa toi, o tā te ara mahi toi, o tā te tukanga, o tā te tikanga, me tā te horopaki whai wāhi ki te aronga me te whakaawe i ngā urupare a te minenga. Hei tauira, ko ngā tae, ko ngā tohu, me ngā whakaahua e whakaawe ana i te āhua o te mārama o te tangata ki tētahi matarahi. • Ka whanake **te whakapuakanga** mā te pāhekoheko ki ngā mahinga toi e whakaata ana i ngā wheako whaiaro, i ngā wheako ahurea, me ngā wheako ngātahi, ā, ka tipu mā te whai wāhi ki ngā mahi toi me te hononga ki te ahurea, ki te whakapapa, me te hapori.	**Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te urupare, ki te mātakitaki, me te whakaahua i te āhua o tā te nekehanga, o tā te tuone, o tā te koiringa kanohi, o tā te ngao, me tā te whakaaturanga whakawhiti i te kare ā-roto, i te kiripuaki, i te pūrākau, me te whakaaro. • Ki te tuku i ngā urupare ki ngā whakaturanga, me te whakamārama i te āhua o tā ngā kōwhiringa nekehanga āwhina ki te whakawhiti i te aronga, i te kare ā-roto, i te tangata, i te wāhi, me te wheako. **Ngā Mata a Tū** • Ki te urupare, ki te mātakitaki, me te whakaahua i ngā tauira nekehanga, i te manawataki, i te mahi i te wā tika, i te reretahi, i ngā tū ā-kapa, me ngā mahi mau rākau i roto i ngā wheako me ngā whakaaturanga o Ngā Mata a Tū. • Ki te tuku i ngā urupare whakaute ki te āhua o tā te nekehanga, o tā te manawataki, me tā ngā mahi reretahi whakawhiti i te whakaaro ngātahi, i te uara, i te pūrākau, i te kare ā-roto, me te wheako i roto i tētahi rōpū. **Te Whakaahua Ataata me te Tohu** • Ki te urupare, ki te mātakitaki, me te whakaahua i te tae, i te āhua, i te tauira, i te kakano, i te tohu, i te rawa, me te ata i roto i ngā mahi ataata me ō rātou anō wheako auaha. • Ki te tuku whakaaro mō te āhua o tā ngā mahi ataata whakawhiti i te aronga, me te hono ki te tangata, ki te wāhi, ki te ahurea, ki te pūrākau, ki te whenua, ki te whānau, me te wheako whaiaro. • Ki te kite me te tuku whakaaro mō ētahi o ngā oro, o ngā nekehanga, o ngā rawa, o ngā tae, o ngā tohu, o ngā ara mahi, o ngā tukanga hoki ka whakamahia e ngā ringatoi me ngā kaiwaihanga i te wā e hangaia ana, e whakaaturia ana hoki ngā mahinga toi.	• Ki te mātakitaki me te kōrerorero i ngā mahinga toi. **Te Oro me te Puoro** • Ki te mātakitaki me te kōrerorero i te āhua o tā ngā kōwhiringa puoro whakawhiti i te kare ā-roto, i te whakaaro, i te pūrākau, me te aronga ahurea, pēnei i te kōrerorero i te āhua o tā te tere, o tā te manawataki, o tā te kahaoro, o tā te tangi, me tā te whakamahi taonga puoro whakaputa i te tangi aumārire, i te tangi koa, i te tangi taumaha, i te tangi whakanui rānei o tētahi waiata. • Ki te whakamārama i te āhua o tā te horopaki, o tā te minenga, me tā te pūtake whakaawe i te waihanga me te māramatanga o ngā mahi puoro, pēnei i te pōwhiri, i te whakanuitanga, i te whakamaharatanga, i te whakaaturanga i te akomanga. **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te mātakitaki me te kōrerorero i te āhua o tā te nekehanga, o tā te tuone, o tā te mahi i te wā tika, o tā te ngao, me tā te whakapuakanga whakawhiti i te pūrākau me te kare ā-roto (hei tauira, te whakamārama i te āhua o tā te noho puku whakaara i te poho tārewa, o tā te tuone whakaatu i te riri, o tā ngā panonitanga tere whakawhiti rānei i te totoa). • Ki te whakamārama i te āhua o tā te tangata, o tā te wāhi, o tā te ahurea, me tā te hui whakaawe i te nekehanga, i te whakaharatau, me te whakaaturanga (hei tauira, te kōrerorero i te āhua e rerekē ai pea tētahi whakaaturanga ina tū ki te marae rānei, ki te akomanga rānei, ki te whakanuitanga rānei, mō te whānau rānei). **Ngā Mata a Tū** • Ki te mātakitaki me te kōrerorero i te āhua o tā te tū, o tā te manawataki, o tā te nekehanga, o tā te tū ā-kapa, me tā te rākau whakawhiti i te kaupapa me ngā uara ngātahi (hei tauira, te whakamārama i te āhua o tā te tū ā-kapa whakawhiti i te kotahitanga, o tā te tū pakari whakawhiti i te takatū, o tā te manawataki nahanaha whakawhiti rānei i te pūtake tōpū). • Ki te kōrerorero i te āhua o tā te tangata me tā te hui whakaawe i te aronga o tētahi whakaaturanga o Ngā Mata a Tū (hei tauira,	**Te Oro me te Puoro** • Ki te whakamāori me te whakawhiti i te āhua o tā ngā kōwhiringa puoro whakawhiti i te kare ā-roto, i te kōrero, i te tuakiri, me te pūtake ahurea (hei tauira, te whakamārama i te āhua o tā te manawataki, o tā te tangi, o tā te tere, o tā ngā taioro, o tā te anga, o tā te whakamahi taonga puoro hoki tautoko i tētahi waiata, i tētahi pūrākau, i tētahi whakanuitanga, i tētahi whakamaharatanga). • Ki te whakamārama i te āhua o tā ngā momo minenga me tā ngā momo horopaki whakaawe i te aronga me te hiranga o ngā mahi puoro (hei tauira, te whakaahua i te āhua e rerekē ai pea te māramatanga o te whānau, o ngā hoa ako, o ngā kaiwhakaari, o ngā tāngata e whai ana i te mōhiotanga ahurea motuhake ki te waiata kotahi). **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te whakamāori me te whakawhiti i te āhua o tā te nekehanga, o tā te tuone, o tā te whakapuakanga, o tā te tūranga, me tā ngā kōwhiringa whakaaturanga whakaawe i te kōrero, i te mauri, me te koronga (hei tauira, te whakamārama i te āhua o tā te noho puku, o tā te koiringa kanohi, o tā ngā panonitanga ngao, o tā te tū ā-kapa hoki whakawhiti i te māia, i te pōwhiri, i te pōuri, i te whakanuitanga). • Ki te whakamārama i te āhua o tā te horopaki, o tā te minenga, me tā te tirohanga whakaawe i te whakamāoritanga o te whakaaturanga (hei tauira, te kōrerorero i te āhua e rerekē ai pea te māramatanga o te tangata ki tētahi whakaaturanga i runga i ōna wheako rānei, i tōna ahurea rānei, i tōna mōhio rānei ki te kaupapa). **Ngā Mata a Tū** • Ki te whakamāori me te whakawhiti i te āhua o tā te tū, o tā te mahi i te wā tika, o tā te manawataki, o tā te tū ā-kapa, o tā te reo, me tā ngā mahi mau rākau whakapuaki i ngā whakaaro ahurea me ngā uara (hei tauira, te whakamārama i te āhua o tā te tukutahi whakawhiti i te kotahitanga; o tā te tū ā-kapa whakaata i te tūnga hei manutaki; o tā te nekehanga me te manawataki

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 1	**Te Tau 2**	**Te Tau 3**	**Te Tau 1**	**Te Tau 2**	**Te Tau 3**
				te kōrerorero i te āhua o tā ngā tikanga nekehanga me ngā tikanga mau rākau whakaata i te whakaute, i te tūnga hei manutaki, i te whakapapa, i te whakamaru, i te manaakitanga hoki). **Te Whakaahua Ataata me te Tohu** • Ki te mātakitaki, ki te whakatairite, me te kōrerorero i te āhua o tā ngā huānga ataata me tā ngā tohu whakawhiti i te whakaaro, i te pūrākau, me te aronga ahurea, pēnei i te whakamārama i te āhua o tā te tae, o tā te rārangi, o tā te kakano, o tā te hanganga, o tā te whakamahi tohu rānei whakawhiti i te tuakiri, i te kare ā-roto, i te kōrero. • Ki te whakamārama i te āhua o tā te horopaki, o tā te minenga, me tā te pūtake whakaawe i te māramatanga o ngā mahi ataata (hei tauira, te kōrerorero i te take e rerekē ai pea ngā aronga o tētahi whakaahua e whakaaturia ana ki te marae rānei, ki te kura rānei, ki te wāhi hapori rānei, ki te kāinga rānei).	whakawhiti i te whakamaru, i te manaakitanga hoki). • Ki te whakamārama i te āhua o tā te tikanga, o tā te whakapapa, me tā te taiao whakaawe i te aronga o tētahi whakaaturanga o Ngā Mata a Tū (hei tauira, te kōrerorero i te take he hiranga whāiti pea tō tētahi raupapa nekehanga ki tētahi iwi rānei, ki tētahi hapū rānei, ki tētahi hui rānei, ki tētahi hapori rānei). **Te Whakaahua Ataata me te Tohu** • Ki te whakamāori me te whakawhiti i te āhua o tā te reo ataata, o tā te whakamahi tohu, o tā te rawa, me tā te hanganga whakapuaki i te tuakiri, i te kōrero, i te wāhi, me te aronga ahurea, pēnei i te whakaatu i te āhua o tā te tae, o tā te tauira, o tā te tohu, o tā te whakaahua, o tā te whakaritenga whakawhiti i te whakapapa, i te whenua, i te whānau, i tētahi kaupapa ngātahi hoki. • Ki te whakamārama i te āhua o tā te horopaki, o tā te minenga, me tā te tirohanga whakaawe i te whakamāoritanga me te uaratanga o ngā mahi ataata (hei tauira, te kōrerorero i te āhua o tā te mōhiotanga ahurea, o tā te wāhi whakaatu, o tā te wheako whaiaro, o tā ngā hononga ā-hapori whakaawe i te aronga o tētahi mahi ataata).

Te Tūārere 2 (Ngā Tau 4–6)

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Tūhura me te Whakamātau

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Mōhiotanga Auaha					
• Whakawhitia ai ngā huatau toi me te koronga ā-toi e **te reo**, e **te tinana**, e **ngā tūhanga**, e **ngā taonga puoro** hoki, mā roto i ngā āhuatanga ihiihi, i te hiranga ā-ahurea, me ngā āheinga e rangahaua ai, e whakatairitea ai, e whakamātauria ai hoki. Hei tauira: ○ ko ngā tūhanga me ngā taonga puoro ka whakaputa i ētahi momo oro, i ētahi momo huatau toi hoki (hei tauira, he rerekē ngā hua puoro ka puta i ngā oro auroa tēnā i ngā oro poto) ○ ko te whakaaturanga hei whakawhiti i te kōrero, i te kaupapa hoki (hei tauira, he wāhi ki te wā tuku, ki te whakapuakanga hoki hei whakakaha i te kōrero paki) ○ ko ngā whakaawenga ā-ahurea ka whakaawe i te āhua o te whakamahinga o te reo, o te tinana, o te tūhanga, me te taonga puoro hei whakawhiti i ētahi karere. • Whakawhitia ai e **te oro** me **te manawataki** ngā whakaaro, te mauri, te whai hononga, me te aronga, mā roto i: ○ te whakaritenga o te oro ki ētahi ara rerekē hei whakaatu i te tāruarua, i te tauaro, i te paparanga, i te raupapatanga, me te whakamahi tauira, me te āhua o tā ēnei whakaputa i ngā aronga rerekē me ngā hua rerekē ○ tā te manawataki whakaputa tauira ka tautoko i te puoro, i te whakaaturanga hoki (hei tauira, mā ngā taki nahanaha e tautoko te hanga o te whakaaturanga) ○ tā te waiata, tā te mōteatea, tā te oro whakawhiti kōrero ○ te whakarongo e āhukahukatia ai ngā huatau puoro (hei tauira, mā te whakarongo e tautohu ngā panonitanga ki te tere, ki ngā taioro hoki). • Ko tā **te nekehanga** he whakawhiti i te ariā, i te tirohanga, i te kōrero, me te kare ā-roto mā ngā mahi whai take, pēnei i te whātoro whakarunga hei whakaatu i te tipuranga; i ngā nekehanga e tautorotoro ana hei whakaatu i te māia; i te rere tere hei whakaoho i te hiamo; i te haka hei whakapuaki i te whai hononga ā-kiritōpū, i te pūtake anō hoki; i te whakamahinga o ētahi raupapa nekehanga i te kapa haka hei	• Ko tā **te reo**, ko tā **te tinana**, ko tā **ngā tūhanga**, ko tā **ngā taonga puoro** he whakawhiti i te huatau toi me te koronga toi mā roto i ngā kōwhiringa whai take ā-oro, ā-nekehanga, ā-whakapuakanga, ā-whakaaturanga hoki, pēnei i: ○ te whiunga o te reo me te okioki mārire hei whakakaha i te kōrero paki (hei tauira, te whakamahi i te reo kaha me te mārama e rongo ai, e mārama ai hoki te minenga ki tētahi wāhanga matua o te kōrero; te okioki rānei i mua i tētahi tūāhua matua o tētahi whakaaturanga e whakaputaina ai te poho tārewa, e tōia ai hoki te aronga o te minenga) ○ te nekehanga reretahi hei whakapuaki i te kotahitanga (hei tauira, te neke ngātahi i te kanikani ā-rōpū hei whakaatu i te mahi ā-kapa, i te kotahitanga, i te pūtake ngātahi hoki; te waihanga rānei i ētahi nekehanga ōrite i tētahi whakaari, i tētahi whakaaturanga kanikani rānei hei whakaatu i te hononga o ētahi kiripuaki ki te rōpū kotahi) ○ te pahū hei whakaputa i te māharahara, me te hiamo ○ te taonga puoro hei whakawhiti i te hiranga ā-ahurea ○ te panonitanga ki te wā tuku, ki te tuone, ki te whakapuakanga hoki hei whakaawe i te māramatanga o te minenga, hei whakawhiti hoki i te koronga toi. • Ko **te oro me te manawataki** ka kōwhiria, ka whakaritea, ka whakapakarihia hoki ki te whakawhiti i te huatau toi, i te kōrero tuku iho, i te kare ā-roto, i te wairua, me te aronga, mā roto i ngā tauira puoro me ngā rangaranga puoro, pēnei i: ○ ngā manawataki tāruarua ka whakakaha i ngā kōrero ahurea (hei tauira, te whakamahi i te tāruaruatanga o te manawataki poi puta noa i tētahi whakaaturanga hei whakaata i te kakapa manawa ū o tētahi hapori; te whakamahi rānei i tētahi tauira pahū tāruarua hei whakapiki i te poho tārewa, hei miramira hoki i te haerenga o tētahi kiripuaki) ○ ngā taioro tauaro ka whakaputa i te māharahara (hei tauira, te whakamahi i ētahi oro tino mārire, ka ohotata te pakō hei whakaputa i te ohorere, i te whakaneinei, i te mōrearea; te whakamahi rānei i ētahi taonga autangi e āta piki ana hei oro tira puoro hei whakaoho i te whakaneinei me te māharahara) ○ te papā paparanga ka whakapiki i te hiamo (hei tauira, te whakapaparanga i ētahi pahū, i ētahi rarā, me ētahi tauira pakipaki hei whakapiki i te hiamo me te korou i tētahi whakaaturanga) ○ ngā panonitanga ki te tere, ki te manawataki hoki ka whakaawe i te urupare a te minenga, ka whakapuaki hoki i te koronga toi. • Ko tā **te nekehanga** he whakawhiti i te huatau, i te hononga, i te kare ā-roto, i te kōrero, me te aronga ahurea mā te whakapuakanga me te whakaaturanga, pēnei i: ○ ngā āhuatanga nekehanga me ngā raupapa nekehanga hei whakaatu i te piringa hei hoa, i te taututetute, i te tipuranga hoki (hei tauira, te whakamahi i ētahi nekehanga whakaata hei whakaatu i te mahi tahi i waenga i ētahi kiripuaki, kātahi ka whakatauaro i ngā nekehanga me te tawhiti o tētahi i tētahi hei whakaatu i te taututetute, i ētahi tirohanga kē rānei) ○ te haka, i te kanikani hoki hei whakapuaki i te whai hononga ā-ahurea ○ te panonitanga ki te takiwā, ki te wā tuku, ki te korou hoki hei whakaoho i te wairua, hei whakaawe hoki i te māramatanga o te minenga (hei tauira, te whakamahi i ētahi nekehanga nui, e tere ana, hei whakaputa i te hiamo, i te wairua mātātoa, kātahi ka pōturi haere, ka neke hoki ki tētahi whaitua iti hei whakaatu i te haurokuroku, i te mōrearea rānei). • Ko tā **ngā whakaatanga ataata** he whakawhiti i te tirohanga whaiaro, i te tirohanga ahurea hoki mā roto i te whai take o te whakamahinga o ngā tohu, o te hanganga, o te tae, o ngā tikanga toi hoki, pēnei i:	• Ki te tūhura i te whakawhitinga o ngā kaupapa me ngā huatau. **Te Oro me te Puoro** • Ki te tūhura i ngā huatau puoro mā te whakamahi i te reo, i te papā ā-tinana, i ngā taonga puoro, i te manawataki, i te tere, i ngā taioro, i ngā tauira oro tāruarua hoki, hei whakawhiti i te kōrero, i te kaupapa, i te tuakiri, i te kare ā-roto hoki (hei tauira, te whakamahi i ētahi puna oro me ētahi āhuatanga puoro, pēnei i te manawataki, i ngā hua oro reo, i ngā taonga puoro, i ngā oro taiao anō hoki). • Ki te hōpara i tā ngā panonitanga ki te oro, ki te manawataki, ki te tere, ki ngā taioro, ki te wāhi ki ngā taonga puoro hoki whakaawe i te aronga puoro, pēnei i te whakatairite i te āhua o tā te panonitanga ki te tere, ki te kahaoro, ki te manawataki, ki te puna oro huri i te wairua, i te karere rānei o tētahi mahinga puoro. **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te tūhura i ngā huatau o te nekehanga, o te whakaaturanga hoki mā te whakamahi i ngā koringa, i te tuone, i te whakapuakanga, i te wā tuku, i te reo, i ētahi raupapa māmā hoki hei whakawhiti i te kōrero, i te kare ā-roto, i ngā kiripuaki, i te aronga ahurea hoki, pēnei i te tūhura i te tuone, i ngā koiringa kanohi, i ngā taumata, i ngā koringa tāruarua, i te kiripuaki, i te reo anō hoki ka uruparea ana te pūrākau, ngā waiata, ngā kōrero tuku iho, ngā wheako whaiaro hoki. • Ki te tūhura i tā ngā kōwhiringa nekehanga me tā ngā kōwhiringa whakaaturanga whakaawe i te ara e whakawhitia ai ngā huatau me ngā kōrero, pēnei i te whakatairite i te āhua o tā ngā panonitanga ki te tuone, ki te whakapuakanga, ki te wā tuku, ki te reo, ki te tūnga hoki whakarerekē i te aronga o tētahi raupapa nekehanga, o tētahi raupapa whakaaturanga rānei. **Ngā Mata a Tū** • Ki te tūhura i te tū, i te manawataki, i te nekehanga, i te reo, i te mau rākau, me ngā tikanga Māori hei whakawhiti i te tuakiri, i te wāhi, me te kaupapa mā roto i Ngā Mata a Tū, pēnei i te tūhura i ngā tū māmā, i ngā tauira whakarere, i te nekehanga whai ahunga, i te manawataki, me te reo ka	• Ki te tūhura, me te whakamātau i ngā huānga ka pātahi ki ngā kātū toi **Te Oro me te Puoro** • Ki te whakawhanake i ngā huatau puoro mā te tūhono i te manawataki, i te rangi, i ngā taioro, i te tere, i te tāruarua, i te paparanga, i te reo, i ngā taonga puoro, i te oro matihiko anō hoki hei whakawhiti i te kare ā-roto, i te wairua, i te tuakiri, i te kōrero hoki, pēnei i te tūhono i ngā tauira whai taki, i ngā paparanga ā-reo, ā-taonga puoro hoki, i ngā huatau rangi tāruarua, i ngā oro taiao o ngā taonga puoro, me ngā koromeke matihiko ka titoa ana he waiata, he horaoro, he titonga poto hoki. • Ki te tūhura i te whakaawe a ngā tauira puoro, a ngā rangaranga, a te paparanga, a ngā kōwhiringa ihiihi hoki i te aronga puoro me te urupare a te minenga, pēnei i te whakatairite i te āhua o tā ngā panonitanga ki te tāruarua, ki te paparanga, ki te tere, ki ngā taioro, ki te rangi, ki te whakamahi taonga puoro hoki panoni i te wairua, i te whakamāoritanga rānei o tētahi mahinga puoro. **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te whakawhanake i ngā huatau nekehanga, me ngā huatau whakaaturanga mā te tūhono i te raupapa nekehanga, i te wā tuku, i te manawataki, i te tuone, i te whakapuakanga, i te reo, i te tūranga, i ngā rangaranga whakaaturanga māmā hoki (hei tauira, te tūhono i te rerenga nekehanga tāruarua, i te koringa tauaro, i te kiripuaki, i ngā tū ā-kapa, i te reo, i ngā whakawhitinga hoki hei urupare ki te pūrākau, ki ngā hononga, ki te kare ā-roto, ki ngā kōrero tuku iho hoki). • Ki te tūhura i te āhua o tā ngā āhuatanga nekehanga, o tā te raupapa, o tā te wā tuku, o tā te tawhiti o te tū, i tā te tuone, me tā ngā kōwhiringa whakaaturanga whakaawe i te aronga toi (hei tauira, te whakatairite i te āhua o tā ngā panonitanga ki te tere, ki te taumata, ki te tū ā-kapa, ki te whakapuakanga, ki te hononga i waenga i ētahi kaiwhakaatu hoki whakaawe i te māramatanga o te minenga). **Ngā Mata a Tū** • Ki te whakawhanake i ētahi raupapa o Ngā Mata a Tū mā te tūhono i te tū, i te	• Ki te tūhura, me te whakamātau i ētahi tukanga, i ētahi tikanga hoki. **Te Oro me te Puoro** • Ki te tīpako, ki te whakarite, me te whakapakari i ngā huatau puoro mā te whakahāngai i te manawataki, i te rangi, i ngā taioro, i te tere, i te kakano, i te rangaranga, i te reo, i ngā taonga puoro, i ngā hangarau hoki, hei whakawhiti i te pūtake toi, me ngā kōrero tuku iho mā roto i ngā huānga taha manawataki, taha reo, taha taonga puoro, taha matihiko anō hoki. • Ki te tūhura, me te whakamārama i tā ngā huānga puoro, i tā ngā rangaranga, i tā ngā puna oro, i tā ngā hangarau hoki whakaawe i te aronga toi, i te whakamāoritanga hoki a te minenga, pēnei i te whakamārama i te wāhi ki ngā kōwhiringa mō te manawataki, mō te rangi, mō te paparanga, mō te tere, mō ngā taioro, mō te whakamahi taonga puoro, mō te rangaranga rānei hei whakakaha i te wairua, i te kaupapa, i te kōrero rānei e whāia ana. **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te tīpako, ki te whakarite, me te whakapakari i ngā huatau nekehanga me ngā huatau whakaaturanga mā te whakatinana i ētahi huānga nekehanga, i te raupapa, i te tuone, i te whakapuakanga, i te mahi i te wā tika, i te reo, i te tūranga, i ngā rangaranga hoki o te whakaaturanga (hei tauira, te tīpako me te whakapakari i ngā rerenga nekehanga, i ngā tū ā-kapa, i ngā koringa tauaro, i ngā whakawhitinga, i te kiripuaki, i te reo, i te whakaritenga atamira hoki, ka whakawhitia ana ngā hononga, ngā kōrero tuku iho, me ngā huatau ahurea). • Ki te tūhura, me te whakamārama i te āhua o tā ngā huānga nekehanga, o tā te raupapa, o tā ngā tikanga whakaatu, o tā ngā kōwhiringa ihiihi hoki whakaawe i te aronga toi (hei tauira, te wāhi ki ngā whakatau mō te tawhiti o te tū, mō te wā tuku, mō te tuone, mō te āhua o te nekehanga, mō te tū ā-kapa, mō te tūranga, mō te arotahi rānei a te minenga whakakaha i te aronga e whāia ana). **Ngā Mata a Tū** • Ki te tīpako, ki te whakarite, me te whakapakari i te tū, i te nekehanga, i te ū ki

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
tuku i te kōrero, i te whakapapa, i te aronga ahurea anō hoki. • Ko tā **ngā whakaatanga ataata** he whakawhiti i te whakaaro, i te kōrero, i te kare ā-roto, i te tirohanga ahurea hoki, mā roto i: ○ ngā ata me ngā tohu e rerekē nei ngā momo ara whakamāori ka whāia e tēnā, e tēnā minenga, i runga anō i ngā wheako, i ngā mōhiotanga ahurea, i ngā whakapono, i ngā uara, i ngā māramatanga ā-hītori, me ngā horopaki o te minenga (hei tauira, ko te awa hei tohu i tētahi haerenga, i te whai hononga, i te huringa, i te hononga hoki ki tētahi wāhi; ko te arawhiti rānei hei tohu i te hononga, i te mahi ngātahi, i te kauneke hoki) ○ tā ngā tohu whakawhiti i ngā momo aronga ki tēnā, ki tēnā hapori (hei tauira, he tohu pea te koru nō te tipuranga, nō te whānautanga mai, nō ngā tīmatanga hou anō hoki i te ao Māori, heoi, ki tā ētahi atu he tauira tōrino whakarākei kē; tērā rānei, he tohu pea te āniwaniwa nō te tūmanako, nō te kanorau, nō ngā kōrero ā-ahurea, nō ngā tuakiri ā-hapori rerekē hoki) ○ te whakaawe a te tae me te hanganga i ngā huatau toi (hei tauira, mā te whakatakoto i tētahi mea ki te pokapū e puta ai te miramiratanga). • Ko tā ngā **huānga toi** he waihanga, he whakarite, he whakawhiti hoki i ngā whakaaro me te aronga, pēnei i te whakamahi i te tae hei whakaatu i te mauri; i te manawataki hei whakaputa i te tauira, i te whakamahi; i te nekehanga hei whakapuaki i tētahi kōrero; i te āhua me te rārangi hei whakawhāiti i te arotahi; tērā rānei, ko te whakamahi i te tauaro, i te oro, me te takiwā hei miramira i ngā whakaaro matua, hei whakaawe hoki i te māramatanga o te minenga. • Ko tā **ngā ara mahi toi** he waihanga, he whakapai ake, he whakawhiti hoki i te whakaaro mā te whai take o te whakamahinga o te rawa me te taputapu, pēnei i te kōmitimiti i ngā tae ki ētahi paraihe peita; i te waihanga kakano ki ngā hautai; i te whakapapa rawatoi e ngoto ai te āhua; i te ahuahu i te uku ki ngā taputapu tārai; i te whakamahi rākau pahū hei whakaputa i ētahi momo oro; i te whakapakari hoki i ngā nekehanga me ngā whakapuakanga mā te whakaharatau e tipu ai te māia me te pūkenga toi.	○ te hononga o ētahi tohu e puta ai te aronga paparanga (hei tauira, he rākau whai aka hōhonu, e whewhera nei ōna peka hei whakaata i ngā hononga whānau, i ngā whāinga hoki o te anamata) ○ tā te rahi me tā te whakatakotoranga miramira i ngā huatau matua (hei tauira, he whakaahua kiriaro i te pokapū e rahi ake ana i ngā ata o muri hei miramira i te whai hononga ā-tangata takitahi, ā-kiritōpū anō hoki) ○ ngā tae e whakawhiti ana i te kare ā-roto (hei tauira, ko ngā tae kōwhai me ngā tae karaka e muramura ana hei whakaatu i te hari, i te hiamo, i te angitu hoki, ā, ko ngā tae kahurangi me ngā tae kākāriki mātao hei whakaatu i te mauri tau, i te huritao, i te rangimārie hoki) ○ tā ngā tikanga ataata ā-ahurea whakawhiti i te whai hononga, i te wheako, i te uara hoki (hei tauira, te auaha i tētahi mahinga toi kei roto rā ētahi tohu nō te tukunga iho ā-ahurea o te mokopuna hei whakawhiti i ngā kōrero ā-whānau, i ngā tikanga, i ngā wheako hoki e whakahirahira ana). • Ko tā **ngā huānga toi** he whakawhiti i ngā huatau, he whakakaha i te whakapuakanga toi, he whakaawe hoki i te māramatanga o te minenga, pēnei i: ○ te tae me te kakano ka whakaoho i te mauri ○ te manawataki me te nekehanga ka whakapiki i te korou ○ te tauaro ka miramira i ngā whakaaro matua (hei tauira, te whakamahi i tētahi paku kōpure o te tae muramura i tētahi mahinga toi e kapi ana i ngā tae waimeha hei tō i te aronga ki te huatau whakahirahira katoa, ki te tohu whakahirahira katoa rānei) ○ te hononga o te takiwā, o te oro, me te nekehanga ka whakawhiti aronga puta noa i ētahi momo āhua toi (hei tauira, te whakamahi i te puoro mārire, i ngā nekehanga pōturi, i te marara o ngā kaiwhakaatu puta noa i te takiwā hei whakaputa i tētahi wairua mokemoke, kātahi ka whakapiri i ngā kaiwhakaatu i te putanga o ngā oro hoihoi ake hei whakawhiti i te piringa hei hoa, i te whai hononga hoki). • Ka tipu haere, ka whakapakarihia hoki **ngā ara mahi toi**, mā te whai take o te whakaharatau, mā te whakamātau, mā te huritao, mā te whakatau auaha hei whakakaha i te whakamatua toi, i te whakapuakanga, i te whakawhitinga anō hoki, pēnei i: ○ ngā ara mahi paraihe hei whakaputa i ētahi momo pānga (hei tauira, te whakamahi i ngā ara mahi paraihe maroke e puta ai tētahi pānga whai kakano, waihoki, ka whakatairite i tērā ki ngā wāhi peita māeneene hei whakatauarotanga) ○ ngā momo rawa me ngā momo rawatoi e kitea ai ētahi putanga hou (hei tauira, te tūhura i te uku, i te papa mārō, i ngā rawa hangarua anō hoki ki te tūhura i ngā ara hou e auahatia ai te tāraitanga, e whakapuakina ai hoki ngā huatau) ○ tā te whakaharatau whakapai ake i te rehe i ngā rerenga nekehanga me ngā rerenga puoro ○ te arotakenga me te urutaunga o ngā kōwhiringa toi e pai ake ai te whakawhiti huatau me te tō mai i te aronga o te minenga.	whakawhanakehia ana ngā raupapa takitahi, ngā raupapa takirua, me ngā raupapa ā-kapa. • Ki te tūhura i te wāhi ki te tū, ki te wā tuku, ki te nekehanga, ki te reo, ki ngā rākau anō hoki, e whai aronga ai ngā mahi i roto tonu i Ngā Mata a Tū, pēnei i te whakatairite i te āhua o tā te panoni i te manawataki, i te ahunga, i te tū, i te āhuatanga o te reo panoni hoki i te pūtake, i te hua rānei o tētahi raupapa. **Te Whakaahua Ataata me te Tohu** • Ki te tūhura i ngā huatau ataata mā te whakamahi i te tohu, i te reo ataata, i te rawa, i te rawatoi, i te tukanga toi hoki e hāngai ana ki te pūtake. • Ki te tūhura i te āhua o tā te huānga ataata, o tā te tohu, o tā te rawa, o tā te hanganga hoki whakaawe i te aronga ataata (hei tauira, te āhua o tā ngā panonitanga ki te tae, ki te rahi, ki te whakatakotoranga, ki te tauira, ki te rawa hoki whakaawe i te aronga, i te karere rānei o tētahi mahinga ataata).	manawataki, i te mahi i te wā tika, i te tū ā-kapa, i te reo, i ngā pūkenga mau rākau, me ngā tikanga Māori, hei whakawhiti i te tuakiri me ngā kaupapa, pēnei i te whiriwhiri i te nekehanga tukutahi, i ngā tūtauira rākau tāruarua, i ngā huringa o te ahunga, i ngā tū ā-kapa, i te whakaorotanga ā-reo ka whakawhanake ana i ngā raupapa takirua, ā-rōpū rānei. • Ki te tūhura i te wāhi ki te manawataki, ki te tū ā-kapa, ki te tukutahi, ki te āhua o te nekehanga, ki ngā tikanga Māori hoki hei whakakaha i te tikanga i roto tonu i Ngā Mata a Tū, pēnei i te whakatairite i tā ngā tū ā-kapa rerekē, i tā ngā manawataki rerekē, i tā ngā kaha rerekē o te pākahukahu, i tā ngā whakamahinga reo rerekē rānei whakawhiti i ētahi takune rerekē. **Te Whakaahua Ataata me te Tohu** • Ki te whakawhanake i ētahi huatau ataata mā roto i te whakamahi tohu, i te hanganga, i te reo ataata, me ngā tukanga toi. • Ki te tūhura i te whakaawe a te whakamahi tohu, a te waihanga, a te rawa, a te tikanga ataata hoki i te whakamāoritanga o ngā mahinga ataata (hei tauira, te whakatairite i te āhua o tā ngā panonitanga ki te tae, ki te rahi, ki te tūnga, ki te paparanga, ki te rawa, ki te tohu hoki panoni i te aronga me te urupare a te minenga).	te taki, i te tū ā-kapa, i te reo, i ngā pūkenga mau rākau, i ngā tikanga Māori anō hoki hei whakawhiti i te kaupapa, i te aronga ahurea hoki mā roto i Ngā Mata a Tū, mā te tīpako me te whakapakari i ētahi tūtauira rākau, i ētahi whakawhitinga, i te tukutahi, i ētahi tū ā-kapa, i ētahi huringa ki te aronga, i ētahi huānga ā-reo hoki, ka whakawhanake ana i ngā raupapa takitahi, i ngā raupapa mahi ngātahi rānei. • Ki te tūhura, me te whakamārama i tā ngā kōwhiringa taha tikanga whakaatu, taha ihiihi, taha tikanga Māori anō hoki, whakaawe i te tikanga, i te mana hoki o Ngā Mata a Tū, mā te mātai i te wāhi ki te tū, ki te manawataki, ki te tū ā-kapa,ki te reo, ki te āhua o te nekehanga, ki te mau rākau, ki te tikanga Māori hoki hei hāpai ake i te kaupapa a tētahi raupapa. **Te Whakaahua Ataata me te Tohu** • Ki te tīpako, ki te whakarite, me te whakapakari i te reo ataata, i te whakamahi tohu, i te hanganga, i te rawa, me ngā tukanga toi hei whakawhiti i te aronga. • Ki te tūhura me te whakamārama i te āhua o tā ngā āhuatanga ataata, o tā te whakamahi tohu, o tā te hanganga, o tā ngā rawa, o tā ngā tikanga hoki whakaawe i te pūtake toi me te whakamāoritanga a te minenga (hei tauira, te wāhi ki ngā whakatau mō ngā tohu, mō te tae, mō te rahi, mō te whakatakotoranga, mō te rawa, mō te paparanga, mō te whakaaturanga hoki hei whakakaha i te aronga o tētahi mahinga ataata).

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mahi, Te Hanga, me te Tito

Te Mōhiotanga

Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako
Ka mōhio te mokopuna:

Te Whakamahi Mōhiotanga

Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako
Ka whakaatu te mokopuna i tōna mōhio:

Te Mōhiotanga Wheako

Te Tau 4

- Ka auahatia **te oro** mā roto i te whakaaturanga, i te titonga, me ngā kōwhiringa puoro ihiihi hei whakawhiti i ngā huatau, i ngā kōrero, i te kare ā-roto, i te aronga ahurea hoki. Hei tauira:
  - ko tā ngā huānga puoro, pēnei i te tangi, i te manawataki, i te tere, i ngā taioro, me te hā, he whakawhiti i te aronga, i te whakapuakanga hoki (hei tauira, mā te panoni i te tere, i te kahaoro rānei o te puoro e rerekē ai tōna wairua)
  - te whakawhiti a ngā reo, a ngā taonga puoro, a ngā oro hoki i te kōrero, i te wheako, me te aronga ahurea (hei tauira, whakamahara ai ētahi oro i te tangata ki ētahi wāhi, ki ētahi huihuinga, ki ētahi tikanga tuku iho rānei)
  - te whakatō a ngā kōwhiringa puoro i ētahi kare ā-roto me ētahi wairua rerekē (hei tauira, he wāhi ki te puoro hei whakaputa i te wairua whakanui, i te wairua rangimārire, i te wairua whakaari hoki).
- Ka whakaritea, ka whakapakaritia hoki **te nekehanga** mā roto i ngā pūkenga nekehanga, i ngā āhuatanga ihiihi, i ngā kōwhiringa tito nekehanga hoki, hei whakawhiti atu i te huatau, i te kōrero, i te kare ā-roto, me te aronga. Hei tauira:
  - ko tā te reretahi, ko tā te taurite, ko tā te whakamatuatanga, ko tā te mahi i te wā tika, me tā te ngao tautoko i te ariari me te whai hua o te nekehanga (hei tauira, mā ngā panonitanga ki te tere, ki te ngao, ki te whakamatuatanga hoki e mauri tau ai, e ngākau koa ai, e ngoto ai, e rīrā ai hoki te āhua o te nekehanga)
  - ko tā ngā āhuatanga ihiihi whakawhiti i te kare ā-roto, i te wairua, i te kiripuaki hoki (hei tauira, ka puta pea te manahau, te māia, te āwangawanga, te manawa piharau hoki i te āhua o te nekehanga)
  - ko te whakaritenga o te nekehanga mā roto i ngā kōwhiringa tito nekehanga, hei whakawhiti i te aronga (hei tauira, he wāhi ki te nekehanga tāruarua, ki te raupapa, ki te nekehanga tauaro hoki, hei miramira i ngā huatau hirahira).
- Ka tīpakona, ka tūhonohia, ka whakaritea hoki **ngā huānga toi** hei whakatō wairua, hei whakawhiti aronga, hei whakakaha

Te Tau 5

- Ka whakaritea, ka whakapakarihia hoki **te oro** mā roto i te whakaaturanga, i te titonga, i te whakaharatau, i te huritao hoki, hei whakawhiti atu i te pūtake toi, i te aronga toi, i te māramatanga hoki o te minenga. Hei tauira:
  - ko te whakapakaritanga o ngā huatau puoro mā roto i te whakaharatau, i te titonga, i te whakaaturanga hoki, hei whakakaha i te whakawhitinga o te aronga (hei tauira, mā ngā panonitanga ki te tere, ki ngā taioro, ki te manawataki, ki te wāhi hoki ki ngā taonga puoro, e whakatōngia ai te wairua whakaari, te wairua huritao, te wairua whakaohooho rānei ki te puoro)
  - ko te huritaohia me te parahautia o ngā kōwhiringa puoro kia hāngai ki te pūtake toi, ki te māramatanga hoki o te minenga (hei tauira, kōwhiritia ai ētahi oro, ētahi taonga puoro, ētahi rangaranga hoki, nā te mea he kaha ake te whai hua o te whakawhitinga atu o te karere e whāia ana).
- Ka whakaritea, ka whakapakaritia hoki **te nekehanga** mā roto i ngā pūkenga nekehanga, i te whakaharatau, i te whakaaturanga, i ngā tukanga tito nekehanga, me te huritao, hei whakawhiti atu i ngā huatau whai pūtake, i te aronga ahurea, me te māramatanga o te minenga. Hei tauira:
  - ko tā te whakaharatau, me tā te huritao whakapakari i te nekehanga hei whakakaha i te whakawhitinga, me te pānga toi (hei tauira, mā ngā panonitanga ki te wā tuku, ki te ngao, ki te takiwā, ki te whakapuakanga rānei e mārama ake ai ngā huatau hirahira, ngā tūāhua hirahira hoki, ki te minenga)
  - ko tā te nekehanga mārire, ko tā ngā kōwhiringa whakaaturanga whakawhiti i te aronga ahurea, me ngā huatau whai pūtake (hei tauira, he wāhi ki ngā āhua o te nekehanga, ki ngā tū ā-kapa, ki ngā tuone hoki hei whakawhiti i te kōrero tuku iho, i ngā uara, me ngā tirohanga).
- Ka tīpakona, ka tūhonohia, ka whakaritea, ka whakapakaritia hoki **ngā huānga toi** hei pūnaha tūhonohono, e waihangatia ai te pūtake toi, e whakapakaritia ai te whakapuakanga, e whakawhitia ai te aronga, e arahina ai hoki te urupare a te minenga. Hei tauira:
  - ko ngā tūhononga o ngā huānga toi e whakakaha ana i te pūtake toi me te aronga toi (hei tauira, ka rere tahi te tae, te nekehanga, te oro, me te whakamahi tohu hei whakapuaki i tētahi huatau pātahi, i tētahi karere pātahi hoki)
  - ko tā ngā hononga i waenga i ngā huānga toi ārahi i te kare ā-roto, i te wairua, me te whakapuakanga (hei tauira, ka panoni te tauaro, te manawataki, te kakano, me te takiwā i te āhua o te rongohia, o te wheakotia hoki o tētahi mahinga toi)
  - ko tā ngā huānga toi whakaawe i te whakamāoritanga me te urupare a te minenga (hei tauira, ka miramirahia e ētahi momo tūhononga huānga toi ētahi huatau whāiti, ā, ka arahina ngā minenga kia kite, kia mārama hoki ki ētahi momo āhuatanga).
- Ka tīpakona, ka urutaungia, ka whakapakaritia hoki **ngā ara mahi toi** mā roto i te whakaharatau, i te whakamātau, i te huritao, me te whakatau auaha, hei whakawhiti i te koronga toi, i te aronga hoki. Hei tauira:
  - ko tā ngā ara mahi toi i tīpakona, i urutaungia hoki, whakawhiti i ētahi huatau toi, i ētahi koronga toi hoki (hei tauira, mā te hanumi i ētahi tae, mā te whakarerekē i ngā tahinga paraihe, mā te whakapapa hoki i ētahi kakano, ka whakaohongia ngā momo kare ā-roto rerekē me ngā momo hua)
  - ko tā te huritao, ko tā te whakahoki kōrero, ko tā te arotakenga whakapakari i te mahi toi (hei tauira, mā te panoni i te wā tuku o tētahi raupapa nekehanga, i ngā taioro o tētahi whakaaturanga puoro, i te waihanga rānei o tētahi mahinga toi e whakakahatia ai te whakawhitinga o te tikanga)
  - te parahautanga o ngā kōwhiringa auaha e hāngai ana ki te koronga toi me te whai hua (hei tauira, te whakamārama i te take i kōwhiritia ai ētahi tae, ētahi tohu, ētahi āhuatanga

Te Tau 6

- Ki te whakapuaki i te tuakiri mā roto i te whakamahi i runga i te ārahi a te kaiako i ngā ara mahi toi, i ngā rawa, i ngā huānga hoki.

Te Oro me te Puoro

- Ki te tito, me te whakaatu i ētahi mahinga puoro mā te whakamahi i te reo, i ngā taonga puoro, i te manawataki, i te rangi, i te tere, i ngā taioro, me ngā ara mahi ihiihi hei whakawhiti atu i te huatau, i te kōrero, me te aronga ahurea (hei tauira, te whakamahi i te reo, i ngā taonga puoro, i te papā, me ngā oro o te taiao hei whakahāngai i ngā huānga puoro, pēnei i te manawataki, i te tangi, i te tere, i ngā taioro, i te hā anō hoki).
- Ki te whakaharatau me te whakapakari i te whakaaturanga puoro mā roto i te whakaharatau, i te tāruarua, i te whakahoki kōrero hoki, hei whakapakari i te whakamatuatanga, i te whakapuakanga, i te whakawhitinga hoki (hei tauira, te whakapai ake i te tōtika o te manawataki, i te whiunga o te reo, i te tere, i te taurite, i ngā taioro ihiihi, i te whakaaturanga rānei a te tira mā roto i te toai i te whakaharatau).

Te nekehanga, te whakaharatau, me te whakaaturanga

- Ki te waihanga, me te whakaatu i ētahi mahinga nekehanga mā te whakahāngai i ngā pūkenga nekehanga, i te tuone, i te wā tuku, i te koringa ihiihi, me ngā tukanga tito nekehanga māmā hei whakawhiti i te kōrero, i te tuakiri, i te kare ā-roto hoki (hei tauira, te whakawhanake i ētahi raupapa nekehanga i whakaawetia ai e te pūrākau, e ngā waiata, e ngā wheako whaiaro, e ngā hītori rānei o te rohe mā te whakamahi i te tuone, i ngā taumata, i ngā ara, i te nekehanga ihiihi anō hoki).
- Ki te whakaharatau me te whakapakari i te nekehanga mā roto i te whakaharatau, i te whakahoki kōrero hoki hei whakakaha i te reretahi, i te rehe, i te whakapuakanga, i te kounga hoki o te whakaaturanga (hei tauira, te whakapakari i ngā whakawhitinga nekehanga, i te wā tuku, i te koiringa kanohi, i te taurite, i te tuone, i te tukutahi rānei o te kapa).

Ngā Mata a Tū

Te Tau 5

- Ki te whakamahi i ētahi taputapu me ētahi rawa, otirā, te whakapakari i ngā pūkenga mā te whakahoki kōrero.

Te Oro me te Puoro

- Ki te whakawhanake, me te tūhono i ngā huatau puoro mā te whakahāngai i ngā huānga puoro, i ngā tukanga titonga, i ngā ara mahi whakaatu, i te whakaharatau hoki, hei whakawhiti atu i ngā huatau toi e piki haere ana te whai take (hei tauira, te tūhono i te rangi, i te manawataki, i te reo niko, i te kakano, i te tauira tāruarua, i ngā āpitihanga puoro, i te reo, i ngā taonga puoro, i te oro matihiko hoki ka whakawhanakehia ana ngā titonga puoro hou).
- Ki te whakaharatau, ki te whakapakari, me te urutau i ngā mahinga puoro mā te whakamahi i te whakahoki kōrero, i te huritao, me te whakatau auaha, hei whakakaha i te whakawhitinga toi (hei tauira, te whakapakari i te rangaranga, i te taurite, i te whakapuakanga, i te reretahi o te tira, i ngā taioro, i te rerenga hoki o te puoro i muri i te whakaharatau, me te whakahoki kōrero a ngā hoapā).

Te nekehanga, te whakaharatau, me te whakaaturanga

- Ki te whakawhanake i ētahi mahinga nekehanga mā te tūhono i ngā pūkenga nekehanga, i ngā tukanga tito nekehanga, i te whakaaturanga ihiihi, i te whakaharatau hoki hei whakawhiti i ngā huatau e piki haere ana te whai take (hei tauira, te tūhono i ngā rerenga nekehanga, i ngā tuone, i te wā tuku, i ngā tū ā-kapa, i te reo, i te tūranga, me ngā whakawhitinga ka waihangahia ana ngā whakaaturanga).
- Ki te whakaharatau me te whakapakari i te nekehanga mā roto i te whakahoki kōrero, i te mātakitakinga, i te huritao hoki, hei whakakaha i te whakaaturanga ihiihi, i te whakawhitiwhiti hoki ki te minenga (hei tauira, te whakapai ake i te āhua o te nekehanga, i te tukutahi, i te whakaritenga atamira, i ngā hononga mokowā, i te takinga, i te whakamatua ihiihi rānei).

Ngā Mata a Tū

- Ki te whakawhanake i ētahi hātepe o Ngā Mata a Tū mā te tūhono i te nekehanga, i te manawataki, i ngā pūkenga mau rākau, i ngā tū ā-kapa, i te reo, i ngā tikanga Māori

Te Tau 6

- Ki te whakahāngai i ngā taputapu, me ngā ara mahi hei whakawhanake i ētahi huatau auaha.

Te Oro me te Puoro

- Ki te tīpako, ki te whakaraupapa, me te whakapakari i ngā huānga puoro, i ngā ara mahi whakaaturanga, i ngā tukanga tito, me ngā hangarau, hei whakawhiti i te pūtake toi, me te aronga ahurea (hei tauira, te kōwhiri i te manawataki, i te rangi, i te reo niko, i te kakano, i te rangaranga, i te wāhi ki ngā taonga puoro, i ngā momo tukunga reo, i te puoro tautoko o ngā taonga puoro, i te tohu puoro, i ngā hangarau matihiko hoki, hei whakawhanake i te mahinga puoro).
- Ki te urutau me te whakapakari i ngā mahinga puoro mā roto i te whakaharatau, i te arohaehae, i te huritao hoki hei whakakaha i te koronga toi, me te pāhekoheko a te minenga (hei tauira, te urutau i te rangaranga, i ngā āhuatanga ihiihi, i te taurite o te tira, i te wāhi ki ngā taonga puoro, i te tere, i ngā taioro, i te whakaputanga matihiko hoki i muri i te arotakenga).

Te nekehanga, te whakaharatau, me te whakaaturanga

- Ki te tīpako, ki te whakaraupapa, me te whakapakari i ngā pūkenga nekehanga, i ngā tukanga tito nekehanga, i ngā ara mahi ihiihi, i ngā tikanga whakaatu hoki, hei whakawhiti i te pūtake toi (hei tauira, te tīpako i ētahi rerenga nekehanga, i ētahi tū ā-kapa, i ētahi whakawhitinga, i te tuone, i te tūranga, i te whakaritenga atamira, i te reo, i ētahi āhuatanga ihiihi hoki ka whakawhanakehia ana ētahi mahinga whakaaturanga).
- Ki te urutau me te whakapakari i ngā whakaaturanga mā roto i te whakaharatau, i te arohaehae, i te huritao hoki hei whakakaha i te whakawhitinga toi (hei tauira, te urutau i te tito nekehanga, i te takinga, i te arotahi a te minenga, i te āhua o te nekehanga, i ngā hononga mokowā, i ngā kōwhiringa ihiihi hoki i muri i te arotake i te whai hua o te whakaaturanga).

Ngā Mata a Tū

- Ki te tīpako, ki te whakaraupapa, me te whakapakari i ngā pūkenga mau rākau, i te nekehanga, i te manawataki, i ngā tū ā-

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
whakapuakanga toi, hei ārahi hoki i te wheako o te minenga. Hei tauira: ○ ko ngā huānga toi pēnei i te oro, i te nekehanga, i te tae, i te rārangi, i te āhua, i te kakano, i te manawataki, i te takiwā anō hoki ka whakawhiti i te huatau, i te kare ā-roto, i te wheako, me te aronga ahurea (hei tauira, ka rerekē te rongohanga o te kare ā-roto i ngā tae muramura me ngā manawataki whitawhita, tēnā i ngā tae hiwa ake me ngā manawataki pōturi ake) ○ ko ngā momo ara tūhono i ngā huānga toi ka whakakaha i te whakapuakanga, ka whakatō hoki i te wairua (hei tauira, mā te rere tahi o te puoro, o te nekehanga, o te kahu whakaari hoki e rangona ai te wairua whakanui, te wairua ōkawa, te wairua huritao hoki o tētahi huihuinga) ○ ko ngā huānga toi ka panoni i te ara e whakawhitia ai te aronga (hei tauira, ka taea te whakapuaki te huatau kotahi mā roto i ngā panonitanga ki te tae, ki te oro, ki te nekehanga, ki te manawataki hoki). • Ka whakawhanaketia, ka tīpakona, ka whakapakarihia hoki **ngā ara mahi toi** hei whakaputa i ngā hua toi, hei whakakaha i te whakapuakanga toi, hei whakawhiti hoki i te aronga. Hei tauira: ○ ko ngā ara mahi toi rerekē ka whakaputa i ngā momo huānga toi, me ngā momo ara whakapuaki i ngā huatau (hei tauira, mā te whakamātau i ētahi momo tahinga paraihe, i ētahi momo āhua nekehanga, i ētahi momo tauira oro ka puta pea he hua kē) ○ ko te huritao ki ngā kōwhiringa toi ka whakapai ake i te āhua o te whakawhiti i ngā huatau me ngā aronga (hei tauira, te whai whakaaro mēnā rānei ka whakawhiti tētahi tae, tētahi nekehanga, tētahi oro hoki i te kare ā-roto, i te karere hoki e whāia ana) ○ ko te whakamatua me te rehe ka tipu i te whakaharatau me te whakapakari (hei tauira, mā te nui ake o te taunga ki tētahi ara mahi toi e hāpaingia ai te whakapuakanga toi kia ariari ake, kia māia ake hoki). • Ka whai pūtake te tīpakona, te whakamahia o **ngā rawa, ngā taputapu, ngā taonga puoro, me ngā hangarau**, hei waihanga i ētahi mahinga toi, hei whakakaha hoki i te whakawhitinga toi me te aronga toi. Hei tauira:	nekehanga, ētahi oro, ētahi rawa hoki hei whakawhiti i tētahi karere, i tētahi kōrero, i tētahi tirohanga). • Ka tīpakona, ka tūhonohia, ka whakamahia hoki i runga i te hakune **ngā rawa, ngā taputapu, ngā taonga puoro, me ngā hangarau** hei waihanga i ngā mahinga toi, hei whakakaha i te pūtake toi, hei whakawhiti atu i te aronga, hei hāpai ake hoki i te whakapuakanga auaha. Hei tauira: ○ ko te tīpakonga o ngā rawa, o ngā taputapu, o ngā taonga puoro, o ngā hangarau hoki e hāpai ake ana i te pūtake toi, i te whakawhitinga hoki (hei tauira, kei ngā taonga puoro, kei ngā hangarau matihiko, kei te peita, kei ngā toirau ōna ake momo ara hei whakawhiti i ngā huatau me te aronga) ○ ko tā tēnā, ko tā tēnā rauemi whakaputa i ētahi momo āheinga toi (hei tauira, whakawhitia ai e ngā oro, e ngā whakaahua, e te nekehanga, e ngā rawatoi matihiko hoki te huatau kotahi mā ētahi momo ara kē) ○ ko tā ngā rawa, ko tā ngā taputapu, ko tā ngā taonga puoro, ko tā ngā hangarau hoki ārahi i te aronga toi me te wheako o te minenga (hei tauira, he wāhi ki te tūrama, ki te oro, ki te tae, ki ngā kōwhiringa rawatoi hoki hei whakaawe i te kare ā-roto, i te wairua, i te arotahinga hoki o te mahinga toi) ○ ko te whakamahinga o ngā rawa mā ngā ara e whakaatangia ai ngā tikanga Māori, e whakautengia ai ngā mōhiotanga ahurea me ngā tikanga anō hoki (hei tauira, he aronga motuhake, he hītori, he ritenga hoki e hāngai ana ki te whakamahinga o ētahi pūrākau, o ētahi tohu, o ētahi rawa, o ētahi taonga hoki). • Ka tīpakona, ka whakaritea, ka whakapakaritia hoki **ngā āhua ataata me ngā tohu** hei whakawhiti i te koronga toi, i te aronga ahurea, i te pūtake auaha hoki, waihoki, he wāhi ki te reo ataata, ki te whakamahi tohu, ki te whakaahuatanga, ki te hanganga, ki te tae, ki ngā rawa, ki te whakaaturanga hoki hei whakaawe i te whakamāoritanga, i te pāhekoheko ki te minenga, i te whakawhitinga o ngā aronga me ngā tirohanga e whāia ana. Hei tauira: ○ ko ngā āhua ataata me ngā tohu e whakawhiti ana i te koronga toi, i te aronga ahurea, i te pūtake auaha hoki (hei tauira, whakamahia ai ngā tohu, te whakaahuatanga, me te tae hei whakawhiti i ngā huatau, i ngā uara, i ngā kōrero, me ngā tirohanga) ○ ko te reo ataata, ko te hanganga, ko te tae, ko ngā rawa, ko te whakaaturanga hoki e whakaawe ana i te whakamāoritanga me te pāhekoheko (hei tauira, ka pā pea te whakatakotoranga o ngā whakaahua, te whakamahinga o te takiwā, ngā kōwhiringa tae hoki ki ngā āhuatanga ka kitea e te tangata, me te āhua o tana mārama ki tētahi mahinga ataata) ○ ko ngā whakanikotanga ki ngā mahinga ataata ka whakakaha i te whakawhitinga me te māramatanga o te minenga (hei tauira, mā te panoni i ngā whakaahua, i te hanganga, i te whakaaturanga hoki, e whakakahangia ake ai te ariari me te pānga o ngā huatau me ngā karere matua).	• Ki te waihanga me te whakaatu i ētahi raupapa whai rākau mā te whakamahi i te tū, i te manawataki, i te mahi i te wā tika, i te nekehanga, i te reo, me ngā tikanga Māori hei whakawhiti i te kaupapa me te tuakiri (hei tauira, te whakawhanake i ētahi raupapa takitahi, i ētahi raupapa takirua rānei, mā te whakamahi i ngā tauira whakarere tāruarua, i ngā huringa ahunga, i te whakaorotanga ā-reo, me ngā tū ā-kapa māmā). • Ki te whakaharatau, me te whakapakari i ngā pūkenga mau rākau mā roto i te tāruarua, i te whakaharatau, i te whakahoki kōrero hoki, hei whakakaha i te whakamatua o ngā pūkenga whakaatu me te whakaaturanga ihiihi (hei tauira, te whakapai ake i te tū, i te mau, i te mahi i te wā tika, i te tukutahi, i te kounga o te nekehanga, me te mau rākau i runga i te haumaru). **Te Whakaahua Ataata me te Tohu** • Ki te waihanga i ētahi mahinga toi ataata mā te whakamahi i te reo ataata, i ngā rawa, i ngā rawatoi, me ngā tukanga toi. • Ki te whakaharatau, me te whakapakari i ngā tukanga toi mā roto i te whakamātau, i te mātakitakinga, me te whakahoki kōrero, hei whakapakari i te whakawhitinga ataata (hei tauira, te whakapakari i te hanganga, i te tae, i te whakamahi tohu, i te tauira, i te paparanga, i te whakaaturanga hoki, hei whakakaha ake i te mārama me te aronga).	hoki, hei whakawhiti i te kaupapa i runga i te piki haere o te tōtika pū (hei tauira, te tūhono i te nekehanga reretahi, i te tauira tāruarua, i ngā huringa o te tū ā-kapa, i te whakaorotanga ā-reo, me te tukutahi ka whakawhanakehia ana ngā whakaaturanga mahi ngātahi). • Ki te whakapakari i ngā hātepe pūkenga whakaatu, me ngā hātepe ihiihi mā roto i te whakaharatau, i te arohaehae, i te huritao anō hoki (hei tauira, te whakapai ake i te manawataki, i ngā whakawhitinga, i te tika o te tū ā-kapa, i te kounga o te nekehanga, i te tukutahi, i te tōtika pū rānei o ngā pūkenga whakaatu). **Te Whakaahua Ataata me te Tohu** • Ki te whakawhanake i ētahi mahinga toi ataata mā roto i ngā tukanga toi, i te reo ataata, me te whakamahi tohu. • Ki te whakapakari i ngā tukanga toi mā roto i te whakamātau, i te whakahoki kōrero, i te huritao hoki, hei whakakaha i te whakawhitinga toi (hei tauira, te whakahou i te hanganga, i ngā hononga o ngā tae, i te whakaahuatanga ā-tohu, i te paparanga, i te tīpakonga rawatoi, i te whakaaturanga hoki).	kapa, i te reo, i ngā tikanga Māori hoki, hei whakawhiti i te kaupapa i runga i te tikitū ā-tikanga whakaatu, i runga anō hoki i te mana ā-ahurea (hei tauira, te tīpako i ētahi tūtauira nekehanga, i ētahi whakawhitinga, i te tukutahitanga, i ētahi tū ā-kapa, i ētahi āhuatanga ā-reo, i ētahi tikanga mau rākau ka whakawhanake ana i ngā rerenga, i ngā hātepe rānei he mea mahi ngātahi). • Ki te urutau, me te whakapakari i ngā whakaaturanga pūtake-pūkenga, pūtake-ihiihi hoki, mā roto i te whakaharatau, i te arohaehae, i te huritao hoki (hei tauira, te urutau i te wā tuku, i te āhua o te nekehanga, i ngā tū ā-kapa, i te tū, i te whakaorotanga ā-reo, i ngā tikanga mau rākau rānei, hei whakakaha i te whakawhitinga o te kaupapa i te wā e hāpai ana hoki i ngā tikanga Māori). **Te Whakaahua Ataata me te Tohu** • Ki te tīpako me te whakapakari i te reo ataata, i te hanganga, i te whakamahi tohu, i ngā rawa, i ngā tukanga toi hoki, e hāngai ana ki te pūtake, ki te minenga anō hoki. • Ki te urutau me te whakapakari i ngā mahinga ataata mā roto i te whakamātau, i te arohaehae, i te huritao hoki hei whakakaha i te whakawhitinga toi me te pāhekohekotanga a te minenga (hei tauira, te urutau i te hanganga, i ngā rawatoi, i te whakamahi tohu, i te whakaaturanga, i te rahi, i te paparanga ataata rānei, hei whakakaha i te ariari, i te whakamāoritanga, i te pānga ā-toi hoki).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
○ ko ngā rawa, ko ngā taputapu, ko ngā taonga puoro, me ngā hangarau ka tautoko i ētahi huatau toi whāiti, me ētahi pūtake toi (hei tauira, kei ia rawatoi matihiko, kei ia taonga puoro, kei ia rawa i kitea, ōna ake ara rerekē hei whakawhiti i te aronga) ○ ko ngā rawa ka auaha i ētahi momo huānga toi, i ētahi momo āheinga (hei tauira, ka taea te whakapuaki te huatau kotahi mā te tā, mā te nekehanga, mā te puoro, mā te hangarau matihiko hoki) ○ ko ngā rawa, ko ngā taputapu, ko ngā taonga puoro, me ngā hangarau e whakamahia ana i runga i te haumaru me te whakaute (hei tauira, ka ārahi ngā tikanga Māori i te whakamahinga tika o ngā rawa ahurea, o ngā kōrero paki, o ngā tohu, me ngā tikanga). • Waihangatia ai **ngā āhua ataata me ngā tohu** mā roto i ngā tukanga toi hei whakawhiti i te huatau, i te kōrero, me te aronga ahurea, ā, ka whakaawetia te whakapuakanga me te māramatanga o te aronga e te reo ataata, e te rawa, e te rawatoi, e te whakaaturanga hoki (hei tauira, te waihanga i tētahi pānui whakaahua mō tētahi huihuinga ā-hapori mā te whakamahi i ētahi tohu, i te tae, i ētahi whakaahua, me te kuputuhi hei whakawhiti atu i ngā huatau matua, me te tīpako i ētahi rawa ka whakakaha i te hoahoa, tae atu ki te āta whakaatu i te mahinga kia mārama tana karere ki te minenga).					

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mōhio me ngā Ariā Toi

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Mōhiotanga Orotau					
• Ko tā **te oro** he whakawhiti i te huatau, i te kare ā-roto, i ngā kōrero, i te aronga hoki, mā roto i te reo puoro me ngā kōwhiringa toi. Ka ārahi te reo puoro me ngā kōwhiringa toi i te whakaraupapa, i te whakapuaki, i te mārama, i te whakamāoritanga hoki o te oro, ā, he wāhi ki te minenga, ki te ahurea hoki, hei whakaawe i te aronga me te whakapuakanga o te puoro. • Ko tā **te nekehanga** he whakawhiti i te huatau, i te kare ā-roto, i te wheako, me te aronga, mā te reo nekehanga, mā te whakapuakanga toi, mā te whakaaturanga hoki. Ka whakaawe ngā kōwhiringa toi, me te whakaaturanga i te āhua o te mārama, me te whakamāori i te nekehanga, ā, ka whakaawe te ahurea i ngā whakahaerenga nekehanga, me te aronga. • Whakawhitia ai e **ngā āhua ataata me ngā tohu** ngā huatau, ngā maharatanga, ngā kōrero, ngā wheako, me te aronga mā roto i te reo ataata, i ngā whakaahua, i ngā tohu anō hoki. Whakaawe ai ngā kōwhiringa toi i te aronga ataata, ā, ārahi ai te ahurea me te wheako whaiaro i te āhua o te whakapuaki, o te mārama, o te whakamāori hoki i te whakaahuatanga ataata. • Ka rere ngātahi **ngā huānga toi** hei whakarite i ngā huatau, hei whakawhiti i te aronga toi, hei ārahi hoki i te whakapuakanga toi. He ara kē, he ara kē ka whāia e ngā momo pekanga hei whakamahi i ngā momo huānga, ā, ka whakaawe ngā hononga i waenga i ngā huānga i te āhua e whakawhitia ai ngā huatau, te aronga, me te whakapuakanga. • Ka arahina **te whakawhitinga** e ngā āhua ā-toi, e te minenga, e ngā kōwhiringa auaha, me te ahurea. He ara kē, he ara kē ka whāia e ngā āhua ā-toi e whakawhitia ai ngā huatau me te aronga, ā, ka whakaawe te minenga, te ahurea, me ngā kōwhiringa auaha i te āhua o te mārama, me te whakamāori i te aronga. • Ka whakawhiti **te whakapuakanga** i ngā huatau, i te kare ā-roto, i ngā wheako, me te aronga, mā roto i te mahi toi. Ka ārahi te ahurea me ngā wheako i te whakapuakanga toi, ā, ka whakawhitia e te mahi toi ngā tirohanga whaiaro, me ngā tirohanga pātahi.	• Ka whakaritea **te oro** i runga i te whai take hei whakawhiti i te aronga ā-toi, i te māramatanga o te minenga, me ngā tirohanga ahurea. Whakawhitia ai e te reo puoro ngā huatau, ngā kare ā-roto, ngā kōrero, me te aronga mā roto i ngā kōwhiringa toi, me te whakapuakanga ahurea. Ka whakaawe te minenga, te pūtake, te horopaki, me te māramatanga ā-ahurea i te āhua o te whakawhitinga, o te mārama, o te whakamāori hoki i te aronga puoro, ā, he wāhi ki ēnei hei whakamārama i tā ngā kōwhiringa toi ārahi i ngā aronga e whāia ana. Hei tauira: ○ He rārangi huapae roa = he oro mauroa; He rārangi poto = he oro poto; He rārangi whakarunga = ka tīkā haere te tangi; He rārangi whakararo = ka mārū haere te tangi; ○ He āhua rahi = he oro rarahi; He āhua iti = he oro mārire; He tongi = he oro tāruarua; He āputa = kua mū. • Ka whakaritea **te nekehanga** i runga i te hakune hei whakawhiti i te aronga, i te koronga toi, me te māramatanga o te minenga. Ko tā te nekehanga he whakawhiti i te kōrero, i te wheako, i te huatau, me te kare ā-roto mā roto i te reo nekehanga me te whakapuakanga toi. Ka whakaawe te whakaaturanga, te whakamāoritanga a te minenga, me te māramatanga ā-ahurea i te āhua o te whakawhiti, o te mārama, o te whakamārama hoki i te aronga o te nekehanga. • Ka whakawhiti **ngā āhua ataata me ngā tohu** i te aronga mā te reo ataata, mā te whakamahi tohu, mā ngā kōwhiringa toi, mā ngā tirohanga ahurea hoki. Ko tā te reo ataata he whakawhiti i ngā huatau, i ngā maharatanga, i ngā kōrero, i te aronga hoki mā roto i ngā whakaahua, i ngā tohu, me ngā kōwhiringa toi. Ka whakaawe te whakamahi tohu, te horopaki, ngā kōwhiringa toi, me te mōhiotanga ahurea i te āhua o te waihanga, o te mārama, o te whakamāori hoki i te aronga, ā, he wāhi ki ēnei hei whakamārama i tā ngā tirohanga o te minenga, i tā te koronga toi ārahi i te aronga. • Ka tīpakohia, ka whakaraupapatia hoki **ngā huānga toi** i runga i te whai take hei whakakaha i te aronga toi, i tōna whakawhitinga, i tōna whakapuakanga, me tōna whakamāoritanga. Hei tauira: ○ He tangi tīkā/waenga/mārū; ■ he oro poto; ■■■■■■ he oro roa; □ he mū; ▒ he waenga; ▉ he rarahi; ○ te reo; ▲ te pahū; ■ te pakakau; ◆ te rarā; ○ ▲; ○ ▲ ■ ◆. • Ka rere tahi ngā huānga toi mā roto i ētahi momo ara puta noa i ngā pekanga mātauranga ki te whakarite i ngā huatau auaha me te aronga. He wāhi ki ngā hononga i waenga i ngā huānga toi hei whakamārama i te āhua e arahina ai te aronga, te whakapuakanga, te ngau o ngā kare ā-roto, me te whakamāoritanga a te minenga, pēnei i: ○ ngā huānga toi, tae atu ki te tae, ki te manawataki, ki te nekehanga, ki te kakano, ki te takiwā, ki te whakamahi tohu, me te hanganga ○ tā tēnā, i tā tēnā pekanga mātauranga whakarite i ngā huānga toi mā roto i ngā momo ara kē hei whakawhiti atu i te aronga ○ tā ngā hononga i waenga i ngā huānga toi ārahi i te aronga, i te whakapuakanga, i te ngau o ngā kare ā-roto, i te whakamāoritanga hoki a te minenga. • Ka arahina **te whakawhititanga** e te pūtake toi, e te minenga, e te horopaki, e te ahurea, me ngā kōwhiringa auaha. He momo ara kē ka whāia ki te whakawhiti i ngā huatau me te aronga e tēnā, e tēnā momo āhua toi, ā, he wāhi ki te minenga, ki te ahurea, ki te horopaki hoki hei whakaawe i te āhua o te whakawhiti, o te mārama, me te whakamāori i te aronga. He wāhi ki te pūtake toi me ngā kōwhiringa auaha hei whakamārama i te āhua o te arahanga me te whakawhitinga o te aronga. Hei tauira: ○ ↺ he tāruarua; A | B he tauaro; Te rarahi haere; Te mārire haere; →→→ ka tere ake; ←←← ka pōturi iho; Te Wāhanga A; Te Wāhanga B. • Ko tā **te whakapuakanga** he whakawhiti i ngā tirohanga whaiaro, i ngā tirohanga ahurea, i ngā tirohanga kiritōpū hoki mā roto i te mahi toi. Ko tā te mahi toi he whakawhiti i ngā huatau, i ngā wheako, i te ahurea, i te aronga hoki, ā, ka ārahi ngā kōwhiringa toi i te urupare kare ā-roto, i te māramatanga o te minenga, i te whakamāoritanga, i te aronga toi anō hoki.	• Ki te mārama ki tā ngā huānga whakawhiti i te wairua, i te kōrero, i te aronga whaiaro hoki. **Te Oro me te Puoro** • Ki te tūhura i tā ngā huānga puoro whakawhiti i te huatau, i te wairua, i te kōrero, me te aronga ahurea, pēnei i te tautohu i te āhua o tā te manawataki, o tā te tere, o tā te rangi, o tā ngā taioro, o tā ngā momo puna oro whakawhiti i ētahi momo wairua, i ētahi momo huatau, i ētahi momo aronga ahurea hoki, i roto i ngā waiata, i ngā horaoro, i ngā whakaaturanga rānei. • Ki te whakamāori i te whakaawe a ngā panonitanga ki ngā huānga puoro i te aronga, i te māramatanga hoki o te minenga (hei tauira, te whakamārama i tā te panoni i te manawataki, i te tere, i ngā taioro, i te rangi, i te wāhi ki ngā taonga puoro hoki, panoni i te wairua, i te pūtake, i te whakamāoritanga hoki o tētahi mahinga puoro). **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te tūhura i te wāhi ki ngā āhuatanga nekehanga, me ngā kōwhiringa whakaaturanga hei whakawhiti atu i te kōrero, i te kare ā-roto, i te hononga, me te tuakiri (hei tauira, te tautohu i tā te tuone, i tā te āhua o te nekehanga, i tā te wā tuku, i tā te takiwā, i tā te koiringa kanohi hoki whakawhiti i ētahi momo kare ā-roto, i ētahi momo huatau hoki). • Ki te whakamāori i te whakaawe a ngā kōwhiringa nekehanga, me ngā kōwhiringa whakaaturanga i te aronga (hei tauira, te whakamārama i te āhua tā te panoni i te tuone, i te tere, i ngā tū ā-kapa, i te arotahi hoki a te minenga panoni i te aronga o tētahi whakaaturanga). **Ngā Mata a Tū** • Ki te tūhura i tā te tū, i tā te manawataki, i tā te nekehanga, i tā te reo, i tā te rākau, i tā ngā tikanga Māori whakawhiti i te kaupapa, me te tuakiri (hei tauira, te tautohu i te wāhi ki te manawataki, ki te tū, ki te kounga o te nekehanga, ki te whakaorotanga ā-reo, ki te mau rākau hoki hei whakawhiti i te kaupapa). • Ki te whakamāori i te wāhi ki ngā kōwhiringa taha tikanga whakaatu, taha	• Ki te whakamārama i te whakamahinga o ngā huānga i runga i te hakune hei whakapuaki i te aronga. **Te Oro me te Puoro** • Ki te whakamārama i te rere tahi o ngā huānga puoro, o ngā rangaranga, o ngā kōwhiringa ihiihi hoki hei whakawhiti i te aronga (hei tauira, te tūhononga o te manawataki, o te rangi, o te tere, o ngā taioro, o te kakano, o te rangaranga, o te wāhi ki ngā taonga puoro hoki hei whakawhiti i tētahi huatau puoro, i tētahi kaupapa hoki). • Ki te whakatairite i tā ngā momo kōwhiringa puoro whakawhiti i ētahi huatau āhua rite ki ngā momo minenga, ki ngā momo pūtake hoki (hei tauira, te whakatairite i ētahi waiata e rua, i ētahi titonga e rua, i ētahi horaoro e rua rānei, me te whakamārama i te whakaawe a ngā momo tūhononga o ngā huānga puoro i te whakamāoritanga a te minenga). **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te whakamārama i te āhua o te rere tahi o ngā huānga nekehanga, o ngā kōwhiringa tito nekehanga, me ngā tikanga whakaatu hei whakawhiti i te aronga toi (hei tauira, te whakamārama i te wāhi ki te mahi i te wā tika, ki te tuone, ki te kounga o te nekehanga, ki ngā tū ā-kapa, ki te tūranga, ki te reo hoki i roto i te whakaaturanga). • Ki te whakatairite i tā tēnā, i tā tēnā kōwhiringa nekehanga, i tā tēnā, i tā tēnā kōwhiringa whakaaturanga whakawhiti i te kaupapa i ōna anō momo ara (hei tauira, te whakatairite i ētahi whakaaturanga e rua, me te whakamārama i te whakaawe a ētahi momo kōwhiringa tito nekehanga, a ētahi momo whakatau whakaaturanga hoki i te māramatanga o te minenga). **Ngā Mata a Tū** • Ki te whakamārama i te rere tahi o te nekehanga, o te manawataki, o ngā tū ā-kapa, o ngā pūkenga mau rākau, o te reo, o ngā tikanga Māori anō hoki hei whakawhiti i te kaupapa (hei tauira, te whakamārama i te wāhi ki te tukutahi, ki te āhua o te nekehanga, ki ngā tū ā-kapa, ki te manawataki, ki te whakaorotanga ā-reo rānei hei whakawhiti i te kaupapa).	• Ki te whakamāori i tā ngā ara mahi whakaputa i ngā hua me te whakawhiti i ngā huatau. **Te Oro me te Puoro** • Ki te tātari i tā ngā huānga puoro, i tā ngā rangaranga, i tā ngā kōwhiringa ihiihi, i tā te whakaatanga, me tā ngā hangarau whakawhiti i te pūtake toi ki ngā momo minenga, ki ngā momo horopaki anō hoki (hei tauira, te tātari i tā te manawataki, i te wāhi ki ngā taonga puoro hoki hei whakawhiti i tētahi huatau puoro, i tētahi kaupapa hoki). • Ki te parahau i te whakakaha a ngā kōwhiringa puoro i te koronga toi, i te māramatanga hoki o te minenga (hei tauira, te parahau i te take e tika ana ētahi manawataki, ētahi rangaranga, ētahi reo niko, ētahi taonga puoro, ētahi hangarau hoki, kua āta tohua, hei whakawhiti i tētahi kaupapa motuhake). **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te tātari i te āhua e whakawhitia ai te pūtake toi, me te aronga ahurea e ngā huānga nekehanga, e ngā rangaranga titonga nekehanga, e ngā tikanga whakaaturanga, e ngā kōwhiringa ihiihi hoki (hei tauira, te tātari i tā te kounga o te nekehanga, i tā te tuone, i tā te mahi i te wā tika, i tā ngā tū ā-kapa, i tā te whakaritenga atamira, i tā ngā hononga o te minenga hoki whakakaha i te whakawhitinga o tētahi whakaaturanga). • Ki te parahau i tā ngā whakatau nekehanga, i tā ngā whakatau whakaaturanga hoki whakakaha i te whakawhitinga toi (hei tauira, te parahau i te tīpakonga o ētahi āhuatanga nekehanga, i ētahi tū ā-kapa, i ētahi titonga nekehanga, o ētahi tikanga whakaaturanga hoki e hāngai ana ki te kaupapa e whāia ana). **Ngā Mata a Tū** • Ki te tātari i tā te nekehanga, i tā te manawataki, i tā te mahi i te wā tika, i tā ngā tū ā-kapa, i tā ngā pūkenga mau rākau, i tā te reo, me tā ngā tikanga Māori whakawhiti i te kaupapa, i runga i te tikitū ā-tikanga whakaatu, i runga anō hoki i te

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
• Ka tipu te **whakatau auaha** mā roto i te whakamātau, i te kōrero paki, i te huritao, i te whakamāoritanga, me te tūhuratanga ā-toi. Whakaputaina ai ngā huatau hou, whakakahatia ai te māramatanga ā-toi, ā, hāpaingia ai ngā whakatau auaha e whai take ana, i runga anō i te mōhio, e te whakamātau, e te kōrero paki, e te huritao, me te whakamāoritanga.	• Ka puta **te whakatau auaha** i te pūtake, i te minenga, i te huritao, i te whakahoki kōrero, i te whakamāoritanga, i te māramatanga ā-toi anō hoki. Ka whanake te **whakatau auaha** mā roto i te whakamātau, i te kōrero paki, i te huritao, i te tūhuratanga ā-toi anō hoki. Ka āwhina te pūtake, te minenga, te huritao, te whakahoki kōrero, me te whakamāoritanga ki te parahau, ki te arotake, ki te whakakaha hoki i ngā whakatau ā-toi, waihoki, ka whakaawe ērā i te whai hua o te whakawhitinga o ngā huatau, o te aronga, me ngā koronga toi.		ahurea hoki hei whakaawe i te aronga (hei tauira, te whakamārama i tā te panoni i te tū, i te manawataki, i te wā tuku, i ngā tū ā-kapa, me te whakaorotanga ā-reo panoni i te whakamāoritanga o tētahi raupapa, o tētahi hātepe rānei). **Te Whakaahua Ataata me te Tohu** • Ki te tūhura i tā te reo ataata whakawhiti i ngā huatau, i te tuakiri, i ngā kōrero, i te aronga ahurea hoki (hei tauira, te tautohu i tā te tae, i tā ngā tohu, i tā te hanganga, i tā te kakano, i tā ngā rawa, me tā ngā whakaahua whakawhiti i ētahi momo aronga kē). • Ki te whakamāori i tā ngā kōwhiringa ataata whakaawe i te aronga, i te māramatanga hoki o te minenga (hei tauira, te whakamārama i te panonitanga ki te whakamāoritanga o tētahi mahinga ataata ka ahu mai i te panonitanga o te tae, o te waihanga, o te whakamahi tohu, o ngā rawa anō hoki).	• Ki te whakatairite i tā ngā kōwhiringa tikanga whakaatu, i tā ngā kōwhiringa ihiihi whakaawe i te aronga (hei tauira, te whakatairite i ētahi momo tū ā-kapa, i ētahi manawataki, i ētahi āhua o te nekehanga, i ētahi momo whakamahinga reo rānei, me te whakamārama i tā tēnā, i tā tēnā whakawhiti i tētahi momo miramiratanga, i tētahi momo whakamāoritanga hoki). **Te Whakaahua Ataata me te Tohu** • Ki te whakamārama i te rere tahi o te reo ataata, o te whakamahi tohu, o te hanganga, o ngā rawa, me ngā tikanga toi hei whakawhiti i te aronga (hei tauira, te whakamārama i te tūhono tahi o te tae, o ngā tohu, o te hanganga, o te kakano, o ngā rawa, o ngā tikanga toi hoki, hei whakawhiti i te tuakiri, i te kaupapa hoki). • Ki te whakatairite i te whakaawe a ētahi momo kōwhiringa ataata i te whakamāoritanga a te minenga (hei tauira, te whakatairite i ētahi urupare ataata ki te kaupapa kotahi, me te whakamārama i te wāhi ki ngā momo kōwhiringa ā-hanganga, ki ngā momo kōwhiringa ā-tohu hoki hei whakaawe i te aronga).	mana ā-ahurea (hei tauira, te tātari i te wāhi ki te tukutahi, ki te tū, ki te manawataki, ki ngā tū ā-kapa, ki te whakaorotanga ā-reo, ki te mau rākau hoki, hei whakakaha i te whakawhitinga atu o te kaupapa). • Ki te parahau i te āhua e whakakahangia ai te aronga toi e ngā whakatau taha tikanga whakaatu, taha ihiihi, taha tikanga Māori hoki (hei tauira, te parahau i te kōwhiringa o te tū, o te manawataki, o te nekehanga, o ngā tū ā-kapa, o ngā tikanga mau rākau, o ngā tikanga Māori hoki, e hāngai ana ki te kaupapa, ki te minenga hoki e whāia ana). **Te Whakaahua Ataata me te Tohu** • Ki te tātari i tā te reo ataata, i tā te whakamahi tohu, i tā ngā tikanga toi, i tā ngā rawa, i tā te hanganga, me tā te whakaaturanga whakawhiti i te koronga toi, i te aronga whai paparanga anō hoki (hei tauira, te tātari i te wāhi ki te tae, ki ngā hononga, ki te whakamahi tohu, ki te hanganga, ki te rahi, ki ngā rawatoi, ki te kakano, ki te whakaaturanga hoki hei whakawhiti i te pūtake toi, i ngā kōrero tuku iho hoki). • Ki te parahau i tā ngā kōwhiringa ataata whakakaha i te koronga toi, i te mana ā-ahurea, i te whakamāoritanga a te minenga hoki (hei tauira, te parahau i te tīpakonga o ngā tohu, o te hanganga, o ngā rawa, o ngā tikanga toi, o ngā whakatau whakaaturanga hoki, e hāngai ana ki te kaupapa me te minenga e whāia ana).

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Whakamiha me te Whai Māramatanga

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
Te Mōhiotanga Horopaki					

• Ko tā **te horopaki** he whakamārama i te whakaawe a te kaupapa, a te wāhi, a te ahurea, a ngā wheako, a te hapori anō hoki i te waihangatia mai, i te aronga hoki o ngā mahinga toi, mā konei e arahina ai te take e waihangatia ai ngā mahinga toi, me te āhua o te mārama, o te whakamāori, o te kaingākau hoki o aua mahinga toi. Hei tauira, e arahina ana te tikanga o tētahi whakairo e te hītori, e te pūtake, e te hapori hoki o te wharenui e tū rā ia.
• Ko tā **te tirohanga** he āhukahuka ki tā ngā mahinga toi whakaata i ētahi momo tirohanga, i ētahi momo whakapono, i ētahi momo wheako, i ētahi momo ahurea, me ētahi momo tuakiri, me te ārahi i te mārama me te kaingākau o te tangata ki ngā mahi toi, i tā te tangata urupare hoki ki ngā mahinga toi. Hei tauira, ko ētahi ringatoi e rua e whakaata ana i te tūāhua kotahi o mua i ētahi tirohanga ahurea kē.
• Ko tā **te hononga** he āhukahuka ki ngā hononga i waenga i a Te Toi Ihiihi, i ngā tāngata, i te wāhi, i te ahurea, i te tuakiri, i te hapori anō hoki, me te whakakaha i te whai hononga, i te tuakiri pātahi, i te māramatanga ā-ahurea, i te waiora ā-hapori anō hoki.
• E whakaataria ana **te pūtake** mā roto i ngā huatau, i ngā kōrero, i ngā uara, i ngā karere hoki e whakawhitia ana e ngā mahinga toi, mā konei e arahina ai ngā kōwhiringa toi, e whakaawetia ai hoki te āhua o te waihanga i ngā mahinga mā ngā momo minenga, mō ngā momo tūāhua hoki. Hei tauira, te hoahoa i ngā tauira tukutuku hei pupuri, hei whakawhiti hoki i ētahi kōrero me ētahi uara whakahirahira.
• Ko tā **te whakawhitinga** he tuku i ngā kōrero, i te kare ā-roto, i ngā huatau, i te aronga hoki mā roto i ngā āhua ā-toi, i te reo toi, i te whakapuakanga auaha hoki, otirā, ka whakaawe te minenga, te ahurea, me ngā kōwhiringa auaha i te āhua o te mārama ki ngā karere.
• Tipu ai **te whakamāoritanga** mā roto i te mātakitaki, i te matapaki, me te huritao ki te aronga o ngā mahinga toi, me te tō mai i ngā mōhiotanga toi, i te horopaki, i te ahurea, me ngā kōwhiringa toi, kia mārama ki te āhua o te whakawhitinga o ngā momo aronga me te mārama ki aua aronga. Hei
	• Ka whakaawe **te horopaki** i te āhua e waihangatia ai, e whakamāoritia ai, e kaingākautia ai hoki ngā mahinga toi, i te takanga o te wā, huri noa i ngā wāhi, mā roto i ngā whakaawenga ā-ahurea, ā-hītori, ā-pāpori, ā-taiao, ā-hapori anō hoki, e ārahi nei i te aronga toi, i te māramatanga, me te hiranga ki ngā momo minenga me ngā momo hapori. Hei tauira:
	  ○ Ka āwhina te mārama ki te hītori o tētahi wharenui ki te whakamārama i te hiranga o ōna whakairo ki ngā momo tāngata.
	• Ka arahina **te tirohanga** e ngā tirohanga ki te ao, e ngā whakapono, e ngā uara, e ngā wheako, e te ahurea, e te tuakiri, e ngā pūnaha mātauranga hoki, ā, mā reira e whakaawe tā te tangata me tā te hapori whakamāori, tāna whakamiha, tōna mārama hoki ki te aronga toi me tōna hiranga. Hei tauira:
	  ○ Tirohia ai tētahi matarahi hei mahinga toi, hei kōrero ā-hapori, hei mauhanga hītori hoki i runga anō i te minenga.
	• Ka whakakahangia **te hononga** mā roto i ngā mahi toi e whakatuarā ana i ngā hononga i waenga i ngā tāngata, i ngā wāhi, i ngā hapori, i ngā tikanga tuku iho hoki, e whāngaihia ai te auroatanga o te ahurea, ngā hononga whakawhiti reanga, te tuakiri kiritōpū, me te waiora ā-hapori.
	• Ka whakaawe **te pūtake** i ngā kōwhiringa toi, i te whakawhitinga toi hoki, ka ārahi hoki te pūtake i te āhua e urutau ai ngā ringatoi i ngā ara mahi toi, i ngā tukanga, i ngā tikanga, i te whakamahi tohu, me te whakaaturanga, hei whakawhiti i ngā huatau tuatini, i ngā uara, i ngā aronga, me ngā māramatanga ā-ahurea ki ngā momo minenga, mō ngā momo horopaki hoki, pēnei i tā te ringatoi tīpako i ētahi tohu, i ētahi whakaahuatanga hoki hei whakawhiti i ngā uara ā-ahurea ki tētahi minenga nō te hapori.
	• Puta ai **te whakawhitinga** mā roto i ngā āhua ā-toi, i ngā ara mahi toi, i ngā tohu, i ngā tikanga, i te reo ā-toi, me ngā kōwhiringa auaha ka rere tahi ki te whakawhiti i te aronga whai paparanga, i ngā karere, i ngā uara, i ngā tirohanga, me ngā māramatanga ā-ahurea ki ngā momo minenga, ki ngā momo horopaki hoki.
	• E takea mai ana **te whakamāoritanga** i te koronga toi, i te horopaki, i te minenga, i te ahurea, i ngā kōwhiringa toi, i te mōhiotanga ahurea hoki, ā, e whakakahatia ana mā roto i te whakatairite, i te whakamārama, i te parahau hoki i ngā aronga, mā te whakamahi i ngā taunakitanga ā-toi, i te whakamahi tohu, i te māramatanga ā-horopaki hoki. Hei tauira: Ko te hiranga o te ariari ake o tētahi whakairo ina mārama te hītori o te rohe me te whakapapa.
	• Whakawhitia ai **te whakapuakanga** mā roto i ngā kōwhiringa toi ka whakapuaki i ngā uara whaiaro, i ngā uara ahurea, i ngā uara kiritōpū hoki, i ngā tūmanako, i te mana, i te whakapapa, i ngā māramatanga ahurea, otirā, ka whakakaha te whai wāhitanga ki te toi i te whai hononga, i te auroatanga o te ahurea, i te tuakiri, i te hapori, me te waiora kiritōpū.
		• Ki te huritao ki te tikanga me te hiranga o ngā mahinga toi.
		Te Oro me te Puoro
		• Ki te huritao ki tā ngā mahinga puoro whakawhiti i ngā huatau, i te tuakiri, i te ahurea, i te wāhi hoki mā roto i te whakaaturanga, i te matapaki ngātahi hoki (hei tauira, te matapaki i tā te waiata, i tā te pātere, me tā ngā horaoro whakawhiti i te tuakiri, i te whai hononga, i te tangata, i ngā wāhi hoki, me te whakapuaki i ētahi urupare whaiaro ki ētahi momo mahinga puoro).
		• Ki te whakapuaki i ētahi huatau mō te whakaawe a te minenga, a te pūtake, a te horopaki hoki i te aronga puoro (hei tauira, te whakamārama i te rerekē pea o te tuku i te waiata kotahi i te marae rānei, i te akomanga rānei, i te whakanui rānei, i te pōwhiri rānei).
		Te Nekehanga, te Whakaharatau, me te Whakaaturanga
		• Ki te huritao ki tā te nekehanga whakawhiti i ngā kōrero, i te kare ā-roto, i te tuakiri, me ngā hononga, mā te whakaaturanga (hei tauira, te matapaki i tā te tuone, i tā te whakapuakanga, i tā te nekehanga, i tā te whakaaturanga whakawhiti i ngā huatau mō te tangata, mō te wāhi, mō ngā wheako hoki).
		• Ki te whakapuaki whakaaro mō te whakaawenga a te minenga, a te pūtake hoki i te whakaaturanga nekehanga (hei tauira, te matapaki i te rerekē o te nekehanga ina whakaaturia ki minenga kē, i kaupapa kē rānei.
		Ngā Mata a Tū
		• Ki te huritao ki tā ngā mahi a Ngā Mata a Tū whakawhiti i te tuakiri, i te whakapapa, i ngā tikanga Māori, me ngā uara pātahi (hei tauira, te matapaki i tā te nekehanga, i tā te manawataki, i tā te tū ā-kapa, i tā te rākau whakapuaki i te kotahitanga, i te rīrā, i te riri, i te parenga rānei).
		• Ki te whakapuaki whakaaro mō te whakaawenga a ngā tikanga Māori me te taiao i ngā whakatau mō te nekehanga, mō te tū ā-kapa hoki (hei tauira, te matapaki i te whakaawenga a te taiao i ngā whakatau mō te nekehanga, mō ngā tū ā-kapa, mō te roa, mō te hunga hoki e whai wāhi ana ki te kapa).
			• Ki te whakamiha i te wāhi ki te mahinga ngātahitanga, me te koronga toi hei ārahi i te whakapuakanga auaha, i te reo whaiaro anō hoki.
			Te Oro me te Puoro
			• Ki te whakamārama i te whakaawenga a te horopaki, a te minenga, me te ahurea i te waihanga, i te whakaaturanga, me te whakamāoritanga o ngā mahinga puoro (hei tauira, te whakamārama i tā te waiata, i tā ngā taonga puoro, i tā ngā tikanga puoro tuku iho, me tā ngā tūāhua ā-hapori whakaawe i te aronga puoro).
			• Ki te mahi ngātahi i runga i te whakaute ki te whakawhanake, ki te whakawhiti hoki i ngā koronga toi pātahi (hei tauira, te whiriwhiri i ētahi huatau puoro, te huritao ki ētahi tirohanga kē, te whakatau kiritōpū i ngā take i te wā o te tito, i te wā hoki o te whakaatu).
			Te Nekehanga, te Whakaharatau, me te Whakaaturanga
			• Ki te whakamārama i tā te nekehanga whakawhiti i te tuakiri, i te ahurea, i ngā hononga, i te hapori anō hoki, mā roto i ētahi momo horopaki whakaaturanga (hei tauira, te whakamārama i te wāhi ki te tito nekehanga, ki ngā tikanga whakaaturanga, ki te minenga hoki, hei whakaawe i te aronga o ngā mahinga nekehanga).
			• Ki te mahi ngātahi ki te whakakaha i te pūtake toi ngātahi, ki te whakakaha hoki i te whakawhitinga ki te minenga (hei tauira, te whakapakari i ngā whakaaturanga mā te matapaki, mā te whakatau ngātahi i ngā take, mā te whakaharatau, mā te whakahoki kōrero hoki a ngā hoapā).
			Ngā Mata a Tū
			• Ki te whakamārama i te wāhi ki ngā mahi i Ngā Mata a Tū hei whakakaha i ngā hononga ki te whakapapa, ki ngā tikanga Māori, ki ngā tāngata, ki te wāhi anō hoki (hei tauira, te whakamārama i tā te nekehanga, i tā ngā tū ā-kapa, i tā ngā tikanga Māori whakawhiti i te tuakiri o te iwi, i te kaupapa, i te pūtake hoki).
			• Ki te mahi ngātahi ki te whakakaha i ngā hātepe me ngā tū ā-kapa kiritōpū (hei tauira, te whakatau ngātahi i ngā take, te tautoko i ētahi atu, me te whakapakari i ngā
				• Ki te āhukahuka ki tā te kaupapa whakaawe i te whakapuakanga toi me te māramatanga o te minenga.
				Te Oro me te Puoro
				• Ki te arotake i te whakaawenga a te horopaki, a te ahurea, a te minenga, me ngā kōwhiringa toi i te aronga, i te hiranga hoki o ngā mahinga puoro (hei tauira, te arotake i te wāhi ki ngā tikanga puoro tuku iho, ki ngā horopaki o te whakaaturanga, ki ngā kawatau a te minenga, ki ngā whakatau ā-toi rānei hei whakaawe i te whakamāoritanga, i te aronga ahurea anō hoki).
				• Ki te parahau i ngā whakatau ā-toi ka whakawhiti i te pūtake, i te tuakiri, me te māramatanga ahurea (hei tauira, te whakamārama i te take he tino pai rawa atu tā ētahi āhua puoro, tā ētahi ara whakaaturanga, me tā ētahi kōwhiringa ihiihi whakawhiti i tētahi kaupapa ki tētahi minenga motuhake).
				Te Nekehanga, te Whakaharatau, me te Whakaaturanga
				• Ki te arotake i tā te nekehanga whakawhiti i te tuakiri, i te ahurea, i ngā uara, i te pūtake hoki i ētahi momo horopaki (hei tauira, te arotake i te whakaawenga a te nekehanga, a ngā tikanga whakaaturanga, a ngā hononga ki te minenga, a te whakaritenga atamira hoki i te aronga toi).
				• Ki te parahau i ngā whakatau whakaaturanga mā te whakamahi i te māramatanga ahurea, me te pūtake toi (hei tauira, te whakamārama i te take ka whakakaha ētahi kōwhiringa taha tito nekehanga, taha ihiihi, taha whakaaturanga hoki i te whakawhitinga o te kaupapa).
				Ngā Mata a Tū
				• Ki te arotake i tā ngā mahi a Ngā Mata a Tū whakawhiti i te whakapapa, i ngā tikanga Māori, i te tuakiri ā-iwi, i te mātauranga tuku iho anō hoki (hei tauira, te arotake i te wāhi ki te nekehanga, ki ngā tū ā-kapa, ki ngā tikanga Māori hoki hei tiaki i te mana o te mahi, hei tiaki hoki i te pūtake).
				• Ki te whakamārama i tā ngā kōwhiringa taha nekehanga, taha tū ā-kapa, taha ahurea hoki whakakaha i te whakawhitinga o te kaupapa (hei tauira, te whakamārama i te take he tino pai rawa atu tā ētahi

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tau 4	**Te Tau 5**	**Te Tau 6**	**Te Tau 4**	**Te Tau 5**	**Te Tau 6**
tauira, e rerekē ana ngā aronga ka puta ki tēnā, ki tēnā tangata i runga i tōna mōhiotanga ahurea me ana wheako. • He ahutini **te whakapuakanga**, ā, ka tipu mā roto i ngā hononga, i ngā wheako, i ngā uara, i ngā kaingākautanga, i te ahurea, i te reo, i te whakapapa, i ngā hapori, i ngā momo āhua hoki o te mārama ki te ao, e whakaawe nei i tā te tangata auaha, i ōna wheako, i tāna whakamāori, i tāna urupare hoki ki ngā mahinga toi.			**Te Whakaahua Ataata me te Tohu** • Ki te huritao ki tā ngā mahinga ataata whakawhiti i ngā kōrero, i te tuakiri, i te wāhi, i te aronga ahurea hoki (hei tauira, te matapaki i tā te tae, i tā ngā tohu, i tā te hanganga, me tā te whakaahuatanga whakawhiti i te whakapapa, i te kaupapa, i te tuakiri ā-hapori hoki). • Ki te whakapuaki whakaaro mō te āhua o te whakaawe a te minenga me te pūtake i te whakawhitinga ataata (hei tauira, te matapaki i te āhua o tā ngā mahinga toi whakawhiti i ngā momo karere ina whakaaturia ki ngā momo wāhi, mō ngā momo pūtake hoki).	hātepe ā-kapa, mā roto i te whakahoki kōrero, i te huritao anō hoki). **Te Whakaahua Ataata me te Tohu** • Ki te whakamārama i tā te reo ataata whakawhiti i te tuakiri, i te ahurea, i te hītori, i te hapori anō hoki (hei tauira, te whakamārama i te āhua o tā ngā tohu, o tā te hanganga, o tā ngā rawa, me tā ngā tikanga toi tuku iho whakawhiti i ētahi momo tirohanga, me ētahi momo aronga ahurea). • Ki te mahi ngātahi hei whakawhiti i ētahi huatau ngātahi mā ngā mahi ataata (hei tauira, te whiriwhiri i te hanganga, i te whakamahi tohu, i ngā rawa, i te whakaaturanga hoki ka waihanga ngātahitia ana ngā mahinga ataata).	nekehanga, tā ētahi tū ā-kapa, tā ētahi wā tuku, tā ētahi momo hautūtanga, tā ētahi tikanga Māori hoki whakawhiti i te kaupapa e whāia ana). **Te Whakaahua Ataata me te Tohu** • Ki te arotake i tā te reo ataata whakawhiti i te tuakiri, i te ahurea, i te hītori, i te hapori anō hoki ki ngā momo minenga me ngā momo horopaki (hei tauira, te arotake i te whakaawenga a te titonga, a te whakamahi tohu, a te rawatoi, a te whakaaturanga, a ngā tikanga toi tuku iho hoki i te whakamāoritanga a te minenga, me te aronga ahurea). • Ki te parahau i ngā whakatau ā-toi ka whakawhiti i te pūtake ā-ahurea me te māramatanga o te minenga (hei tauira, te whakamārama i te take he tino pai rawa atu tā ētahi tohu, tā ētahi rawa, tā ētahi kōwhiringa hanganga, tā ētahi ara whakaaturanga hoki whakawhiti i te kaupapa e whāia ana).

Te Tūārere 3 (Ngā Tau 7–8)

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Tūhura me te Whakamātau

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakatinana me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te Mōhiotanga Auaha			
• E whakawhiti ana **te reo, te tinana, ngā tūhanga, me ngā taonga puoro** i te pūtake toi, i te whai hononga, i te aronga me te koronga mā ngā āhua ihiihi, mā te hiranga ahurea, me ngā ara auaha kua tūhuratia, kua tātaritia hoki. Hei tauira: ○ te reo me te nekehanga e whakaatu ana i te kare ā-roto me te ihokiri (hei tauira, te whakamahinga o ngā koiringa kanohi ihiihi, o ngā tuone, o te reo, me te nekehanga hei whakawhiti atu i te ihokiri me te kare ā-roto) ○ ngā taramu, ngā taonga puoro rānei e whakakaha ana i te taha ki te whakaaturanga ahurea, hei whakaatu i ngā koronga whāiti, i ngā aronga me te whai hononga i roto i tētahi whakaaturanga ○ ngā tūhanga o ia rā e auaha ana i ngā hua toi ahurei ○ tā te wā, tā te takiwā, me tā te whakapuakanga ārahi i tā te minenga whakamāoritanga, me te whakawhiti i ngā kōrero, i ngā uara, me ngā tirohanga i ngā whakaaturanga rerekē. • Ka whakaritea, ka whakapakarihia hoki **te oro me te manawataki** hei whakawhiti i ngā huatau toi, i te wairua, i te aronga, me te pūtake, pēnei i: ○ ngā tauira manawataki e tāruaruatia ana e whanakehia ai tētahi kaupapa puoro (hei tauira, te tāruarua i tētahi tauira manawataki i ētahi taonga papā, me te panoni haere i te tere, i ngā taioro rānei hei whakaatu i te ihi, i te māharahara rānei e tipu haere ana) ○ te tere, ngā taioro, me te tangi e haere ngātahi ana ki te tō mai i te kare ā-roto (hei tauira, te whakamahinga o te taki pōturi, o ngā taioro e mārire ana, o te tangi mārū hoki hei whakaputa i tētahi wairua huritao, kātahi ka panonitia kia tere ake te taki, kia hoihoi ake ngā taioro, ki tētahi tangi tīkā hei whakawhiti atu i te tūmanako rānei, i te hiamo rānei, i te angitu rānei) ○ te tohu puoro whakaahua, ngā taputapu hopu oro matihiko rānei e tautoko ana i te waihanganga me te tuaritanga o te puoro ○ ngā oro paparanga me ngā taonga puoro e whakawhiti ana i ngā huatau toi e tuatini haere ana (hei tauira, te whakapaparanga o ngā taramu, o te papa patooro, me ngā reo waiata e hua mai ai tētahi mahi puoro e wainene ake ana). • Ka whakaritea, ka whakapakarihia hoki te **nekehanga** e whakawhitia atu ai te koronga toi me te aronga, pēnei i: ○ te rere ngātahi me te tauaro e whakaatu ana i ngā hononga (hei tauira, te haka ngātahi i tētahi titonga haka hei whakapuaki i te whai hononga kiritōpū, kātahi ka whakauru i ētahi nekehanga tauaro e miramiratia ai ētahi momo tūranga, ētahi momo kare ā-roto, me ētahi tirohanga rerekē, i roto i te paki) ○ te tāruarua me te rerekētanga o ngā raupapa nekehanga e whakawhanake ana i ngā huatau toi ○ ngā panonitanga ki te takiwā, ki te wā tuku, me te ngao e whakaawe ana i te māramatanga o te minenga, e whakakaha ana hoki i te whakapuakanga toi (hei tauira, te whakamahinga o ngā nekehanga ngātahi i te takiwā kotahi, me te manawataki hei whakawhiti i te mahi ngātahi me te whai hononga, kātahi ka panonitia ngā taumata neke, ngā ahunga neke, te wā tuku, me te ngao hei whakaatu i ngā hononga, i ngā kare ā-roto, i ngā tirohanga hoki e panoni haere ana). • E whakawhiti ana **ngā whakaahuatanga ataata** i te aronga mā te rīrā o te whakamahi i te reo ataata, i ngā tikanga toi, i ngā rawatoi, i ngā tohu, i te hanganga, me te mōhiotanga ahurea, pēnei i: ○ ngā tohu me ngā whakaahua e tūhonohia ana hei whakawhiti i ētahi whakaaro paparanga (hei tauira, he ara e tau atu ana ki tētahi maunga hei whakaata i ngā whāinga, i te manawa ū, i te tutukitanga, me te tipuranga whaiaro) ○ te mahi tito e āta ārahi ana i te aronga o te minenga (hei tauira, ko ngā ringa e whātoro atu ana ki tētahi mea kei waenganui pū e muramura ana) ○ ngā rawatoi me ngā rawa e waihanga ana i ētahi hua tauwhāiti. ○ ngā tikanga toi ataata ā-ahurea e whakakaha ana i te whakamāoritanga, i te koronga toi, i te whakawhitinga (hei tauira, ngā tukutuku me ngā kōwhaiwhai hei whakaahua i ngā hononga i waenga i ngā reanga). • Ka waihanga, ka whakarite, ka whakawhiti hoki **ngā huānga toi** i ngā huatau toi, i te aronga, me te whakapuakanga pēnei i: ○ te tae me te kakano e whakaputa ana i te wairua i te toi ataata ○ te manawataki me ngā taioro e auaha ana i te kare ā-roto i te puoro ○ te nekehanga me te takiwā e whakawhiti atu ana i ngā hononga i te kanikani		• Ki te tūhura me te auaha whakaaro mā te noho hei manawa kai tūraru auaha, mā te whakamātautanga me te auahatanga. **Te Oro me te Puoro** • Ki te tūhura me te whakamātau i ngā huatau puoro mā te whakakotahi i te manawataki, i te rangi, i ngā taioro, i te tere, i te rangaranga, i te reo, i ngā taonga puoro, me te oro matihiko ki te whakawhiti atu i ngā momo wairua me ngā momo huatau (hei tauira, ngā tauira manawataki, ngā hua reo, ngā taputapu matihiko, me ngā taonga puoro Māori). • Ki te tūhura i te āhua o tā ngā huānga puoro, o tā ngā rangaranga, o tā te tohu puoro me tā ngā hangarau whakaawe i te ara e waihangatia mai ai, e whakawhitia ai hoki ngā huatau puoro (hei tauira, te tūhura i te āhua o tā te panoni i te manawataki, i te rangi, i te tere, i te kakano, i te rangaranga whakaputa i ngā hua puoro me ngā urupare ā-minenga rerekē). **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te tūhura i ngā huatau nekehanga mā te tūhura i ngā huānga nekehanga, i ngā nuka tito nekehanga, i te reo, me ngā tikanga whakaaturanga ki te whakawhiti atu i ngā paki, i te kare ā-roto, me ngā hononga (hei tauira, ko ngā taumata, ko ngā huarahi, ko ngā neke inaki, ko te tū ngātahi, ko te tāruarua, me te mahi whakarite atamira). • Ki te tūhura i te āhua o tā ngā huānga nekehanga, o tā ngā nuka tito nekehanga me tā ngā kōwhiringa whakaaturanga whakaawe i te aronga toi (hei tauira, te whakatairite i te āhua o tā te panonitanga o te takiwā, o te wā tuku, o te tuone, o te aronga o te minenga panoni i te whakamāoritanga o te whakaaturanga). **Ngā Mata a Tū** • Ki te tūhura i te nekehanga, i te wā tuku, i te tū ā-kapa, i ngā pūkenga mau rākau, me te tikanga Māori ki te tūhura i te āhua o tā Ngā Mata a Tū whakawhiti atu i te pūtake, i te kaupapa rānei (hei tauira, te whakamātau i ngā momo tū ā-kapa, i te tukutahi, i ngā panonitanga ā-ahunga neke, i te reo, me te mau rākau, i te wā tonu e urutau ana i ngā raupapa nekehanga kia hāngai ai ki ngā kaupapa rerekē). • Ki te tūhura i te āhua o tā te nekehanga, o tā te wā tuku, o tā te tū ā-kapa, me tā te tikanga Māori whakaawe me tāna whakawhiti atu i te aronga i roto anō i Ngā Mata a Tū (hei tauira, te tūhura i ngā urupare rerekē ka puta i te whakamahinga o ngā tū ā-kapa, o ngā manawataki, o te whakaorotanga ā-reo, me ngā āhuatanga neke rerekē, ki tētahi kaupapa). **Ngā whakaahua ataata me ngā tohu** • Ki te whakamātau i te reo ataata, i ngā rawatoi, i ngā tohu, me te mahi tito ki te whakawhiti atu i ngā huatau, i te tuakiri, i te aronga ā-ahurea (hei tauira, te tūhura i te tae, i te rārangi, i te tauira, i te kakano, i te paparanga, i te toirau, me ngā tukanga matihiko i te wā e tuku urupare ana ki ngā kōrero tuku iho, ki te pūrākau, ki ngā momo taiao, ki ngā wheako whaiaro hoki). • Ki te tūhura i te āhua o tā ngā tikanga ataata, o tā ngā rawatoi, o tā te mahi tito, o tā te whakamahi tohu whakawhiti atu i te aronga mō ētahi minenga rerekē, i ētahi horopaki rerekē (hei tauira, te whakatairite i te āhua o tā te tae, o tā te mahi tito, o tā te rahi, o tā te rawatoi, o tā te whakamahi tohu whakaawe atu i te whakamāoritanga o ngā mahi ataata).	• Ki te tūhura i ngā ariā, i ngā pūkenga me ngā ara mahi e tuatini haere ana mā te pakirehua me te tūhura e whai take ana. **Te Oro me te Puoro** • Ki te whakamātau i ngā huānga puoro, i ngā rangaranga, i te reo niko, i te tohu puoro, me ngā hangarau e whanake mai ai ngā huatau puoro taketake, e whakawhitia atu ai hoki te koronga toi (hei tauira, te tūhura i te āhua o tā te manawataki, o tā te rangi, o tā te reo niko, o tā te kakano, o tā te rangaranga, o tā te hopukanga matihiko, me tā te whakaritenga whakaawe i te whakapuakanga o te waiata, o te puoro whakatangitangi, o ngā titonga oro hoki). • Ki te whakamahi i te mōhiotanga puoro ki te tūhura i te āhua o tā ngā kōwhiringa puoro whakaawe i te whakawhitinga toi me tō te minenga māramatanga (hei tauira, te tūhura i te āhua o tā te reo niko, o tā te rangaranga rerenga, o tā te kakano, o tā ngā taioro, o tā te tohu puoro me tā ngā hangarau matihiko takoha atu ki ngā putanga whakapuaki ā-puoro). **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te whakamātau i te nekehanga, i ngā nuka tito nekehanga, i ngā tikanga whakaaturanga, me te mahi whakarite atamira ki te whakawhanake i ngā mahi toi e whai take haere ana (hei tauira, te tūhura i te āhua o tā te whanaketanga waitohu, o tā te tauaronga, o tā ngā whakawhiti, o tā te hoahoa ā-takiwā, o tā ngā hononga o te minenga, o tā te mahi whakarite atamira hoki whakawhiti atu i ngā whakamāoritanga rerekē o tētahi kaupapa). • Ki te whakamahi i te mōhiotanga nekehanga ki te tūhura i te āhua o tā ngā kōwhiringa tito nekehanga, o tā ngā kōwhiringa whakaaturanga hoki whakaawe atu i te aronga, i te whakamāoritanga, me te whai wāhitanga a te minenga (hei tauira, te tūhura i te āhua o tā te waitohu nekehanga, o tā te mahi whakarite atamira, o tā ngā hononga, o tā ngā tikanga whakaaturanga, me tā ngā āhuatanga whakapuaki, whakakaha atu i te whakawhitinga toi). **Ngā Mata a Tū** • Ki te whakamātau i te nekehanga, i ngā tikanga mau rākau, i te tū ā-kapa, i te wā tuku, me te tikanga Māori ki te whakawhanake i ngā whakaaturanga e kaha haere ana te ihiihi, kua whai paiaka hoki i roto i te ahurea (hei tauira, te tūhura i te āhua o tā te tukutahi, o tā te manawataki, o tā te reo, o tā ngā whakawhiti, me tā ngā nekehanga ā-tohu whakawhiti atu i ngā koronga toi rerekē i te wā tonu e whakaū ana i mana ahurea). • Ki te whakahāngai i te mōhiotanga nekehanga me te tikanga Māori ki te tūhura i te āhua o tā ngā whakatau toi, o tā ngā whakatau ahurea hoki whakaawe atu i te whakawhitinga o tētahi kaupapa (hei tauira, te tūhura i te āhua o tā te kounga nekehanga, o tā te tū ā-kapa, o tā te manawataki, o tā te reo, me tā te tikanga Māori whakakaha i te aronga puta noa i ngā horopaki rerekē).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā huarahi whakatinana me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
○ ko te tauarotanga, ko te whakamahi tohu, me te mahi tito e whakaawe ana i tā te minenga whakamāoritanga, e whakakaha ana hoki i te whakawhitiwhiti ā-toi (hei tauira, te haere ngātahi a tētahi tohu rākau hei whakaata i te tipuranga me te manawaroa, a ngā tae muramura e piri tahi ana ki tētahi papamuri e uriuri ana e miramiratia ai tētahi mea, me te whakamahinga o ngā paiaka me ngā peka hei whakawhiti i te hononga o te tangata ki tōna anō whai hononga, me te whanaketanga whaiaro). • Ka whakakaha **ngā ara mahi toi** i te whakamatua, i te whakapuakanga, me te whakawhitiwhiti ā-toi, pēnei i: ○ tā te whakaharatau me tā te whakaniko whakapai ake i te rere o te whakaaturanga ○ te whakamātautanga o ētahi rawatoi e waihangatia mai ai ētahi hua hou ○ te mahi ngātahi ki te whakawhanake, ki te whakahāngai hoki i ngā huatau toi ○ tā te huritao tautoko i ngā whakatau i runga i te mōhio ka whakapai ake i ngā putanga toi. • Ka tīpakohia, ka tūhonohia hoki **te reo, te tinana, ngā tūhanga, me ngā taonga puoro** hei whakawhiti i te pūtake toi, i te tuakiri, me te aronga. ○ Ka whakawhiti te reo me te tinana i ngā huatau toi me ngā koronga toi e hakune haere ana. ○ Tīpakohia ai ngā tūhanga, ngā taonga puoro me ngā rawatoi i runga anō i te āhua ihiihi, i te āhua ahurea me te āhua toi o aua mea. ○ E whakaawe ana ngā tikanga whakaaturanga i te āhua o te whakaaturanga me te whakamāoritanga o ngā mahi toi. ○ Ka whakakaha ngā kōwhiringa auaha i te whakawhitinga toi. • Ka whakaritea **te oro me te manawataki** mā ngā huānga puoro, mā ngā rangaranga, me te whakaahuahanga ki te whakawhiti atu i ngā huatau toi e whanake haere ana. ○ Ka haere tahi ngā huānga puoro ki te auaha i te whakapuakanga me te aronga. ○ Whakaritea ai ngā huatau e ngā rangaranga o te puoro kia oti noa mai ai ngā mahi puoro. ○ Ka tautoko te whakaahuahanga puoro i te mahi waihanga, i te hopukanga, me te whakawhitinga atu o te puoro. ○ Ka whakawhānui ngā hangarau puoro i ngā arawātea auaha. • Ka whakaraupapatia te **nekehanga** mā ngā huānga nekehanga, mā ngā nuka tito nekehanga, me ngā tikanga whakaaturanga hei whakawhiti i te koronga toi. ○ Ka haere ngātahi ngā huānga nekehanga ki te whakawhiti i ngā huatau e whai take haere ana. ○ Ka whakarite ngā nuka tito nekehanga i te nekehanga ki ōna raupapa whai tikanga. ○ Ka whakaawe ngā tikanga whakaaturanga i tō te minenga māramatanga. ○ Ka tautoko te puna kupu nekehanga i te whakamahere toi me te arotakenga ā-toi. • Ka whakawhiti te **whakaahuahanga ataata** i te aronga mā te reo ataata, mā ngā tikanga toi, mā ngā rawatoi me te hanganga. ○ Ka whakakotahi te reo ataata i ngā tohu, i ngā whakaahua, me te hanganga ki te whakawhiti atu i te aronga. ○ Ka whakaawe ngā tikanga toi i te āhua o te whakaahuahanga o ngā huatau. ○ Ka whakakaha ngā rawatoi me ngā tukanga i te koronga toi. ○ Ka whakaawe te mōhiotanga ahurea i te aronga ataata me te whakamāoritanga. • Ka tīpakohia, ka whakakotahitia hoki **ngā huānga toi** ki te whakakaha i te aronga toi, i te whakawhitinga, me te whakapuakanga. ○ Ka tūhono ngā huānga nō ngā peka mātauranga whāiti o Te Toi Ihiihi nā ngā huānga toi ngātahi. ○ Ko ngā āhuatanga motuhake o ia peka, ka whakawhanake i tōna anō reo ā-toi mō ia momo toi. ○ Ka whakakaha ngā hononga i waenga i ngā huānga i te whakawhitinga toi. • Ka whakakahangia **ngā ara mahi toi** mā te whakaharatau, mā te whakamātautanga, mā te mahi ngātahi, me te whakapakaritanga e whai take ana. ○ Ka tīpakohia ngā ara mahi hei whakawhiti atu i te pūtake toi. ○ Ka whakakaha te whakaharatau me te whakapakaritanga i te whakamatua ā-pūkenga me te whakapuakanga. ○ Ka whakaroa te tūhuratanga auaha i ngā āheinga toi. ○ Ka tautoko te huritaonga i ngā whakatau toi e whai mōhio haere ana.			**Ngā Whakaahua Ataata me ngā Tohu** • Ki te whakamātau i te reo ataata, i ngā tikanga toi, i ngā rawatoi, i te mahi tito hoki ki te whakawhiti atu i ngā whakaaro e tuatini haere ana (hei tauira, te tūhura i te āhua o tā te whakamahi tohu, o tā te tirohanga, o tā te mahi tito, o tā ngā tukanga rawatoi, me tā te whakaaturanga whakakaha i ngā kōrero ataata puta noa i ngā horopaki tuku iho me ngā horopaki o nāianei). • Ki te whakamahi i te mōhiotanga ataata ki te tūhura i te āhua o tā ngā tikanga toi, o tā ngā rawatoi, o tā te mahi tito, o tā te whakamahi tohu whakaawe atu i te whakamāoritanga me te pūtake toi (hei tauira, te tūhura i te āhua o tā te tīpakohanga rawatoi, o tā te mahi tito, o tā te whakamahi tohu, me tā te whakaaturanga whakawhiti atu i ngā aronga rerekē mō ngā minenga rerekē).

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mahi, Te Hanga, me te Tito

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te Mōhiotanga Wheako			
• Ka whakawhanakehia, ka rawekehia, ka whakapakarihia hoki **te oro** mā te whakaaturanga, mā te mahi tito, mā te whakaharatau, me te māramatanga puoro e whakawhitia atu ai te koronga toi, te tuakiri, te tikanga ā-ahurea, me te pānga ki te minenga. Hei tauira: o te titonga me te whakapakaritanga o tētahi waiata e whakapuaki ana i ngā hononga ki te whānau, ki te whenua hoki o te urutau i te manawataki, i te rangi, i ngā taioro, me te whakamahi taonga puoro e whakakaha ana i te tikanga ā-ahurea me te pānga ki te kare ā-roto o te minenga o te whakaritenga o tētahi waiata o te ao hou e whakawhiti atu ana i te ata whaiaro me te koronga toi o te whakaharatau me te whakapakaritanga o tētahi whakaaturanga taonga puoro e waihanga ana i tētahi mauri hāngai, e whakaawe atu ana hoki i tā te minenga whakamāoritanga me tāna urupare. • Ka whakawhanakehia, ka whakakotahitia, ka whakapakarihia hoki **te nekehanga** mā ngā pūkenga neke, mā ngā tukanga tito nekehanga, mā ngā whakatau whakaaturanga me ngā whakatau toi e whakawhitia atu ai te pūtake toi, te tuakiri, te tikanga ā-ahurea, me te whai wāhitanga a te minenga. Hei tauira: o te tito nekehanga me te whakaaturanga o tētahi raupapa neke e kōrero paki ana, e whakawhiti atu ana rānei i tētahi whakaaro, mā te tinana, mā te āhua, mā te mahi, mā te ngao, me te tuone hei kawe i te aronga o te whakaharatau me te whakapakaritanga o tētahi haka, o tētahi kanikani, o tētahi whakaaturanga neke rānei e whakakaha ana i te whakapuakanga, i te wā tuku, i te reretahi, me tō te minenga māramatanga o te urutau i ngā kōwhiringa neke, i te whakamahinga o te takiwā, me ngā taioro e whakawhiti mārama atu ana i tētahi tikanga ā-ahurea, i tētahi kare ā-roto, i tētahi karere ā-pāpori rānei o te waihanga i te nekehanga hei urupare ki tētahi waiata, ki tētahi pūrākau, ki te tangata, ki te taiao rānei, me te whakapakari i te whakaaturanga e kaha ake ai te whai wāhitanga me te whakamāoritanga a te minenga o te whakamātautanga o ngā kounga nekehanga rerekē, pēnei me ngā mahi tere, ngā mahi pōturi, ngā mahi rōnaki, ngā mahi kaikapo rānei, e whakaawe atu ana i te āhua o te mārama o te minenga, o tōna whai wheako hoki ki tētahi whakaaturanga. • Ka tīpakohia, ka whakamahia, ka haere ngātahi, ka whakapakarihia hoki **ngā huānga toi** i roto i ngā pekanga toi, puta noa hoki i aua pekanga e waihangatia ai ngā mahi toi e whakawhiti atu ana i te koronga toi, i te whakapuakanga, i te tikanga ā-ahurea, me te pānga ki te minenga. Hei tauira: o te waihangatanga o tētahi whakaaturanga e whakakotahi ana i te puoro, i te nekehanga, i te whakaari, me ngā whakaahuatanga ataata ki te whakawhiti atu i tētahi kaupapa, i tētahi paki rānei e ngātahi ana o te tīpakohanga me te rawekehanga o te tae, o te manawataki, o te oro, o te nekehanga, me te takiwā ki te waihanga i tētahi wairua, i tētahi mauri rānei e hāngai ana o te whakakotahitanga o ngā huānga toi ki te miramira i ngā huatau whakahirahira, ki te whakaawe atu hoki i tā te minenga whakamāoritanga o te whakapakaritanga o ngā kōwhiringa toi hei urupare ki te whakahoki kōrero e whakakaha ana i te whakawhitinga me te pānga ihiihi o te tūhuratanga i te āhua o tā ngā āhuatanga toi rerekē haere tahi ki te auaha i te aronga me te urupare a te minenga. • Ka tīpakohia, ka urutautia, ka haere ngātahi, ka whakapakarihia hoki **ngā ara mahi toi** e puta ai ngā hua, e whakawhitia atu ai hoki ngā huatau, ngā kare ā-roto, ngā takune, me te aronga. Ka tautoko te whakaharatau, te whakamātautanga, te huritao, me te whakahoki kōrero i te whanaketanga o te whakamatua toi, o te auahatanga, o te āheinga ihiihi hoki. Hei tauira: o te whakakotahitanga o ngā ara mahi mātātuhi me ngā ara mahi hoahoa matihiko ki te whakawhiti atu i ngā huatau mō te kaitiakitanga taiao o te whakamātautanga o ngā ara mahi rerekē kia puta ai ētahi hua ataata rānei, ētahi hua puoro rānei, ētahi hua whakaari rānei, ētahi hua nekehanga rānei e hāngai ana o te whakapakaritanga o ngā kōwhiringa toi hei urupare ki te whakahoki kōrero e whakakaha atu ana i te aronga me te pānga ki te minenga o te whakamārama i te āhua o tā ngā ara mahi kua tīpakohia whāngai i te pūtake toi me te whakawhitinga o te urutau i ngā ara mahi mai i ngā pekanga rerekē e puta ai ngā putanga toi auaha.		• Ki te whakawhanake me te whakahāngai i ngā pūkenga mā te whakamahi i ngā taputapu, i ngā ara mahi, me ngā tukanga e tika ana. **Te Oro me te Puoro** • Ki te waihanga me te whakapakari i ngā mahi puoro mā te whakamahi i ngā pūkenga whakaaturanga, i ngā tikanga tito, i ngā rautaki whakaharatau, me ngā huānga puoro hei whakawhiti atu i ngā huatau, i te tuakiri, i te wairua, me te tikanga ā-ahurea (hei tauira, te whakaharatau me te whakapakari i tētahi waiata rānei, i tētahi titonga taonga puoro rānei, i tētahi titonga oro rānei mā te whakapai ake i te manawataki, i te tangi, i ngā taioro, i te tere, me te rangaranga, mā ngā whakahoki kōrero a te kaiako, a ngā hoa aropā hoki). • Ki te whakamahi i ngā utauta puoro, i te tohu puoro, i ngā taonga whakatangitangi, i ngā taonga puoro, me ngā hangarau matihiko i runga i te haumaru me te whai take hei whakakaha atu i te whakaaturanga puoro me te mahi tito (hei tauira, te hopu me te whakahou i tētahi titonga mā te pūmanawa matihiko, mā te tohu puoro māmā, mā ngā tauira tangiata, mā ngā taonga puoro kia pai ake ai te taurite, te tōtika, me te whakapuakanga). **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te waihanga me te whakapakari i ngā mahi nekehanga mā te whakahāngai i ngā pūkenga neke, i ngā nuka tito nekehanga, i te whakaharatau, me ngā ara mahi whakaari ki te whakawhiti atu i ngā paki, i te tuakiri, me te kare ā-roto (hei tauira, te whakaharatau i ngā raupapa neke mā te whakapai ake i te wā tuku, i ngā whakawhiti, i te tuone, i te mokotawhā, me te whakamatua ihiihi, mā te huritao me te whakahoki kōrero). • Ki te whakamahi whai take i ngā tikanga whakaaturanga me ngā pūkenga neke ki te whakakaha atu i te whakawhitiwhiti ki te minenga (hei tauira, te whakapakari i te aronga, i te whakawhitinga ā-reo, i ngā tū ā-kapa, i te aroā ki te minenga, me te mahi whakarite atamira e mārama ake ai tētahi kanikani, tētahi whakaari, tētahi whakaaturanga kapa haka rānei). **Ngā Mata a Tū** • Ki te waihanga me te whakapakari i ngā raupapa mau rākau mā te whakahāngai i ngā pūkenga neke, i te wā tuku, i te reretahi, i te tikanga Māori, me ngā tukanga whakaharatau ki te whakawhiti atu i ngā kōrero ahurea me te pūtake kiritōpū (hei tauira, te whakapakari i te mau rākau, i te tukutahi, i ngā tū ā-kapa, i te reo, me te nekehanga mā te whakaharatau tāruarua, i te wā tonu e whakaū ana i te tikanga Māori, i te haumaru hoki o te mau). • Ki te tīpako me te whakamahi i te rākau, i te nekehanga, me ngā ara mahi whakaari i runga i te haumaru me te whakaute ki te whakakaha atu i te whakapuakanga ā-toi me te whakapuakanga ā-ahurea (hei tauira, te urutau i ngā tū ā-kapa, i te manawataki, me te kounga nekehanga kia hāngai ai ki ngā horopaki whakaaturanga rerekē, i te wā tonu e whakaatu ana i te haepapa ā-ahurea). **Te Whakaahua Ataata me te Tohu** • Ki te waihanga me te whakapakari i ngā mahinga toi ataata mā te whakamahi i ngā tukanga toi, i ngā rawatoi, i ngā tikanga, me te reo ataata ki te whakawhiti atu i te tuakiri, i ngā uara, me te māramatanga ā-ahurea (hei tauira, te whakahou i te mahi tito, i te tae, i te whakamahi tohu, i te	• Ki te whakapakari me te whakakotahi i ngā ara mahi me ngā tukanga i runga i te piki haeretanga o te rehe, o te tōtika pū, me te whai take. **Te Oro me te Puoro** • Ki te tito, ki te whakaari, me te whakapakari i ngā mahi puoro mā te tīpako me te urutau i ngā tikanga whakaari, i ngā anga tito, i ngā rautaki whakaharatau, me ngā hangarau puoro ki te whakawhiti atu i te koronga toi, i te mōhiotanga ahurea, me te whakapuakanga whaiaro (hei tauira, te whakarite me te whakapakari i tētahi titonga mā te reo niko, mā ngā raupapa tangiata, mā te kakano, mā ngā taioro, mā te tohu puoro, mā ngā hangarau hopuoro, mā ngā taonga puoro hoki e kaha ake ai te wairua, te anga, me te pānga ihiihi). • Ki te tīpako me te whakahāngai i te mōhiotanga puoro, i ngā hangarau, me ngā ara mahi whakaari i runga i te whai take, e kaha ake ai te kounga ā-toi me te whakawhitiwhiti ki te minenga (hei tauira, te arotake me te whakahou i ngā rautaki whakaharatau, i te whakamāoritanga puoro, me ngā ara mahi whakaputanga matihiko kia pai ake ai ngā putanga o te whakaaturanga me te mahi tito). **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te waihanga, ki te whakaari, me te whakapakari i ngā mahi nekehanga mā te kōtuitui i ngā pūkenga neke, i ngā tukanga tito nekehanga, i ngā tikanga whakaaturanga, me ngā rautaki whakaharatau ki te whakawhiti atu i te pūtake toi me te tuakiri (hei tauira, te ārahi me te whakapakari i te tito nekehanga ā-tira mā te urutau i ngā tū ā-kapa, i te whanaketanga waitohu, i ngā whakawhiti, i te takinga, i te mahi whakarite atamira hoki e kaha ake ai te kōrero me te whai wāhitanga a te minenga). • Ki te tīpako me te urutau i ngā ara mahi neke, i ngā tikanga whakaaturanga, me ngā tukanga tito nekehanga hei whakakaha atu i te koronga toi me te whakawhitiwhiti whakapuaki (hei tauira, te arotake i te kounga nekehanga, i te mahi whakarite atamira, i ngā hononga o te minenga, me ngā whakatau whakaharatau kia whai hua ake ai te whakaaturanga). **Ngā Mata a Tū** • Ki te hoahoa, ki te whakaari, me te whakapakari i ngā raupapa o Ngā Mata a Tū mā te kōtuitui i te tikanga, i te tōtika pū ā-hangarau, i te nekehanga reretahi, me ngā tukanga whakaharatau ki te whakawhiti atu i ngā kōrero ahurea me te tuakiri (hei tauira, te whakawhanake me te whakapakari i tētahi whakaaturanga mau rākau mā ngā manuhiri mā te urutau i ngā tū ā-kapa, i te tukutahi, i te reo, me te nekehanga, i te wā tonu e whakaū ana i te tikanga Māori, i te tōtika pū, me te haepapa ngātahi). • Ki te tīpako me te urutau i te nekehanga, i ngā tikanga mau rākau, me ngā tikanga whakaaturanga ki te whakakaha atu i te mana ahurea me te whakawhitiwhiti ā-toi (hei tauira, te arotake i ngā whakatau whakaaturanga kia pai ake ai te tōtika ā-hangarau, te koronga ihiihi, me tō te minenga māramatanga, i te

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
• Ka tīpakohia, ka haere ngātahi, ka whakamahia, ka arotaketia hoki **ngā rawatoi, ngā taputapu, ngā taonga puoro, me ngā hangarau** e waihangatia ai ngā mahi toi e whakawhiti atu ana i te koronga toi, i te tikanga ā-ahurea, i te whai wāhitanga a te minenga, i te pānga ā-toi hoki. Hei tauira: ○ te tīpakohanga o ngā taonga puoro, o ngā hangarau matihiko, o ngā rawatoi ataata, o te tūrama, o te kaka whakaari, o ngā utauta rongorau rānei hei whakawhiti atu i tētahi paki ā-ahurea, i tētahi take ā-pāpori rānei ○ te tūhuratanga i te āhua o tā ngā rawatoi, o tā ngā taputapu, me tā ngā hangarau rerekē whakaawe atu i ngā putanga toi ○ te arotakenga i te āhua o tā ngā kōwhiringa toi tautoko i te koronga, i te whai wāhitanga a te minenga, me te tikanga ā-ahurea ○ te whakamahinga o te tikanga Māori i te wā e whakamahi ana, e whakaahua ana, e tuari ana hoki i te mōhiotanga ahurea, i ngā paki, i ngā tohu, me ngā taonga ○ te whakapakaritanga o te tīpakohanga me te whakamahinga o ngā rauemi ki te whakakaha atu i te pānga ā-toi. • Ka tīpakohia, ka whakaritea, ka haere ngātahi, ka whakapakarihia hoki **ngā āhua ataata me ngā tohu, ngā whakaahuatanga, me ngā kōwhiringa toi** e waihangatia ai he mahi ataata e whakawhiti atu ana i ngā huatau, i ngā wheako, i ngā paki, i te ata whaiaro, i ngā uara, i te mōhiotanga ahurea, me ngā hononga ki te tangata, ki te wāhi anō hoki. Hei tauira: ○ te whakamahinga o ngā tae hei whakaatu i te kare ā-roto, ngā whakaahua o ngā mema o te whānau, ngā tauira hoki i whakaawehia mai ai e ngā whenua o te rohe ○ te whakamahinga o te koru, o ētahi atu tohu māmā rānei hei whakaahua i ngā whakaaro; ko ngā whakaahua me ngā tānga e kōrero ana mō te kāinga me te hapori ○ te waihangatanga o tētahi mahi toi toirau e tūhura ana i ngā hononga ki te whenua, ki te whakapapa ○ te whakamahinga o ngā tauira kōwhaiwhai, o te whakamahi tohu ā-tae, o te whakaahua, me ngā whakaahuatanga matihiko hoki hei whakawhiti atu i te whai hononga ā-ahurea me ngā uara, me te whakapakari i ngā kōwhiringa ataata e kaha ake ai te aronga me tō te minenga māramatanga.		tauira, me ngā kōwhiringa rawatoi mā te whakahoki kōrero e kaha ake ai te aronga me te pānga ā-ataata). • Ki te whakamahi i ngā rawatoi, i ngā taputapu, me ngā tukanga i runga i te haumaru me te whai take e kaha ake ai te whakawhitinga toi (hei tauira, te tīpako i ngā tukanga o te tā, o te peita, o te mātātuhi, o te matihiko, o te toirau e pai katoa ai te whakawhitinga o tētahi kaupapa whaiaro, i tētahi kaupapa ā-rohe pātata rānei).	wā tonu e whakaute ana i ngā tikanga ā-iwi e whāiti ana ki a rātou). **Te Whakaahua Ataata me te Tohu** • Ki te hoahoa, ki te waihanga, me te whakapakari i ngā mahinga toi ataata mā ngā kōwhiringa whai take mō te whakamahi tohu, mō te mahi tito, mō ngā rawatoi, me te whakaaturanga ki te whakawhiti atu i ngā tirohanga whaiaro me ngā tirohanga ā-ahurea (hei tauira, te hoahoa me te whakapakari i tētahi raupapa mahi toi mā te urutau i te mahi tito, i ngā rawatoi, i te whakamahi tohu, me te whakaaturanga mō tētahi marae, mō tētahi kura, mō tētahi whare whakaatu toi, mō tētahi minenga ā-hapori). • Ki te tīpako me te whakamahi whai take i ngā rawatoi, i ngā hangarau, me ngā tukanga toi e kaha ake ai te koronga toi me te whakawhitiwhiti ā-ataata (hei tauira, te arotake i ngā rawatoi, i ngā tukanga matihiko, i te mahi tito, me ngā ara mahi whakaaturanga kia pai ake ai te kounga ā-hangarau, te whakamahi tohu, me tā te minenga whakamāoritanga).

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Mōhio me ngā Ariā Toi

Te Mōhiotanga

Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako
Ka mōhio te mokopuna:

Te Tau 7

Te Tau 8

Te Mōhiotanga Orotau

- Ka whakawhiti atu **te oro** i te tikanga mā te reo puoro, mā ngā kōwhiringa toi, mā te mōhiotanga ahurea, mā te whakamāoritanga, me te arotakenga. Ka whakawhiti atu te reo puoro i ngā whakaaro, i te kare ā-roto, i ngā paki, me ngā tirohanga, i te wā tonu e whakaawe ana te minenga, te horopaki, me te ahurea i te āhua o te māramatanga me te whakamāoritanga o te aronga ā-puoro. Ka whakamāoritia, ka arotaketia hoki ngā kōwhiringa toi mā te whaipānga ki te pūtake, ki te minenga, me te horopaki ā-ahurea, ā, e auaha ana ngā huānga puoro i te āhua o te waihanga, o te whakawhitinga atu, me te māramatanga o te aronga. Hei tauira:
  - Te tārawa; Te tohu tīkā; G A B C; Ka tīkā ake ngā oro kei runga i te tārawa; Ka mārū ake ngā oro kei raro i te tārawa.
  - ♩ takitahi; 𝅗𝅥 takirua; 𝅝 takiwhā; ♫; 𝄽 ka ngū; 1 2 3 4 te taki.
  - Te poutū = te tangi; Te huapae = te wā; Te roa o te wāhanga puoro = te roa; Ngā rārangi tukutuku = ngā taki me ngā waeine; He tae/he kauruku = te arahono, te taonga puoro rānei.
  - | C D E D | ; | E F G - | ; ngā rangi whā-tapa; he oro tāruarua; te oro tōroa whakamutunga.
  - p; mf; f; Andante te taki hīkoi; Allegro te whakatangi tere; • staccato te patō; — legato te rōnaki.
  - Te whakauru oro ki te tāhono puoro; te hopu oro ki te papa patooro me te tāhono puoro; te awai oro; te tere; He wāhanga tea = he mārire; He wāhanga uri = he rarahi.
- Ka whakawhiti atu **ngā āhua ataata me ngā tohu** i te aronga mā te reo ataata, mā te whakamahi tohu, mā ngā tikanga toi, mā te mōhiotanga ahurea, mā te whakamāoritanga, me te arotakenga hoki (hei tauira, Te Arahono 1: Te piana; Te Arahono 2: Ngā pahū; Te pahū nguru | ▉▉▉▉; Te pahū rarā | ▉▉). Ka whakawhiti atu te reo ataata, te whakamahi tohu, me ngā tikanga toi i ngā whakaaro, i ngā tirohanga, me te māramatanga ā-ahurea. Ka auaha te whakamahi tohu, te horopaki, ngā kōwhiringa toi, me te mōhiotanga ahurea i te āhua o te whakamāoritanga me te arotakenga o te aronga ā-ataata, ā, e hua mai ana te whakamāoritanga ā-ataata i ngā whakaahuatanga, i te mahi tito, i te whakamahi tohu, i ngā tikanga toi, me te horopaki.
- Ka haere tahi **ngā huānga toi** i roto i ngā pekanga toi, ā, puta noa hoki i ngā pekanga ki te whakawhiti atu i te aronga, ki te whakakaha i te whakapuakanga, ki te auaha i te whakamāoritanga. Ka whakarite ngā hononga i waenga i ngā huānga toi i ngā whakaaro, e auaha ana i te aronga toi i roto i ngā pekanga toi, ā, puta noa hoki i ngā pekanga o Te Toi Ihiihi. Ka tātaritia, ka whakamāoritia hoki ngā huānga toi e whakaaturia ai te āhua o te auahatanga o te aronga, o te whakapuakanga, o tō te minenga māramatanga, me te whakawhitinga ā-toi. Hei tauira:
  - Ka tātaritia, ka whakamāoritia hoki ngā huānga toi e whakaaturia ai te āhua o te auahatanga o te aronga, o te whakapuakanga, o tō te minenga māramatanga, me te whakawhitinga ā-toi.
  - Ka haere tahi ngā huānga toi, pēnei i te tae, i te manawataki, i te nekehanga, i te kakano, i te tauaronga, i te whakamahi tohu, me te takiwā, ki te auaha i te whakawhitinga, i te whakapuakanga, me te whakamāoritanga.
- Ka auahatia **te whakawhitinga** e ngā kōwhiringa toi, e te minenga, e te horopaki, e te ahurea, e te whakamāoritanga, me ngā tirohanga huhua. Ka whakaawe ngā minenga me ngā tirohanga rerekē i te āhua o te māramatanga me te whakamāoritanga o te aronga toi. Ka whakamāoritia, ka arotaketia hoki te whakawhitiwhitinga mā te whaipānga ki te mōhiotanga ahurea, ki ngā wheako, ki ngā whakapono, ki ngā uara, ki ngā tirohanga, me te āhua o tā aua mea auaha i te māramatanga me te aronga.
- Ka whakawhiti **te whakapuakanga** i ngā uara, i ngā wheako, i ngā tirohanga, me te aronga mā ngā kōwhiringa toi me te māramatanga ā-ahurea. Mā te mahi toi e kitea ai ētahi ara rerekē hei whakawhiti atu i ngā uara, i ngā wheako, me ngā tirohanga. Ka whakamāoritia, ka arotaketia hoki te whakapuakanga mā te whaipānga ki ngā kōwhiringa toi, ki te whakamahi tohu, ki te minenga, ki te horopaki ā-ahurea, me te āhua hoki o tā aua mea auaha i te aronga.
- Mā te mōhiotanga toi, mā te whakamāoritanga, mā te arotakenga, mā te huritao, mā te minenga, mā te horopaki, me te koronga toi e whai mōhio ai **te whakatau auaha**. Ka arahina ngā whakatau auaha e te pūtake toi, ka whakakahangia mā te huritao, mā te whakamāoritanga, me te arotakenga. Ka āwhina te tātari, te koronga toi, te minenga, me te horopaki ki te whakaatu, ki te parahau, ki te arotake, ki te whakakaha i ngā whakatau auaha, ā, ka whakaawe ērā i te āhua o te whai hua o te tutukitanga o te aronga, o te pūtake, me ngā whāinga whakawhitiwhiti.

Te Whakamahi Mōhiotanga

Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako
Ka whakaatu te mokopuna i tōna mōhio:

Te Tau 7

- Ki te whakamāori i te āhua o tā Te Toi Ihiihi whakawhiti atu i ngā whakaaro, i te aronga, me te tuakiri.

Te Oro me te Puoro

- Ki te tito, ki te whakaari, me te whakamāori i ngā mahi puoro e whakawhiti atu ana i ngā whakaaro, i ngā paki, i te tuakiri, me te tikanga ā-ahurea mā te whakamahi i te reo puoro me te whakaatu i te āhua o tā ngā kōwhiringa puoro whakaawe i tō te minenga māramatanga (hei tauira, te whakatairite i ngā whakamāoritanga puoro rerekē o te pūrākau kotahi, te whakaatu i te āhua o tā te manawataki, o tā te rangi, o tā ngā taioro, o tā te tere, o tā te whakamahi taonga puoro, o tā te oro matihiko rānei panoni i te tikanga me te pānga ki te kare ā-roto).
- Ki te huritao ki te āhua o tā te minenga, o tā te pūtake, o tā te horopaki, me tā te ahurea whakaawe i te waihanga me te whakamāoritanga o te puoro (hei tauira, te kōrerorero i te āhua o te whakaari rerekē pea i te waiata kotahi mō tētahi marae, mō tētahi kura, mō tētahi taiopenga, mō tētahi hui ā-hapori rānei).

Te Nekehanga, te Whakaharatau, me te Whakaaturanga

- Ki te waihanga, ki te whakaari, me te whakamāori i ngā mahi nekehanga e whakawhiti atu ana i ngā huatau, i te tuakiri, me te kare ā-roto mā te whakamahi i te reo nekehanga, i ngā tikanga toi, me ngā kōwhiringa whakaaturanga hoki (hei tauira, te whakaatu i te āhua o tā te tuone, o tā te āhua o te tinana, o tā te wā tuku, o tā ngā taumata, o tā ngā hononga ā-takiwā, o tā te mahi whakarite atamira rānei whakawhiti atu i te ihokiri, i te tāhū, me te kare ā-roto).
- Ki te huritao ki te āhua o tā te minenga, o tā te horopaki, me tā te mahi ā-ahurea hoki whakaawe atu i te aronga ā-nekehanga me tōna whakamāoritanga (hei tauira, te whakatairite i te āhua o te panoni o te whakaaturanga kotahi ina whakaaturia i tētahi marae, i tētahi atamira o te whare whakaari, i tētahi takiwā tūwaho, i tētahi horopaki ā-kura).

Ngā Mata a Tū

- Ki te whakawhanake me te whakamāori i ngā rerenga o Ngā Mata a Tū mā te whakakotahi i te nekehanga, i te rākau, i te manawataki, i te tū ā-kapa, i te reo, me te tikanga ki te whakawhiti atu i te tikanga ā-ahurea me te tuakiri (hei tauira, te whakaatu i te āhua o tā te wā tuku, o tā te tukutahi, o tā te tū, o tā ngā tū ā-kapa, me tā te whakaorotanga ā-reo whakakaha i te kōrero paki me te whakapuakanga ngātahi).
- Ki te huritao ki te āhua o tā te tikanga, o tā te minenga, me tā te kaupapa whakaawe i ngā kōwhiringa whakaaturanga me te whakamāoritanga (hei tauira, te kōrerorero i te āhua o te urutau i ngā whakaaturanga i runga i te whakaute, mō ngā pōwhiri, mō ngā hui whakamahara, mō ngā taiopenga, mō ngā horopaki ā-mātauranga hoki).

Te Whakaahua Ataata me te Tohu

- Ki te waihanga me te whakamāori i ngā mahinga toi ataata e whakawhiti atu ana i te tuakiri, i ngā whakaaro, me te tikanga ā-ahurea mā te reo ataata, mā te whakamahi tohu, mā ngā tikanga toi, me te mahi tito hoki (hei tauira, te whakaatu i te āhua o tā te tae, o tā

Te Tau 8

- Ki te tātari i te āhua o tā ngā ara mahi, o tā ngā tikanga toi, me tā ngā horopaki whakaawe atu i te whakapuakanga ā-toi me tō te minenga māramatanga.

Te Oro me te Puoro

- Ki te tātari, te whakamāori, me te arotake i ngā mahi puoro mā te mātai i te āhua o tā te reo puoro, o tā ngā kōwhiringa toi, o tā te minenga, o tā te pūtake, me tā te horopaki ā-ahurea whakawhiti atu i ngā whakaaro me te tikanga e tuatini haere ana (hei tauira, te parahau i te āhua o tā ngā panonitanga ki te reo niko, ki te manawataki, ki te rangi, ki te kakano, ki te rangaranga, ki te whakamahi taonga puoro, me te hangarau whakakaha atu i te whakawhitiwhitinga mō ētahi minenga rerekē, mō ētahi horopaki rerekē).
- Ki te whakamahi i te mōhiotanga puoro hei whakaatu i te āhua o tā te koronga toi, o tā te māramatanga ā-ahurea, me tā te whakamāoritanga a te minenga whakaawe i te aronga ā-puoro (hei tauira, te whakatairite i ētahi atu whakaritenga puoro o te kaupapa kotahi me te arotake i te āhua o tā ngā whakatau tito whakaawe i te whakamāoritanga).

Te Nekehanga, te Whakaharatau, me te Whakaaturanga

- Ki te tātari me te arotake i ngā rerenga nekehanga mā te mātai i te āhua o tā te reo nekehanga, o tā ngā tikanga toi, o tā ngā kōwhiringa whakaaturanga, me tā te mōhiotanga ahurea whakawhiti atu i te pūtake toi me te tuakiri (hei tauira, te arotake i te āhua o tā te tuone, o tā te wā tuku, o tā ngā tū ā-kapa, o tā te mahi whakarite atamira, o tā ngā whakawhiti, me tā ngā waitohu nekehanga whakaawe atu i tā te minenga whakamāoritanga me te pānga ki te kare ā-roto).
- Ki te whakamahi i te mōhiotanga nekehanga ki te parahau i ngā whakatau tito nekehanga me ngā whakatau whakaaturanga mō ētahi minenga rerekē, mō ētahi horopaki rerekē (hei tauira, te whakatairite i ngā whakamāoritanga tito nekehanga rerekē o te kaupapa kotahi me te whakaatu i te āhua o tā ngā tikanga whakaaturanga whakaawe atu i te aronga).

Ngā Mata a Tū

- Ki te tātari me te arotake i ngā whakaaturanga o Ngā Mata a Tū mā te mātai i te āhua o tā te nekehanga, o tā ngā tikanga mau rākau, o tā te manawataki, o tā te tū ā-kapa, o tā te tikanga Māori, me tā ngā tikanga whakaaturanga whakawhiti atu i te kaupapa, i te tuakiri, me te tikanga ā-ahurea (hei tauira, te arotake i te āhua o tā te tū, o tā te tukutahi, o tā te whakaorotanga ā-reo, o tā te manawataki, me tā ngā tū ā-kapa hoki whakakaha i te whakawhitiwhiti ā-toi puta noa i ngā horopaki whakaaturanga tuku iho me ngā horopaki o nāianei).
- Ki te whakamahi i te mōhiotanga ahurea me te tātari ā-toi ki te parahau i ngā whakatau whakaaturanga, ki te whakakaha i te whakawhitiwhiti ā-toi e motuhenga ana (hei tauira, te whakatairite i ngā ara ā-iwi, i ngā whakamāoritanga tuku iho me ngā whakamāoritanga o nāianei rānei, i te wā tonu e whakaatu ana i te āhua o tā te tikanga auaha i ngā kōwhiringa toi me tō te minenga māramatanga).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
		te tauira, o tā te mahi tito, o tā te whakamahi tohu, o tā ngā rawatoi, me tā ngā whakaahuatanga whakawhiti atu i ētahi karere me ētahi tirohanga rerekē). • Ki te huritao ki te āhua o tā te minenga, o tā te pūtake, o tā te horopaki, me tā te ahurea whakaawe atu i te whakamāoritanga o ngā mahi ataata (hei tauira, te whakatairite i te āhua o te māramatanga rerekē pea ki te mahi ataata kotahi i tētahi marae, i tētahi whare whakaatu toi, i tētahi kura, i tētahi horopaki ā-hapori).	**Te Whakaahua Ataata me te Tohu** • Ki te tātari me te arotake i ngā mahinga toi ataata mā te mātai i te āhua o tā te reo ataata, o tā te whakamahi tohu, o tā ngā tikanga toi, o tā te mahi tito, me tā te horopaki ā-ahurea hoki whakawhiti atu i te aronga paparanga me te tirohanga (hei tauira, te arotake i te āhua o tā te mahi tito, o tā ngā rawatoi, o tā te whakamahi tohu, o tā te paparanga ataata, me tā te whakaaturanga whakaawe atu i tā te minenga whakamāoritanga puta noa i ngā horopaki rerekē). • Ki te whakamahi i te mōhiotanga ataata ki te parahau i ngā whakatau toi e whakakaha ana i te whakawhitinga, i te tuakiri, me te tikanga ā-ahurea (hei tauira, te whakatairite i ētahi atu urupare ataata ki te kaupapa kotahi me te whakaatu i te āhua o tā te whakamahi tohu, o tā te mahi tito, me tā ngā rawatoi whakawhiti atu i ētahi tirohanga rerekē).

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Whakamiha me te Whai Māramatanga

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**
Te Mōhiotanga Horopaki			

• Kei roto i **te horopaki** ngā whakaawenga ā-ahurea, ā-hītori, ā-pāpori, ā-taiao, ā-hapori hoki e auaha ana i te waihanga, i te aronga, i te pūtake, i te whakamāoritanga, me te uaratanga o ngā mahinga toi puta noa i ngā minenga, i ngā wāhi, me ngā wā rerekē (hei tauira, te mārama ki te hītori me te hiranga o Parihaka e āwhina ana ki te whakaatu i te take e rerekē ai pea ngā tikanga o ngā toi ataata mō te ātete aumārire ki ngā hapori rerekē, ki ngā minenga rerekē).
• Auahatia ai **te tirohanga** e ngā whakapono, e ngā uara, e ngā tuakiri, e ngā wheako, e ngā ahurea, e ngā tirohanga ki te ao, ā, ka whakaawe ērā i te āhua o te māramatanga, o te whakamāoritanga, o te whakamihatanga, me te uaratanga o ngā mahi toi, me te āhua o tā aua mahi wero, whakaū, auaha anō hoki i ngā ara e mārama ai te tangata ki te ao. Hei tauira, ko te whakamāori a ngā minenga rerekē i tētahi matarahi tōrangapū hei momo mautohe, hei pūkete ā-hītori, hei whakanuitanga rānei i te tuakiri o te hapori, i runga anō i ō rātou wheako me ō rātou uara.
• Ka whakakahangia **te hononga** mā ngā mahi toi e hono ana i te tangata ki te ahurea, ki te wāhi, ki te whakapapa, ki te hītori, ki te hapori, me ngā tikanga tuku iho e ngātahi ana, e takoha atu ana ki te whai hononga, ki te auroatanga o te ahurea, ki te whakahouanga o te ahurea, ki te tuakiri ngātahi, me te mauri ora o te hapori.
• Ka whakaawe **te pūtake** i te āhua o tā ngā mahinga toi whakawhiti atu, tiaki, whakanui, ui, wero hoki i ngā whakaaro, i ngā uara, i ngā tirohanga, i ngā tikanga tuku iho, i ngā take ā-pāpori, ā-ahurea hoki, me tā aua mahinga urupare ki ērā, mō ngā minenga rerekē, mō ngā horopaki rerekē. Hei tauira, ko te waihanga i tētahi waiata o nāianei hei whakarauora i te reo Māori, ā, ko tētahi atu pea e wero ana i ngā waiaro ā-pāpori, e tō ana rānei i te aro ki ngā take ā-taiao.
• Ka whakamahi **te whakawhitinga** i ngā momo toi, i te reo toi, i te whakamahi tohu, i ngā tikanga toi, i ngā ara mahi, me ngā kōwhiringa auaha ki te whakawhiti atu i ngā whakaaro, i ngā uara, i ngā tirohanga, me ngā aronga paparanga, ka mutu, ka whakaawe ērā i te āhua o tā ngā minenga mārama ki ngā mahi toi me tā rātou whakamāori i aua mahi.
• Mā te koronga toi, mā te horopaki, mā te minenga, mā te ahurea, mā te whakamahi tohu, mā ngā tikanga toi, mā te mōhiotanga toi, me ngā taunakitanga e whai mōhio ai **te whakamāoritanga**, ā, e whakakahangia ana mā te whakatairite, mā te arotake, me te parahau i ngā aronga puta noa i ngā tirohanga, i ngā hapori, me ngā horopaki rerekē. Hei tauira, ko te tae a te tangata ki ētahi whakatau rerekē mō te tikanga o tētahi kiriata, o tētahi waiata, o tētahi toi ataata rānei i runga anō i te whakamahi tohu me te horopaki ā-hītori o te mahi, me te mōhiotanga ahurea.
• Ka whakawhitia atu **te whakapuakanga** mā te mahi toi e whakawhiti atu ana i ngā uara whaiaro, ā-ahurea, e ngātahi ana hoki, i ngā tirohanga, i ngā wawata, i te mana, i te whakapapa, i ngā haepapa, me ngā ara e mārama ai te tangata ki te ao, ā, e takoha atu ana ki te whai hononga, ki te auroatanga o te ahurea, me te tuakiri o te hapori.
• Ka whakaatu **te horopaki** i te āhua o tā ngā āhuatanga ā-hītori, ā-ahurea, ā-pāpori, ā-taiao hoki whakaawe atu i te aronga, i te pūtake, me te pānga o Toi Ihiihi.
  ○ Ka whakaawe te horopaki i te āhua o te waihanga, o te whakamāoritanga, me te uaratanga o ngā mahi toi.
  ○ Ka urutau, ka whakakotahi, ka wero hoki ngā ringatoi i ngā tikanga toi, i ngā ara mahi, me ngā ritenga hei whakawhiti atu i ngā whakaaro hou me ngā tirohanga hou.
  ○ Ka auaha ngā wheako ā-hītori me ngā wheako o nāianei i te mahi toi.
  ○ Ka whakaawe te ahurea me te wāhi i te aronga toi.
  ○ Ka whakaawe ngā hapori i te āhua o te haere tonu me te panoni haere o ngā mahi toi i te takanga o te wā.
• Ka whakaatu **te tirohanga** i te āhua o tā ngā tirohanga rerekē whakaawe atu i te whakamāoritanga me te hiranga o ngā mahinga toi puta noa i ngā iwi me ngā hapori.
  ○ Ka whakaawe ngā tirohanga huhua i te aronga toi.
  ○ Ka auaha ngā tirohanga ki te ao i te āhua o te māramatanga ki ngā mahi toi.
  ○ Ka wero, ka whakaū rānei ngā mahi toi i ngā whakaaro rerekē.
  ○ Ka whakakaha te huritaonga i te māramatanga ki ngā tirohanga rerekē.
• Ka whakaatu **te hononga** i te āhua o tā Te Toi Ihiihi hono i te tangata ki te whakapapa, ki te wāhi, ki te hītori, ki te ahurea, me ngā take o nāianei.
  ○ Ka whakakaha te mahi toi i ngā hononga ki te tangata, ki te wāhi, me te ahurea.
  ○ Ka auaha tonu te whakapapa me te hītori i te whakapuakanga ā-toi.
  ○ Ka urupare ngā mahi auaha ki ngā wheako o mua me ngā wheako o nāianei.
  ○ Ka takoha atu te mahi toi ki te auroatanga o te ahurea me te mauri ora o te hapori.
		• Ki te huritao ki te āhua o tā ngā ara mahi toi whakawhiti atu i te aronga, me tāna whakaawe atu hoki i ngā urupare a te minenga.
		Te Oro me te Puoro
		• Ki te huritao me te urupare ki te āhua o tā te puoro whakaata i ngā horopaki ā-ahurea, ā-hītori, ā-pāpori, ā-taiao hoki, me te waihanga i ngā mahi puoro e whakapuaki ana i te tuakiri, i te whai hononga, me te hapori (hei tauira, te kōrerorero i te āhua o tā ngā waiata whakawhiti atu i te whakanuitanga, i te whakamaharatanga, i te mautohe, i te tuakiri hoki, te waihanga i tētahi urupare puoro ki tētahi paki, ki tētahi hui rānei o te rohe, te whakatairite rānei i te āhua o tā ngā tikanga puoro tuku iho e rerekē ana whakapuaki i ētahi kaupapa e āhua rite ana).
		• Ki te huritao ki te āhua o tā ngā kōwhiringa puoro whakawhiti atu i ngā whakaaro, i ngā uara, i te aronga hoki mā ngā minenga rerekē, mō ngā hui rerekē (hei tauira, te whakaatu i te āhua o tā te manawataki, o tā te rangi, o tā ngā taioro, o tā te whakamahi taonga puoro, o tā ngā tātaitanga whakaaturanga whakaawe i te ara e mārama ai te puoro i ngā horopaki rerekē).
		Te Nekehanga, te Whakaharatau, me te Whakaaturanga
		• Ki te huritao me te urupare ki te āhua o tā te nekehanga whakawhiti atu i te tuakiri, i te ahurea, me te hapori mā ngā tikanga whakaaturanga tuku iho me te whakapuakanga ā-toi (hei tauira, te waihanga me te whakaari i ngā nekehanga e hua mai ana i ngā paki o te rohe, i te kapa haka, i ngā hui ā-hapori rānei, i te wā tonu e kōrerorero ana i te āhua o tā te tuone, o tā te tū ā-kapa, me tā te nekehanga whakawhiti atu i te tikanga).
		• Ki te huritao ki te āhua o tā te minenga, o tā te pūtake, me tā te horopaki ā-ahurea whakaawe atu i te nekehanga, i te whakaharatau, me te whakaaturanga (hei tauira, te whakatairite i te āhua o te whakaatu rerekē pea i te whakaaturanga kotahi mō tētahi pōwhiri, mō tētahi taiopenga, mō tētahi whare whakaari, mō ngā minenga ā-kura rānei).
		Ngā Mata a Tū
		• Ki te huritao ki te āhua o tā te mahi o Ngā Mata a Tū whakapuaki i te whakapapa, i te tuakiri, i te tikanga Māori, me te haepapa kiritōpū mā te nekehanga me te mahi ā-ahurea (hei tauira, te tūhura i ngā pūtakenga o ngā tikanga tuku iho o te mau rākau o te rohe, te whakaharatau i te nekehanga i raro i te tohutohu a ngā mātanga, me te kōrerorero i te āhua o tā te nekehanga whakaata i te whakapapa me ngā uara ā-ahurea).
		• Ki te huritao ki te āhua o tā te tikanga, o tā te kaupapa, me tā te hapori hoki whakaawe atu i te ritenga me te tikanga o Ngā Mata a Tū (hei tauira, te whakaatu i te take e whakamahia ai ētahi nekehanga, ētahi tū ā-kapa, me ētahi kawa mō ngā hui rerekē, mō ngā minenga rerekē).
		Te Whakaahua Ataata me te Tohu
		• Ki te huritao ki te āhua o tā ngā mahinga toi ataata whakawhiti atu i te tuakiri, i te ahurea, i te hītori, i te wāhi hoki mā te reo ataata me te whakamahi tohu (hei tauira, te waihanga i ngā toi ataata e hua mai ana i te pūrākau o te rohe, i te whenua, i te whakapapa hoki, i te wā
			• Ki te whakamiha i te āhua o tā ngā whakaawenga ā-ahurea me ngā whakaawenga ā-pāpori auaha i te whakapuakanga ā-toi me te tuakiri.
			Te Oro me te Puoro
			• Ki te whakaatu i te āhua o tā te puoro whakawhiti atu i te tuakiri, i te mōhiotanga ahurea, i te hītori, me ngā tirohanga ā-pāpori mā te tātari i te reo puoro, i te minenga, i te pūtake, i te horopaki hoki (hei tauira, te whakaatu i te āhua o tā ngā horopaki ā-hītori, ā-taiao, ā-ahurea rānei whakaawe i te tikanga o tētahi waiata, te whakatairite i ngā whakamāoritanga puoro rerekē o te kaupapa kotahi, te kōrerorero rānei i te āhua o tā ngā kōwhiringa puoro whakakaha i te whai hononga me te auroatanga o te ahurea).
			• Ki te tātari i te āhua o tā ngā kōwhiringa puoro whakaawe atu i te whakamāoritanga, i te pūtake, i tō te minenga māramatanga hoki puta noa i ngā horopaki rerekē (hei tauira, te arotake i te āhua o tā te manawataki, o tā te reo niko, o tā te kakano, o tā te whakamahi taonga puoro, o tā te tātaitanga whakaaturanga, me tā te hangarau whakawhiti atu i ngā tirohanga me ngā uara rerekē).
			Te Nekehanga, te Whakaharatau, me te Whakaaturanga
			• Ki te whakaatu i te āhua o tā te nekehanga whakawhiti atu i ngā tikanga paparanga mā te tātari i ngā tikanga whakaaturanga, i te mōhiotanga ahurea, i te tuakiri, i ngā horopaki ā-hītori, i ngā horopaki o nāianei rānei (hei tauira, te whakatairite i te āhua o tā ngā whakamāoritanga tito nekehanga rerekē whakawhiti atu i te kaupapa kotahi, te whakaatu i te āhua o tā te tuone, o tā te wā tuku, o tā ngā tū ā-kapa, me tā te mahi whakarite atamira whakapuaki i te tuakiri me ngā uara ā-ahurea, te tātari rānei i te āhua o tā te nekehanga urupare ki ngā tūāhua ā-pāpori, ā-hītori rānei).
			• Ki te tātari i te āhua o tā te minenga, o tā te pūtake, me tā te horopaki whakaawe atu i te whakamāoritanga me te hiranga o ngā mahi nekehanga (hei tauira, te arotake i te āhua o tā ngā horopaki whakaaturanga, o tā ngā kawa ā-ahurea, me tā ngā hononga o te minenga auaha i te aronga toi).
			Ngā Mata a Tū
			• Ki te whakaatu i te āhua o tā Ngā Mata a Tū whakawhiti atu i te whakapapa, i te tuakiri ā-ahurea, i te ārahitanga, i te haepapa ngātahi hoki mā te tātari i te tikanga, i te pūtake ā-hītori, me te ritenga o nāianei (hei tauira, te whakatairite i ngā whakaaturanga tuku iho me ngā whakaaturanga o nāianei o Ngā Mata a Tū, te whakaatu i te āhua o tā te nekehanga, o tā te manawataki, o tā ngā tū ā-kapa, me tā te tikanga Māori whakawhiti atu i te tuakiri me te kaupapa, te tūhura rānei i te āhua o te haere tonu o ngā tikanga tuku iho a ngā iwi o te rohe i tēnei wā).
			• Ki te tātari i te āhua o tā te mōhiotanga ahurea, o tā te minenga, me tā te horopaki whakaawe atu i te aronga me te whakamāoritanga o ngā mahi o Ngā Mata a Tū (hei tauira, te arotake i te āhua o tā te pūtake o te whakaaturanga, o tā ngā kawa ā-ahurea, me tā ngā kōwhiringa toi whakakaha i te motuhenga me tō te hapori māramatanga).
			Te Whakaahua Ataata me te Tohu

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 7	**Te Tau 8**	**Te Tau 7**	**Te Tau 8**

• Ka whakaatu **te pūtake** i te āhua o tā Te Toi Ihiihi whakamōhio, whakanui, tiaki, wero, ui hoki i ngā take ā-pāpori me ngā take ā-ahurea, me tāna urupare ki aua take.
  ○ Ka whakaawe te pūtake i te āhua o tā ngā ringatoi whakawhiti atu i ngā whakaaro me ngā uara.
  ○ Ka tiaki ngā mahi auaha i ngā tikanga tuku iho, ka whakaawe hoki i te panonitanga.
  ○ Ka whakaawe te minenga me te horopaki i te pūtake toi.
  ○ Ka takoha atu te mahi toi ki te whakahouanga o te ahurea me te māramatanga ā-pāpori.
• Ka whakakahangia **te whakawhitinga** mā te whakamahimga mārire o ngā āhua toi me ngā ara mahi hei whakawhiti atu i ngā aronga paparanga, hei whakaawe hoki i tō te minenga māramatanga.
  ○ Ka whakakotahi te whakawhitiwhiti ā-toi i ngā momo tikanga rerekē.
  ○ Ka whakaawe te minenga me te horopaki i te whakamāoritanga.
  ○ Ka whakakaha ngā kōwhiringa toi i te whakawhitiwhitinga.
  ○ Ka auaha te ahurea i te āhua o te tuaritanga me te māramatanga o te aronga.
• Ka āhukahuka **te whakamāoritanga** i te huhua o ngā aronga e whakawhitia atu ana e ngā mahi toi, me te rerekē o te māramatanga ki aua tikanga i runga anō i te horopaki, i te minenga, me te tirohanga.
  ○ Ka whai whakaaro te whakamāoritanga ki te horopaki, ki te minenga, me te koronga toi.
  ○ Ka panoni te aronga puta noa i ngā horopaki me ngā hapori rerekē.
  ○ Ka whakaawe ngā tirohanga ā-ahurea i te whakamāoritanga.
  ○ Ka tautoko te huritaonga i te māramatanga whai taunaki ki ngā mahi toi.
• Ka whakakahangia **te tuakiri** mā te mahi toi e whakaata ana i te reo whaiaro, i ngā uara ā-ahurea, me ngā hononga whai tikanga ki te tangata, ki te wāhi, me te hapori.
  ○ Ka whanake te tuakiri mā te whakapuakanga ā-toi me te whai wāhitanga ā-ahurea.
  ○ Ka tūhonohia ngā tuakiri whaiaro me ngā tuakiri ngātahi e te mahi toi.
  ○ Ka whakakaha ngā mahi auaha i te whai hononga me te auroatanga o te ahurea.
  ○ Ka takoha atu te mahi toi ki te mana me te tuakiri o te hapori.
		tonu e whakaatu ana i te āhua o tā te tae, o tā te tauira, o tā te whakamahi tohu, me tā te mahi tito whakawhiti atu i te aronga).
		• Ki te huritao ki te āhua o tā ngā kōwhiringa toi whakaawe atu i tō te minenga māramatanga me te whakawhitinga ā-ahurea (hei tauira, te kōrerorero i te āhua o tā ngā rawatoi, o tā ngā tohu, o tā ngā ara whakaaturanga rerekē whakawhiti atu i ngā whakaaro ki ngā hapori rerekē).
			• Ki te whakaatu i te āhua o tā ngā mahinga toi ataata whakawhiti atu i te tuakiri, i te hītori, i te ahurea, me ngā hononga ki te taiao mā te tātari i te whakamahi tohu, i ngā tikanga toi, me te reo ataata (hei tauira, te whakaatu i te āhua o tā ngā horopaki ā-hītori, ā-taiao, ā-ahurea rānei whakaawe i te ataata o te whakamahi tohu, te whakatairite i te āhua o tā ngā ringatoi rerekē whakawhiti atu i ētahi kaupapa e āhua rite ana, te tātari rānei i te āhua o tā ngā tāhū ataata whakakaha i ngā hononga ki te tangata, ki te wāhi, me te whakapapa).
			• Ki te tātari i te āhua o tā ngā kōwhiringa toi, o tā te minenga, me tā te horopaki whakaawe atu i te whakamāoritanga o ngā mahi ataata (hei tauira, te arotake i te āhua o tā te mahi tito, o tā te whakamahi tohu, o tā ngā rawatoi, o tā te whakaaturanga, me tā ngā tirohanga ā-ahurea hoki whakawhiti atu i ngā aronga paparanga mō ngā minenga rerekē).

Te Tūārere 4 (Ngā Tau 9–10)

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Toi Orooro

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Tūhura me te Whakamātau **Te Mōhiotanga Auaha**			
Te Toi Orooro • Ko ngā huatau toi ka tūhuratia, ka whakawhanaketia, ka whakawhitia hoki mā te oro, mā te manawataki, mā te rangi, mā ngā hanganga puoro hoki, pēnei i te waihanga, i te whakamātautau, i te whakapakari me te whakaraupapa i ngā huatau puoro hei waka kawe huatau (hei tauira, ko te tito ohia, ko te tito waiata, ko te tūhura i ngā taonga puoro, i ngā horaoro hoki). • Ko tā ngā huānga puoro he whakawātea i ngā ara auaha ki te auaha i te oro me te aronga, mā te whakakotahi, mā te rāwekeweke hoki i ngā huānga pēnei i te manawataki, i te tere, i te taioro, i te tangi, i te hā, i te kakano, i te tangiata hoki, e whakawhitia ai ngā huatau me ngā koronga toi (hei tauira, ko ngā mōteatea, ko ngā waiata o nāianei, ko ngā puoro kiriata, ko ngā whakaaturanga taonga puoro rānei). • Ko ngā huatau puoro ka whakaraupapatia, ka whakawhanaketia hoki mā roto i ngā hanganga tito me ngā tukanga auaha, pēnei i te whakamahi i ngā tauira, i ngā rerenga puoro, i te tāruarua, i te tauaronga, i te taurangi, me te hanganga puoro hei hāpai i te whanaketanga o ngā mahi puoro (hei tauira, he waiata, he pao, he hanganga waiata, he titonga taonga puoro rānei). • Mā te mātau puoro e tautoko te tūhuratanga, te waihangatanga, te whakamāoritanga, me te whakapuakanga o ngā huatau puoro. Ka pēnei mā te whakamahi i ngā tohu, i ngā pūnaha tuhi puoro, i ngā hopukanga, i ngā taputapu matihiko hoki hei whakaatu, hei whakawhanake hoki i te oro (hei tauira, He tohu puoro whakaahua; He tohu tārawa; He tohu tāhono puoro; He pūnaha raupapa; He taiao tohu puoro matihiko). • Mā ngā hangarau e nui ake ai ngā ara ki te waihanga, ki te raweke, ki te hopu, ki te whakaari, ki te tuari hoki i te oro, pēnei i te whakamahi i ngā taputapu matihiko hei whakamātau, hei whakapakari, hei whakawhiti hoki i ngā hua puoro pēnei i te hopu oro, ko te tāruarua oro, ko te tīpako oro, ko ngā papamahi oro ā-matihiko rānei (hei tauira, Nukuhia te oro ki runga ake; Tōia te oro; Panonitia te taki; Whakawhitia ngā wāhanga). • Mā ngā taonga puoro, mā ngā mātāpuna puoro, mā ngā rawatoi, mā ngā hangarau hoki e kitea ai ngā ara auaha mō te whakapuakanga toi, pēnei i te whakaawenga a ngā āhuatanga o te oro i te tūhuratanga, i te pahekotanga me te whakapuakanga o ngā hua puoro (hei tauira, ko ngā taonga puoro, ko te reo, ko te tāpatupatu, ko ngā oro o te taiao, ko ngā taonga puoro matihiko rānei). • Ko te whakamātau, ko te tāruarua me te huritao e hāpai ana i te whakapakaritanga o ngā hua puoro, pēnei i te whakamātautau me te panoni i ngā whakatau auaha e ai ki ngā koronga toi me ngā kōwhiringa hou e ara ake ana (hei tauira, ko te tito ohia, ko te haratau, ko te tāmitimiti anō i ngā oro, ko te whakaraupapa anō rānei i ngā hanganga puoro). • Ko tā ngā ara mahi puoro he hāpai i te waihangatanga, i te whakaaritanga, i te hopukanga, i te whakapakaritanga hoki o ngā mahi puoro. Ka pēnei mā te mōhio ki ngā huānga puoro, ki ngā	**Te Toi Orooro** • Ko tā te oro me te manawataki he whakakotahi i ngā huānga puoro, i ngā hononga tangiata, i ngā hanganga tito, i ngā pūnaha whakaata, i ngā hangarau hoki, pēnei i te huioro, i te urutau me te whakapai ake i ngā hua puoro e whakawhitia ai ngā huatau toi matatini, ngā tirohanga me ngā aronga ahurea hoki (hei tauira, ko ngā waiata o te ao hou, ko ngā titonga tōpū kiriata, ko ngā horaoro taonga puoro, ko te puoro kōmitimiti rānei). • Ka pāhekoheko te tangiata me te rangi e hua mai ai ko te whakapuakanga, ko te aupiki me te auheke o ngā kare ā-roto, ko te nahanaha hoki o ngā oro, pēnei i te whakawhanake i ngā hua puoro mā te honohononga o ngā oro, mā ngā tauira, mā ngā hanganga hoki (hei tauira, ko ngā mōteatea, ko ngā waiata tira, ko ngā titonga taonga puoro, ko ngā titonga waiata o te ao hou rānei). • Ko tā ngā anga titonga he whakaraupapa, he whakawhanake, he whakakotahi hoki i ngā hua puoro e nahanaha ai ngā mahi toi, pēnei i te auaha i ngā hua puoro mā te raupapa, mā te tāruarua, mā te taurangi, mā te tauaronga me te hanganga puoro (hei tauira, ko te waiata, ko ngā mahi taonga puoro, ko ngā huringa waiata, ko ngā horaoro rānei). • Mā ngā pūnaha whakaatu puoro e whakawhiti, e tātari, e whakamāori hoki te koronga toi me te aronga, pēnei i ngā hua puoro e hopukina ana, e tuaritia ana, e whakawhanaketia ana, e whakapakaritia ana hoki mā ngā tohu, mā te tuhi puoro, mā ngā hopukanga, mā ngā taputapu matihiko hoki (hei tauira, ko te tuhi tohu puoro, ko ngā tūtohi tangiata, ko ngā pūmanawa tuhi puoro rānei). • Mā ngā hangarau puoro e nui ake ai ngā ara o te waihanga, o te whakaari, o te whakapuaki hoki mā roto i ngā mahi puoro, pēnei i ngā hangarau e āhei ai te tangata ki te tūhura, ki te raweke, ki te tohu puoro whakaahua; He tohu tārawa; He tohu puoro matihiko; He pūnaha tāhono puoro; He hopukanga. te hopu, ki te tuari hoki i te oro (hei tauira, ko te tāruarua oro, ko te tīpako oro, ko te hopu oro tuatinitini, ko ngā papamahi oro ā-matihiko rānei). • Ka whakawhitia e te reo te āhua o te tuakiri, o ngā hononga, o ngā kare ā-roto, o ngā koronga toi, o ngā aronga ahurea hoki mā te kōwhiri mārire i te ara ihiihi, pēnei i ngā rautaki tuku reo, e auaha ana i te whakapuakanga o ngā kōrero, o ngā tirohanga, o ngā aronga hoki (hei tauira, ko te mōteatea, ko te waiata, ko te reo ā-waha, ko te reo niko rānei). • Ko ngā taonga puoro, ko ngā mātāpuna puoro, ko ngā rawatoi me ngā hangarau, ka kōwhiria, ka whakakotahitia hoki e kaha ake ai ngā aronga toi, te motuhenga, te whakapuakanga puoro hoki, pēnei i ngā āhuatanga rerekē o te oro e hua mai ai ngā ara waihanga hei auaha i ngā hua puoro (hei tauira, ko te taonga puoro, ko te reo, ko te tāpatupatu, ko ngā oro o te taiao, ko ngā taonga puoro matihiko rānei). • Ko ngā huānga puoro ka kōtuia e kaha ake ai te reo puoro, te nahanaha, te whakamāoritanga me te aronga ā-toi, pēnei i te	**Te Toi Orooro** • Ki te tūhura, ki te whakawhanake, me te whakawhiti huatau puoro mā roto i t oro, i te manawataki, i te rangi, i ngā rangaranga puoro hoki hei whakapuaki i te aronga me te koronga toi. • Ki te tūhono me te raweke i ngā huānga puoro pēnei i te manawataki, i te tere, i te taioro, i te tangi, i te hā, i te kakano, me te reo niko hei auaha i te oro me te aronga toi. • Ki te whakarite me te whakawhanake huatau puoro mā te whakamahi i ngā hanga tito me ngā tukanga tito pēnei i te tāruarua, i te tauaro, i te rerekētanga, i te tauira, i te rerenga, me te āhua. • Ki te whakamahi i te mātau reo puoro, i ngā pūnaha tohu puoro, i ngā hopukanga, me ngā taputapu matihiko hei waihanga, hei whakamāori, hei whakawhiti, hei whakapakari hoki i ngā huatau puoro. • Ki te whakamahi i te hangarau, i ngā taonga puoro, i ngā puna oro, i ngā rawa, me ngā tikanga puoro hei whakaputa, hei raweke, hei whakaatu, hei hopu, hei whakawhiti hoki i te oro. • Ki te whakamātau, ki te whakaharatau, ki te huritao, ki te whakaniko hoki i ngā huatau puoro me ngā whakaaturanga puoro hei urupare ki te koronga toi me ngā āheinga auaha e puea ake ana. **Te Oro me te Puoro** • Ki te whakaputa, ki te whakamātau, ki te whakaniko, ki te whakarite hoki i ngā huatau puoro mā te whakamahi i te oro, i te manawataki, i te rangi, me ngā rangaranga puoro hei whakawhiti i te aronga me te koronga toi. • Ki te tūhono me te raweke i ngā huānga puoro pēnei i te manawataki, i te tere, i te taioro, i te tangi, i te hā, i te kakano, me te reo niko hei whakawhiti i te huatau, i te kare ā-roto, me te aronga toi. • Ki te whakamahi i te tauira, i te rerenga, i te tāruarua, i te tauaro, i te rerekētanga, me te hanganga hei whakaraupapa, hei whakawhanake hoki i ngā huatau puoro me ngā titonga. • Ki te whakamahi i ngā hangarau hei waihanga, hei raweke, hei hopu, hei whakaatu, hei tuku hoki i te oro ki te tautoko i te whakapuakanga toi me te whakawhiti. • Ki te whakamātau, ki te whakaharatau, ki te huritao, me te whakaniko i ngā huatau puoro, waihoki, te urutau i ngā whakataunga auaha hei urupare ki te koronga toi me ngā āheinga e puta haere ana. • Ki te whakahāngai i ngā ara mahi, i ngā hangarau, me ngā tikanga whakaaturanga o te puoro hei waihanga, hei whakaatu, hei hopu, hei whakaniko hoki i ngā mahinga puoro.	• Ki te hōpara i ngā ariā toi, i ngā rautaki me ngā tukanga hei whakaū i ngā whakatau auaha. **Te Oro me te Puoro** • Ki te tūhura me te tātari i te āhua o te whakakotahi i te reo, i ngā taonga puoro, i ngā hononga tangiata, i ngā hanganga puoro, i ngā pūnaha whakaatu, i ngā hangarau hoki hei whakawhiti i ngā tirohanga toi e motuhenga ana (hei tauira, ko te whakataurite i ngā ara e whakahāngaitia anō ai ngā tikanga tuku iho o ngā taonga puoro taketake ki ngā titonga o te ao hou, kia motuhenga ai, kia mau tonu ai te mana ā-ahurea). • Ki te arotake i te whakaawenga a ngā tikanga o mua, a ngā tikanga o nāianei me ngā tikanga ā-ahurea puoro i ngā whakatau toi me te whakamāoritanga a te minenga (hei tauira, ko te whakataurite i ngā waiata, i ngā mōteatea, i ngā puoro rorotu, me ngā titonga Māori o te ao hou hei mātai i te āhua o tā ngā ritenga tātaitanga whakawhiti i te tuakiri me te aronga). • Ki te parahau i ngā whakatau puoro mā te tātari i te whakakahatanga o te koronga toi mā te tangiata, mā te rangi, mā te hanganga, mā ngā rautaki ihiihi, mā te tuhi oro, mā ngā hangarau hoki (hei tauira, he mātai i tā ngā raupapa tangiata, i tā ngā hanganga puoro, i tā ngā hangarau hopuoro, me tā ngā whakanaotanga matihiko auaha i te aroā a te minenga me te koronga toi).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
hangarau, ki ngā tikanga whakaari, ā, koinei hei ārahi i ngā whakatau auaha (hei tauira, ko te tangiata, ko ngā paparanga oro, ko te tāmitimiti oro, ko te titonga ohia rānei).	kōtuinga o te manawataki, o te rangi, o te tangiata, o te kakano, o ngā taioro, o te hā, e mahi tahi ana hei whakawhiti aronga (hei tauira, ko te waiata-ā-ringa, ko ngā waiata o te ao hou, ko ngā titonga rāngai puoro, ko ngā puoro kiriata rānei). • Mā ngā honohononga o te manawataki, o te tangi, o te tangiata, o ngā taioro, o te hā, o te kakano, o te hanganga hoki e auahatia ai te nahanaha, te miramiratanga, te tauaro, te whakamāoritanga hoki o te oro, pēnei i te whakakotahitanga me te rawekehanga o ngā huānga puoro e hua mai ai he whakaawenga toi whakaari (hei tauira, ko ngā waiata o te ao hou, ko ngā mahi taonga puoro, ko ngā kohinga waiata, ko ngā whakaaturanga ā-tira rānei). • Ko ngā ara mahi puoro ka kōwhiria, ka urutautia, ka whakapakaritia mā te mōhiotanga puoro, mā te huritao arohaehae, mā te auahatanga me ngā haepapa ā-ahurea pēnei i te whakaū i ngā whakatau toi nā runga i te whakamātautau, i te whakapakari me ngā kōwhiringa e ara ake ana (hei tauira, ko te tito ohia, ko ngā oro niko, ko te hoahoa oro, ko te tāmitimiti anō i ngā oro rānei). • Ko ngā ara mahi puoro ka arotaketia, ka panonitia, ka whakakotahitia hoki hei hāpai i ngā tukanga puoro e tū motuhake ana, e auaha ana, e whaitake ana hoki, pēnei i te whakakotahi me te whakapakari i ngā tukanga auaha e whakawhitia ai ngā tirohanga me ngā huatau e mātanga ake ana (hei tauira, ko te tito, ko te whakaraupapa, ko te whakaputa, ko te waihanga tahi rānei i ngā puoro).		

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Toi Orooro

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Mahi, Te Hanga, me te Tito **Te Mōhiotanga Wheako**			
Te Toi Orooro • Auahatia ai ngā mahinga puoro mā te whakakotahitanga o ngā tikanga whakaari, o ngā anga tito, o ngā tukanga haratau, o te mōhiotanga puoro hoki, pēnei i te kōwhiri, i te whakaraupapa, i te whakaharatau me te whakapakari i te oro e whakawhitia ai te koronga toi, te aronga ahurea me te urupare a te minenga (hei tauira, he waiata, he mōteatea, he titonga taonga puoro, he waiata nō te ao hou rānei). • Mā ngā pūnaha tuhi puoro, mā ngā taonga puoro, mā ngā hangarau puoro, mā ngā tukanga hopuoro hoki e kitea ai ngā ara rerekē mō te waihanga, mō te whakapakari, mō te whakaatu, mō te whakawhiti hoki i ngā hua puoro, pēnei i te hopu, i te whakawhanake, i te tuari me te urutau i ngā hua puoro mā te huhua o ngā momo pāraharaha, o ngā pūnaha, o ngā hangarau hoki pēnei i ko te tuhi tohu puoro, ko te pūtātara, ko ngā papamahi oro matihiko, ko te hopu oro tuatinitini rānei. (heo tauira, te tārua me te whakapiri; Te panoni taonga puoro; Te panoni taioro; Te whakatika tohu puoro; Te hopu me te whakahou i ngā mahi puoro. • Ka kōtuituia ngā tikanga whakaari, ngā whakatau ā-tito me ngā tukanga hangarau e auahatia ai te aronga o te puoro, te whakamāoritanga, me te urupare a te minenga, pēnei i ngā kōwhiringa mō te oro, mō te hanganga, mō te whakaari, mō te whakaputanga hoki, ā, mā ērā ka whakaawetia te wheako me te māramatanga o te puoro (hei tauira, ko te waiata ā-ringa, ko te whakaari mataora, ko te hopuoro taupuni, ko ngā kohinga waiata kiriata rānei). • Whakatinanahia ai te mōhiotanga puoro mā ngā rautaki whakaari, mā ngā huarahi tito, mā ngā rautaki haratau, me ngā tukanga hangarau, pēnei i tā ngā pūkenga toi me tā ngā pūkenga hangarau auaha i te whanaketanga, i te whakapakaritanga, me te whakapuakanga o ngā huatau puoro (hei tauira, ko te whakahaere i te hā, ko ngā reo niko, ko te tito ohia, ko te tāruarua oro, ko te tāmitimiti oro rānei).	**Te Toi Orooro** • Mā ngā whakatau puoro e whakakotahi te mōhiotanga toi, te māramatanga ā-ahurea, te māramatanga o te minenga me te koronga toi, mā te kōwhiri i te āhua o te oro, o te hanganga, o te tātaitanga, o te whakaari hoki, hei auaha i te whakapuakanga me te wheako o ngā hua puoro (hei tauira, ko ngā waiata o te ao hou, ko ngā puoro kiriata, ko ngā titonga taonga puoro, ko ngā puoro kōmitimiti rānei). • Ko ngā pūkenga whakaari, ko ngā anga tito, ko ngā tukanga haratau me ngā hangarau puoro e tārai ana i te āhua o te whakapuaki i ngā koronga toi, i ngā mōhiotanga ahurea, i te whakapuakanga whaiaro hoki, pēnei i ngā huānga puoro, i ngā rautaki, i ngā hangarau hoki e whakapakaritia ana, e kōmārohi ake ai te aronga me ngā awenga toi pēnei i te tangiata, i te tito ohia, i te hopuoro tuatinitini, i te whakaputa oro mataora rānei.(hei tauira, he kōnae matihiko kua tiria; he tauira whakahīrua; ngā taonga puoro e rua; he taioro tauaro; te tāruarua me te rerekē; te raupapa matihiko). • Mahi tahi ai te mōhiotanga puoro ki ngā hangarau me ngā tukanga whakaari e piki ai te kounga ā-toi, te whakamāoritanga me te whai wāhi mai o te minenga, mā te haratau, mā te whakapakari, mā te whakanao, mā ngā tukanga whakaari hoki, e whaihua ai ngā putanga puoro pēnei i te ranu reo, ko te kōmitimiti puoro, ko te tāruarua oro, ko te hopuoro taupuni rānei. (hei tauira, he tohu puoro whakaahua; He tohu tārawa; He tohu puoro matihiko; He pūnaha tāhono puoro; He hopukanga). • Ko ngā mahi puoro mātanga e whakatōpū ana i te whakaari, i te tito, i te mōhiotanga ahurea, i ngā hangarau, i te whakamāoritanga, me te koronga toi, mā te āta whakaraupapa me te āta whakapakari i te oro hei whakawhiti i ngā tirohanga toi e matatini ana, mō ngā ahurea, mō ngā kare ā-roto, mō te wairuatanga hoki (hei tauira, ko te mōteatea, ko ngā waiata o te ao hou, ko ngā horaoro taonga puoro, ko ngā puoro kiriata rānei).	• Ki te whakamahi me te whakapakari i ngā pūkenga, i ngā tukanga, i ngā tikanga puoro hoki, e māia ai te karawhiu. **Te Oro me te Puoro** • Ki te waihanga tahi, ki te whakaari me te whakapakari i ngā mahinga puoro mā roto mai i ngā pūkenga whakaari, i ngā rautaki tito, i ngā huānga toi, i te āta whakapuaki hoki i te uho o ngā whakaaro, ka mutu, e āta whanake ana te māia me te heipūtanga (hei tauira, ko te tito, ko te haratau me te whakapakari i tētahi waiata nāna ake, mō tētahi taiopenga ā-hapori mō Pūanga, mō Matariki rānei, e kōtuituia ana i ngā reo niko, i ngā taonga puoro, i ngā puoro tautoko matihiko hoki e rere ngātahi ai te whakapuakanga, e rangona ai hoki te motuhenga ā-ahurea). • Ki te haratau, ki te aro ki ngā whakahokinga kōrero, me te huritao e kounga ake ai te puoro, te whakahaere hangarau, te whakaari ā-tira hoki (hei tauira, ko te whakapakari i ngā taioro, i te tere, i te taurite, me te kotahitanga, ā muri i ngā arotakenga a ngā hoa me te kaiako). • Ki te whiriwhiri me te whakamahi matatika i ngā taonga puoro, i ngā hangarau, me ngā mātāpuna puoro hei hāpai i te pūtake toi me te mana ā-ahurea (hei tauira, ko te hopu, ko te whakatika, ko te whakahou hoki i tētahi whakaari mā ngā hangarau matihiko, me te whakaute i ngā tikanga ā-ahurea mō te puoro e motuhake ana).	• Ki te waihanga i āna ake mahinga toi hei whakawhiti i te huatau nā runga i te koronga me te motuhenga. **Te Oro me te Puoro** • Ki te tito, ki te whakaari, me te whakapakari i ngā mahinga puoro e piki haere ana te mātanga, mā te kōtuitui i ngā tikanga whakaari, i ngā rautaki tito, i ngā huānga toi, i te whakamāori whakapuakanga, i ngā hangarau puoro hoki hei whakapuaki i ngā koronga toi e motuhenga ana (hei tauira, te tito, te haratau me te whakaatu i tētahi waiata nāna ake, ki tētahi marae, ki tētahi hapori, ki tētahi hui whakamahara rānei, e whakapakari ana i ngā huānga ā-waha, ā-taonga puoro, ā-tangiata, ā-hanganga hoki hei whakapuaki i tētahi kaupapa nā runga i te motuhenga me te awenga whakaari). • Ki te arotake arohaehae me te whakapakari i ngā whakatau puoro mā roto mai i te haratau, i te tātari, i te huritao e pakari ake ai te whakamāoritanga, te aroā tātaitanga me te kounga o ngā hangarau (hei tauira, te whakahou i te tangiata, i te hanganga, i ngā taioro, i ngā rautaki whakanao e ai ki ngā whakahokinga kōrero me tā te minenga arotake). • Ki te kōwhiri me te whakamahi i ngā taonga puoro, i ngā hangarau, i ngā rawatoi puoro nā runga i te mātau me te whakawhitinga ā-ahurea (hei tauira, Te whakamahi i te hopuoro tuatinitini me te whakanao ā-matihiko hei whakapai ake i te whakaari, e whakaute ana hoki i ngā tikanga e hāngai ana ki ngā taonga puoro).

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Toi Orooro

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Mōhio me ngā Ariā Toi **Te Mōhiotanga Orotau**			
Te Toi Orooro • Ko Te Toi Orooro te whakapuakanga o te oro mā te auautanga, mā te puoro, mā te rangi hoki, e tō ana i ngā āhuatanga o te ao tūroa me ngā wheako o te tangata hei whakawhiti i te aronga ā-ahurea, ā-whatumanawa, ā-wairua hoki. • Ka hua mai te aronga o te oro i ngā hononga o te oro, o te koronga toi, o te mōhiotanga ahurea, o te horopaki, me te whakamāoritanga, pēnei i ngā oro o te ao tūroa me ngā wheako o te tangata, e whakawhiti ana i ngā aronga rerekē e ai ki te aronga, ki te horopaki, me te hiranga ā-ahurea o aua oro (hei tauira, ko te tangi a te manu, ko ngā ngaru o te moana, ko te karanga, ko te kata, ko te kakapa manawa, ko te pūtātara, ko te tangi whakaoho, ko te tangi whakamahara o te piukara). • Mā te reo puoro ka whakapuakina ngā aronga ā-ahurea, ā-whatumanawa, ā-wairua hoki, mā te oro, mā te auautanga, mā te puoro, mā te rangi hoki, pēnei i te tangi, i te manawataki, i te rangi, i te hā, i te tōiriiri, me te haumūmūtanga, e mahi ngātahi ana ki te whakapuaki i te kare ā-roto, i te whai hononga, me te hononga wairua (hei tauira, ko te karanga e tōroa ana, ko ngā aupiki me ngā auheke o te mōteatea, ko te haumūmū i te wā whakamahara, ko te tōiri o te taonga puoro). • Ko te whakamāori a te minenga e auahatia ana e ngā kōwhiringa oro, e ngā wheako whaiaro, e te māramatanga ā-ahurea, me te horopaki, pēnei i te rerekē o tā te tangata whai māramatanga ki te oro, nā runga i te āhua o te mōhio, o ngā wheako, o ngā tirohanga, o ngā pūtakenga ā-ahurea hoki o te minenga (hei tauira, ko te mārama ki te hiranga o te waiata tangi, ko te āhukahuka ki ngā kōrero ā-iwi i ngā haka, ko te rongo rānei i te taonga puoro hei whakaata i te ao tūroa). • Mā te mōhiotanga ahurea e ārahi te waihangatanga, te whakapuakanga, te māramatanga me te uaratanga o te aronga o te oro, pēnei i te mōhio ki te whakapapa, ki te tikanga, ki te pūrākau, ki te reo, me ngā ritenga ā-ahurea, e mārama ai ki ngā hītori, ki ngā uara, me ngā aronga e pā ana ki ngā oro, ki ngā tikanga tuku iho o te puoro, me ngā taonga puoro (hei tauira, ko ngā hītori ā-rohe, ko ngā kōrero ā-iwi, ko ngā kawa o te marae, ko ngā pūtakenga o ngā waiata me ngā taonga puoro). • Mā te koronga toi e ārahi te raupapatanga o te oro hei whakawhiti aronga, hei whakaohooho urupare hoki, mā roto mai i te whakatau mārire i te kōwhiria, i te raupapatia, i te whakatōpūtia, i te auahatia hoki o te oro, e whakaawe ana i ngā aronga me ngā urupare e whakawhitia ana (hei tauira, ko te apa i ngā taonga puoro me ngā oro o te taiao, ko te tāruarua i tētahi rerenga rangi, ko te whakatauaro i ngā oro rarahi me ngā oro ririki, ko te whakamahi rānei i te haumūmū hei miramiratanga). • Ko tā te whakawā toi he toro ki te aronga, ki te māramatanga ā-ahurea, ki te huritao, ki te minenga, ki te whakamāoritanga hoki. Ka arotakehia te oro mā te whakaaro ki tōna koronga toi, ki tōna hiranga ā-ahurea, ki te urupare a te minenga, me ngā aronga e whakawhitia ana mā te oro (hei tauira, ko te whakanui, ko te	**Te Toi Orooro** • Ka whakapuaki te aronga o te oro i ngā hua toi matatini mā te reo puoro, mā ngā ritenga tātaitanga, mā te mōhiotanga ahurea, mā te whakamāoritanga, me te koronga toi. Mā ngā kōwhiringa toi ka hua mai ko ngā tini paparanga aronga ahurea, ā-whatumanawa, ā-wairua, ā-tohu hoki (hei tauira, he titonga pūmahara mō te Anzac, he waiata mō ngā wheako ngātahi o ngā reanga, ko te puoro kiriata mō te kiripuaki me tōna ao, ko ngā puoro e urupare ana ki ngā take hira ā-pāpori). • Ko tā te reo puoro he whakapuaki i ngā aronga paparanga ā-toi, ā-ahurea, ā-whatumanawa, ā-wairua hoki, mā roto mai i te tangi, i te manawataki, i te rangi, i te tangiata, i te kakano, i ngā taioro, i te tōiriiri, me te haumūmū, e mahi ngātahi ana ki te whakawhiti i te huatau, i ngā wheako, me ngā tirohanga e matatini ana (hei tauira, ko te taonga puoro e whakaara ana i te ao tūroa, ko te tangi pūtātara e tohu ana i te hiranga, ko te waiata ā-korokoro e whakapuaki ana i ngā tikanga tuku iho, ko te rāngai puoro rānei e whakawhiti ana i ngā aupiki me ngā auheke ā-kare ā-roto). • Ka whakaawe ngā ritenga tātaitanga i te waihangatia, i te whakapuakina, i te whakamāoritia, me te panonihia o ngā aronga o te oro, pēnei i ngā tikanga toi e rokirokitia ana, e urutautia ana, e werohia ana rānei e ngā momo whakapuakanga hou (hei tauira, ko ngā waiata o te ao hou e whakaawetia ana e ngā momo o mua, ko te taonga puoro i ngā puoro matihiko, ko ngā puoro kōmitimiti e kōtuitui ana i ngā awenga ā-ahurea, ko te whakahoutanga o ngā rangi o mua hoki). • Mā te mōhiotanga ahurea e ārahi tā te oro tiaki, tana urutau, tana wero, me tana whakapuaki i ngā aronga ahurea, mā roto mai i te reo, i te tikanga, i ngā hītori, i ngā uara, me ngā ritenga tuku iho, e auaha ana i te whakapuakanga motuhenga puta noa i ngā horopaki rerekē (hei tauira, ko te pūrākau e ārahi ana i ngā titonga puoro o nāianei, ko ngā whakamahi i te oro i roto i ngā kawa, ko ngā tikanga puoro taketake, ko ngā waiata ā-hapori e whakawhiti ana i ngā hītori ā-rohe). • Ko te whakamāori a te minenga e auahatia ana e te reo puoro, e ngā tirohanga ā-ahurea, e te horopaki, e ngā wheako hoki, pēnei i te rerekē o tā te tangata whai māramatanga ki te oro, nā runga i te āhua o te mōhio, o ngā whakapono, o ngā uara, o ngā pūtakenga ā-ahurea hoki o te minenga (hei tauira, ko te puoro porotū, ko ngā waiata ā-motu, ko ngā waiata e hono ana ki ngā kaupapa ā-rohe, ko ngā waiata ā-ahurea mō te whakanui me te pūmahara). • Ko tā te whakawā toi he whakatōpū i te mātauranga puoro, i te māramatanga ā-ahurea, i te whakamāori, i te huritao, me te koronga toi, mā roto i te aromātai i te whaihua o tā te oro whakawhiti i te aronga, i te hiranga ā-ahurea, i te aronga toi, me te pānga ki te minenga (hei tauira, he kohinga puoro e whakaawe ana i te urupare a te minenga, he whakaaturanga ā-hapori e whakapakari ana i te whai hononga, he waiata porotū e hika ana i ngā kōrero, he titonga taonga puoro o nāianei e tūhura ana i ngā take taiao).	• Ki te whakamārama me te whakamāori i tā ngā huānga toi, i tā ngā ariā, me tā ngā ritenga toi whakawhiti aronga. **Te Oro me te Puoro** • Ki te whakamāori i te tōpūtanga o ngā huānga puoro, o te koronga toi, o te mōhiotanga ahurea, me te minenga, e whakawhitia ai ngā aronga (hei tauira, te whakamārama i te āhua o te rangi, o te manawataki, o te tangiata, o ngā taioro, me ngā taonga puoro e whakawhiti ana i te kare ā-roto, i te tuakiri, i te kaupapa rānei mā roto i ngā waiata tuku iho me ngā waiata o nāianei). • Ki te whakamārama i te āhua o tā ngā kōwhiringa puoro whakaawe i te whakamāoritanga a te minenga i ngā momo horopaki ā-ahurea, ā-whakaari hoki (hei tauira, te whakatairite i te rerekē o te māramatanga o te waiata kotahi ina whakaaturia ki te marae, ki te kura, ki tētahi whakaari tūmatawhānui rānei). • Ki te whakaahua i tā ngā koronga toi auaha i te whakaraupapatanga me te whakapuakanga o ngā hua puoro (hei tauira, te matapaki i ngā take i kōwhiria ai e te kaitito ētahi huānga puoro hei whakapuaki i te maharatanga, i te whakanuitanga, i te porotū rānei).	• Ki te tātari i te āhua o ngā kōwhiringa toi, o ngā horopaki, me ngā tirohanga e auahatia ai te whakapuakanga me te whakamāoritanga. **Te Oro me te Puoro** • Ki te arohaehae i te whakawhiti a te reo puoro, a ngā ritenga tātaitanga, a te mōhiotanga ahurea, me te whakamāori ihiihi i ngā huatau toi e piki haere ana te matatini (hei tauira, te whakatairite i ngā titonga Māori tuku iho me ngā titonga Māori o nāianei hei aromātai i te auaha a ngā ritenga tātaitanga i ngā tikanga toi). • Ki te aromātai i te whakaawe a te minenga, a te whakamāoritanga me te horopaki i te whakapuakanga o ngā mahinga puoro (hei tauira, te tātari i te āhua o te whakaari, o te hopukanga, me te whakanao matihiko e whakaawe ana i te māramatanga o te minenga). • Ki te parahau i tā te koronga toi me tā te reo puoro whakapakari i te whakapuakanga toi motuhenga (hei tauira, te whakamārama i te āhua o te reo whakaniko, o te hanganga, o te hā, me te whakamāoritanga, e whakapuaki ana i te tuakiri me ngā tirohanga ā-ahurea).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
pūmahara, ko te kōrero pūrākau, ko te porotū, ko te hononga ki te wāhi hoki).			

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Toi Orooro

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Whakamiha me te Whai Māramatanga **Te Mōhiotanga Orotau**			
Te Toi Orooro • Ko tā ngā mahinga puoro he whakaata, he whakaawe hoki i te māramatanga ā-pāpori, ā-ahurea, ā-hītori, ā-hapori hoki, pēnei i te puoro e whakapuaki ana i ngā wheako ngātahi, i ngā uara, i ngā hītori, i ngā tikanga, me ngā tirohanga e auaha ana i te māramatanga o ngā hapori ki a rātou anō, ki tāngata kē atu hoki (hei tauira, ko te waiata koroua, ko te mōteatea, ko te oriori e pupuru ana i te whakapapa me ngā kōrero tuku iho, ko te waiata ā-ringa e whakapuaki ana i ngā kōrero ā-ahurea, ko ngā waiata porotū e urupare ana ki ngā take ā-pāpori, ko ngā waiata ā-hapori e hoki mahara ana ki ngā kaupapa whakahirahira). • E tāraitia ana te aronga o te oro e ngā tikanga tuku iho ā-ahurea, e te mātauranga, e ngā mahi puoro, e te māramatanga ā-hītori, me te mātauranga ā-hapori, pēnei i ngā hītori, i ngā uara, i ngā ritenga, me ngā mahi toi e ārahi ana i te waihangatanga, i te māramatanga, me te uaratanga o te oro (hei tauira, ko te mōteatea, ko te taonga puoro, ko te puoro hāhi, ko ngā tikanga waiata taketake, ko ngā waiata whai kawa hoki). • Ka whakaawe ngā pūtake toi i tā te puoro whakawhiti, i tana rokiroki, i tana whakanui, i tana ui, i tana urupare ki ngā huatau, ki ngā uara, ki ngā tirohanga ā-ahurea, pēnei i tā te puoro hāpai i ngā aronga ā-ahurea, ā-wairua, ā-pūmahara, ā-mātauranga, ā-pāpori, ā-toi hoki i ngā tini hapori me ngā tini horopaki (hei tauira, ko ngā waiata e whakamana ana i ngā tīpuna, ko ngā waiata hei whakanui i ngā whakatutukinga, ko tā te poi whakaniko i te waiata, ko ngā titonga rānei e urupare ana ki ngā take o te wā). • Ko ngā tikanga puoro, ko ngā kōwhiringa toi, ko te tūnga o te minenga, ko te mōhiotanga ahurea hoki e auaha ana i te whakamāoritanga me te whakamihatanga, pēnei i ngā tikanga tuku iho, i ngā tikanga whakaari, i ngā tirohanga ā-ahurea, i ngā wheako hoki o te minenga, e tārai ana i te māramatanga me te uaratanga o te uho o te puoro (hei tauira, ko ngā hui kapa haka, ko te waiata ā-ringa, ko ngā haratau puoro rongopai, ko ngā taiopenga puoro o te ao hou rānei). • Ka arahina te whakamāoritanga e te koronga toi, e te mōhiotanga ahurea, e te aroā o te minenga, e te horopaki, e te taunaki puoro hoki, pēnei i te tāraitia o te aronga e te oro, e te aronga, e te hiranga ā-ahurea, e ngā hononga i waenga i ngā kaiwhakaari, i ngā minenga, i ngā hapori hoki (hei tauira, ko te waiata tangi, ko te mōteatea, ko te puoro kiriata hoki). • Ko tā te whakapuakanga toi he whakapuaki i ngā tirohanga ā-whaiaro, ā-ahurea, ā-takitini hoki, me te whakapakari i te whai hononga, i te hononga, me te toitūtanga o te ahurea, pēnei i te puoro e hono ana i te tangata ki ngā hītori, ki ngā tikanga, ki ngā hapori, me ngā wheako ngātahi e whakawhiti ana i te wā me te wāhi (hei tauira, ko ngā waiata, ko ngā titonga ā-iwi, ko ngā tira waiata ā-hapori).	**Te Toi Orooro** • Ka tāraia ngā mahi puoro e ngā panonitanga i ngā horopaki ā-pāpori, ā-ahurea, ā-hītori, ā-taiao, ā-hangarau hoki, ā, ka whakaawe ērā i te āhua o te mārama o te tangata ki te tuakiri, ki te ahurea, ki te hapori, me te pāpori (hei tauira, ko te waiata o te ao hou, ko te taonga puoro i roto i ngā puoro kiriata, ko ngā puoro hanumi taketake, ko ngā puoro hoki e tohaina ana mā ngā pae pāho tikinoa). • Ka tāraia te aronga oro e te koronga toi, e te mōhiotanga ahurea, e te horopaki, e te whakamāori a te minenga, me ngā tikanga ā-tāera. Ka taea ngā tikanga puoro te rokiroki, te urutau, te wero, te huri hoki hei whakawhiti i ngā tirohanga toi e motuhenga ana, me ngā tirohanga ahurea (hei tauira, ko te karanga, ko te tangi pūtātara, ko te tangi pūawanui hei whakamaharatanga ki ngā hōia, ko te tono kia karakia). • Ka hāpai ngā mahi puoro i te toitūtanga o te ahurea, i te toiora o te takitini, me te māramatanga ngātahi, pēnei i te puoro e whakapakari ana i ngā hononga ki te reo, ki te ahurea, ki te hapori, ki te hītori, me te wāhi (hei tauira, ko ngā waiata e tautoko ana i te whakarauora reo Māori, ko ngā mōteatea e whakawhiti ana i te mātauranga o tuaukiuki, ko te whakanui i a Matariki, ko ngā konohete kohi pūtea ā-hapori hoki). • Mā te puoro e rokiroki, e wero, e panoni, e whakahou ngā māramatanga ki te tangata, ki te ahurea, ki te whai hononga, me te porihanga, pēnei i te puoro e whakaari ana i ngā tirohanga kanorau, e urupare ana ki ngā panonitanga, e āki ana hoki i te huritao i ngā wheako o mua, o nāianei, me ngā wheako o te anamata (hei tauira, ko te mōteatea e pupuru ana i te mātauranga tuku iho, ko te hip hop hei reo mō ngā wheako o te hapori, ko ngā waiata o te ao hou e whakarauora ana i te reo Māori, ko ngā konohete tautoko hoki e tō ana i te aro ki ngā take ā-pāpori). • Ka whakawhitia e te reo puoro, e te mōhiotanga ahurea, e te koronga toi, me te reo ake o te kaitito, ngā huatau me ngā tirohanga mātanga, mā roto mai i te tangi, i te manawataki, i te rangi, i te tangiata, i te kakano, i ngā taioro, me te haumūmū, e mahi ngātahi ana kia whakawhitia ngā tikanga matatini ā-toi, ā-ahurea, ā-whatumanawa, ā-wairua hoki (hei tauira, ko ngā horaoro taonga puoro, ko te waiata ā-ringa, ko te puoro guqin nō Haina, ko ngā puoro kiriata). • Ko tā te whakamāori puoro he aromātai i te motuhenga, i te mana ā-ahurea, i te koronga toi, i te urupare a te minenga, i te hiranga ā-horopaki hoki, pēnei i te whakahāngai i te aronga ki tōna whāinga, ki te mōhiotanga ahurea, ki te horopaki whakaari, me te māramatanga o te minenga (hei tauira, ko te haka i Te Matatini, ko te waiata tangi, ko te pūtātara hei tohu i te tīmatanga o te pōwhiri, ko te waiata ā-motu e whakaaturia ana i tētahi kaupapa whakamahara). • Ka whakaatu te whakapuakanga puoro i te māramatanga ā-ahurea, i te māia ā-toi, i te ārahitanga, me te mana ā-ahurea, pēnei i te puoro e whakapuaki ana i ngā tirohanga, e whakapakari ana i ngā	**Te Toi Orooro** • Ki te whakaari, ki te urupare, me te huritao i ngā mahinga puoro e whakapuaki ana, e whakaawe ana hoki i te māramatanga ā-pāpori, ā-ahurea, ā-hītori, ā-hapori hoki, me te mōhio ki te āhua o tā te puoro whakawhiti i te wheako, i ngā uara, i ngā tikanga, me ngā tirohanga hoki, e ngātahi ana. • Ki te whakamārama i tā ngā tikanga ā-ahurea, tā te mātauranga, tā ngā tikanga puoro, tā ngā hītori, tā te mōhiotanga ā-hapori auaha i te waihangatanga, i te māramatanga, i te uaratanga o te oro i ngā horopaki rerekē. • Ki te matapaki i te whakaawe a te pūtake toi i tā te puoro whakawhiti, i tana rokiroki, i tana whakanui, i tana ui, i tana urupare hoki ki ngā huatau, ki ngā uara, me ngā tirohanga ā-ahurea. • Ki te whakamāori i te whakaawe a ngā tikanga puoro, a ngā kōwhiringa toi, a ngā tirohanga o te minenga, me te mōhiotanga ahurea i te māramatanga me te whakamihatanga o te puoro. • Ki te whakamārama i te whai wāhi o te koronga toi, o te mōhiotanga ahurea, o te māramatanga o te minenga, o te horopaki, me ngā taunakitanga puoro ki te whakamāoritanga o te puoro. • Ki te huritao i te āhua o tā te whakapuakanga puoro whakawhiti i te tirohanga ā-whaiaro, ā-ahurea, ā-takitini hoki, me tana whakapakari i te whai hononga, i te hononga, me te toitūtanga o te ahurea.	**Te Toi Orooro** • Ki te tito, ki te whakaari, ki te whakamāori, me te aromātai i ngā mahinga puoro e whakaatu ana i te āhua o te waihanga, o te urutau, me te whakanuinga o ngā mahi puoro puta noa i ngā horopaki hurihuri ā-pāpori, ā-ahurea, ā-taiao, ā-hītori hoki. • Ki te aromātai i te whakaawe a te ahurea, a ngā tirohanga ki te ao, a te horopaki, me te huritao arohaehae i te aronga o te oro, i te whakamāoritanga, me te māramatanga o te minenga. • Ki te aromātai i te whai wāhi a ngā mahi puoro ki te toitūtanga o te ahurea, ki te mauri ora o te takitini, ki te māramatanga kiritōpū, me ngā hononga ki te reo, ki te ahurea, ki te hapori, ki te hītori, me te wāhi. • Ki te aromātai i tā ngā mahinga puoro rokiroki, wero, panoni, whakahou hoki i ngā māramatanga ki te tuakiri, ki te ahurea, ki te whai hononga, me te porihanga puta noa i ngā tini horopaki me ngā tini minenga. • Ki te waihanga, ki te whakamāori, me te aromātai i ngā mahinga puoro e kōtuitui ana i te reo puoro, i te mōhiotanga ahurea, i te koronga toi, me te reo whaiaro hei whakawhiti i ngā tirohanga toi, me ngā tirohanga ā-ahurea hoki e mātanga ana. • Ki te arotake arohaehae i ngā whakamāoritanga puoro mā te whai whakaaro ki te motuhenga, ki te mana ā-ahurea, ki te koronga toi, ki te urupare a te minenga, me te hiranga o te horopaki. • Ki te whakaatu i te māramatanga ā-ahurea, i te māia ā-toi, i te ārahitanga, me te mana ā-ahurea mā te whakapuakanga puoro e whai wāhi ana ki te toitūtanga o te ahurea me te toiora o te hapori.

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
	hononga, e whai wāhi ana hoki ki te toitūtanga o te ahurea, heke iho ana i ngā whakatipuranga (hei tauira, ko ngā waiata ā-iwi, ko ngā mōteatea e tukua iho ana i tētahi whakatipuranga ki tētahi atu, ko ngā rangatahi e tātaki ana i ngā waiata i te marae, ko ngā puoro e tuarihia ana i ngā whakanuitanga o Matariki).		

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Toi Nekeneke

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Tūhura me te Whakamātau **Te Mōhiotanga Auaha**			
Te Toi Nekeneke • Ko ngā huatau toi ka tūhuratia, ka whakawhanaketia, ka whakawhitia hoki mā te nekehanga, pēnei i te waihanga, i te whakamātautau, i te whakapakari me te whakaraupapa i ngā nekehanga hei waka kawe huatau, hei waihangatanga kōrero, hei koronga toi (hei tauira, ko te haka, ko te mau rākau, ko te waiata ā-ringa, ko te kanikani o nāianei rānei). • Ko tā ngā huānga nekehanga he whakawātea i ngā ara auaha ki te auaha i te whakapuakanga me te aronga, mā te whakakotahi, mā te rāwekeweke hoki i ngā huānga pēnei i te tinana, i te wāhi, i te wā, i te ngao, i ngā hononga hoki, e whakapuakina ai ngā huatau me ngā tirohanga (hei tauira, ko te kapa haka, ko te meke, ko te whakaaturanga ā-wāhi, ko te tito nekehanga o nāianei rānei). • Ko tā ngā anga tito nekehanga he tautoko i te whakapakaritanga o ngā huatau neke, pēnei i te raupapa, i te tāruarua, i te tauaronga, i te korite, i te taurangi, i te whakawhiti hei hāpai i te tūhuratia, i te whakapakarihia, i te whakawhitia o ngā nekehanga (hei tauira, ko ngā tū ā-kapa, ko te waiata ā-ringa, ko te lakalaka, ko te tito nekehanga rānei). • Ko tā te pūkete nekehanga, he hāpai i te tūhuratia, i te whakaahuatia, i te whakawhitia hoki o ngā huatau neke, pēnei i tā te nekehanga whakawātea i ngā ara kia ngātahi ai te wānanga, te hopukanga, me te whakawhanake i ngā huatau toi (hei tauira, ko te tinana, ko te wāhi, ko te wā, ko te ngao, ko ngā hononga, ko ngā nuka tito nekehanga rānei). • Ko tā ngā tikanga whakaaturanga he noho hei anga auaha, hei anga ahurea mō ngā waihanga nekehanga, pēnei i ngā whakaawenga a ngā tikanga tūroa i te wāhi ki te hōpara, ki te āhuahanga. ki te whakapuakanga hoki o ngā huatau nekehanga (hei tauira, ko te pōwhiri, ko te kapa haka, ko te meke, ko te lakalaka rānei). • Ka whakaawe ngā ritenga ahurea me ngā tikanga i te tūhuratanga, i te whakawhanaketanga, me te whakapuakanga o ngā huatau neke, pēnei i tā te mōhiotanga ā-ahurea ārahi i ngā kōwhiringa neke, i ngā tukanga toi, i ngā whakawhitinga o te aronga hoki (hei tauira, ko te haka pōwhiri, ko te mau rākau, ko te wero, ko te whakaeke rānei). • Mā te tūhura, mā te whakamātau, mā te tārua, mā te huritao hoki te whakapakaritanga o ngā huatau nekehanga e tautoko, pēnei i ngā whakataunga auaha e whakamātauhia ana, e urutautia ana, e whakapakarihia ana mā ngā tukanga waihanga nekehanga (hei tauira, ko te tito ohia, ko te whakaharatau, ko te tūhura i ngā titonga nekehanga, ko ngā raupapa nekehanga rānei). • Mā ngā ara mahi nekehanga e tautoko te waihanga, te whakaaturanga, me te whakapakaritanga o ngā mahi ā-neke, pēnei i ngā pūkenga ā-ringa me ngā pūkenga toi e whakaawe ana i te whakapuakanga, i te whakawhanaketanga hoki o ngā huatau nekehanga (hei tauira, ko te reretahi, ko te taurite, ko te aroā mokowā, ko te nekeneke taiaha, ko te ū ki te taki rānei).	**Te Toi Nekeneke** • Ko tā te nekehanga he tuitui i ngā āhuatanga neke, i ngā anga tito nekehanga, i ngā tikanga whakaaturanga, i te mōhiotanga ahurea hoki, pēnei i te kōtuituia, i te urutautia, i te whakapakarihia hoki o ngā huatau nekehanga e whakawhitia ai ngā tirohanga matatini, te aronga ahurea, me te take toi (hei tauira, ko te haka, ko te mau rākau, ko te kanikani o nāianei, ko te lakalaka rānei). • Ko ngā āhuatanga neke e tuituia ana, e whakahaerehia ana hoki mā ngā āhuatanga whakapuaki, mā ngā hononga mokowā, mā te wā, mā te ngao, mā te kounga o te whakaaturanga anō hoki, pēnei i te auahatia me te whakapakarihia o te nekehanga e whakapuakina ai ngā huatau e piki haere ana te matatini, me te aronga (hei tauira, ko te kapa haka, ko te meke, ko te whakaaturanga ā-wāhi, ko te whakaari tinana rānei). • Mā ngā anga tito nekehanga e whakahaere, e whakawhanake hoki ngā huatau, ngā hononga, me te whakamāoritanga a te minenga, pēnei i te auahatanga o ngā nekehanga mā roto mai i te raupapa, i te tārua, i te tauaronga, i te taurangi, i te whakawhitinga, i te āhua anō hoki (hei tauira, ko ngā tū ā-kapa, ko ngā waiata ā-ringa, ko te tito nekehanga o nāianei, ko te tū a te tira rānei). • Ka whakaawe ngā tikanga whakaaturanga i te whakamāoritanga o te nekehanga mā te kātū, mā te horopaki, mā te minenga, mā te aronga ahurea anō hoki, pēnei i tā ngā tikanga tūroa ārahi i te waihangatanga, i te whakaaturanga, me te māramatanga o te nekehanga (hei tauira, ko te pōwhiri, ko ngā tū i Te Matatini, ko te lakalaka, ko te dabke rānei). • Mā te mōhiotanga ahurea e hua ai he tikanga nekehanga houtupu, he koronga toi, he whakatau nekenekehanga, he pēnei i ngā hītori, i ngā uara, i ngā kōrero, i ngā tikanga e ārahi ana i te whanaketanga, i te whakapuakanga hoki o ngā huatau nekehanga (hei tauira, ko te haka, ko te pōwhiri, ko te mau rākau, ko te wero, ko te whakaeke rānei). • Ka whakapuaki te tinana i te tuakiritanga, i ngā hononga, i te kare ā-roto, i te koronga toi, i te aronga ahurea anō hoki mā te āta kōwhiri i ngā whakapuakanga, pēnei i te tuone, i te tūranga, i te ū ki te taki, i te aro, i te ngao hoki e whakaawe ana i tā te nekehanga whakapuaki aronga (hei tauira, ko te haka, ko te whakaari tinana, ko te meke, ko te kanikani o nāianei rānei). • Arotakengia ai ngā tikanga whakaaturanga e mārama ai tana whakaawe i te waihangatanga, i te whakaaturanga, i te whakamāoritanga, i te motuhenga hoki o ngā mahi ā-neke, pēnei i ngā whakaawenga a ngā tikanga tūroa i ngā kōwhiringa toi me te māramatanga o te minenga (hei tauira, ko te kapa haka, ko te pōwhiri, ko te lakalaka, ko te whakaaturanga whai kawa rānei). • Ka kōtuituia ngā huānga nekehanga e pakari ake ai te reo toi, te whakamāoritanga, te arorautanga, me te whāinga auaha, pēnei i te tinana, i te wāhi, i te wā, i te ngao, i ngā hononga hoki e tōpū ana kia whakawhiti tikanga matatini (hei tauira, ko te haka, ko te tito nekehanga ā-tira, ko te meke, ko ngā mahi ā-wāhi rānei).	**Te Toi Nekeneke** • Ki te mātai i te āhua o te hōpara, o te whakawhanake, o te whakawhiti hoki i ngā huatau nekehanga mā te nekehanga mā roto i te waihanga, i te whakamātau, i te whakapakari, me te whakaraupapa i ngā nekehanga hei whakawhiti i ngā aronga, i ngā kōrero, me ngā koronga toi. • Ki te tūhura i te whakakotahitanga me te raweketanga o ngā huānga nekehanga, pēnei i te tinana, i te wāhi, i te wā, i te ngao, i ngā hononga anō hoki hei whakawhiti i ngā tirohanga, i te kare ā-roto, me ngā huatau toi. • Ki te mātai i tā ngā anga tito nekehanga tautoko i te whakawhanaketanga me te whakapuakanga o ngā huatau nekehanga, pēnei i te rerenga, i te tāruarua, i te tauaronga, i te taurangi, i te whakawhiti, i te ngātahi hoki. • Ki te whakamahi i ngā kupu nekehanga hei whakaahua, hei tātari, hei whakawhiti hoki i ngā huatau nekehanga me ngā whakatau auaha i te wā o ngā tukanga hanga nekehanga. • Ki te tūhura i te whakaawenga a ngā tikanga whakaaturanga, a te minenga, a te horopaki, a ngā aronga ahurea i te hanganga nekehanga me te whakawhitinga toi. • Ki te mātai i tā te aronga me tā te mōhiotanga ahurea ārahi i ngā whakatau nekehanga, i ngā tukanga toi, me te whakapuakanga o te aronga. • Ki te whakamātau i te whakaharatau, i te tito ohia, i te huritao, me te tūhura i ngā titonga nekehanga hei whakapakari i ngā huatau nekehanga me te koronga toi. **Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te mātai i te āhua o te hōpara, o te whakawhanake, o te whakawhiti hoki i ngā huatau nekehanga mā te nekehanga mā roto i te waihanga, i te whakamātau, i te whakapakari, me te whakaraupapa i ngā nekehanga hei whakawhiti i ngā aronga, i ngā kōrero, me ngā koronga toi. • Ki te tūhura i te whakakotahitanga me te raweketanga o ngā huānga nekehanga, pēnei i te tinana, i te wāhi, i te wā, i te ngao, i ngā hononga anō hoki hei whakawhiti i ngā tirohanga, i te kare ā-roto, me ngā huatau toi. • Ki te mātai i tā ngā anga tito nekehanga tautoko i te whakawhanaketanga me te whakapuakanga o ngā huatau nekehanga, pēnei i te rerenga, i te tāruarua, i te tauaronga, i te taurangi, i te whakawhiti, i te ngātahi hoki. • Ki te whakamahi i ngā kupu nekehanga hei whakaahua, hei tātari, hei whakawhiti hoki i ngā huatau nekehanga me ngā whakatau auaha i te wā o ngā tukanga hanga nekehanga. • Ki te tūhura i te whakaawenga a ngā tikanga whakaaturanga, a te minenga, a te horopaki, a ngā aronga ahurea i te hanganga nekehanga me te whakawhitinga toi.	**Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te mātai, ki te tātari hoki i te āhua o te whakakotahi i te nekehanga, i te reo, i ngā tikanga whakaaturanga, i ngā anga tito nekehanga, i te mōhiotanga ahurea hoki hei whakawhiti i ngā tirohanga toi e motuhenga ana (hei tauira, ko te whakatairite i ngā ara whakaatu o te ao tawhito, o te ao ōkawa, o te ao hou hoki hei whakamāori i te kaupapa kotahi). • Ki te arotake i ngā whakaawenga a te kātū, a te atamira, a ngā hononga ki te minenga, a te horopaki ahurea hoki i te whakamāoritanga ā-toi me te aronga o te whakaaturanga (hei tauira, ko te mātai i te whakamāoritia anō o te haka tapere mā ngā tikanga whakaaturanga o nāianei me te whai tonu i ngā tikanga). • Ki te parahau i ngā whakatau ā-nekehanga, ā-whakaaturanga hoki mā roto i te tātari i ngā kōwhiringa ihiihi, i ngā anga tito nekehanga, i ngā aronga ahurea (hei tauira, ko te tūhura i tā te tito nekehanga, i tā te atamira, i tā te takiwā whakaaturanga whakaawe i te māramatanga o te minenga ki ngā kōrero Māori o nehe, o nāianei hoki). **Ngā Mata a Tū** • Ki te mātai, ki te tātari hoki i te āhua o te whakakotahi i te nekehanga, i te rākau, i te reo, i ngā tikanga whakaaturanga, i te whakapapa, i ngā tikanga hoki hei whakawhiti i ngā tirohanga toi e motuhenga ana (hei tauira, ko te mātai i Ngā Mata a Tū ā-iwi ki te arotake i tā te nekehanga, i tā te manawataki, i tā ngā tohu whakawhiti i te tuakiri, i te kaupapa hoki). • Ki te arotake i te whakakotahi o te mātauranga tuku iho me ngā tikanga toi o nāianei kia mau tonu ai te mana ā-ahurea me te motuhenga (hei tauira, ko te whakatairite i ngā nekehanga o mua ki ngā ara whakaaturanga o nāianei hei tūhura i tā te aronga hou whakapakari i te whakawhiti me te korenga o te tikanga e tukua). • Ki te parahau i ngā whakatau ā-toi mā roto i te tātari i ngā whakaawenga ā-whakapapa, ā-aronga tohu, ā-horopaki whakaaturanga, ā-mana whakatau ahurea hoki i te whakamāoritanga (hei tauira, Ko te tūhura i te āhua o te arahina o ngā kōwhiringa toi e te whakapapa, e te tikanga, e te minenga i ngā whakaaturanga).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
	• Mā ngā honohononga o te tinana, o te wāhi, o te wā, o te ngao, me ngā hononga hoki e waihanga te arorau, te miramiratanga, te tauaronga me te whakamāoritanga, pēnei i ngā huatau nekehanga ka whakaritea, ka whakapakarihia hoki kia whai pānga, kia whai aronga hoki (hei tauira, ko te waiata ā-ringa, ko te kanikani o nāianei, ko te tito nekehanga ā-tira, ko ngā raupapa whakaaturanga rānei). • Ka kōwhirihia, ka urutautia, ka whakapakarihia hoki ngā ara mahi nekehanga mā te mōhiotanga nekehanga, mā te huritao arohaehae, mā te auahatanga, mā te haepapa ā-ahurea anō hoki, pēnei i ngā whakataunga toi ka ārahina e te whakamātau, e te whakapakari, e ngā kōwhiringa e ara ake ana (hei tauira, ko te tito ohia, ko ngā pūkenga taiaha, ko te tito ohia ā-pā, ko te tūhura i te tito nekehanga rānei). • Ka arotakengia, ka urutautia, ka kōtuituia hoki ngā ara mahi nekehanga hei tautoko i ngā nekehanga e motuhake ana, e auaha ana, e whai take ana anō hoki, pēnei i te whakakotahitanga me te whakapakaritanga o ngā ara auaha hei whakawhiti i ngā tirohanga me ngā huatau e piki haere ana te mātanga (hei tauira, ko te tito nekehanga, ko te waihanga whakaari, ko te hanga nekehanga ā-tira, ko te whakaaturanga ahurea o nāianei rānei).	• Ki te mātai i tā te aronga me tā te mōhiotanga ahurea ārahi i ngā whakatau nekehanga, i ngā tukanga toi, me te whakapuakanga o te aronga. • Ki te whakamātau i te whakaharatau, i te tito ohia, i te huritao, me te tūhura i ngā titonga nekehanga hei whakapakari i ngā huatau nekehanga me te koronga toi. **Ngā Mata a Tū** • Ki te mātai i tā te nekehanga, tā te reo, tā te rākau, tā te manawataki, me tā te tū whakawhiti i te kaupapa, i te whakapapa, i te tuakiri hoki mā Ngā Mata a Tū (hei tauira, ko te whakatairite i tā ngā tauira nekehanga rerekē, i tā te tukanga whakaputa oro, otirā, i tā ngā tū whakawhiti i ngā kōrero rerekē mō te hītori, mō te ahurea rānei). • Ki te tūhura i te whakaawenga a ngā āhuatanga ōkiko, a te hiranga ā-ahurea, me te aronga e hāngai ana ki ngā rākau rerekē i te kōwhiringa, i te whakamahinga, i te aronga toi anō hoki (hei tauira, ko te mātai i ngā āhuatanga me ngā take ahurea o te taiaha, o te rākau, o te patu, o te pouwhenua anō hoki, tae atu ki te aronga e hāngai ana ki tēnā me tēnā). • Ki te mātai i te hāngai o Ngā Mata a Tū nō nehe, nō nāianei hoki ki ngā huāngа nekehanga, ki ngā tikanga whakaaturanga, ki ngā pūkenga toi hoki hei whakawhiti aronga (hei tauira, Ko te whakatairite i ngā mahi mau rākau o nehe ki ngā whakaaturanga o nāianei hei arotake i tā te minenga, i tā te horopaki, i tā te koronga toi whakaawe i te whakaaturanga). • Ki te whakamātau i te nekehanga, i te reo, i te manawataki, i te ū ki te taki, me ngā hononga mokowā hei tātari i te whakaawenga a ngā kōwhiringa ā-toi, ā-ahurea hoki i te whakawhitinga kōrero, i te whakamāoritanga hoki (hei tauira, ko te tūhura i tā ngā panonitanga ā-tukutahi, ā-tere, ā-tū, ā-tukureo rānei, whakawhiti i ngā āhuatanga rerekē o te kaupapa me te pupuru tonu ki te mana ā-ahurea).	

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Toi Nekeneke

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Mahi, Te Hanga, me te Tito **Te Mōhiotanga Wheako**			
Te Toi Nekeneke • Ko ngā nekehanga ka auahatia mā ngā pūkenga nekehanga, mā ngā anga tito nekehanga, mā ngā tukanga haratau, mā ngā tikanga whakaaturanga hoki, pēnei i te whakaritea, i te whakaharatauhia, i te whakapakarihia o te nekehanga e whakawhitia ai te pūtake toi, ngā kare ā-roto, te aronga ahurea, me te urupare a te minenga (hei tauira, he haka, he mau rākau, he waiata ā-ringa, he kanikani nō te ao hou rānei). • Whakaawe ai ngā tikanga whakaaturanga i te āhua o te whakawhiti, o te whakamāori, o tā te minenga wheako i te nekehanga, pēnei i ngā tikanga, i ngā tūranga, i ngā kawatau hoki e tārai ana i te āhua o te whakaaturanga me te māramatanga o te nekehanga (hei tauira, ko te pōwhiri, ko te kapa haka, ko te lakalaka, ko te meke rānei). • Mā Ngā Mata a Tū e whakakotahi te mātauranga nekehanga, te ū ki te taki, te reretahi, te tikanga, ngā tikanga whakaaturanga, pēnei i tā ngā nekehanga me tā ngā mahi rākau whakawhiti i ngā kōrero ahurea, i te whai hononga, i te aronga kiritōpū hoki (hei tauira, ko te mau rākau, ko te taiaha, ko te tī rākau, ko te wero). • Ka ārahi ngā tikanga i te whakamahinga me te whakamāoritanga o ngā nekehanga, o ngā mahi rākau, me ngā tikanga whakaaturanga i roto i Ngā Mata a Tū, pēnei i ngā aronga ahurea me ngā uara e tārai ana i te āhua o te whakaaturanga me te māramatanga o te nekehanga (hei tauira, he taiaha, he wero, he haka, he pōwhiri, he whakaeke rānei). • Whakatinanahia ai te mōhiotanga nekehanga mā ngā tukanga tito nekehanga, mā ngā tikanga haratau, mā ngā tikanga whakaaturanga, mā te māramatanga wheako, pēnei i tā ngā pūkenga toi me tā ngā pūkenga hangarau auaha i te whanaketanga, i te whakapakaritanga, me te whakapuakanga o ngā huatau nekehanga (hei tauira, ko te taurite, ko te reretahi, ko te aroā mokowā, ko te nekeneke taiaha, ko te ū ki te taki rānei).	**Te Toi Nekeneke** • Mā ngā mahinga nekehanga e whakakotahi ngā pūkenga nekehanga, ngā anga tito nekehanga, ngā tikanga whakaaturanga, me ngā tukanga haratau, pēnei i te whakaritea me te whakapakarihia o te nekehanga e whakawhitia ai te pūtake toi, te aronga ahurea, me te whai wāhi a te minenga (hei tauira, he haka, he mau rākau, he waiata ā-ringa, he kanikani nō nāianei rānei). • Ka whakaawe te nekehanga, te whakaaturanga, me ngā whakatau tito nekehanga i te whakapuakanga o ngā huatau matatini, o ngā tirohanga, o te koronga toi anō hoki, pēnei i ngā whakatau e pā ana ki te nekehanga, ki te ū ki te taki, ki te wāhi, ki ngā hononga, me ngā āhuatanga e tārai ana i te āhua o te whakawhiti, o te wheako hoki i te aronga (hei tauira, ko te kapa haka, ko te lakalaka, ko te meke, ko te whakaaturanga ā-wāhi rānei). • Mā Ngā Mata a Tū e whakakotahi ngā tikanga, ngā nekehanga reretahi, te hāngaitanga ā-hangarau, ngā tikanga whakaaturanga, me te mōhiotanga ahurea, pēnei i tā te nekehanga, i tā ngā mahi rākau whakawhiti i ngā kōrero ahurea, i te whai hononga, i te aronga kiritōpū hoki (hei tauira, he mau rākau, he taiaha, he tī rākau, he wero rānei). • Tāraihia ai ngā nekehanga me ngā whakawhitinga toi e te mana ā-ahurea, e te tikanga, e te mātauranga ā-iwi hoki i roto i te horopaki o Ngā Mata a Tū, pēnei i tā te mōhiotanga ahurea ārahi i te āhua o te whakaaturanga me te māramatanga o te nekehanga me ngā mahi rākau (hei tauira, ko te taiaha, ko te haka pōwhiri, ko te whakaeke, ko te wero). • Mā ngā nekehanga mātanga e whakakotahi te mātauranga tito nekehanga, ngā tikanga whakaaturanga, te māramatanga ā-ahurea, te aroā a te minenga, me te koronga toi, pēnei i te whakapakarihia māriretia o te nekehanga e whakawhitia ai ngā tirohanga matatini ā-ahurea, ā-hītori, ā-kare ā-roto, ā-toi (hei tauira, ko te haka, ko ngā kanikani o nāianei, ko ngā taiopenga whakaatu ahurea).	**Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te ara ngātahi o te tito, o te haratau, me te whakaatu i te nekehanga, i ngā mahi whakaari rānei mā te whakamahi i ngā pūkenga nekehanga, i ngā tukanga tito nekehanga, i ngā huānga toi, i te whakapuaki mārire hei whakapuaki i ngā huatau i runga i te mārama me te aronga (hei tauira, ko te waihanga, ko te haratau, ko te whakapai ake anō hoki i te whakaaturanga e tūhura ana i a Parihaka, i te pakanga i Ōrākau, i te kāhakina rānei o Kaiapoi, ko te urutau i ngā nekehanga, ko te atamira, ko ngā tikanga whakaaturanga anō hoki kia motuhenga te whakapuakanga o ngā tirohanga ā-hītori, ā-ahurea hoki). • Ki te haratau, ki te arohaehae, me te huritao kia kounga ake ai te tū, te reretau, te mahi ngātahi, me te aroā a te minenga (hei tauira, ko te whakapai ake i te ū ki te taki, i ngā whakawhitinga, i te tuone, i ngā hononga ā-tira hei urupare ki ngā whakahokinga kōrero a ngā tauira me ngā kaiako). • Ki te tikanga me te mōhiotanga ahurea hei tautoko i te nekehanga whakaute, i te tikanga me ngā tikanga whakaaturanga (hei tauira, ko te urutau tika i te nekehanga, i ngā kākahu, i ngā ritenga whakaaturanga mō ngā horopaki ā-marae, ā-hapori hoki). **Ngā Mata a Tū** • Ki te ara ngātahi o te whakawhanake, o te whakaharatau, o te whakapakari hoki i ngā raupapa o Ngā Mata a Tū mā te whakamahi i te mātauranga nekehanga, i ngā pūkenga rākau, i ngā huānga toi, i ngā tikanga hoki hei whakawhiti i te kaupapa i runga i te tika me te motuhenga (hei tauira, ko te whakawhanake me te whakapakari i tētahi whakaaturanga a Ngā Mata a Tū nō te ao hou e whakakotahi ana i te tukutahi, i te tū, i te reo, me te rākau hei whakawhiti i tētahi kaupapa o nāianei me te whakamana tonu i ngā tikanga). • Ki te whakamahi i te haratau, i te whakahokinga kōrero, me te huritao ngātahi hei whakapakari i te tika o te hangarau, i te ū ngātahi, i te whakawhitinga kōrero whakaihiihi hoki (hei tauira, ko te whakapai ake i te ū ki te taki, i ngā tūnga, i te pupuri rākau, me te tukunga o te reo ā muri i te arohaehae ngātahi). • Ki te kōwhiri me te whakamahi tika i ngā rauemi hirahira ā-ahurea i ngā tukanga auaha me ngā tukanga whakaaturanga (hei tauira, ko te whakatauira i ngā tikanga e hāngai ana ki te pupuru, ki te rokiroki, ki te whakamahi hoki i ngā taiaha me ērā atu momo rākau).	**Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te tito nekehanga, te tū, me te whakapakari i ngā nekehanga mā te whakakotahi i te mātauranga tito nekehanga, i ngā tikanga whakaaturanga, i ngā tikanga toi, i te pūkenga ihiihi, i te māramatanga ā-ahurea anō hoki hei whakapuaki i te koronga toi i runga i te motuhenga (hei tauira, ko te tohu me te whakapai ake i te tū ā-tira me te kōtuitanga o te waiata, o te poi, o te whakaari hoki mā te minenga ā-hapori, e urutau ana i te tito nekehanga, i te atamira, i ngā tikanga whakaaturanga hoki hei whakapakari i te mana ā-ahurea me te pānga ihiihi). • Ki te whakapakari mārire i te whakaaturanga mā roto i te tātari, i te haratau, i te whakahokinga kōrero hei whakapakari i te whakamāoritanga, i te pūkenga ihiihi, me te whai wāhitanga a te minenga (hei tauira, ko te whakahou i te atamira, i te nekehanga, i ngā hononga, i te tere hoki hei whakapai ake i te pānga ā-whakaari me te houtupu ā-ahurea). • Ki te tikanga me te mōhiotanga ahurea hei hāpai i te matatika, i te motuhenga, i te whakaute o te whakaaturanga (hei tauira, ko te whakatau i runga i te mōhio e pā ana ki ngā tikanga whakaaturanga, ki ngā hononga ki te minenga, ki te horopaki ahurea hoki). **Ngā Mata a Tū** • Ki te waihanga, ki te tū, ki te whakapai ake i ngā raupapa o Ngā Mata a Tū mā te kōtuitui i te mātauranga nekehanga, i ngā pūkenga rākau, i ngā tikanga whakaaturanga, i ngā huānga toi, i te tikanga hoki hei whakawhiti i te tuakiri, i te whakapapa, i te kaupapa hoki i runga tonu i te houtupu (hei tauira, ko te tito nekehanga me te whakapakari i te tū a Ngā Mata a Tū ki tētahi huinga ahurea, e kōtuitui ana i te taiaha, i te reo, i te nekehanga, me te tū hei whakawhiti i te whakapapa, i te mana, i te kaupapa me te ū tonu ki te tika o te hangarau). • Ki te huritao arohaehae me te whakapakari ngātahi hei whakakaha i te whakahaere hangarau, i te whakawā ā-toi, i te mana ā-ahurea anō hoki (hei tauira, ko te urutau i ngā tūnga, i te kounga o te nekehanga, i te manawataki, i ngā tohu ā-ringa i muri i ngā arotakenga a ngā pia me ngā mātanga e hāngai ana). • Ki te kōwhiri me te whakamahi i ngā rauemi hirahira ā-ahurea i runga i te tika me te whāia ngātahitia o te aronga hou me te tikanga (hei tauira, ko te kōtuitui i ngā mahi atamira, i ngā hangarau rānei nō te ao hou me te kore e tuku i te mana whakatau ahurea o te whakaaturanga).

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Toi Nekeneke

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Mōhio me ngā Ariā Toi **Te Mōhiotanga Orotau**			
Te Toi Nekeneke • Ko Te Toi Nekeneke te whakatinanatanga o te ahurea, o ngā kare ā-roto o te tangata, o te hītori, o ngā tikanga, o ngā hononga, o ngā kōrero mā roto i te nekehanga, mā te whakaaturanga, mā te raka anō hoki. • Tāraia ai ngā aronga nekehanga mā ngā hononga i waenga i te reo nekehanga, i te aronga tito nekehanga, i ngā tikanga whakaaturanga, i ngā kōrero ahurea, me te horopaki hoki, pēnei i tā te nekehanga whakapuaki i ngā aronga rerekē nā te āhua o te whakaaturanga, o te whāinga, o te hiranga ā-ahurea, me te mōhio ka whakawhitia e te minenga ki te whakamāoritanga (hei tauira, ko te kapa haka, ko te pōwhiri, ko te tira haere e whai kawa ana, ko te whakapuaki kōrero mā te kanikani, ko ngā mahi whakaaturanga o nāianei rānei). • Mā te reo nekehanga e whakapuaki ngā huatau, ngā kare ā-roto, ngā kōrero, ngā hononga, me ngā tirohanga, pēnei i te āhua o te tinana, i te tuone, i te whakapuaki ā-kanohi, i te tūranga, i te taurite, i te ū ki te taki, i te aroā mokowā, i te mahi ā-ringa hoki e whakapuaki ana i te aronga mā te whakatinanatanga o te nekehanga (hei tauira, he tū ā-haka nā te wahine, he wero, he tuone i te waiata ā-ringa, he whakapuaki i te pāmamae, he whakanuitanga, he hononga rānei). • Ka whakarite ngā anga tito nekehanga i ngā nekehanga kia whakawhiti i te pūtake toi me te aronga, pēnei i te whakaraupapatanga o te nekehanga mā roto i te raupapa, i te tāruarua, i te tauaronga, i te koritenga, i te tū, i te whakawhitinga, i ngā hononga mokowā hoki hei auaha i te māramatanga o te aronga (hei tauira, ko ngā tū ā-kapa kua āta whakaritea, ko te whakakōrero i te hula, ko ngā tauira i te kapa haka, ko ngā kori tauā e tukutahi ana, ko te raupapa kōrero i te ori hīteki, ko te nekehanga ā-tira i te kanikani o nāianei, ko te tira haere e whai kawa ana rānei). • Ka whakaawe te minenga, te takiwā, me te horopaki o te whakaaturanga, i te whakamāoritanga me te māramatanga o te nekehanga, pēnei i te kanorau o ngā māramatanga o te nekehanga nā te āhua o te wāhi, o te kaiwhakaari, o te minenga, o te aronga anō hoki (hei tauira, ko te haka ka tū i te marae, i tētahi kaupapa hākinakina, i te tangihanga, i tētahi whakaari rānei). • Mā ngā kōrero me te mōhiotanga ahurea e ārahi te waihanga nekehanga, te motuhenga, te whakapuakanga, me te whakamāoritanga, pēnei i te mōhio ki te whakapapa, ki te tikanga, ki te pūrākau, ki te hītori, ki ngā uara, ki ngā aronga ahurea hoki e tārai ana i te aronga me te hiranga o te nekehanga (hei tauira, ko te hītori ā-iwi e kitea ana i ngā haka, ko te pūrākau e whakapuakina ana i ngā nekehanga, ko te waiata ā-ringa, ko ngā aronga whai kawa rānei). • Ko tā te whakawā nekehanga he toro ki te pūtake toi, ki te minenga, ki te māramatanga ā-ahurea, ki te huritao, ki te whakamāoritanga hoki, pēnei i te arotakenga o te nekehanga mā te whai whakaaro ki te aronga koronga, ki te hiranga ā-ahurea, ki te whai hua, ki te	**Te Toi Nekeneke** • Ka tāraia te aronga nekehanga e ngā kōwhiringa tito nekehanga, e ngā tikanga whakaaturanga, e ngā kōrero ahurea, e te whakamāoritanga a te minenga, me te horopaki. Ka taea e ngā tikanga nekehanga te rokiroki, te whakamāori anō, te wero, te huri hoki ngā māramatanga ki te tuakiri, ki te ahurea, me te whai hononga (hei tauira, ko te whakapuakina o tētahi kōrero pāpori e tētahi tira kanikani ohia, ko te tānga pūrama e tohu ana i te whakatutukinga tōpū, ko te haka e tohu ana i te kotahitanga me te ātetenga, ko te kanikani o nāianei hoki e tūhura ana i te hekenga tangata me te tūrangawaewae). • Mā te reo nekehanga e whakapuaki ngā huatau e piki haere ana te mātangatanga, ngā hononga, ngā tirohanga, me te aronga, pēnei i te āhua o te tinana, i te tuone, i te tūranga, i te taurite, i te ū ki te taki, i te aroā mokowā, i te ngao, i te pāhekoheko e whakapuaki ana i ngā tikanga matatini ā-toi, ā-ahurea, ā-kare ā-roto, ā-kōrero hoki (hei tauira, ko te wero e tohu ana i te whakapātari me te pōwhiri, ko te tango e tohu ana i te whakapono, i te hononga, me te tū ngātahi, ka mutu, ko ā te kaikōtui tuone e tohu ana i te whakaaturanga, i te hula rānei he whakapuaki i te whakapapa me te kōrero). • Mā ngā anga tito nekehanga e ārahi te aronga toi, te whakamāoritanga, te māramatanga o te minenga, pēnei i te raupapa, i te tāruarua, i te tauaronga, i te koritenga, i te tū, i te whakawhitinga, i ngā hononga mokowā hoki e whakarite ana i te nekehanga hei whakapuaki i ngā aronga paparanga me te aronga (hei tauira, ko te whakapuaki kōrero i te hula, ko ngā kori tauā e tukutahi ana, ko ngā tū o te kani mokoahi, ko te raupapa kōrero i te ori hīteki, ko te nekehanga ā-tira i te kanikani o nāianei, ko te tira haere e whai kawa ana rānei). • Ka auahatia e ngā tikanga whakaaturanga te whakamāoritanga puta noa i ngā horopaki ā-ahurea, ā-toi, ā-hapori, pēnei i whakaawenga a ngā tikanga tūroa o te whakaaturanga, a ngā ritenga, a ngā tikanga tuku iho, a ngā kawatau o te minenga i te āhua o te māramatanga me te uaratanga o te nekehanga (hei tauira, ko ngā tikanga pōwhiri, ko ngā kawa hōia, ko ngā ritenga whakaari o nāianei). • Ko tā te māramatanga ā-ahurea, he whakapakari i ngā nekehanga motuhenga, i te whakapuaki, i te whakamāoritanga, i te tikanga hoki, pēnei i te mātauranga o te whakapapa, o te aronga, o te hītori, o ngā uara, o ngā kōrero, o ngā aronga ahurea e ārahi ana i te āhua o tā te nekehanga whakapuaki i te hiranga me te aronga ahurea (hei tauira, ko te whakapuaki o te pūrākau mā te nekehanga, ko ngā aronga ahurea e whakaaturia ana i te Siva Samoa, ko te hītori ā-iwi e kitea ana i te haka, ko ngā whakaaturanga ā-hapori rānei e hoki mahara ana ki te hītori me ngā uara). • E kōtuituia ana e te whakawā toi, te mātauranga nekehanga, te māramatanga ā-ahurea, te whakamāoritanga, te huritao, me te koronga toi, pēnei i te arotakenga o te nekehanga mā tana pūtake toi, mā te hiranga ā-ahurea, mā te whai huatanga, mā te pānga hoki o te minenga (hei tauira, ko te heremoni whakatuwhera o ngā	**Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te whakamāori i te whakapuakanga a te nekehanga, a te tito nekehanga, a ngā kōrero ahurea, a te horopaki whakaatu i ngā huatau, i ngā hononga, i te kare ā-roto hoki (hei tauira, ko te whakamārama i te āhua o te tuone, o te tū, o te kounga o te nekehanga e whakawhiti ana i ngā kaupapa o te manawaroa me te whai hononga). • Ki te whakamārama i te whakaawenga a te minenga, a te takiwā, a te horopaki hoki i te whakamāoritanga o te whakaaturanga (hei tauira, ko te whakatairite i te kanorau o ngā aronga ka whakawhitia e te whakaaturanga kotahi i te marae, i te whare whakaari hoki). • Ki te whakaahua i tā te tito nekehanga whakarite i te nekehanga kia whakapuakina te whāinga toi (hei tauira, ko te tautohu i tā te tāruarua, i tā te tauaronga, i tā te karamata whakapakari i te māramatanga o te minenga). **Ngā Mata a Tū** • Ki te whakamāori i te whakapuakanga a te whakapapa, a te tikanga, a te nekehanga, a te reo, a te rākau hoki i te tuakiri, i te hītori, me ngā uara ahurea (hei tauira, ko te whakamārama i tā ngā rerenga nekehanga, i tā te tukanga whakaputa oro, i tā ngā nekehanga whai tohu whakawhiti i te tuakiri ā-iwi me te kaupapa). • Ki te whakamārama i te tā ngā kōrero ahurea whakaawe i te aronga me te whakamāoritanga o ritenga o Ngā Mata a Tū (hei tauira, ko te wānanga i ngā tūāhuatanga o mua, i te pūrākau rānei e ārahi ana i ngā kōwhiringa nekehanga me te whāinga toi). • Ki te whakaahua i te mahi tahi a te koronga toi me te tikanga e whakapuakina ai he whakapuakanga ahurea e houtupu ana (hei tauira, ko te tautohu i tā ngā kōwhiringa whakaaturanga whakatauira i tana whakamana i te whakapapa me ngā aronga ahurea).	**Te Nekehanga, te Whakaharatau, me te Whakaaturanga** • Ki te tātari i te whakawhitia o ngā huatau mātanga toi e te reo nekehanga, e ngā anga tito nekehanga, e ngā tikanga whakaaturanga, e ngā māramatanga ā-ahurea (hei tauira, ko te whakatairite i te kanorau o ngā whakamāoritanga o te kaupapa hītori kotahi). • Ki te arotake i tā te minenga, i tā te horopaki, i tā ngā tikanga whakaaturanga whakaawe i te whakamāoritanga toi (hei tauira, ko te tātari i arahina o tō te minenga māramatanga i te atamira, i te wāhi, i te takiwā ahurea hoki). • Ki te parahau i tā ngā kōwhiringa ihiihi i te motuhenga me te whāinga toi (hei tauira, ko te whakamahuki i tā te nekehanga, i tā ngā hononga, i tā te tāera whakaaturanga ihiihi i ngā tirohanga maha). **Ngā Mata a Tū** • Ki te tātari i te whakawhitia o ngā whakaaro toi e houtupu ana e te whakapapa, e te tikanga, e te reo nekehanga, e ngā tikanga whakaaturanga, e te mōhiotanga ahurea hoki (hei tauira, ko te arotake i te whakaawenga a ngā tikanga ā-iwi i ngā ritenga o Ngā Mata a Tū nō te ao hou). • Ki te arotake i tā te whakamāori toi whakakotahi i te aronga hou ki te mana ā-ahurea (hei tauira, ko te whakamāori i tā ngā ara whakaaturanga o nāianei pupuri i te motuhenga me te whakawhiti tonu i ngā kaupapa o te wā nei). • Ki te parahau i tā ngā whakataunga ā-toi, ā-ahurea hoki i te tuakiri me te māramatanga ā-rōpū (hei tauira, ko te whakamahuki i te āhua o te nekehanga, o te reo, o ngā tohu, o te tū e whakawhiti ana i te whakapapa me te mana).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
pānga hoki ki te minenga (hei tauira, ko te whakanui i te kaupapa, ko te whakapakari i te whai hononga, ko te whakapuaki i te ātete, ko te whakamiha i ngā tūpuna, ko te whakapuaki rānei i tētahi kōrero ahurea).	taumāhekeheke, ko te whakaaturanga o te kapa haka, o te kanikani o nāianei, o tētahi taiopenga ahurea rānei).		

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Toi Nekeneke

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Whakamiha me te Whai Māramatanga **Te Mōhiotanga Horopaki**			
Te Toi Nekeneke • Ko tā ngā nekehanga he whakaata, he whakaawe hoki i ngā māramatanga ā-pāpori, ā-ahurea, ā-hītori, ā-hapori hoki, pēnei i tā te nekehanga whakapuaki i ngā wheako, i ngā uara, i ngā tikanga tuku iho, i te hītori, i ngā tirohanga e ngātahi ana hoki hei ārahi i tō ngā hapori mārama ki a rātou anō me ētahi atu (hei tauira, ko te haka e whakaatu ana i te aronga kiritōpū, ko te hula e pupuru ana ki ngā kōrero ahurea, ko ngā tira haere e tohu ana i ngā kaupapa hirahira, ko ngā tikanga kani ā-hapori rānei e whakanui ana i te tuakiri ā-tira). • Ka auahatia te aronga o te nekehanga e ngā kōrero ahurea, e te whakapapa, e te tikanga, e ngā māramatanga ā-hītori, e te mātauranga ā-hapori anō hoki, pēnei i te hītori, i ngā tikanga tuku iho, i ngā uara, i ngā aronga ahurea hoki e ārahi ana i te whakatinanatanga, i te māramatanga, me te uaratanga o te nekehanga (hei tauira, ko te whakapuakina o te pūrākau mā te nekehanga, ko te whakawhitinga o ngā kōrero tuku iho i te haka me te waiata ā-ringa, ko te Siva Samoa, ko ngā whakaaturanga whai kawa rānei). • Ka whakapakarihia e ngā nekehanga, ngā hononga i waenga i te tangata, i te wāhi, i te ahurea, i te whakapapa, me te hapori, pēnei i tā te nekehanga hono i te tangata ki ngā hītori, ki ngā tikanga tuku iho, ki ngā taiao, otirā, ki ngā aronga ahurea e ngātahi ana (hei tauira, he pōwhiri, he kapa haka, he huinga ahurea, he whakanuitanga ā-hapori rānei). • Mā te whāinga nekehanga e whakaawe te whakawhitia me te toitūtanga o ngā huatau, o ngā uara, o ngā tirohanga, o ngā māramatanga ā-ahurea anō hoki, pēnei i tā te nekehanga hāpai i ngā whāinga ā-ahurea, ā-kawa, ā-pāpori, ā-mātauranga, ā-toi hoki puta noa i ngā hapori me ngā horopaki rerekē (hei tauira, he waiata ā-ringa, he kawa hōia, he kanikani mokoahi, he whakaaturanga anō rānei e tohu ana i ngā kaupapa hirahira). • Arahina ai te whakamāoritanga o te nekehanga e te horopaki whakaaturanga, e te mōhiotanga ahurea, e te koronga toi, e te māramatanga o te minenga, e ngā kōwhiringa tito nekehanga anō hoki, pēnei i te tāraia o te aronga e te whāinga, e te takiwā, e te hiranga ā-ahurea, e ngā hononga hoki i waenga i ngā kaiwhakaari, i te minenga, me ngā hapori (hei tauira, he haka i tū i te marae, he kani Powwow, he whakaaturanga rānei nō te ao hou). • Ka whakawhitia mā te whakapuaki nekehanga ngā tirohanga ā-whaiaro, ā-ahurea, ā-kiritōpū me tana whakapakari i te whai hononga, i te hauora, me te toitūtanga o te ahurea, pēnei i tā te nekehanga tūhono i te tangata ki ngā hītori, ki ngā tikanga tuku iho, ki ngā hapori, ki ngā wheako ngātahi e whakawhiti ana i te wā me te wāhi (hei tauira, ko te haka, ko te hula, ko ngā rōpū kani ā-hapori, ko ngā tū whakanui ā-ahurea rānei).	**Te Toi Nekeneke** • Ka tāraia ngā mahi nekehanga e te huringa o ngā horopaki ā-ahurea, ā-pāpori, ā-taiao, ā-hītori hoki, ā, mā reira e whakaawe ngā tirohanga ki te tuakiri, ki te whai hononga, ki ngā hononga, me te whāinga kiritōpū (hei tauira, ko ngā haka nō te ao hou, ko te lakalaka, ko te meke, ko te kanikani hoki nō te ao hou i takea i ngā kōrero ahurea). • Auahatia ai te aronga me te whakamāoritanga o te nekehanga e te ahurea, e ngā tirohanga ki te ao, e te horopaki, e te huritao arohaehae hoki, pēnei i ngā uara, i ngā whakapono, i ngā wheako, i ngā tirohanga hoki e whakaawe ana i te māramatanga me te uaratanga o te nekehanga (hei tauira, he haka i te kaupapa hākinakina, he pōwhiri, he lakalaka, he dabke rānei). • Ko tā ngā nekehanga he hāpai i te auroatanga o te ahurea, i te toiora o te takitini, me te māramatanga ngātahi, pēnei i ngā nekehanga hei whakapakari i ngā hononga ki te ahurea, ki te hapori, ki te hītori, ki te reo, ki te wāhi hoki (hei tauira, ko te kapa haka, ko te pōwhiri, ko te whakanui i a Matariki, ko te lakalaka rānei). • Mā ngā nekehanga e rokiroki, e wero, e panoni, e whakahou hoki ngā māramatanga ki te ahurea, ki ngā hononga, ki te whai hononga, ki te porihanga, pēnei i tā te nekehanga whakapuaki i ngā tirohanga, i tāna urupare ki ngā panonitanga, i tāna āki kia huritao i ngā wheako o mua, o nāianei hoki (hei tauira, he haka e whakapuaki ana i ngā kōrero tuku iho, he kanikani rānei nō te ao hou e tūhura ana i te hekenga o te tangata, he meke, he whakaaturanga tohe rānei). • Ka whakawhitia e te reo nekehanga, e te mōhiotanga ahurea, e te koronga toi, e te reo whaiaro hoki ngā huatau me ngā tirohanga e matatini ana, pēnei i te tuone, i te āhua o te tinana, i te ū ki te taki, i te aroā mokowā, i te ngao, me te pāhekoheko e whakawhiti ana i ngā aronga paparanga ā-ahurea, ā-kare ā-roto, ā-hītori, ā-kōrero hoki (hei tauira, ko te lakalaka, ko te meke, me te dabke). • Ko tā te whakamāori nekehanga, he aromātai i te motuhenga, i te mana ā-ahurea, i te koronga toi, i te urupare a te minenga, i te hiranga ā-horopaki hoki, pēnei i te whakahāngai i te aronga ki te whāinga, ki te mōhiotanga ahurea, ki te horopaki, ki te māramatanga o te minenga (hei tauira, ko te haka i Te Matatini, ko te lakalaka i te whakanuitanga a te whare ariki, ko te meke i te taiopenga ahurea, ko te dabke rānei i te huinga ā-hapori). • Whakaaturia ai e te whakapuaki nekehanga, te māramatanga ā-ahurea, te māia ā-toi, te ārahitanga, te mana ā-ahurea, pēnei i tā te nekehanga whakapuaki i ngā tirohanga, i tana whakapakari i ngā hononga, me tana hāpai i te toitūtanga o te ahurea, heke iho ana i ngā whakatipuranga (hei tauira ko te waiata ā-ringa, ko te lakalaka, ko te meke, ko te haka rānei).	**Te Toi Nekeneke** • Ki te whai wāhi atu me te huritao i ngā nekehanga e whakapuaki ana, e whakaawe ana hoki i ngā māramatanga ā-pāpori, ā-ahurea, ā-hītori, ā-hapori hoki, me te mōhio ki tā te nekehanga whakawhiti i te wheako, i ngā wheako, i ngā tikanga tuku iho, i ngā tirohanga, e ngātahi ana. • Ki te whakamahuki i tā ngā kōrero ahurea, i tā te whakapapa, i tā te tikanga, i tā te hītori, i tā te mātauranga ā-hapori tārai i te aronga, i te whakapuakanga, i te whakamāoritanga hoki o te nekehanga. • Ki te whai wāhi atu me te huritao i ngā nekehanga e whakapakari ana i ngā hononga i waenga i te tangata, i te wāhi, i te ahurea, i te whakapapa, me te hapori. • Ki te wānanga i tā ngā nekehanga whakaawe i te whakapuakanga me te toitūtanga o ngā huatau, o ngā uara, o ngā tirohanga, o ngā māramatanga ā-ahurea hoki. • Ki te whakamāori i ngā whakaawenga a te horopaki whakaaturanga, a te koronga toi, a te māramatanga o te minenga, a te mōhiotanga ahurea, a ngā kōwhiringa tito nekehanga hoki i te aronga me te whakamāoritanga o te nekehanga. • Ki te huritao i tā te whakapuaki nekehanga whakawhiti i te tirohanga ā-takitahi, ā-ahurea, ā-takitini hoki, me tana whakapakari i te whai hononga, i te toiora, me te toitū o te ahurea. **Ngā Mata a Tū** • Ki te whai wāhi atu me te huritao i ngā mahi a Ngā Mata a Tū e whakapakari ana i ngā hononga ki te whakapapa, ki te tikanga, ki ngā kōrero ahurea, ki te haepapa kiritōpū hoki. • Ki te whakamārama i tā Ngā Mata a Tū whakawhiti i ngā hītori ā-iwi, i ngā tuakiri ahurea, i ngā haepapa kiritōpū, me te toitū o te ahurea, heke iho ana i ngā whakatipuranga. • Ki te whakamāori i te whakaawenga a te tikanga, a te horopaki, a te pūtake toi, a te mōhiotanga ahurea i te aronga me te whakamiha o ngā mahi a Ngā Mata a Tū.	**Te Toi Nekeneke** • Ki te waihanga, ki te whakaari, ki te whakamāori, me te aromātai i ngā mahi nekehanga e whakaatu ana i te āhua o te waihanga, o te urutau, me te uara o ngā nekehanga i ngā horopaki hurihuri ā-hapori, ā-ahurea, ā-taiao, ā-hītori hoki. • Ki te aromātai i tā te ahurea, i tā ngā tirohanga ki te ao, i tā te horopaki, i tā te huritao arohaehae whakaawe i te aronga, i te whakamāoritanga, me tō te minenga māramatanga, o te nekehanga. • Ki te aromātai i tā ngā nekehanga whakapakari i te toitū o te ahurea, i te toiora o te takitini, o te māramatanga kiritōpū, me ngā hononga i waenga i te tangata, i te wāhi, i te ahurea, i te hapori anō hoki. • Ki te aromātai i tā ngā nekehanga rokiroki, wero, panoni, whakahou hoki i ngā māramatanga o te ahurea, o ngā hononga, o te whai hononga, o te porihanga hoki. • Ki te waihanga, ki te whakaari, ki te whakamāori, me te aromātai i ngā mahi nekehanga e kōtuitui ana i te reo nekehanga, i te mōhiotanga ahurea, i te koronga toi, me te reo whaiaro hei whakawhiti i ngā tirohanga mātanga ā-toi, ā-ahurea hoki. • Ki te aromātai arohaehae i ngā whakamāoritanga nekehanga mā te whai whakaaro ki te motuhenga, ki te mana ā-ahurea, ki te koronga toi, ki te urupare a te minenga, ki te hiranga ā-ahurea anō hoki. • Ki te whakaatu i te māramatanga ā-ahurea, i te māia ā-toi, i te ārahitanga, i te mana ā-ahurea mā te whakapuaki nekehanga e whakapakari ana i te toitū o te ahurea me te toiora o te takitini. **Ngā Mata a Tū** • Ki te mātai, ki te whakaari, me te arotake i *ngā mahi a Ngā Mata a Tū* e whakaatu ana i te mana ā-ahurea, i te ārahitanga, i te haepapa toi, me te ū ki te toitū o te ahurea. • Ki te huritao arohaehae i te āhua o tā Ngā Mata a Tū whakapakari i te tuakiri, i te haepapa kiritōpū, i te toiora, i ngā hononga ā-hapori me te toitū o te iwi. • Ki te aromātai i te whakaawenga a te tikanga, a te whakapapa, a te mātauranga ā-iwi, a te haepapa toi, a te mana ā-ahurea hoki i te motuhenga o Ngā Mata a Tū.

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Toi Ataata

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Tūhura me te Whakamātau **Te Mōhiotanga Auaha**			
Te Toi Ataata • Ko ngā huatau toi ka tūhuratia, ka whakawhanaketia, ka whakawhitia hoki mā te whakaahuatanga ā-ataata, pēnei i te waihanga, i te whakamātau, i te whakapakari me te whakaraupapa i ngā hua ataata hei whakawhiti i ngā aronga, i ngā tirohanga, i ngā koronga toi hoki (hei tauira, ko ngā papa kōrero, ko ngā huahua ariā, ko te toi piripiri, ko ngā ariā puninga toi rānei). • Ko tā te reo ataata he whakawātea i ngā ara auaha ki te whakawhiti i ngā huatau me te aronga, mā roto i te rārangi, i te āhua, i te tae, i te kakano, i te tauira, i te hanganga toi, i te mokowā, i ngā tohu, i ngā whakaahua hoki e whakakotahitia ana, e rawekehia ana hei whakawhiti i ngā tirohanga me ngā wheako (hei tauira, ko te hoahoa kōpae puoro, ko te toi pakiwaituhi, ko te toi pārongo whakairoiro, ko te toi ataata Māori o te ao hou rānei). • Mā ngā tikanga toi e tautoko te whanaketanga o ngā hua ataata, pēnei i ngā tikanga ataata tuku iho, i ngā tohu, i ngā tukanga, i ngā tātaitanga, e noho nei hei anga mō te tūhura, mō te whakapakari, mō te whakawhiti aronga hoki (hei tauira, ko te tā moko, ko te toi tāhua, ko ngā tānga tuhinga taketake, ko te mātātuhi rānei). • Ko ngā rawatoi, ko ngā taputapu me ngā tukanga e whakaawe ana i te āhua o te hōpara, o te whakapakari me te whakawhiti i ngā hua ataata, ā, mā ngā rauemi me ngā tukanga rerekē e wātea ai ngā ara auaha me ngā hua rerekē (hei tauira, ko ngā kano māori, ko te uku, ko te whakaahua, ko ngā papatuhi matihiko rānei). • Mā te hanganga e hāpai te whanaketanga me te whakapuakanga o ngā hua ataata, pēnei i ngā huānga ataata, i ngā tohu, i ngā whakaahua hoki ka whakaraupapatia, e auahatia ai te arotahi, te miramiratanga me te aronga (hei tauira, he toi whakaaturanga, he takotoranga maheni, he pānui whakaahua, he tohu kimiara rānei). • Ko tā te mōhiotanga ahurea he whakaawe i te āhua o te hōpara, o te whakawhanake, o te whakawhiti hoki i ngā hua ataata, pēnei i ngā hītori, i ngā uara, i ngā whakapono, i te māramatanga ā-ahurea hoki, ā, e ārahi ana ēnei āhuatanga i ngā kōwhiringa ataata me te aronga (hei tauira, ko ngā toi pūrākau, ko ngā puninga toi Matariki, ko ngā hoahoa papanga tapa, ko ngā mahi toi whakamahara rānei). • Ko te tūhura, ko te whakamātau, ko te tāruarua me te huritao e hāpai ana i te whakapakaritanga o ngā hua ataata, pēnei i te whakamātau, i te urutau me te whakakaha i ngā whakatau auaha mā ngā tukanga toi (hei tauira, ko ngā huahua hangariki, ko ngā tauira whakamātau, ko te raweke whakaahua, ko te whakamātau rawatoi rānei). • Ko tā ngā ara mahi ataata he hāpai i te waihangatanga, i te rawekehanga, i te whakapakaritanga, i te whakapuakanga hoki o ngā huatau ataata, pēnei i te mōhio ā-toi, i ngā tukanga rawatoi, i ngā pūkenga ringatoi, ā, koinei hei ārahi i ngā whakatau auaha (hei tauira, ko te whakairo, ko te mātātuhi, ko te raranga, ko te takatā whakaahua rānei).	**Te Toi Ataata** • Ko tā te whakakitenga ā-ataata he whakatōpū i te reo ataata, i ngā tikanga toi, i ngā rawatoi, i te hanganga, me te mōhiotanga ahurea, mā roto i te whakakotahi, i te urutau, i te whakapakari hoki i ngā hua ataata kia whakawhitia ai ngā tirohanga toi motuhenga, me te aronga paparanga (hei tauira, he whakairo, he toi puni, he mahinga toirau, he toi ataata Māori nō te ao hou). • Ka whakakotahi te reo ataata i ngā huānga toi, i ngā tohu, me ngā whakaahua hei whakawhiti i te aronga paparanga, mā te whakawhanake i ngā hua ataata mā roto i ngā hononga i waenga i ngā whakaahua, i ngā tohu, i ngā rawatoi, me ngā kōwhiringa toi (hei tauira, ko te tā moko, ko ngā pakimaero waituhi, ko ngā mahinga toi tūmatawhānui, ko te toi ariā rānei). • Ka tārai ngā tikanga toi i te āhua o te waihangatia, o te whakamāoritia, me te whakawhitia o ngā hua ataata, mā roto mai i ngā ritenga toi tuku iho, i ngā tātaitanga, i ngā tukanga hoki, e noho ana hei tūāpapa mō te whakawhanaketanga me te whakapakaritanga o ngā hua toi (hei tauira, ko te kōwhaiwhai, ko te toi tāhua, ko te mātātuhi, ko ngā pikitia whakaari o te ao hou rānei). • Ko ngā rawatoi, ko ngā taputapu me ngā tukanga e whakaawe ana i te koronga toi, i te kounga ā-pūkenga, i te whakaaturanga, me te aronga, pēnei i ngā kōwhiringa toi e auaha ana i te tūhuratanga, i te whakapakaritanga, me te whakapuakanga o ngā hua ataata (hei tauira, te raranga, te whakaahua, te tārai, ngā pāpāho matihiko rānei). • Mā te hanganga e whakaraupapa ngā huānga ataata me ngā whakaahua hei whakapakari i te aronga, i ngā hononga, me te whakamāoritanga a te minenga, mā roto i te whakarite i ngā huānga kia puta ai te miramiratanga, te tauritenga, te tauaronga, me te kotahitanga ā-ataata (hei tauira, te hoahoa whakaaturanga, ngā tūtohi kaupapa, ngā takotoranga tānga, te hoahoa pārongo whakairoiro rānei). • Ko tā te mōhiotanga ahurea he whakapakari i te motuhenga, i te whakamāori, i te hiranga hoki o ngā kōrero ataata me ngā tirohanga toi, mā roto i ngā hītori, i ngā uara, i ngā kōrero, me ngā māramatanga ā-ahurea, e ārahi ana i ngā kōwhiringa ataata me te aronga (hei tauira, te toi e aro ana ki te whakapapa, ngā whakaahua i whakaawetia e te pūrākau, ngā toi puni mō Matariki, ngā hoahoa tapa rānei). • Ka kōwhiria, ka whakakotahitia hoki ngā rawatoi, ngā taputapu, ngā hangarau, me ngā tukanga hei whakapakari i te aronga toi, i te motuhenga, me te whakapuakanga ā-ataata, ā, mā te whakamahi mārire i ngā momo taputapu, i ngā rawatoi, me ngā hangarau ka ara ake ngā tini kōwhiringa auaha (hei tauira, te whakairo, te mātātuhi, te whakakorikori whakaahua, te pikitia whakaari matihiko rānei). • Ka kōtuituia ngā huānga ataata hei whakapakari i te reo ataata, i te whakamāoritanga, i te kotahitanga, me te pūtake toi, mā te mahi ngātahi a te rārangi, a te āhua, a te tae, a te kakano, a te tauira, a te	**Te Toi Ataata** • Ki te tūhura i te hōparatanga, i te whakawhanaketanga me te whakapuakanga o ngā huatau ataata mā te whakaatu ā-ataata, mā te waihanga, mā te whakamātau, mā te whakapakari me te whakaraupapa i ngā urupare ā-ataata hei whakawhiti i te aronga me te koronga toi. • Ki te tūhura, te whakamātau me te waihanga nā runga i te pakari haere o te tū motuhaketanga me te aronga. **Te Whakaahua Ataata me te Tohu** • Ki te tūhura i te āhua o te reo ā-ataata, o ngā rawatoi, o ngā tohu me ngā tikanga toi, e whakawhiti ana i ngā aronga mā te whakamātau i ngā momo rawatoi me ngā rautaki hanganga (hei tauira, te whakatairite i ngā ara rerekē e whakawhitia ai te tuakiri mā te tā, mā te peita, mā te mātātuhi, mā te whakaahua, mā ngā taputapu matihiko rānei). • Ki te tūhura i te pānga o ngā rawatoi me ngā tukanga toi ki ngā hua ā-ataata (hei tauira, te tūhura i te rerekē o ngā hua ā-ataata ka puta i ngā waikano māori, i te peita, i te waro, me ngā taputapu matihiko). • Ki te tūhura i tā te mōhiotanga ahurea auaha i te aronga ā-ataata me te whakamāoritanga (hei tauira, te tūhura i te pānga o te whakapapa, o te whenua me ngā tohu ki te whakamāoritanga o ngā ataata Māori).	**Te Whakaahua Ataata me te Tohu** • Ki te tūhura me te tātari i te whakakotahitanga o te reo ā-ataata, o ngā tikanga toi, o ngā rawatoi, o te hanganga me te mōhiotanga ahurea hei whakawhiti i ngā tirohanga toi motuhenga (hei tauira, te tūhura i ngā ara e whakahoutia ai te reo ā-ataata Māori taketake mā ngā taputapu o te ao hou, me te pupuru tonu ki te mana ā-ahurea). • Ki te aromātai i te pānga o ngā tikanga ā-ataata o mua, o nāianei, o ngā ahurea hoki, ki te tikanga toi me te whakamāori a te minenga (hei tauira, te whakatairite i ngā ritenga ataata o mua ki ngā ritenga ataata o nāianei e kitea ai tā ngā tohu, tā te hanganga, me tā ngā taputapu whakawhiti i te tuakiri me te whakapapa). • Ki te parahau i ngā whakatau ā-ataata mā te tātari i te whakapakaritanga o te koronga toi mā ngā tikanga toi, mā ngā kōwhiringa rawatoi, mā ngā tukanga hangarau, mā te whakaaturanga hoki (hei tauira, te tūhura i te pānga o te hanganga, o te tohu me te whakaaturanga ki te whakamāoritanga o tētahi huinga mahi toi e aro ana ki te whenua, ki te whakapapa rānei).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
	ata, a te mokowā, me te hanganga ki te whakawhiti aronga (hei tauira, te hoahoa toi tūmatawhānui, te toi puni, te peita o te ao hou, te kōrero ā-ataata rānei). • Mā ngā hononga i waenga i te rārangi, i te āhua, i te tae, i te kakano, i te tauira, i te ata, i te mokowā, me te hanganga, e auahatia ai te arorau, te miramiratanga, te tauaronga me te whakamāori hoki. Ka pēnei mā te raweke me te whakapakari i ngā huānga ataata e hua mai ai te pānga toi me te aronga (hei tauira, te toi piripiri, te hoahoa tānga, te toi taiao, te kohinga whakaahua rānei). • Ko tā te reo ataata he whakawātea i ngā ara kōhure e whakapuakina ai ngā hua toi, ngā tirohanga ā-ahurea, me ngā aronga paparanga hoki, mā roto mai i te whakaahua, i ngā tohu, i ngā rawatoi me ngā tikanga toi, hei whakawhiti i te huatau kāore pea e taea te whakapuaki mā te kupu anake (hei tauira, te whakairo, te toi tiriti, te pikitia whakaari hau ētita, te toi ā-iwi taketake o te ao hou rānei). • Ka kōwhiria, ka urutautia, ka whakapakarihia ngā ara mahi ataata mā te mātauranga toi, mā te huritao arohaehae, mā te auahatanga, me te whakawhitinga ā-ahurea, ā, mā te whakamātautau, mā te whakapakari, mā ngā ara hou hoki e ārahi ngā whakatau auaha (hei tauira, ko ngā pūkenga whakairo, ko te mātātuhi, ko te raweke whakaahua, ko ngā tukanga toirau rānei). • Ka aromātaitia, ka urutautia, ka kōtuituia hoki ngā ara mahi ataata hei hāpai i ngā ritenga ataata e motuhake ana, e auaha ana, e whaitake ana hoki. Ka pēnei mā te whakakotahi me te whakapakari i ngā ara auaha hei whakawhiti i ngā huatau me ngā tirohanga, e piki haere ana te mātangai (hei tauira, ko te hoahoa toi puni, ko te kōrero paki ā-matihiko, ko ngā ariā whakaaturanga, ko ngā mahinga toi ā-rōpū rānei).		

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Toi Ataata

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Mahi, Te Hanga, me te Tito **Te Mōhiotanga Wheako**			
Te Toi Ataata • Ko ngā mahinga toi ataata ka tāraihia e te reo ataata, e ngā tukanga toi, e ngā rawatoi, e ngā taputapu, me ngā tohu, mā roto mai i te kōwhiri, i te whakakotahi, me te whakapakari i ngā huānga ataata hei whakawhiti i te mōhiotanga ahurea, i ngā uara, i ngā tirohanga, me te aronga toi (hei tauira, he whakairo, he tukutuku, he pikitia whakaari matihiko, he mātātuhi rānei). • Ka whakawhitia ngā tirohanga paparanga ā-ahurea, ā-hītori, ā-ao hou, ā-whaiaro hoki, mā ngā tohu, mā ngā whakaahua, mā ngā tikanga toi, mā te reo ataata hoki, pēnei i ngā momo ataata e whakawhiti ana i ngā kōrero, i ngā whakapono, i ngā wheako, me ngā ara e mārama ai te tangata ki te ao (hei tauira, ko te kōwhaiwhai, ko ngā pikitia tōrangapū, ko ngā toi puni tūmatawhānui, ko te toi tiriti o te ao hou rānei). • Ka hua mai te aronga paparanga i ngā hononga i waenga i ngā tohu, i ngā whakaahua, i te hanganga, i ngā tikanga toi, me te mōhiotanga ahurea, pēnei i te aronga ataata e tāraihia ana e te mahi ngātahi a ngā whakaahua, a ngā tohu, a ngā rawatoi, me ngā huānga hoahoa (hei tauira, ko te tā moko, ko ngā mahinga toi whakamahara, ko ngā pānui whakaahua porotū, ko ngā mahinga toi whakapapa rānei). • Ka whakaawe ngā rawatoi, ngā taputapu, ngā hangarau, me ngā tukanga toi i te whakapuakanga ataata, i te whakamāori, me ngā hua toi, ā, ka kōwhiria ēnei e ai ki ngā whakaaro mō te toi, mō ngā ahurea, mō ngā tikanga, mō te taiao, mō te whaitake hoki, pēnei i tā ngā rawatoi me tā ngā tukanga rerekē whakawātea i ngā ara huhua mō te waihanga, mō te whakaatu, mō te māramatanga hoki ki ngā mahinga toi ataata (hei tauira, ko te uku, ko ngā waikano māori, ko te whakaahua, ko ngā taputapu matihiko, ko te raranga rānei).	**Te Toi Ataata** • Ko tā ngā mahinga toi ataata he kōtuitui i ngā tohu, i te hanganga, i ngā rawatoi, i ngā taputapu, i te whakaaturanga, me te mōhiotanga ahurea, pēnei i te kōwhiri, i te whakakotahi, me te whakapakari i ngā huānga ataata hei whakawhiti i ngā tirohanga ā-whaiaro, ā-ahurea, ā-toi hoki (hei tauira, he whakairo, he tukutuku, he pikitia whakaari matihiko, he mahinga toirau rānei). • Ko ngā tikanga ā-ataata, ko ngā tohu, ko te hanganga, ko te whakaaturanga hoki e auaha ana i ngā whakapuakanga me te whakamāoritanga o ngā tirohanga e matatini ana, mā roto mai i ngā kōwhiringa mō ngā whakaahua, mō te takotoranga, mō te rahi, mō ngā tae, me te whakaaturanga, e whakaawengia ai te āhua o te māramatanga ki te aronga (hei tauira, ko te kōwhaiwhai, ko ngā pikitia tōrangapū, ko ngā toi puni tūmatawhānui, ko ngā whakaahua o te ao hou rānei). • Ko te aronga paparanga ka hua mai i ngā hononga i waenga i ngā tohu, i ngā whakaahua, i ngā tikanga toi, i te hanganga, i te whakaaturanga, me te mōhiotanga ahurea, pēnei i te aronga ataata e tāraihia ana e te mahi ngātahi a ngā whakaahua, a ngā tohu, a ngā rawatoi, me ngā whakatau hoahoa (hei tauira, ko te tā moko, ko ngā toi whakamahara, ko ngā pānui tōrangapū, ko ngā mahinga toi whakapapa rānei). • Ka whakaawe ngā rawatoi, ngā hangarau, me ngā tukanga toi i te whakapuakanga ataata, i te whakamāoritanga, i te koronga toi, me te māramatanga o te minenga, mā roto i ngā pāraharaha, i ngā taputapu, me ngā tukanga e tārai ana i te whakawhanaketanga, i te whakapakaritanga, me te whakaaturanga o ngā hua ataata (hei tauira, ko te raranga, ko te mātātuhi, ko te whakaahua, ko ngā pāpāho matihiko, ko te tāraitanga rānei). • Ko tā te toi ataata mātanga he whakatōpū i te reo ataata, i ngā tohu, i ngā tikanga toi, i te mōhiotanga ahurea, i ngā rawatoi, i ngā taputapu, me te koronga toi, mā roto i te whakapakari mārire i ngā huānga ataata hei whakawhiti i ngā tirohanga e matatini ana ā-ahurea, ā-hītori, ā-ao hou, ā-toi hoki (hei tauira, ko te whakairo o te ao hou, ko ngā toi puni nui, ko te toi puni, ko te toi ataata Māori nō te ao hou).	**Te Whakaahua Ataata me te Tohu** • Ki te waihanga ngātahi me te whakapakari i ngā mahinga toi ataata mā te whakamahi i te reo ataata, i ngā tukanga toi, i ngā rawatoi me te hanganga hei whakawhiti i ngā huatau e ngātahi ana me te māramatanga ā-ahurea (hei tauira, te hoahoa me te whakaraupapa i tētahi whakaaturanga toi i waihangatia takitinihia, e whakakotahi ana i ngā ritenga toi ataata Māori taketake me ngā ritenga toi o nāianei, me te whakapakari i te hanganga, i ngā rawatoi me te whakaaturanga hei whakawhiti i tētahi kōrero ā-ahurea ngātahi). • Ki te whakamahi i te whakamātau, i ngā whakahokinga kōrero, me te huritao hei whakapakari i te kounga hangarau, i te whakaaturanga me te whakapuakanga toi (hei tauira, te whakapakari i te hanganga, i ngā tohu me te kōwhiringa rawatoi ā muri i te arotakenga). • Ki te kōwhiri me te whakamahi i ngā rawatoi, i ngā taputapu me ngā hangarau, i runga i te haumaru me te whakaute, e hāpaitia ai te koronga toi me te mana ā-ahurea (hei tauira, te kōwhiri i ngā rawatoi me ngā rautaki whakaatu e tika ana, e whakaute ana i te tikanga, ā, kia nui ake te whai wāhi mai a te minenga).	**Te Whakaahua Ataata me te Tohu** • Ki te whakamahere, ki te waihanga me te whakapakari i ngā mahinga toi ataata mā te whakakotahi i te reo ā-ataata, i ngā tikanga toi, i ngā tukanga hangarau, i ngā rawatoi me te mōhiotanga ahurea hei whakawhiti i ngā tirohanga toi motuhenga (hei tauira, te whakawhanake, te whakaraupapa me te whakaatu i tētahi huinga mahinga toi, mō tētahi marae, mō tētahi whare toi, mō tētahi whakaaturanga toi ā-hapori rānei, me te whakapakari i te hanganga, i ngā tohu, i ngā rawatoi me te whakaaturanga hei whakawhiti i ngā kōrero ā-ahurea i runga i te motuhenga me te aronga). • Ki te aromātai arohaehae me te whakapakari i ngā tukanga toi mā te whakamātau, mā te huritao me te whakaatu, e pakari ake ai te koronga toi me te kounga hangarau (hei tauira, te whakahou i te hanganga, i te kōwhiringa rawatoi, i te raupapa me te whakaaturanga ā muri i te arotakenga me ngā urupare a te minenga). • Ki te kōwhiri me te whakamahi i ngā rawatoi, i ngā taputapu me ngā hangarau i runga i te māia ā-hangarau, i te aronga auaha me te haepapa ā-ahurea (hei tauira, te whakakotahi i ngā rawatoi taketake me ngā rawatoi o nāianei hei whakapakari i te whakapuakanga ā-ataata, ā, e whakaute tonutia ana ngā tikanga me te mana pupuru o te ahurea).

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Toi Ataata

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Mōhio me ngā Ariā Toi **Te Mōhiotanga Orotau**			
Te Toi Ataata • Ko Te Toi Ataata te whakatinanatanga o te ahurea, o te hītori, o ngā tikanga tuku iho, o ngā take o te ao hou, me te auahatanga whaiaro, mā roto i te reo ataata, i ngā hanganga toi, me ngā tukanga auaha. • Ka tāraihia te aronga ataata mā ngā hononga i waenga i te reo ataata, i ngā tohu, i te hanganga, i ngā tikanga toi, i te mōhiotanga ahurea, me te horopaki, pēnei i ngā tae, i ngā āhua, i ngā tauira, i ngā tohu, i ngā whakaahua, i ngā rawatoi, me te takotoranga e whakawhiti ana i ngā aronga rerekē nā runga i te hiranga ā-ahurea, i te pūtake toi, me te horopaki (hei tauira, ngā tauira kōwhaiwhai, ngā tohu whakairo, ngā pānui porotū, ngā tohu hāhi, ngā kara ā-whenua, ngā toi tiriti rānei). • Ka whakawhitia e te reo ataata ngā huatau, ngā kōrero, ngā tirohanga, me te aronga, mā roto i ngā whakaahua, i ngā tohu, me te hanganga, pēnei i te rārangi, i te tae, i te āhua, i te hanga, i te kakano, i te mokowā, i te rahi, me ngā tohu, e whakawhiti ana i ngā kōrero, i te whai hononga, i ngā uara, me ngā tirohanga (hei tauira, ko ngā papa tukutuku, ko ngā pikitia tōrangapū, ko ngā uhi kōpae waiata, ko ngā toi puni, ko ngā peita whenua nō Haina, ko te tuhi ā-ringa nō Hapani, ko te pūrākau whai whakaahua rānei). • Ka whakaawe ngā tikanga toi i te āhua o te waihangatanga, o te whakawhitia, me te whakamāoritia o te tikanga ataata tūroa, pēnei i te whakamahi i ngā whakaahua, i ngā rawatoi, i ngā pūkenga, i ngā tātaitanga, me ngā tikanga ataata tuku iho, e tārai ana i te māramatanga (hei tauira, ko te whakaahua kanohi toi pono, ko ngā tohu i ngā toi ataata Māori, ko te mātātuhi rākau ukiyo-e i te toi Hapanihi, ko te peita paraihe nō Haina, ko ngā tauira āhuahanga i te toi Ihirama, ko te tirohanga i ngā peita Renaissance rānei). • Ka ārahi te mōhiotanga ahurea i te whakapuakanga ataata, i te motuhenga, i te whakamāoritanga, me te aronga, mā roto i te mōhio ki te whakapapa, ki te tikanga, ki te pūrākau, ki ngā hītori, ki ngā uara, me ngā tikanga ā-ahurea, e puta ai te māramatanga ki te hiranga me te aronga o ngā hanga ataata (hei tauira, ko te moko, ko te whakairo, ko te tukutuku, ko ngā tohu nō Te Moana-Nui-a-Kiwa, ko te tuhi ā-ringa nō Haina, ko ngā tohu tīpuna, ko ngā mahinga toi hira ā-ahurea rānei). • Ka whai wāhi ngā tirohanga ā-whaiaro, ā-ahurea, ā-takitini hoki ki te whakapuakanga me te whakamāoritanga ataata, mā roto i ngā wheako whaiaro, i ngā hītori ngātahi, i ngā whakapono, i ngā uara, me ngā māramatanga ā-hapori e whakaawe ana i te waihangatanga me te māramatanga o te aronga ataata (hei tauira, ngā mahinga toi mō ngā haerenga hekenga, ngā āwangawanga mō te taiao, ngā whakanuitanga ā-ahurea, ngā rangatohe, ngā hononga ki te wāhi rānei). • Ka takea mai te whakatau toi i te pūtake toi, i te minenga, i te māramatanga ā-ahurea, i te huritao, me te whakamāoritanga, mā roto mai i te aromatawai i ngā mahinga toi ataata e ai ki tōna koronga aronga, ki tōna hiranga ā-ahurea, ki tōna whaihua, me tōna pānga ki te minenga (hei tauira, te whakamahara i ngā tūāhuatanga	**Te Toi Ataata** • Ka waihangatia te aronga ataata mā roto i te reo ataata, i te whakamahi tohu, i te hanganga, i ngā tikanga toi, i te mōhiotanga ahurea, i te horopaki me te whakamāoritanga a te minenga. Ka taea e ngā mahi ataata te rokiroki, te wero, te auaha anō hoki i ngā kōrero ahurea, i ngā tirohanga me ngā ara e whai māramatanga ai te tangata ki te ao (hei tauira, ko te whakairo hei whakamahara ki ngā hītori o ngā tīpuna, ko te Whakamaharatanga Hōia o Whitinamu, ko ngā toi puni ā-hapori e tā ana i ngā wheako ā-rohe, ko ngā urupare ataata ki ngā tūāhuatanga hira o te hapori rānei). • Mā te reo ataata e whakapuaki ngā huatau paparanga, ngā tirohanga, te whai hononga, me te aronga, pēnei i te rārangi, i te tae, i te āhua, i te hanga, i te kakano, i te mokowā, i te rahi, i te hanganga, me ngā tohu e whakawhiti ana i ngā huatau toi matatini, ā-ahurea, ā-kare ā-roto, ā-ariā hoki (hei tauira, ko tā te kōwhaiwhai whakapuaki i ngā hononga me te whakapapa, ko tā te tuhi ā-ringa o Hapani whakawhiti i te aronga mā te hanga me te tuone, ko ngā peita whenua o Haina e tūhura ana i ngā hononga ki te taiao, ko ngā pakimaero waituhi e whakapuaki ana i ngā tirohanga ā-pāpori rānei). • Whakaawe ai ngā ritenga toi i te waihangatanga, i te motuhenga, i te whakamāoritanga, me te aronga, pēnei i ngā ritenga ataata tūroa, ngā tātaitanga, ngā pūkenga, me ngā tukanga, e tārai ana i te āhua o te waihangatanga, o te māramatanga, me te uaratanga o ngā mahinga toi (hei tauira, ko ngā tikanga whakairo, ko te mātātuhi rākau ukiyo-e, ko te peita paraihe nō Haina, ko ngā mataaho ōpure nō te whare hāhi, ko ngā pikitia matihiko o te ao hou rānei). • Mā ngā tohu e whakawhitia ai te mōhiotanga ahurea, ngā tirohanga ā-whaiaro, ngā māramatanga ā-takitini, me te tikanga toi, mā roto i ngā tohu, i ngā tauira, i ngā whakaahua, me ngā huahuatau ataata e tohu ana i ngā huatau, i ngā uara, i ngā hītori, i ngā whakapono, me ngā wheako (hei tauira, ko tā te moko whakaata i te whakapapa me te whai hononga, ko te papi mā hei tohu mō te rangimārie, ko te manu ahi hei tohu mō te whakahoutanga, ko ngā whakaahua taiao hei tohu mō te kaitiakitanga me te toitūtanga). • Ka whakaawe te horopaki, te minenga, me ngā tirohanga ā-ahurea i te whakamāoritanga me te hiranga o ngā mahinga toi ataata, pēnei i te rerekē o te māramatanga o te aronga ataata nā runga i te mōhiotanga ahurea, i ngā wheako whaiaro, i ngā whakapono, i ngā uara, me te horopaki (hei tauira, ko ngā whakairo tōtara i runga i te marae, ko te toi tiriti a Banksy, ko ngā tārai whakamahara, ko ngā mahinga toi i ngā whare taonga, ko ngā taiwhanga toi, me ngā wāhi tūmatawhānui). • Mā te whakawā toi e whakatōpū te mātauranga ā-ataata, te māramatanga ā-ahurea, te whakamāoritanga, te huritao, me te koronga toi, pēnei i te arotake i ngā mahinga toi ataata nā runga i te aronga, i te hiranga ā-ahurea, i te whaihua, i te pānga ki te minenga, me te whakapuakanga aronga (hei tauira, he mahinga toi mō te marae, he tārai nui e tūmatawhānui ana, he whakaaturanga	**Te Whakaahua Ataata me te Tohu** • Ki te whakamāori i tā te reo ā-ataata, i tā ngā tohu, i tā te hanganga me tā ngā tikanga toi whakawhiti i te aronga me te tuakiri (hei tauira, te whakamārama i tā te tae, tā te hanganga me tā ngā tohu whakawhiti i te whakapapa, i te whenua, i te tuakiri o te hapori). • Ki te whakamārama i tā te mōhiotanga ahurea me tā ngā tirohanga whaiaro whakaawe i te whakamāoritanga o ngā whakaahua ā-ataata (hei tauira, te whakatairite i te āhua o tā te toi Māori taketake me tā te toi Māori o nāianei whakawhiti i ngā tirohanga e ngātahi ana, e takitahi ana hoki). • Ki te whakaahua i tā ngā kōwhiringa toi auaha i te māramatanga o te minenga (hei tauira, te matapaki i te pānga o ngā rawatoi, o te hanganga me te whakaaturanga ki te whakamāoritanga).	**Te Whakaahua Ataata me te Tohu** • Ki te tātari i tā te reo ā-ataata, i tā ngā tohu, i tā ngā tikanga toi me tā te mōhiotanga ahurea whakawhiti i ngā huatau paparanga ā-toi (hei tauira, te aromātai i te whakawhitia o ngā tirohanga huhua e ngā ritenga toi Māori, o mua, o nāianei hoki). • Ki te aromātai i te whakaawe a te horopaki, a te minenga me ngā tikanga toi i te whakamāoritanga (hei tauira, te whakatairite i te rerekē o te aronga o te mahinga toi kotahi ina whakaaturia ki te marae, ki te whare toi, ki tētahi wāhi tūmatawhānui rānei). • Ki te parahau i tā te koronga toi, i tā ngā tohu me tā te hanganga whakapakari i te whakapuakanga ā-ataata motuhenga (hei tauira, te whakamārama i tā ngā kōrero ā-ataata whakapuaki i te tuakiri, i te whakapapa me te toitūtanga ā-ahurea).

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
o mua, te whakapuaki uara ā-ahurea, te whakatairanga i te panoni pāpori, te whakanui rānei i ngā whakatutukitanga ā-hapori).	whakaahua ā-ao, he kaupapa ataata e tautoko ana i tētahi take ā-hapori rānei).		

Tēnā tirohia te wāhanga o Te Raupapa Ako e kitea ai ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Te Toi Ataata

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā me whakaako *Ka mōhio te mokopuna:*		Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*	
Te Tau 9	**Te Tau 10**	**Te Tau 9**	**Te Tau 10**
Te Whakamiha me te Whai Māramatanga **Te Mōhiotanga Horopaki**			
Te Toi Ataata • Ko tā ngā mahi ataata he whakaata, he whakaawe hoki i ngā māramatanga ā-pāpori, ā-ahurea, ā-hītori, ā-hapori anō hoki, pēnei i ngā mahi ataata e whakapuaki ana i ngā wheako, i ngā uara, i ngā hītori, i ngā tikanga, i ngā tirohanga hoki, e ngātahi ana, hei auaha i tō ngā hapori māramatanga ki a rātou anō me ētahi atu (hei tauira, ko te whakairo, ko ngā pānui whakaahua porotū, ko ngā matarahi tūmatawhānui, ko ngā whakamaharatanga rānei). • Ko te aronga ataata ka auahatia e ngā aronga ahurea, e te mātauranga, e ngā tohu, e ngā māramatanga ā-hītori, e te mātauranga ā-hapori anō hoki, pēnei i te hītori, i ngā uara, i ngā whakapono, i ngā aronga ahurea hoki e tārai ana i te āhua o te waihanga, o te māramatanga, o te uara o te aronga ataata (hei tauira, ko ngā tauira tukutuku, ko ngā papi whakamaumahara, ko ngā peita ira a ngā iwi taketake o Ahitereiria, ko ngā whakaahua kiritupuna nō Haina, ko ngā tohu pakanga rānei*)*. • Mā te aronga ataata e whakaawe te whakapuakanga me te māramatanga o ngā huatau, o ngā whakapono, o ngā hītori, o ngā uara, o ngā tirohanga ā-ahurea hoki, pēnei i ngā mahi ataata e ārahi ana, e whakanui ana, e whakamahara ana, e uiui ana, e urupare ana anō hoki ki ngā tāngata, ki ngā wāhi, ki ngā kaupapa, ki ngā wheako hoki (hei tauira, ko ngā pānui whakanewha i te wā o te pakanga, ko ngā peita o ngā ana, ko ngā mahi toi o Matariki, ko ngā pakimaero waituhi rānei). • Ka auahatia e ngā aronga ataata, e ngā tohu, e ngā kōwhiringa toi, e te tūnga o te minenga, e te mōhiotanga ahurea hoki, te whakamāoritanga me te whakamiha, pēnei i ngā whakaahua, i ngā papanga, i ngā pūkenga, i ngā tātaitanga, i ngā tirohanga ā-ahurea e whakaawe ana i te āhua o te māramatanga me te uara o te aronga ataata (hei tauira, ko ngā kōwhaiwhai, ko ngā pakiwaituhi manga nō Hapani, ko ngā peita waituhi nō Haina, ko ngā pakiwaituhi tōrangapū, ko ngā mataaho ōpure nō te whare hāhi rānei). • Ko te whakamāoritanga ā-ataata ka ārahina e te koronga toi, e ngā tohu, e te mōhiotanga ahurea, e te māramatanga o te minenga, e te horopaki me ngā taunakitanga ā-ataata, pēnei i te tāraitia o te aronga e ngā whakaahua, e te aronga, e te hiranga ā-ahurea, me ngā hononga i waenga i ngā mahinga toi, i te minenga me ngā hapori (hei tauira, ko te peita o Te Tiriti o Waitangi nā Marcus King, ko ngā whakamaharatanga pakanga, ko *Guernica*, ko ngā tāraitanga tūmatawhānui rānei). • Ko tā te whakapuakanga ā-ataata he whakawhiti i ngā tirohanga ā-whaiaro, ā-ahurea, ā-takitini hoki, me te whakapakari i te whai hononga, i te hononga me te toitūtanga ā-ahurea, pēnei i ngā mahinga toi e hono ai te tangata ki ngā hītori, ki ngā tikanga tuku iho, ki ngā hapori me ngā wheako ngātahi, e whakawhiti ana i te wā me te wāhi (hei tauira, ko ngā mahinga toi whakapapa, ko ngā matarahi ā-hapori, ko ngā mahinga toi mō ngā hui ahurea, ko te toi taketake o te ao hou rānei).	**Te Toi Ataata** • Ka tāraia ngā mahi ataata e ngā huringa i ngā horopaki ā-pāpori, ā-ahurea, ā-taiao, ā-hītori, ā-hangarau hoki, ā, mā reira e whakaawe te āhua o tā te tangata whakamāori i te tuakiri, i te ahrea, i te hītori, me ngā take o te ao hou (hei tauira, ko te whakairo o te ao hou, ko te kōrero paki ā-matihiko, ko ngā toi puni hangarua, ngā toi ao niko rānei). • Ko te aronga ataata me te whakamāoritanga ā-ataata e tāraitia ana e te ahurea, e ngā tirohanga ki te ao, e te horopaki me te huritao arohaehae, pēnei i ngā uara, i ngā whakapono, i ngā wheako me ngā tirohanga e whakaawe ana i te māramatanga me te uaratanga o te aronga ā-ataata (hei tauira, ngā whakaahua maramataka, ngā tohu o te Tau Hou Hainamana, ngā matarahi hāhi, ngā pakiwaituhi hau ētita rānei). • Ka whai wāhi ngā tikanga toi ataata ki te toitūtanga o te ahurea, ki te mauri ora o te takitini, me te māramatanga ngātahi, pēnei i ngā mahi toi e whakapakari ana i ngā hononga ki te ahurea, ki te hapori, ki te hītori, ki te reo me te whenua (hei tauira, ngā tauira tāniko, ngā kaupapa toi rōpinepine ā-hapori, ngā toi puni whakamahara rānei). • Mā ngā mahinga toi ataata e rokiroki, e wero, e panoni, e whakahou hoki te māramatanga ki te tangata, ki te ahurea, ki te whai hononga me te porihanga, pēnei i ngā mahi toi e whakapuaki ana i ngā tirohanga, e urupare ana ki ngā panonitanga, e āki ana hoki i te huritao i ngā wheako, o mua, o nāianei hoki (hei tauira, ko te whakairo e pupuru ana i ngā kōrero tuku iho, ko te hautaka whakairoiro, ko ngā toi Moana-Nui-a-Kiwa o te ao hou, ko ngā toi tūmatawhānui e urupare ana ki ngā take taiao). • Ko te reo ataata, ko ngā tohu, ko te mōhiotanga ahurea, ko te koronga toi me te reo whaiaro e whakawhiti ana i ngā huatau me ngā tirohanga matatini, mā roto mai i ngā whakaahua, i te tae, i te hanganga, i ngā rawatoi, i te rahi, me ngā tohu, e mahi ngātahi ana ki te whakawhiti i ngā aronga paparanga ā-ahurea, ā-hītori, ā-whatumanawa, ā-ariā hoki (hei tauira, ko te tukutuku, ko te tuhi ā-ringa nō Hapani, ko te peita moroiti nō Pāhia, ko ngā whakaahua o te ao hou rānei). • Mā te whakamāoritanga ā-ataata e aromātai te motuhenga, te mana ā-ahurea, te koronga toi, te urupare a te minenga me te hiranga o te horopaki, pēnei i te whai whakaaro ki te aronga o tētahi mahinga toi nā runga i tōna pūtake, i te mōhiotanga ahurea, i te horopaki me te māramatanga o te minenga (hei tauira, he whare whakairo, he putiputi papi mō Anzac, he peita kiri rākau nā ngā iwi taketake o Ahitereiria, he tārai whakamahara rānei). • Ko te whakapuakanga ā-ataata e whakaatu ana i te māramatanga ā-ahurea, i te māia ā-toi, i te ārahitanga me te mana ā-ahurea, pēnei i ngā mahi toi e whakapuaki ana i ngā tirohanga, e whakapakari ana i ngā hononga, e whai wāhi ana hoki ki te toitūtanga o te ahurea, heke iho ana i ngā whakatipuranga (hei tauira, ngā mahi toi whakapapa, ngā kaupapa raranga ā-hapori, ngā toi puni mō ngā hui ahurea, ngā mahinga toi taketake o te ao hou rānei).	**Te Toi Ataata** • Ki te waihanga, ki te whakamāori me te huritao i ngā mahinga toi ataata e whakawhiti ana, e urupare ana hoki ki ngā māramatanga ā-pāpori, ā-ahurea, ā-hītori, ā-hapori hoki. • Ki te whakamārama i tā ngā tikanga tuku iho, tā te mātauranga, tā ngā tohu, tā te hītori me tā te mātauranga ā-hapori auaha i te aronga ā-ataata me te whakamāoritanga. • Ki te matapaki i tā te aronga ā-ataata whakaawe i te whakapuakanga me te māramatanga o ngā huatau, o ngā whakapono, o ngā hītori, o ngā uara me ngā tirohanga ā-ahurea. • Ki te whakamāori i te whakaawe a ngā tikanga ā-ataata, a ngā tohu, a ngā kōwhiringa toi, a ngā tirohanga o te minenga me te mōhiotanga ahurea i te whakamāoritanga me te whakamihatanga. • Ki te whakamārama i tā te koronga toi, tā ngā tohu, tā te mōhiotanga ahurea, tā te māramatanga o te minenga, tā te horopaki me tā ngā taunakitanga ā-ataata whai wāhi atu ki te whakamāoritanga ā-ataata. • Ki te huritao i tā te whakapuakanga ā-ataata whakawhiti i te tirohanga ā-whaiaro, ā-ahurea, ā-takitini hoki, me te whakapakari i te whai hononga, i te hononga me te toitūtanga ā-ahurea.	**Te Toi Ataata** • Ki te rangahau, ki te waihanga, ki te whakamāori me te aromātai i ngā mahinga toi ataata e whakaatu ana i ngā ritenga toi e waihangatia ana, e urutautia ana, e uaratanga ana hoki i roto i ngā horopaki ā-pāpori, ā-ahurea, ā-taiao, ā-hītori hoki e rerekē haere ana. • Ki te aromātai i te whakaawe a te ahurea, a ngā tirohanga ki te ao, a te horopaki me te huritao arohaehae i te aronga ā-ataata, i te whakamāoritanga me te māramatanga o te minenga. • Ki te aromātai i tā ngā ritenga toi ataata hāpai i te toitūtanga ā-ahurea, i te mauri ora o te takitini, i te māramatanga ngātahi, me ngā hononga ki te ahurea, ki te hītori, ki te hapori, ki te reo me te wāhi. • Ki te aromātai i tā ngā mahinga toi ataata rokiroki, wero, panoni, whakahou hoki i ngā māramatanga ki te tangata, ki te ahurea, ki te whai hononga, ki te tuakiri me te pāpori. • Ki te waihanga, ki te whakamāori me te aromātai i ngā mahinga toi ataata e whakakotahi ana i te reo ā-ataata, i ngā tohu, i te mōhiotanga ahurea, i te koronga toi me te reo whaiaro hei whakawhiti i ngā tirohanga matatini ā-toi, ā-ahurea hoki. • Ki te arotake arohaehae i ngā whakamāoritanga ā-ataata mā te whai whakaaro ki te motuhenga, ki te mana ā-ahurea, ki te koronga toi, ki ngā urupare a te minenga me te hiranga o te horopaki. • Ki te whakaatu i te māramatanga ā-ahurea, i te māia ā-toi, i te ārahitanga me te mana ā-ahurea mā te whakapuaki i ngā ataata e whai wāhi ana ki te toitūtanga ā-ahurea me te oranga o te hapori.

Ngā Tohu Whanake

E whakamārama ana ngā tohu whanake i ia wāhanga ako i te taumata matatau i te pito o ia tau. E hāngai ana ki te whanaketanga raupapa whakaako me te tautoko i te aromatawai, he wāhanga nō ngā whakaakoranga me te ako. Ka whakawhanaketia ngā whanaketanga me ngā kōrero aromatawai e pā ana ki a Te Toi Ihiihi hei te tau 2027. Heoi i tēnei wā tonu, me whai tonu ngā kura i ngā tikanga kei te kawea e rātou i tēnei wā.

Schedule 3
The New Zealand Curriculum

9 Te Reo Pākehā (Tau 0-10)

Te Iho

E rua ngā kīwai o te kete.

Te Pūtake

Ko tā Te Reo Pākehā, he whakarite i te mokopuna kia whāia ngā pūkenga reo me ngā pūkenga hinengaro e whakawhiti kōrero ai ia mā roto mai i te reo Pākehā i runga i te mārama, i te whai pūtake, me te auaha. Mā te whakapakari i te mōhiotanga ki te reo, ki te whakaaro haehae, me ngā pūkenga reorua, ka pakari te ārahi a te mokopuna i a ia anō, me tana tūhono i te ao Māori me te ao Pākehā. Mā konei, ka mātau ia ki te kōrero, ka huritao ia, ka tū hoki ia hei kaihāpai e urupare ana ki te ahurea i tana hapori me te ao whānui.

Mā Te Reo Pākehā, ka tūhura te mokopuna i te āhua o te whakaahua a te reo i tōna tuakiri me ōna māramatanga ki tōna tirohanga ki te ao. Mā te whai wāhi i runga i te haehae ki ngā tauira reo kanorau me te whakawhiti kōrero e whai pūtake ana, ka whakawhanake ia i te whānuitanga o ngā pūkenga reo me ngā pūkenga hinengaro, o te whakaaro tātari, o te whakaputa whakaaro auaha hoki. Ka whakapakari te mokopuna i tana matatau ki ngā pūnaha reo. Ka whakawhānui ia i ōna pūkenga whakamāori, i ōna pūkenga uiui, me ōna pūkenga haehae i te tikanga o te kōrero, i ngā tirohanga, me ngā mana whakahaere. Mā konei e rite ai ia ki te whakawhiti whakaaro i runga i te whai take, ki te whai wāhi hoki i runga i te whai whakaaro ki ngā horopaki whānui. E akiakihia ana te kaiako kia whakamahia ngā āhuatanga matua o ngā s*tructured literacy approaches* hei tautoko i te mokopuna i tana whakawhanake i tana mōhiotanga ki ngā tikanga tuhi me te hōhonutanga o ngā āhuatanga o te reo.

Ka whakapakari a Te Reo Pākehā i te mokopuna ki te whakawhiti whakaaro i runga i te māia, i te auaha, me te tūoho ki te ahurea, me te whakawhanake i ngā pūkenga reo, i te whakaaro haehae, me ngā pūkenga ki te pānui me te tuhituhi hei whakapuaki i ōna whakaaro i runga i te whai take, hei arotake i ngā tirohanga kanorau, hei whakahāngai hoki i ngā whakawhitinga whakaaro puta noa i ngā horopaki. Mā te whai i te reo Māori me ētahi atu reo hei pūmanawa, ka tū te mokopuna hei tangata ka whai whakaaro, ka mahi ngātahi hoki, hei kaihāpai hoki mō tōna tūāpapa, ko te ahurea, e tautokona ana e ngā *structured literacy approaches* e whakapakari nei i tana māramatanga ki te reo.

Te Raupapa Ako o Te Reo Pākehā

Ngā Toi Mokopuna

Ka tautuhi ngā toi mokopuna, i te taha o ngā pou e whā o Te Marautanga o Aotearoa, i ngā aronga o te mokopuna e panoni haere ana, kua whai wāhi atu nei hoki ki te ako i Te Reo Pākehā i te roanga o tana noho ki te kura.

Ko ngā toi mokopuna ngā ara e whakaaro ai te mokopuna, e mahi ai ia, e urupare ai ia, e whai wāhi atu ai hoki ia hei ākonga. Ka whakaata ngā toi mokopuna i ngā waiaro, i ngā uara, i ngā ritenga hoki o te hinengaro e tauroa ana, e whakaahua nei i te āhua o tā te mokopuna toro atu ki ngā mahi akoako, ki ngā hononga, me te ao e karapoti ana i a ia.

Te Whenu	Kia Tika	Kia Mārama	Kia Arero Taiaha	Kia Auaha
Te Toi Mokopuna	**Ka pīrangi te mokopuna kia tika tana kōrero Pākehā.** E whakahirahira ana kia matatau te mokopuna ki te reo Pākehā hei reo nō te ao, hei reo whakawhiti kōrero matua hoki i Aotearoa – he puna kōrero te mokopuna.	**Ka huritao te mokopuna i te reo e whakamahia ana, e rangona ana, e pānuitia ana, e tuhia ana hoki e ia, ka mutu, ka newanewa tana whakawhiti i tētahi reo ki tētahi.** E whakahirahira ana kia matatau te mokopuna ki te whakawhitiwhiti i te ao Māori me te ao Pākehā. I tana tū haere hei kaikōrero reorua, ka ako te mokopuna kia tāwariwari ōna whakaaro, kia uia ngā pātai, kia huritao hoki ki te reo e whakamahi ana ia, e rongo ana ia, e pānui ana ia, e tuhi ana hoki ia – he ākonga te mokopuna.	**Ka whai whakaaro te mokopuna ki te āhua o tana whakapuaki i ōna whakaaro.** E whakahirahira ana kia whakatū, kia whakaū hoki te mokopuna i ngā hononga ki te tangata. Mā te whakawhiti kōrero i runga i te whai take me te tika, mā te mārama hoki ki ngā tirohanga o ētahi atu, e hono ai te mokopuna ki te tangata. Mā te ako haere ki te toro tika ki te tangata e tipu ai te ngākau aroha me te ngākau whakaute – he tangata te mokopuna.	**Ka rawe ki te mokopuna te reo auaha. E whakahīhī ana ia i tana reoruatanga.** E whakahirahira ana ki te ako a te mokopuna te whakawhanake i tōna anō ‘reo’ me te mōhio ki te whakapuaki i ōna anō whakaaro i runga i te whai take i te reo Māori me te reo Pākehā. Mā reira e poipoitia ai te maioha ki te reo hei rauemi ahurea, e hāpai ai hoki i te māramatanga o te mokopuna ki te uara o te reo me te ahurea – he uri whakaheke te mokopuna.

Ngā Whenu

E whā ngā whenu o Te Reo Pākehā e tūhonohono ana. Ka tautoko, ka whakaita hoki ia whenu i ērā atu – e taupuhipuhi ana tētahi ki tētahi, ā, me kōtuitui te whakaako e whanake ai te mokopuna hei kaiwhakawhiti kōrero e māia ana, e matatau ana hoki.

Kia Tika	Kia Mārama	Kia Arero Taiaha	Kia Auaha
Ka aro a Kia Tika (te tika o te whakamahinga o te reo) ki te whakamahinga tika o ngā hanganga reo, me te tō mai i ngā mōhiotanga ki te oro, ki te puna kupu, ki te wetereo, me ngā tikanga tuhi.	Ka whakatipu a Kia Mārama (te mārama ki ngā whakaaro me te tūhono i ngā whakaaro) i te mōhiotanga o te mokopuna ki te āhua o te reo, me te āhua o te tūhonohono i ngā whakaaro puta noa i ngā reo me ngā horopaki. Mā reira, ka whanake te whakaaro tāwariwari, ka hōhonu ake te māramatanga, ka māia hoki te whakapuakina o ngā whakaaro i runga i te mōhio me te whai take.	Ka whakawhanake a Kia Arero Taiaha (te whai whakaaro me te whakahangahanga o te kōrero) i te mōhio o te mokopuna kia wahapū tana whakawhiti kōrero i runga i te whakaute, i te whakaaroaro, i te whai whakaaro. Ka whakatipuria i runga i te mōhiotanga aropori – te mārama ki te whakahāngaitanga o ngā kōwhiringa reo, o te hā, me ngā whanonga ki te horopaki pāpori me te horopaki ahurea.	Ka whakapakari a Kia Auaha (te auaha me te ihiihi o te whakamahinga o te reo) i te māramatanga o te mokopuna ki te āhua o te waihanga a te reo me ngā kōrero i te tikanga o te kōrero. Mā te tūhura i ngā nuka reo, i ngā āhuatanga o te reo, me te mōhiotanga ki te kōrero, ka ako te mokopuna ki te whakawhiti kōrero i runga i te ariari, i te whai pūtake, me te auaha puta noa i ngā āhuatanga o te kōrero ā-waha, o te kōrero ā-tuhi, me te kōrero ā-ataata.

Ngā Mōhiotanga

Ka hoki atu ki ētahi o ngā mōhiotanga i ngā tau karapipiti, nā te mea he tūāpapa ērā ki ngā wāhanga tini o te ako, ā, me whakaū i te takanga o te wā.

- **Te mōhiotanga kupu**: Ka hāpai te mārama ki ngā kupu, me te āhua o te whakahuatia o aua kupu i te whakarongo, i te kōrero, i te pānui, i te tuhi hoki i te reo Pākehā.
- **Te mōhiotanga wetereo**: Ko te mārama ki te hanga o te reo Pākehā hei whakaputa i ngā whakawhitinga kōrero e whai take ana.
- **Te mōhiotanga tikanga tuhi**: Ka hāpai te māramatanga ki ngā tuhinga, tae atu ki te mōhiotanga o te arapū, o te tuhi ā-ringa, o te tātaki kupu, me te kārawarawa, i te mokopuna ki te pānui me te tuhituhi i runga i te tika me te matatau.

- **Te mōhiotanga tikanga reo**: Mā te māramatanga ki te āhua o te mahi tahi a ngā kupu nā runga i te horopaki, e whai tikanga ai te mokopuna i tāna e rongo ai, e pānui ai, e kite ai hoki, me te whakapuaki i ōna whakaaro i runga i te ariari me te whai hua, mā te kōrero, mā te tuhituhi, me te whakapuaki.
- **Te mōhiotanga ahureo**: Ka whakamahi te mokopuna i tana mōhio ki te reo Māori hei whakapakari, hei whakahoro hoki i tana ako i te reo Pākehā. Mā te huritao ki te āhua o te reo, ki te āhua hoki o tana ako, ka āta whakahāngaitia ngā rautaki, e whakatipu nei i te tūoho ki te ahureo, i ngā mōhiotanga ka taea te whakawhitiwhiti, me te māia ki te whakamahi i te reo.
- **Te ariā haehae – te mātau reo matatini haehae**: Ka whakawhiti ngā kōwhiringa reo i te tikanga me ngā tirohanga, ā, ka whakaata, ka whakapūmau, ka wero rānei i

- **Te mōhiotanga aropori**: Ka whai wāhi te tika o te pāhekoheko i ngā wāhi huhua ki te mōhio ki ngā mea me kōrero, ki te āhua o te kōrerotia, me te pānga o aua kōrero ki ētahi atu.

- **Te mōhiotanga kōrero ā-waha, ā-tuhi**: Ka mārama te mokopuna ki te āhua o te hanganga me te whakamahinga o ngā kōrero mō ngā pūtake rerekē, mā ngā minenga rerekē, me ngā pānga rerekē.
- **Te mōhiotanga mātākōrero**: Ka mārama te mokopuna ki ngā huānga o te taki kōrero me ngā nuka reo, ka whakamahia hoki aua āhuatanga hei whakapuaki kōrero e motuhenga ana, e auaha ana, e whai pānga ana hoki.

Kia Tika	Kia Mārama	Kia Arero Taiaha	Kia Auaha
	ngā whakaaro, i ngā whakapono, me ngā tirohanga i roto i ngā horopaki rerekē.		

Ngā Tūātupu 1–3

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Reo Pākehā mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Tika

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tūātupu 1	**Te Tūātupu 2**	**Te Tūātupu 3**	**Te Tūātupu 1**	**Te Tūātupu 2**	**Te Tūātupu 3**
Te mōhiotanga kupu					
Te aroā weteoro • Ka tohu ngā pū me ngā huinga pū i ngā oro o ngā kupu kōrero, tae atu ki ngā pūrua (Hei tauira, *ch*, *sh*, *th*), ngā pū hanumi (Hei tauira, *bl*, *cr*, *spl*), me ngā huinga oropuare e tohu ana i ngā oro tōpū (Hei tauira, te '*ay*' i te '*day*', te '*oi*' i te '*coin*', te '*oy*' i te '*boy*'). **Te puna kupu** • Ka āwhina ngā kupu o ia rā i te tangata ki te whakawhiti i ngā whakaaro māmā i runga i te mārama, i ngā mahi, i ngā kare ā-roto, me ngā wheako ki te reo Pākehā. • He rerekē te panonitanga o te āhua o ētahi tūmahi hei whakaatu i te wā me te tikanga (Hei tauira, *bring/brought*, *eat/ate/eaten*).	**Te puna kupu** • Ka whakarōpūtia, ka whakarerekētia ngā kupu mā ngā ara huhua kia hāngai ake te whakawhiti kōrero mō ngā tikanga, mō ngā hononga, mō ngā whakaaro, me ngā kare ā-roto.	**Te puna kupu** • Ka pā ngā kupu ka kōwhiria ki te hāngai pū, ki te āhua o te reo, me te tikanga o te kōrero. • He ōrite te āhua, te tangi rānei o ētahi kupu, engari he rerekē te tikanga me te whakamahinga o aua kupu. • Ka whakamahia ngā kupu whāiti, ngā kupu hangarau hoki i ngā kaupapa ako me ngā kaupapa kōrero rerekē hei whakawhiti whakaaro kia hāngai pū ai ki te kōrero. • Ka whai wāhi ngā kūmua, ngā kūmuri, me ngā tumu kupu ki te tikanga me te tātakinga o ngā kupu reo Pākehā.	**Te aroā weteoro** • Ki te whakamahi i ngā tauira o te pū–oro hei pānui, hei tātaki, hei wete hoki i ngā kupu kāore e mōhiotia ana mā te: ○ whakahua i ngā oro o ngā pū me ngā huinga pū ○ whakakotahi i ngā oro hei pānui kupu. ○ wehewehe i ngā kupu ki ōna oro hei tātaki kupu ○ āhukahuka me te whakamahi i ngā tauira o te tātaki kupu e mōhiotia ana ○ whakarongo me te whakahua i ngā oro o te reo Pākehā i runga i te mārama. **Te puna kupu** • Ki te whakamahi i ngā kupu o ia rā hei whakawhiti whakaaro i runga i te mārama mā te reo Pākehā ā-waha, mā te reo Pākehā ā-tuhi hoki. • Ki te tautohu, ki te whakamahi tika hoki i ngā tūmahi hangakē e whakamahia nuitia ana i te reo Pākehā ā-waha, i te reo Pākehā ā-tuhi hoki.	**Te puna kupu** • Ki te tautohu, ki te mārama, ki te whakamahi hoki i ngā kupu whāiti ake hei whakawhiti i ngā tikanga, i ngā whakaaro, i ngā kare ā-roto i runga i te mārama me te tōtika, tae atu ki: ○ ngā kupu e whāiti ana ki tētahi kaupapa me ngā kupu whakamahuki ○ ngā kupu taurite me ngā kupu e tino pātata ana te tikanga ○ ngā tūmahi whakaaro me ngā tūmahi kakare (Hei tauira, *imagine, believe, fear*) ○ ngā whānau kupu (Hei tauira, *act, action, actor, active, activate*) ○ ngā kupu pūhui (Hei tauira, *basketball, sunflower*).	**Te puna kupu** • Ki te kōwhiri, ki te whakahāngai hoki i ngā kupu ki te pūtake, ki te minenga, me te horopaki. • Ki te wehewehe i ngā kupu e tairite ana ngā oro, ngā tātakinga, ngā tikanga rānei. ○ Ngā kupu e ōrite ana te whakahuatanga, engari e rerekē ana te tikanga me te tātakinga i te nuinga o te wā (ngā *homophones*) (Hei tauira, *there, their, they're; pair, pear*). ○ Ngā kupu e ōrite ana te tātakinga, te whakahuatanga rānei, engari he rerekē ngā tikanga (ngā *homonyms*) (Hei tauira, te *bat* [te kararehe] me te *bat* [te taputapu hākinakina]). ○ Ngā kupu e ōrite ana te tātakinga, engari e rerekē ana te tikanga, ā, i ētahi wā e rerekē ana hoki te whakahuatanga (ngā *homographs*) (Hei tauira, te *lead* [hei ārahi] me te *lead* [te maitai]). ○ Ngā kupu e pātata ana te āhua, te whakahuatanga rānei, engari e rerekē ana ngā tikanga (ngā *paronyms*) (Hei tauira, *affect, effect; adapt, adopt*). • Ki te whakamahi tika i ngā kupu kaupapa mā te reo Pākehā ā-waha, mā te reo Pākehā ā-tuhi hoki. • Ki te whakamahi i te mōhiotanga ki ngā kūmua, ki ngā kūmuri, me ngā tumu kupu hei whakatau i te tikanga me te tātakinga o ngā kupu kāore e mōhiotia ana.
Te mōhiotanga wetereo					
Te tātaikupu • E whai ana ngā rerenga kōrero Pākehā i ngā tauira auau o te raupapa kupu me te wetereo e whakawhitia ai he whakaaro i runga i te mārama me te tika. **Ngā momo kupu** • Ka āwhina ngā momo kupu rerekē, tae atu ki ngā tūingoa, ki ngā tūmahi, ki ngā tūāhua, ki ngā tūkē, ki ngā tūpou, me ngā pūhono, i te kaikōrero me te kaituhi ki te whakaahua i te tangata, i ngā mea, i ngā wāhi, i ngā mahi, me te wā i runga i te mārama me te tika mā te reo Pākehā.	**Te tātaikupu** • Ka whakamahi te reo Pākehā i ngā hanganga rerenga kōrero rerekē me ngā huinga kupu e whakamahia nuitia ana hei whakapuaki i te tikanga i runga i te mārama, i te tika, i te māori hoki o te rere. **Ngā momo kupu** • Ka tūhono ngā momo kupu me ngā momo tūmahi i ngā whakaaro, ka tāpiri i ngā taipitopito, ka hāpai hoki i te tika me te mārama ki te reo Pākehā.	**Te tātaikupu** • Ka whakamahi te wetereo Pākehā i te huhua o ngā hanganga rerenga kōrero me ngā tauira wetereo hei whakamārama i ngā hononga i waenga i ngā whakaaro, hei whakapuaki hoki i te tikanga o te kōrero i runga i te mārama me te tika. **Ngā momo kupu** • Ka mahi ngātahi ngā momo kupu me ngā hanga wetereo, tae atu ki te wāmahi, ki ngā tūmahi waiaro, ki te whiringa tūpou, me te whiringa kupu, hei whakapuaki i ngā tikanga whāiti, i ngā hononga, i ngā tirohanga, me ngā taumata ōkawa o te reo Pākehā.	**Te tātaikupu** • Ki te whakamahi tika i ngā tauira rerenga kōrero māmā i te reo Pākehā ā-waha, i te reo Pākehā ā-tuhi hoki, tae atu ki te whakahāngai i te tumu takitahi, i te tumu takitini rānei ki te tūmahi, hei tauira: ○ *the dog barks* / *the dogs bark* ○ *the student does understand* / *the students do understand*. **Ngā momo kupu** • Ki te tautohu, ki te whakamahi tika hoki i ngā momo kupu e whakamahia nuitia ana i te reo Pākehā ā-waha, i te reo Pākehā ā-tuhi hoki, tae atu ki:	**Te tātaikupu** • Ki te whakamahi tika i te whānui haeretanga o ngā hanganga rerenga kōrero me ngā huinga kupu e whakamahia nuitia ana i te reo Pākehā ā-waha, i te reo Pākehā ā-tuhi hoki (Hei tauira, ngā rerenga māmā, ngā rerenga pūhui, me ētahi rerenga tuatini, ngā kupu piritahi e whakamahia nuitia ana, pērā i te *'make' a decision*, i te *'take' a photo,* me te *'pay' attention*). **Ngā momo kupu** • Ki te tautohu me te whakamahi tika i te whānuitanga ake o ngā momo kupu me ngā	**Te tātaikupu** • Ki te whakamahi tika i te whānuitanga o ngā hanganga wetereo hei tūhono, hei whakatairite, hei whakamārama hoki i ngā whakaaro i te reo Pākehā ā-waha, i te reo Pākehā ā-tuhi hoki, tae atu ki: ○ ngā rerenga matatini ○ ngā hanganga hāngū ○ ngā kīanga whakawhirinaki (Hei tauira, *if, when, in case*). **Ngā momo kupu** • Ki te kōwhiri, ki te whakamahi hoki, i runga i te tika me te whai take, i te whānuitanga o

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tūātupu 1	**Te Tūātupu 2**	**Te Tūātupu 3**	**Te Tūātupu 1**	**Te Tūātupu 2**	**Te Tūātupu 3**
			○ ngā tūingoa ○ ngā tūmahi ○ ngā tūāhua ○ ngā pūtautuhi me ngā pūnoa (Hei tauira, *the, an*) ○ ngā kupuhono (Hei tauira, *and, but*) ○ ngā pūhono (Hei tauira, *on, at, due to*) ○ ngā wāmahi (Hei tauira, *walked, walking, will walk*).	hanga tūmahi i te reo Pākehā ā-waha me te reo Pākehā ā-tuhi, tae atu ki: ○ ngā tūkē (Hei tauira, *slowly, easily*). ○ ngā tūāhua whakatairite (Hei tauira, *larger than, shorter than*) me ngā tūāhua inati (Hei tauira, *best ever*) ○ ngā kupuhono (Hei tauira, *because, although, therefore*) ○ ngā tūmahi waiaro (Hei tauira, *could, should, might*) ○ ngā tūmahi hangakē (Hei tauira, *was and were, go and went*) ○ ngā tūpou whakaata (Hei tauira, *myself*).	ngā hanga wetereo i te reo Pākehā ā-waha, i te reo Pākehā ā-tuhi hoki, pērā i: ○ ngā tūingoa rangapū, i ngā tūingoa waitara, me ngā tūingoa pūhui ○ ngā tūpou tautuhi me ngā tūpou tūhono (Hei tauira, *this, these, those; who, which, that*) ○ ngā tūmahi tautoko me ngā tūmahi waiaro (Hei tauira, *is running, have finished, should try*) ○ ngā tūkē wā me ngā tūkē āhua (Hei tauira, *tomorrow, yesterday; carefully, quickly*). • Ki ngā pūhono tuatini me ngā kīanga pūhono (Hei tauira, *because of, in front of, according to*).
Te mōhiotanga tikanga tuhi					
Te arapū • Ka whakamahi te reo Pākehā i ngā pū me ngā huinga pū, tae atu ki ngā pūrua me ētahi atu orotuhi, kāore e whakamahia ana i te reo Māori, ā, ka tohu ēnei i ngā oro rerekē. **Te tuhi ā-ringa** • Ka tuhia ngā pū o te reo Pākehā ki ngā āhua, ki ngā rahi, me ngā ahunga whāiti, tae atu ki ngā pūmatua me ngā pūriki. **Te tātaki kupu** • Ka whakamahi te tātakinga o te reo Pākehā i ngā tauira me ngā ture e whakamahia nuitia ana, tae atu ki ngā hanumitanga o ngā pū, ki ngā pūrua, ki ngā pū kāore e whakahuatia, me ngā panonitanga ki te tātakinga kupu e auau ana te kitea. **Ngā kārawarawa** • Ka āwhina ngā kārawarawa, tae atu ki ngā pūmatua me ngā kārawarawa whakakapi, i te kaipānui kia mārama ki te wāhi e tīmata ai, e mutu ai hoki te whakaaro. • Ka whakamahia ngā pūmatua mō ētahi pūtake whāiti i te reo Pākehā (he rerekē pea i ō te reo Māori).	**Te tātaki kupu** • Ka whakakotahi te tātakinga o te reo Pākehā i ngā tauira auau me ngā hanga rerekē, tae atu ki ngā kupu whakarāpopoto me ngā panonitanga ki te tātakinga ka puta ina tāpirihia ngā kūmua me ngā kūmuri ki ngā tumu kupu. **Ngā kārawarawa** • Ka whakaraupapa ngā kārawarawa i ngā whakaaro, ka whakamārama hoki i te tikanga ki te kaipānui.	**Te tātaki kupu** • Kei roto i te tātakinga o te reo Pākehā ngā tauira tuatini, ngā tauira hangakē, ngā kupu e ōrite nei te whakahuatanga, me ngā hanga kupu me uaua ka kitea. **Ngā kārawarawa** • Ka āta whakamahia ngā kārawarawa hei whakaahua i te tikanga, hei whakatau i te aronga me te āhua o te reo, hei whakaraupapa hoki i ngā whakaaro.	**Te arapū** • Ki te tautohu, ki te whakaingoa, ki te whakahua ā-oro, ki te pānui hoki i ngā pū me ngā huinga pū o te arapū Pākehā e whakamahia nuitia ana. **Te tuhi ā-ringa** • Ki te tuhi tika i ngā pū o te reo Pākehā mā te whakamahi i te āhua, i te rahi, i te ahunga, me te raupapa tā e tika ana. **Te tātaki kupu** • Ki te whakamahi i ngā tauira me ngā ture tātakinga e whakamahia nuitia ana e tika ai te pānui me te tātaki i ngā kupu e mōhiotia ana (Hei tauira, ngā hanumitanga o ngā pū, ngā pūrua, ngā pū kāore e whakahuatia, me ngā panonitanga ki ngā kūmuri, pērā i te *make* → *making*). **Ngā kārawarawa** • Ki te whakamahi tika i ngā kārawarawa māmā i te tīmatanga me te mutunga o ngā rerenga kōrero i te wā e tuhi ana. • Ki te whakamahi tika i ngā pūmatua, tae atu ki ngā ingoa, ki ngā rā, ki ngā tapanga, me te tūpou '*I*'.	**Te tātaki kupu** • Ki te whakamahi tika i ngā ture tātaki kupu, i ngā kupu whakarāpopoto, me ngā panonitanga ki te tātaki kupu i te reo Pākehā ā-tuhi (Hei tauira, *happy* → *happiness*, *don't*, *they're*). **Ngā kārawarawa** • Ki te whakamahi tika i ngā momo kārawarawa hei whakaraupapa i ngā whakaaro, hei whakamārama hoki i te tikanga o te kōrero, tae atu ki ngā piko, ki ngā pakini, ki ngā tohu pātai, ki ngā tohukī, me ngā kōwae.	**Te tātaki kupu** • Ki te whakamahi i te mōhiotanga tātaki kupu hei tātaki tika i ngā kupu tuatini me ngā kupu kāore e auau ana te kitea o tōna tātakinga, tae atu ki: ○ ngā tātakinga hangakē (Hei tauira, ngā pū kāore e whakahuatia, *ph = f*, *-tion* me te *-sion*) ○ ngā tātakinga e tuatini ake ana (Hei tauira, *conscious*, *occasionally*, *weird*) ○ ngā kupu whakarāpopoto (Hei tauira, who's, I'll) ○ ngā kupu e ōrite ana te whakahua, e rerekē ana te tikanga me te tātakinga (ngā *homophones)* (Hei tauira, *pair/pear*, *eight/ate*). **Ngā kārawarawa** • Kia tika, kia whai take hoki te whakamahi i ngā momo kārawarawa hei tautoko i te tikanga me te takoto o te reo Pākehā ā-tuhi, pēnei i ngā tohu whakaoho, i ngā kopirua, i ngā tohuwhai, i ngā taiapa, i ngā tohukī, me ngā tohukini.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Reo Pākehā mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Mārama

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tūātupu 1	**Te Tūātupu 2**	**Te Tūātupu 3**	**Te Tūātupu 1**	**Te Tūātupu 2**	**Te Tūātupu 3**
Te mōhiotanga tikanga reo					
Te reo torohū • Ka hāpai te whakarongo, te pānui, me te mātakitaki i te whai wāhi a te tangata ki ngā mahi o ia rā me tana whai māramatanga hoki ki ngā whakaaro, ki ngā pārongo, me ngā wheako mā te toro ki tana mōhiotanga ki te reo ā-waha, ki ngā kupu, me te aroā. • Ka whakamahi te kaipānui, te kaiwhakarongo, me te kaimātakitaki i ngā rautaki aroā me te mōhiotanga ki te kupu kia whai māramatanga ai ia ki ngā kōrero ā-waha, ki ngā kōrero ā-tuhi, me ngā kōrero ā-ataata. **Te reo whakaputa** • Ka āta whiriwhiri te kaikōrero, te kaituhi, me te kaiwhakapuaki kōrero i ngā kupu, i ngā hanganga rerenga kōrero, me te wetereo kia mārama ake ai, kia whai tikanga ake ai hoki ngā whakaaro i ngā kōrero ā-waha, i ngā kōrero ā-tuhi, me ngā kōrero ā-ataata hoki. • Ka whakamahi te kaikōrero, te kaituhi, me te kaiwhakapuaki kōrero i ngā tukanga hei whakapai ake i ngā kōrero ā-waha, i ngā kōrero ā-tuhi, me ngā kōrero ā-ataata hoki.	**Te reo torohū** • Ka whakamahi te kaipānui, te kaiwhakarongo, me te kaimātakitaki i ngā rautaki aroā kia mārama ai, kia whakamāori ai, kia tūhono ai hoki ia i ngā whakaaro puta noa i ngā kōrero ā-waha, i ngā kōrero ā-tuhi, me ngā kōrero ā-ataata hoki. **Te reo whakaputa** • Ka whakamahi te kaikōrero, te kaituhi, me te kaiwhakaatu i ngā rautaki kia mārama ai tana whakawhiti whakaaro. • Mā ngā whiringa reo, tae atu ki ngā kupu, ki te wetereo, me te āhua o te reo, e āwhina te kaikōrero, te kaituhi, me te kaiwhakaatu ki te whakawhiti whakaaro i runga i te mārama, i runga anō hoki i te tika.	**Te reo torohū** • Ka whakamahi te kaipānui, te kaiwhakarongo, me te kaimātakitaki i ngā rautaki aroā, i te mōhiotanga ki te kupu, me te whakaaro haehae hei whakamārama i te tikanga, hei aromātai i ngā pārongo me ngā mātāpuna, hei urupare tika hoki ki ngā kōrero ā-waha, ki ngā kōrero ā-tuhi, me ngā kōrero ā-ataata. **Te reo whakaputa** • Ka whakamahi te kaikōrero, te kaituhi, me te kaiwhakapuaki kōrero i ngā momo kupu, i ngā momo hanganga kōrero, me ngā āhuatanga reo e hāngai ana ki ngā pūtake rerekē (Hei tauira, hei whakamārama i ngā whakaaro, hei tautoko i ngā whakaaro, hei whakaawe rānei i te minenga).	**Te reo torohū** • Ki te whakamahi i ngā rautaki aroā kia mārama ai ki ngā kōrero ā-waha, ki ngā kōrero ā-tuhi, ki ngā kōrero ā-ataata hoki, mā te: ○ tautohu i ngā pārongo whakahirahira ○ pānui anō, mā te whakarongo anō, mā te mātakitaki anō rānei ○ tuku pātai ○ tuari me te matapaki i tāna e rongo ai, e pānui ai, e kite ai hoki. **Te reo whakaputa** • Ki te kōrero, ki te tuhi, ki te whakaatu hoki i ngā kōrero poto mā te whakamahi i ngā kupu whakaahua (Hei tauira, *many, few*), i ngā kīanga wā (Hei tauira, *after that, then*), me ngā kupu e whāiti ana ki tētahi kaupapa (Hei tauira, *mixture, rotated*). • Ki te whakamahi i ngā rautaki o te whakamahere, o te tuhi hukihuki, o te arotake, me te whakatika hei whakapai ake i ngā kōrero ā-waha, i ngā kōrero ā-tuhi, me ngā kōrero ā-ataata.	**Te reo torohū** • Ki te whakamahi i ngā rautaki aroā kia mārama ai, kia urupare ai ki ngā kōrero ā-waha me ngā kōrero ā-tuhi i te reo Pākehā me te reo Māori, kia whakamāori ai hoki i aua kōrero. Ko ētahi o ngā rautaki, ko: ○ te tautohu i ngā whakaaro matua ○ te hihira me te whakamārama i te tikanga ○ te whakakotahi i ngā pārongo mai i ngā wāhanga rerekē o tētahi kōrero ○ te hīkaro me te tūhono whakaaro e māmā ana. **Te reo whakaputa** • Ki te kōrero, ki te tuhi, ki te whakaatu hoki i runga i te mārama, mā te: ○ whakamahere i mua i te kōrero, i te tuhi, i te whakaatu rānei ○ whakaraupapa i ngā whakaaro kia tika ai te raupapa ○ whakamārama i ngā whakaaro mā te wāwāhi ki ngā wāhanga e iti ake ana ○ whiriwhiri i ngā kupu me ngā hanganga reo e hāpai ana i te tikanga e hiahiatia ana. • Ki te huritao ki te āhua o te whakaawe a ngā whiringa reo i te tikanga o ngā kōrero ka whakawhitia.	**Te reo torohū** • Ki te whakamahi i ngā rautaki aroā hei whakamārama i te tikanga, hei arotake i ngā pārongo, hei urupare tika hoki ki ngā kōrero ā-waha me ngā kōrero ā-tuhi, pēnei i te: ○ whakamahi rauemi hei whakatau i ngā āhuatanga e rangirua ana ○ pānui anō, i te whakapuaki anō, i te kōrero anō rānei i ngā whakaaro kia mārama ai ○ tautohu i te haukume, i ngā arotoka, me ngā whakatau e whānui rawa ana ○ hihira i ngā pārongo puta noa i ngā mātāpuna maha hei mātai i te pono. **Te reo whakaputa** • Ki te whakaatu i ngā whakaaro me ngā tirohanga ki ngā minenga rerekē mā ngā kōrero ā-waha, mā te kōrero ā-tuhi, me te kōrero ā-ataata, mā te: ○ āpiti me te tūhono i ngā whakaaro (Hei tauira, '*I also think that* …') ○ tuku taunakitanga me ngā tauira (Hei tauira, '*According to* …', '*For example* …') ○ whakataurite me te whakatauaro i te rerekētanga o ngā tirohanga (Hei tauira, *'This is similar to* …'). • Ki te parahau i ngā whakaaro ki ngā take e hāngai ana (Hei tauira, '*This is because* …').
Te mōhiotanga ahureo					
Te whakawhiti • Ka tautoko ngā mōhiotanga, ngā pūkenga, me ngā rautaki i te reo Māori, i ētahi atu reo, me ētahi atu wāhanga ako, tae atu ki te aroā weteoro, ki te mōhiotanga ki te kupu, me ngā rautaki aroā, i tana ako i te reo Pākehā. **Te whiringa hirikapo** • He tairitenga, he rerekētanga hoki kei waenga i te reo Māori me te reo Pākehā mō te taha ki ngā pūnaha oro, ki ngā pūnaha tuhi, ki ngā kupu, me te wetereo, e whakaatu ana i te āhua o ngā reo.	**Te whakawhiti** • Ka āwhina ngā rautaki ako reo me te mōhiotanga ahurea mai i te reo Māori me ētahi atu reo i te whai māramatanga me te whakawhiti whakaaro i te reo Pākehā. **Te whiringa hirikapo** • Ka āwhina te huritao ki te ako reo i te tautohu i te kauneke me ngā mahi ako ka whai ake mō te pānui, mō te tuhi, mō te mōhiotanga ki te kupu, me te whakawhanaketanga reo hei ākonga e mātau ana ki te kōrero me te tuhi i ngā reo e rua.	**Te whakawhiti** • Ko ngā whiringa reo, ko te whakamāoritanga, me te whakawhiti reo, tae atu ki ngā kupu me ngā hanganga reo, e hāngai ana ki te minenga, ki te pūtake, ki te horopaki, me te tikanga e whāia ana. **Te whiringa hirikapo** • Ka āwhina te huritao ki te ako reo i te tautohu i ngā painga, i ngā pūmanawa, me ngā wero hei ākonga e mātau ana ki te kōrero me te tuhi i ngā reo e rua.	**Te whakawhiti** • Ki te whakamahi i te mōhiotanga ki ngā oro, ki ngā kupu, ki ngā kīanga, ki ngā tauira o ngā rerenga kōrero, me ngā rautaki ako i te reo Māori, i ētahi atu reo, me ētahi atu wāhanga ako hei tautoko i tōna māramatanga ki te reo Pākehā me tāna whakamahi i te reo Pākehā. **Te whiringa hirikapo** • Ki te tautohu me te whakamārama i ngā tairitenga me ngā rerekētanga i waenga i te reo Māori me te reo Pākehā, me te tuku i tāna i ako ai ki ētahi atu, tae atu ki te whānau.	**Te whakawhiti** • Ki te whakamahi i ngā rautaki (Hei tauira, te āta whakarongo, te hihira i te māramatanga, te tūhono whakaaro, me te tuku pātai hei kimi māramatanga) hei whakamāori, hei whakapuaki hoki i te tikanga i te reo Pākehā. **Te whiringa hirikapo** • Ki te whakaahua i tōna kauneke me ngā mahi ako ka whai ake hei ākonga e whakawhanake ana tana mātau ki te kōrero me te tuhi i ngā reo e rua.	**Te whakawhiti** • Ki te whiriwhiri me te whakamahi i ngā rautaki ako reo puta noa i ngā reo me ngā horopaki mā te: ○ tautohu i ngā whakaaro matua ○ whakamāori tika i te tikanga ○ whakahāngai i te reo ki te minenga me te pūtake ○ whakawhiti reo i ngā wā e tika ana ○ tautohu i ngā tairitenga me ngā rerekētanga i waenga i ngā kupu, i ngā hanganga reo, me ngā huarahi whakaputa i te tikanga o te reo Māori me te reo Pākehā

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tūātupu 1	**Te Tūātupu 2**	**Te Tūātupu 3**	**Te Tūātupu 1**	**Te Tūātupu 2**	**Te Tūātupu 3**
					○ whakamahi i te mōhiotanga i tētahi reo hei tautoko i te ako i tētahi atu reo. **Te whiringa hirikapo** • Ki te tautohu i ngā painga, i ngā pūmanawa, me ngā wero hei ākonga e mātau ana ki te kōrero me te tuhi i ngā reo e rua.
Te mātau reo matatini haehae					
• Ka whiriwhiri te kaikōrero, te kaituhi, me te kaiwhakapuaki i ngā kupu me te reo e hāngai ana ki tāna e whai nei me te tikanga e whāia ana e ia.	• Ka whakapuaki ngā whiringa reo i ngā tirohanga mā te whakauru, mā te kaupare, mā te whakapakari, mā te whakaū rānei i te haukume, i ngā arotoka rānei.	• Ka hāngai te whakamahinga me te mana o te reo Pākehā i roto i te porihanga ki te hītori, ki te ahurea, ki ngā mana hanganga, me ngā whakahaere, ā, ka whakaawe ēnei i te āhua o te whakawhiti whakaaro me te whai māramatanga ki te tikanga i roto i ngā horopaki rerekē (Hei tauira, te kāwanatanga, te ao pakihi, ngā kōti).	• Ki te whiriwhiri whakataunga māmā mō te reo, tae atu ki te reo ā-tinana, ki ngā whakaahua, me ngā kupu, hei whakawhiti whakaaro, hei kōrero hoki mō ngā kare ā-roto i ngā pūtake rerekē.	• Ki te tautohu me te whakamārama i ngā whiringa reo e whakawhiti nei i ngā tirohanga, e whakaawe nei i te māramatanga, e whakaahua nei hoki i te āhua o te whakaatuhia o te tangata, o ngā rōpū rānei.	• Ki te tuku pātai haehae mō te āhua o te whakamahi i te reo Pākehā i roto i ngā horopaki pāpori rerekē, me te whakaaro ki te āhua e whakaata ana, e whakaahua ana rānei te reo i te mana me te tūnga.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Reo Pākehā mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Arero Taiaha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tūātupu 1	**Te Tūātupu 2**	**Te Tūātupu 3**	**Te Tūātupu 1**	**Te Tūātupu 2**	**Te Tūātupu 3**
Te mōhiotanga aropori					
Ngā ture o te kōrerorero • Ko te whakawhiti kōrero e whai hua ana, ko te whakamahi i ngā rautaki reo ā-waha me ngā rautaki reo ā-tinana e tika ana, tae atu ki te whiringa kupu, ki te hā o te reo, me te reo ā-tinana, kia whai wāhi ai ki ngā horopaki rerekē i runga i te whakaute. **Te aro ki tirohanga kē** • Ka whakaawe pea ngā kupu, te hā o te reo, me ngā mahi a te tangata i ngā kare ā-roto, i ngā whakaaro, me ngā urupare a ētahi atu. **Ngā āheinga reo** • Ka whakamahia ngā hanga reo, ngā kīanga, ngā kupu, me ngā momo reo rerekē hei whakawhiti kōrero i ngā horopaki pāpori, i ngā horopaki whaiaro hoki.	**Ngā ture o te kōrerorero** • Ka whai wāhi ki te whakawhiti kōrero e whai hua ana te āta whakarongo, te uru ki ngā matapakinga, me te whakahāngai tika i ngā kupu, i te hā, me te reo ki te minenga, ki te pūtake, me te horopaki. **Te aro ki tirohanga kē** • Ka whakamana, ka whakauru, ka whakaū, ka whakaute hoki ngā whiringa reo, tae atu ki ngā kupu me ngā kīanga, i ngā tāngata, i ngā tirohanga, me ngā wheako rerekē. **Ngā āheinga reo** • Ka āwhina ngā hanga reo, ngā kīanga, me ngā momo reo rerekē i te tangata ki te whakawhiti kōrero i runga i te tika.	**Ngā ture o te kōrerorero** • Ka whai wāhi ki te whakawhiti kōrero e whai hua ana, ko te whakamahi i ngā rautaki reo me ngā rautaki whakawhiti kōrero kia whakapakari ai i te māramatanga, kia whakapūmau ai i ngā whakawhitinga kōrero, kia mahi ngātahi ai hoki ki ētahi atu i ngā horopaki o te kōrero ā-waha, o te kōrero ā-tuhi, o te kōrero ā-ipurangi hoki. **Te aro ki tirohanga kē** • Ka whakaawe pea te hā o te reo, te whiringa kupu, te tāera, me te reo ā-tinana i te āhua o te whakamāoritanga o ngā kōrero, me te āhua hoki o te whakaahuatanga o ngā hononga me ngā whakawhitinga kōrero. **Ngā āheinga reo** • Ka āwhina ngā hanga reo, ngā kīanga, ngā kupu, me ngā momo reo rerekē i te tangata ki te pāhekoheko ki ētahi atu i runga i te tika.	**Ngā ture o te kōrerorero** • Ki te whakamahi i ngā rautaki pāhekoheko, pērā i te hohoko o te karawhiu, i te toai i ngā whakaaro, i ngā tohu ā-tinana, me te whakahāngai i te hā me te kaha o te reo, kia whai wāhi ai ki ngā whakawhitinga kōrero me ngā matapakinga ā-rōpū i runga i te ngākaupai. **Te aro ki tirohanga kē** • Ki te tautohu, ki te whai whakaaro hoki ki te pānga o tana kōrero ā-waha, o tana kōrero ā-tuhi, me tana kōrero ā-tinana ki a ia anō me ētahi atu. **Ngā āheinga reo** • Ki te whakamahi i te momo reo e tika ana (ngā kupu me ngā kīanga) me te hā e tika ana i te wā o te: ○ pāhekoheko ki te porihanga (Hei tauira, te mihi, te tuku mihi, te whakapāha) ○ tuku i ngā whakaaro me ngā pārongo (Hei tauira, te tuku pārongo, te whakapuaki i ngā mea e paingia ana me ngā mea kāore e paingia ana) ○ tuku tono me te tuku tohutohu (Hei tauira, te tohutohu).	**Ngā ture o te kōrerorero** • Ki te whakamahi i ngā rautaki whakawhiti i te kōrero ā-waha, me te kōrero ā-tinana hei pāhekoheko tika ki ētahi atu (Hei tauira, te āta whakarongo, te urupare i runga i te whakaute, me te tautohu i ngā tohu ā-waha me ngā tohu ā-tinana). **Te aro ki tirohanga kē** • Ki te whakamahi i te reo whakaute hei whakamana, hei urupare, hei matapaki tika hoki i ngā tirohanga me ngā whakaaro rerekē (Hei tauira, '*I know this isn't what you were thinking, but …*', '*I get what you meant when you said …*'). **Ngā āheinga reo** • Ki te kōwhiri, ki te whakamahi hoki i te reo e tika ana (ngā kupu me ngā kīanga) me te momo reo e tika ana i te wā: ○ ka whakaahua, ka whakamārama, ka whakamahuki hoki i ngā whakaaro (Hei tauira, '*The kuia sat silently in the corner with a grey blanket*', '*which is why …*', '*What I meant was …*') ○ ka tuku tohutohu (Hei tauira, '*First, find a set of scissors, then …*') ○ ka whakapuaki i ngā kare ā-roto, i ngā whakaaro, i ngā tirohanga, me ngā tohenga (Hei tauira, '*I feel a little nervous about …*', '*It is important because …*').	**Ngā ture o te kōrerorero** • Ki te whakamahi i ngā rautaki whakawhiti kōrero ā-waha, me ngā rautaki whakawhiti kōrero ā-tinana hei whakapakari i te māramatanga me te mahi ngātahi i ngā pāhekohekotanga i te wā o te kōrero ki te tangata, i te tuhituhi, i te kōrero hoki ki te ipurangi, tae atu: ○ ki te tuku pātai whakaū e whai take ana ○ ki te whakamārama, ki te whakapuaki anō, me te whakapai ake i ngā whakaaro ○ ki te parahau i ngā whakaaro mā te whakamahi i ngā taunakitanga me te whakaaroaro ○ ki te aroturuki i tāna ake whakamahi i te reo me āna pāhekohekotanga i te ipurangi ○ ki te whakahāngai i te whakawhiti kōrero, tae atu ki te reo ā-tinana, kia mau tonu ai ngā matapakinga e whakaute ana, e whai hua ana hoki. **Te aro ki tirohanga kē** • Ki te whakahāngai i te hā o te reo, i te whiringa kupu, i te tāera, me ngā urupare ki ngā tīwhiri ā-waha me ngā tīwhiri ā-tinana, kia whai hua ai, kia tika ai hoki te whakawhiti kōrero ki ētahi atu. **Ngā āheinga reo** • Ki te kōwhiri me te whakamahi i te reo e tika ana (ngā kupu me ngā kīanga) me te momo reo e tika ana i te wā: ○ ka whakawhānui i ngā whakaaro o ētahi atu (Hei tauira, '*I liked that idea, and …*') ○ ka parahau i ngā whakaaro (Hei tauira, '*The evidence shows …*') ○ ka whakawhere (Hei tauira, '*Don't you think that …*') ○ ka whiriwhiri whakaaro ki te whakatau i ngā raruraru (Hei tauira, '*If I … then we can …*').

Tēnā tirohia te wāhanga o Te Raupapa Ako o Te Reo Pākehā mō ētahi atu kōrero mō ngā Whenu me ngā Toi Mokopuna.

Kia Auaha

Te Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono me ngā ariā me whakaako *Ka mōhio te mokopuna*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā huarahi whakamahi mōhiotanga me whakaako *Ka whakaatu te mokopuna i tōna mōhio*		
Te Tūātupu 1	**Te Tūātupu 2**	**Te Tūātupu 3**	**Te Tūātupu 1**	**Te Tūātupu 2**	**Te Tūātupu 3**
Te mōhiotanga kōrero ā-waha, ā-tuhi					
Te pūtake o te kōrero • Ka waihangatia ngā kōrero ā-waha, ngā kōrero ā-tuhi, me ngā kōrero ā-ataata mō ngā pūtake rerekē i te reo Pākehā me te reo Māori (Hei tauira, hei mihi, hei whakataki i a koe anō, hei taki kōrero, hei whakamōhio). **Te takoto o te kōrero** • Ka whakatakotoria ngā kōrero ā-waha, ngā kōrero ā-tuhi, me ngā kōrero ā-ataata hei ārahi i te minenga ki te whai i ngā whakaaro. **Te momo kōrero** • He hanganga rerekē, he āhuatanga rerekē, he pūtaketanga rerekē hoki tō ia momo kōrero.	**Te pūtake o te kōrero** • Ka whakaawe te pūtake o te kōrero i ngā whiringa kupu, i ngā hanganga rerenga kōrero, me te āhua o te whakawhiti whakaaro ki ngā minenga rerekē. **Te takoto o te kōrero** • Ka whakamahi ngā kōrero ōkawa me ngā kōrero ōpaki i ngā hanganga, i ngā kupu, i ngā tauira rerenga kōrero, i te hā o te reo, me ngā āhuatanga whakaraupapa rerekē. **Te momo kōrero** • Ka whakamahi ngā momo kōrero rerekē i ngā hanganga, i ngā tauira rerenga kōrero, me ngā āhuatanga reo rerekē.	**Te pūtake o te kōrero** • Ka āta whiriwhiri te kaikōrero, te kaituhi, me te kaiwaihanga i te reo me ngā āhuatanga o te kōrero hei whakatutuki i te pūtake o te whakawhitinga kōrero, hei whakaawe hoki i te minenga. **Te takoto o te kōrero** • Ka whakamahi ngā kōrero auaha i te hanganga, i ngā hononga tūhonohono, i ngā āhuatanga o te reo ā-waha, me ngā āhuatanga o te whakaaturanga hei whakaahua i te tikanga, hei whakaawe hoki i te minenga. **Te momo kōrero** • Kei ia momo kōrero rerekē ōna ake hanganga, ōna ake whiringa kupu, me ōna ake āhuatanga o te tāera, e whakaaweawehia ana e te pūtake, e te minenga, me te horopaki.	**Te pūtake o te kōrero** • Ki te whakarongo, ki te pānui, ki te tuhi, ki te waihanga, ki te whakapuaki hoki i ngā kōrero māmā mō ngā pūtake rerekē, me te tautohu i ngā tairitenga me ngā rerekētanga i waenga i ngā reo me ngā ahurea. **Te takoto o te kōrero** • Ki te whakaraupapa, ki te whakaatu hoki i ngā whakaaro mā te whakamahi i ngā hanganga kōrero māmā, tae atu ki ngā hanganga kōrero Māori, hei hāpai i te tikanga me te māramatanga o te minenga (Hei tauira, ngā tīmatanga, te raupapatanga, ngā whakakapinga, ngā kōwae, ngā whiti). **Te momo kōrero** • Ki te tautohu, ki te whakamahi hoki i ngā āhuatanga o ngā momo kōrero rerekē hei whakapuaki i te tikanga mō tētahi pūtake whāiti (Hei tauira, ngā taki kōrero, ngā paki, ngā tuhinga tohutohu, me ngā tuhinga mōhiohio).	**Te pūtake o te kōrero** • Ki te kōwhiri, ki te whakamahi hoki i ngā āhuatanga reo, i ngā hanganga kōrero, me ngā huarahi whakawhiti kōrero e tika ana kia hāngai ki ngā pūtake me ngā minenga. **Te takoto o te kōrero** • Ki te whakarite i ngā hanganga o ngā kōrero ōkawa me ngā kōrero ōpaki mō ngā pūtake rerekē, tae atu ki ngā pūtake tuku iho me ngā pūtake o nāianei o ngā kōrero Māori (Hei tauira, ngā kōrero whakapapa, ngā kōrero tuku iho, ngā pānui). **Te momo kōrero** • Ki te pānui, ki te whakamāori, ki te whakaatu hoki i te whānuitanga o ngā momo kōrero, tae atu ki ngā paki, ki ngā whakamārama, me ngā kōrero whakaahua.	**Te pūtake o te kōrero** • Ki te āta kōwhiri me te āta whakamahi i ngā āhuatanga reo me ngā āhuatanga o te kōrero hei whakaahua, hei whakawhere, hei whakamārama, hei whakangahau hoki, kia tutuki ai ngā pūtake whāiti mō ngā minenga me ngā horopaki rerekē, tae atu ki ngā minenga Māori me ngā horopaki Māori. **Te takoto o te kōrero** • Ki te whakaraupapa, ki te whakarite hoki i ngā kōrero auaha, pērā i ngā pūrākau, i ngā pakiwaitara, i ngā tuhinga whakaari, i ngā rangitaki, i ngā atataki, i ngā tuhinga ataata, me ngā toikupu, mā te whakamahi i ngā hononga tūhonohono me ngā āhuatanga whakaaturanga hei whakaawe, hei whakapakari hoki i te māramatanga. **Te momo kōrero** • Ki te kōwhiri, ki te whakamahi hoki i ngā hanganga me ngā āhuatanga reo e tika ana hei waihanga i te whānuitanga o ngā momo kōrero mō ngā pūtake, mā ngā minenga, me ngā horopaki e whāiti ana (Hei tauira, ngā arotake, ngā pūrongo, ngā whakamārama, ngā taupatupatu).
Te mōhiotanga mātākōrero					
Ngā hanga kōrero taki • Ka whakaraupapatia ngā pakiwaitara i te reo Pākehā ki te tīmatanga, ki te puku, me te whakakapinga, ā, kei roto ko ngā kiripuaki, ko ngā wāhi me ngā horopaki, ko ngā tūāhua, me ngā karere matua e tautoko ana i te tikanga o te paki. **Ngā āhuatanga reo** • Ka āwhina ngā āhuatanga reo, ngā kupu, me ngā kōwhiringa reo auaha ki te whakapuaki i te tikanga me te whakaputa i ngā pānga i roto i ngā kōrero ā-waha, i ngā kōrero ā-tuhi, me ngā kōrero ā-ataata.	**Ngā hanga kōrero taki** • Ka whakamahi ngā kōrero paki i ngā kōwae, i ngā nuka tūhonohono (Hei tauira, ngā kupu tūhono me ngā tūpou), i te raupapatanga, me ngā whakaahuatanga whai taipitopito kia ngahau ake ai, kia whai tikanga ake ai hoki ngā kōrero. **Ngā āhuatanga reo** • Ka āta kōwhiria te reo, ngā kupu, ngā hanganga rerenga kōrero, me ngā āhuatanga o te kōrero hei whakaawe i ngā minenga rerekē, mō ngā pūtake rerekē.	**Ngā hanga kōrero taki** • Ka whakaahuatia ngā paki mā te whakawhanake i ngā kiripuaki, i te raupapa o ngā tūāhua, i te wāhi, me ngā horopaki. Ka whakaū ngā taipitopito mō ngā whakaaro, mō ngā hiahia, mō ngā hononga, me te tāpua o te ahurea i te tikanga me te hōhonutanga o te kōrero. **Ngā āhuatanga reo** • Ka kōwhiria, ka whakakotahitia hoki ngā kupu, me ngā āhuatanga o te tāera hei whakaahua i te hā o te reo, i te wairua, i te whakaahuatanga, me te pānga, hei whakairo hoki i tētahi whakaahua ki ngā hinengaro o te minenga, o te kaipānui rānei.	**Ngā hanga kōrero taki** • Ki te tautohu, ki te whakaahua hoki i te tīmatanga, i te puku, me te whakakapinga o ngā pakiwaitara, tae atu ki ngā kōrero mō ngā kiripuaki, mō ngā wāhi me ngā horopaki, mō ngā tūāhua, me ngā karere matua. **Ngā āhuatanga reo** • Ki te tautohu, ki te whakamahi hoki i ngā āhuatanga reo māmā hei whakawhiti whakaaro, hei whakaahua i ngā wheako, hei whakaputa hoki i pānga i ngā kōrero auaha e māmā ana (Hei tauira, ngā toikupu, ngā pakiwaitara, ngā taki kōrero).	**Ngā hanga kōrero taki** • Ki te whakaraupapa i ngā paki i runga i te mārama mā te whakamahi i ngā kōwae, i ngā āhuatanga tūhonohono, i te raupapatanga, me te reo whakaahua. **Ngā āhuatanga reo** • Ki te āta whakamahi i ngā āhuatanga reo me ngā āhuatanga o te kōrero hei whakaputa i ngā pānga ki ngā minenga me ngā pūtake rerekē, tae atu ki te reo ōkawa me te reo ōpaki, ki te reo whakaahua, me ngā hanganga rerenga kōrero huhua.	**Ngā hanga kōrero taki** • Ki te whakawhanake i ngā kiripuaki, i te raupapa o ngā tūāhua, i te wāhi, me te horopaki, me ngā kaupapa matua e puta ai te hōhonutanga, te tikanga, me te ngahau ki te minenga. **Ngā āhuatanga reo** • Ki te kōwhiri, ki te whakamahi hoki i te whānuitanga o ngā āhuatanga reo me ngā āhuatanga o te tāera hei whakaputa i ngā pānga ki ngā minenga rerekē, tae atu ki: ○ te reo peha me te reo whakaahua (Hei tauira, te huahuatau, te kupu whakarite, ngā kupu whakaahua) ○ ngā āhuatanga o te oro me te tāruarua (Hei tauira, te orokati tāruarua, te manawataki) ○ te reo ōkawa me te reo ōpaki ○ te kōwhiringa kupu (Hei tauira, ngā tūmahi waiaro, ngā kupu mātauranga, me ngā kupu whāiti) ○ ngā hanganga rerenga kōrero huhua.

Ngā Tohu Whanake

E whakamārama ana ngā tohu whanake i ia wāhanga ako i te taumata matatau i te pito o ia tau. E hāngai ana ki te whanaketanga raupapa whakaako me te tautoko i te aromatawai, he wāhanga nō ngā whakaakoranga me te ako. Ka whakawhanaketia ngā whanaketanga me ngā kōrero aromatawai e pā ana ki a Te Reo Pākehā hei te tau 2027. Heoi i tēnei wā tonu, me whai tonu ngā kura i ngā tikanga kei te kawea e rātou i tēnei wā.

Schedule 3
The New Zealand Curriculum

10 Ngā Reo (Tau 0-10)

Te Iho

Mana reo, mana whenua, mana tangata.

Ka tūhonohono te reo i a tātou ki tō tātou tuakiri, ki ō tātou tūrangawaewae, ki a tātou anō hoki.

Te Pūtake

Ka ahuahua e ngā reo ō tātou mōhiotanga ki te ao me te āhua o te pānga o tēnā ki tēnā, ā, ka tūhonohonoa hoki ngā tāngata i ngā rohe, i te ao hoki. Mā te ako i tētahi reo anō, ka tautokona tā te mokopuna whakawhanake i te ngākau aroha, i te whakaute ki ngā tirohanga rerekē, me te māia ki te tuitui i ngā hononga whai tikanga puta noa i ngā reo, i ngā ahurea, me ngā hapori.

Ka whakamanawa ngā reo i te mokopuna kia whakawhiti kōrero ia i waenganui i ngā ahurea, kia whakawhānuitia tōna tirohanga, kia tuituia hoki ngā hononga whai tikanga i ngā horopaki ā-rohe, ā-motu, ā-ao hoki. Mā te whakawhanake i ngā āheinga reo, ahurea, hirikapo hoki, ka whakapakaritia te whakawhitinga kōrero i waenganui i ngā reo maha, te whakaaro tāwariwari, te māramatanga hoki i waenganui i ngā ahurea. Ka tautokona e Ngā Reo te mokopuna reo maha kia tōia mai ōna mōhiotanga reo, kia whakawhanakehia ngā āheinga ako reo e taea ana te whakawhitingia, kia whakapakaritia ōna tuakiritanga reo maha, kia māia hoki tana tauwhitiwhiti i waenganui i te ao Māori me te ao whānui.

Ka tukuna e Ngā Reo tētahi whanaketanga ako reo whānui e whakawhānui ana, e whakawhiti ana hoki i ngā āheinga ako reo o te wā. E tautokona ana a Ngā Reo e ngā raupapatanga whakaako o Learning Languages i a *The New Zealand Curriculum*. He mea waihanga mō ngā mokopuna reo rua, kua ako rānei i tētahi reo anō, ka āhei ngā kaiako whakamahi i te whanaketanga o Ngā Reo hei tautohu i ngā mātauranga me ngā mahi matua, i te taha o ngā raupapatanga whakaako o Learning Languages, hei whakahāngai i ngā mahi whakaako, me ngā mahi tautoko, i te reo e ākona ana.

Te Raupapa Ako o Ngā Reo

Toi Mokopuna

Ko tā Toi Mokopuna, i te taha o ngā pou e whā o Te Marautanga o Aotearoa, he tautuhi i ō te mokopuna taiaro e panoni haere ana, kua toro atu nei ki te ako i a Ngā Reo i tana noho ki te kura.

Ngā Whenu	Kia Tika	Kia Mārama	Kia Arero Taiaha	Kia Auaha
Toi Mokopuna	**Kua māia te mokopuna ki te whakamahi i tōna mōhiotanga ki te reo e ākona ana.** Mā te ako i tētahi reo anō, ka whakawhanake te mokopuna i ngā mōhiotanga ki te reo e ākona ana, me ōna whakatakotoranga. Mā te whakamahi i ēnei mōhiotanga ki te whakawhiti kōrero, ka māia haere, ka tika ake hoki tā te mokopuna whakamahi i te reo e ākona ana. Mā konei ka tipu tana māia ki te whai māramatanga, ki te whakamahi hoki i te reo, kia tika, ā, kia whai hua hoki tana whakaata i te kōrero – he puna kōrero te mokopuna.	**Kua huritao te mokopuna i te reo e whakamahia ana, e rangona ana, e pānuitia ana, e tuhia ana hoki e ia.** Mā te ako me te whakawhiti kōrero i tētahi atu reo, ka whanake te mokopuna hei ākonga māia. Mā konei e whanake ai ngā āheinga e waiwai ana, me te aha, ka whakamanawatia rātou kia tāwariwari ngā whakaaro, kia hōhonu te tuku pātai, kia huritaotia hoki te reo e whakamahia ana, e rangona ana, e kitea ana, e tuhia ana hoki e rātou – he ākonga te mokopuna.	**Kua whakamaiohatia, kua uaratia hoki e te mokopuna ētahi atu reo me ētahi atu ahurea.** Ka whakawhirinaki te whakawhiti kōrero whai hua, puta noa i ngā ahurea, ki ngā whakaaro o ētahi atu. Mā te tika o te whai wāhi atu ki te kanorautanga o ngā ara whakapuaki kōrero me ngā whanonga rerekē e tipu ai te ngākau aroha me te whakaute – he tangata te mokopuna.	**Kua uaratia e te mokopuna te kanorautanga ā-reo.** Mā te whai wāhi atu ki te whānuitanga o ngā reo e āwhinatia ai tā te mokopuna āhukahuka i te ātaahua o ngā rerekētanga ā-reo. Mā konei ka tipu te whakamaioha a te mokopuna ki te reo hei kauwaka ahurea, ka āwhinatia hoki tana whai māramatanga ki te uara o tōna ake reo me tōna ake ahurea – he uri whakaheke te mokopuna.

Ka āhei te mokopuna ki te whakamahi i te reo e ākona ana, i tētahi atu reo rānei e mōhiotia ana e ia, hei matapaki, hei huritao, hei whakatairite, hei whakamāori, hei tātari whakaaro hoki, me te tautoko kia hōhonu ake te māramatanga, te whanaketanga hoki o ngā āheinga ako reo.

Ngā Whenu

Ka whakanahanahatia e ngā whenu ngā mōhiotanga matua o Ngā Reo. Hui katoa, ka tautokona e ngā whenu tā te mokopuna hūnuku mai i te whakamahi i te reo, kia tika, e whai māramatanga ai ia, e tūhonohonoa ai hoki ngā whakaaro, ki te whakawhiti kōrero i runga i te whakaute, puta noa i ngā reo me ngā ahurea, me te whakapuaki i a rātou anō, kia auaha, kia whai hua hoki, i te reo e ākona ana.

Kia Tika	Kia Mārama	Kia Arero Taiaha	Kia Auaha
Ka aro te whenu o Kia Tika (te tika o te whakamahinga o te reo) ki te tika o te whakamahia o ngā hanganga reo, ki te tōia mai o ngā mōhiotanga ki te oro, ki te kupu, ki te wetereo, me te āhua o te tuhi (ngā tikanga tuhi).	Ko tā Kia Mārama (te mārama ki ngā whakaaro me te tūhono i ngā whakaaro) he tautoko i te mokopuna kia whai māramatanga ia, kia mārama hoki āna kōrero. Mā te whakawhiti kōrero whai take, whai hua hoki mō ngā take motuhenga, ka whakawhanaketia e te mokopuna te tāwariwari o te hirikapo, ngā pūkenga whakaaro tūārangi, me te āheitanga ki te tūhonohono me te whakawhiti i ngā whakaaro i te reo e ākona ana, i waenganui hoki i ngā reo.	Ko tā Kia Arero Taiaha (te whai whakaaro me te whakahangahanga o te whakawhitinga kōrero) he whakawhanake i te āhei a te mokopuna ki te pāhekoheko ki ētahi atu i runga i te whakaute, i te whakaaro nui, me te tika, mā te whakahāngai i tōna reo, tōna hā, me ōna whanonga ki ngā horopaki porihanga rerekē, ahurea rerekē hoki.	Ko tā Kia Auaha (te auaha me te ihiihi o te whakamahinga o te reo) he whakawhānui i te māramatanga o te mokopuna ki te reo e ākona ana, mā te ako me te whakamātautau i ngā nuka reo e pūrangiaho ake ai, e whakaūria ake ai, e auaha ake ai, e ihiihi ake ai, e āhei ai te mokopuna ki te whakawhiti kōrero i te reo ā-waha, te reo ā-tuhi, te reo ā-ataata hoki, kia whai hua.

Ngā mōhiotanga

Ko ngā mōhiotanga me ngā mahi i a Ngā Reo ka āta whakaakona, ka āta whakawhanaketia hoki, mā te whakaako, te whakaharatau, te huritao, me te whakatinana.

• **Te mōhiotanga weteoro**: Mā te mōhiotanga weteoro ka āhei te mokopuna ki te whakawhiti kōrero, kia whai hua, ka tautokona hoki te pānui me te tuhituhi mā te mōhio ki te ara e puta ai, e whakakotahitia ai ngā oro i te reo e ākona ana. • **Te mōhiotanga kupu**: Ko te mōhiotanga ki ngā kupu me ōna oro, e tautokona ai te whakarongo, te kōrero, te pānui me te tuhituhi. • **Te mōhiotanga wetereo**: Mā te mōhio ki te takoto o te reo e ākona ana, e mārama ai, e kaha ai hoki te mokopuna ki te whakaputa i ngā whakawhitinga kōrero whai tikanga. • **Te mōhiotanga tikanga tuhi**: Mā te mōhio ki ngā kōrero ā-tuhi, tae atu ki ngā mātauranga mō te arapū, mō te tuhi ā-ringa, mō te tātaki kupu, mō ngā kārawarawa hoki	• **Te mōhiotanga tikanga reo**: Mā te mōhio ki te āhua e mahi tahi ai ngā kupu i te horopaki e whai māramatanga ai te mokopuna ki tāna i rongo ai, i pānui ai, i kite ai hoki, me te whakapuaki i ōna whakaaro, kia mārama, kia whai hua hoki, mā roto mai i te kōrero, i te tuhituhi, i te whakaatu hoki i te reo e ākona ana. • **Te mōhiotanga ahureo**: Ka whakamahi te mokopuna i ōna mōhiotanga ki te reo Māori me te reo Pākehā hei tautoko, hei whakatere hoki i tana ako i te reo e ākona ana. Mā te huritao ki ngā āhuatanga o te reo me ngā ara e ako ai ia, ka āta whakahāngai ia i ngā rautaki, mā konei ka whanake te tūoho ahureo, ngā mātauranga e taea ana te whakawhitihia, me te māia ki te whakamahi i te reo.	• **Te mōhiotanga aropori**: Ko te pāhekoheko tika ki te whānuitanga o ngā horopaki, ko te mōhio ki ngā kōrero me puta, te āhua o te whakaputa, tae atu ki te pānga o ērā ki ētahi atu. E mātuatua ana ēnei akoranga e tika ai te whai wāhi a te mokopuna ki tētahi hapori reo.	• **Te mōhiotanga kōrero ā-waha, ā-tuhi**: Ka mōhio te mokopuna ki te āhua o te takoto o ngā kōrero, ki te whakamahinga hoki o aua kōrero mō ngā momo take, i mua i ngā momo minenga, e puta ai hoki ngā momo pānga. • **Te mōhiotanga mātākōrero**: Ka mōhio, ka whakamahi hoki te mokopuna i ngā huānga paki me ngā nuka reo hei waihanga i ngā whakapuakitanga e motuhenga ana, e auaha ana, e whai tikanga ana.

e āwhinatia ai tā te mokopuna pānui me te tuhi, kia tika, kia reretau hoki, i te reo e ākona ana.			

Te Hiranga o te Horopaki o te Hapori

Ka whakarangatira te kaiako i te raupapatanga whakaako, kia whai tikanga hoki, mā roto i tana tūhonohono ki ngā tauira e hāngai pū ana, e kitea ana hoki i ngā horopaki ā-rohe: ki ngā tāngata me ngā wāhi, ki te ao Māori, me ngā wheako i te oranga o ngā mokopuna me ō rātou hapori.

Me mōhio koutou, ahakoa ka whai wāhi atu ngā mōhiotanga kua tūtohua me ngā tikanga ki te raupapatanga whakaako, he whakatauira anake ngā tauira me ngā horopaki e whai ‘h.t.’ ana. Ko te tikanga, he aratohu ēnei tauira, ā, ehara i te whakahau mō ngā āhuatanga me mātua whakaako. Ki te whakaakona ngā mōhiotanga me ngā mahi e hiahiatia ana, ka āhei te kaiako ki te whakakapi i ērā ki ētahi atu tauira e pai ake nei tāna whakaata i ngā taiao ā-rohe, i ngā hapori, me ngā hononga ā-hapū, ā-iwi hoki, i ngā hiahia o ngā mokopuna, i ngā pūkenga o ngā kaiako, i ngā take rānei e ara ake ana e hāngai ana ki te kaupapa ako.

Ngā Tūātupu 1–3

Tēnā tirohia te wāhanga o Te Raupapa Ako o Ngā Reo mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Kia Tika

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā hei whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga ki te whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tūātupu 1	**Te Tūātupu 2**	**Te Tūātupu 3**	**Te Tūātupu 1**	**Te Tūātupu 2**	**Te Tūātupu 3**
Te Mōhiotanga Weteoro					
• ka rerekē ētahi oro (oromotu) me ētahi pū/tohu i te reo e ākona ana, tēnā i t/ōna reo e mōhiotia kētia nei. • ka whanake te tika o te whakahua i te reo e ākona ana, mā te āta whakarongo me te tāwhai i ngā oro, i te haureo, i te manawataki, i te hā me ngā tauira mita.	• ka rerekē pea ngā oro i te reo e ākona ana, tēnā i tōna ake reo. • ka whai pānga ngā āhuatanga, pēnei i te haureo, i te manawataki, i te hā, me ngā tohu āpiti, ki te whakahua me te tikanga.	• ka whai wāhi ki ngā hanga kupu me ngā tauira oro, ko ngā kupu paheko tuatini, me ngā huinga kupu. • ka whai pānga te hā ki te tikanga. • ka whakaaweawe ngā tohu āpiti (h.t. ngā rārangi, ngā ira, ngā rārangi kōpikopiko) i te āhua o te whakahua i te oro, ā, i ōna wā, ka pā hoki ērā ki te tikanga.	• ki te tautohu me te wehewehe i ngā oro (oromotu). • ki te whakarongo me te toai i ngā kupu me ngā kīanga, ki te tāwhai i ngā oro, i te haureo, i te manawataki, i te hā, me te mita o te reo e ākona ana.	• ki te whakarongo, ki te tautohu, me te whakaputa i ngā oro tauhou, i ngā kūoro, i ngā tauira haureo, me ngā tohu āpiti i te reo e ākona ana, mā te tāruarua, te tāwhai, me te whakaharatau i te tika o te whakahua.	• ki te whakahua me te whakapuaki tika i ngā kōrero i te nuinga o te wā, mā te whakamahi tika i te hā me ōna mōhiotanga ki ngā tohu āpiti.
Te Mōhiotanga Kupu					
• ka whakamahia e ngā whakawhitinga kōrero o ia rā ngā kupu auau, tae noa atu ki ngā tūingoa noa, ngā tūmahi, me ngā tūāhua. • ka āhukahukatia pea ētahi kupu, tohu, kīanga, huatau rānei, mā roto i ngā hononga ki ngā reo e mōhiotia kētia ana e te mokopuna, tae atu ki ngā kupu whakawhiti, ngā kupu takenga-tahi, me ngā kupu mino. • ka pai ake te ākona me te maumaharatia o ngā kupu hou mēnā ka rite tonu te whakaharatautia, mā te whakamahi i ngā rautaki whakaputa maharatanga, tāruarua hoki.	• mā ngā kupu auau e hāngai ana ki te ao o ia rā e āhei ai te mokopuna ki te kōrero i ngā karere māmā i te reo e ākona ana. • ka pai ake te ākona me te maumaharatia o ngā kupu, mā te whakamahi i ngā rautaki whāiti.	• ka rerekē ngā kōwhiringa kupu i runga i te horopaki, i te minenga, i te kaupapa, me te pūtake. • ka whakarōpūtia ngā kupu i runga i te momo, i te tikanga, i ngā whānau kupu, me ngā kupu piritahi.	• ki te āhukahuka me te whakamahi i ngā tūingoa, i ngā tūmahi, me ngā tūāhua e auau ana hei whakawhiti kōrero mō ngā take māmā o ia rā. • ki te tautohu i ngā ōritenga ā-kupu i waenganui i ngā reo, pēnei i ngā kupu whakawhiti, i ngā kupu takenga-tahi, me ngā kupu mino. • ki te whakamahi i ngā rautaki, pēnei i ‘te whakarongo, te titiro, te kōrero, te huna, te tuhi, te hihira’, i ngā kāri kupu, i te whakaharatau i ngā kupu o te rā, me te whakarōpū i ngā kupu e tika ai te ākona, te maumaharatia, me te whakamahia o ngā kupu hou.	• ki te whai māramatanga me te whakamahi i ngā kupu auau me ngā huinga kupu māmā hei whakawhiti kōrero e pā ana ki ngā pārongo waiwai me ngā hiahia i ngā horopaki o ia rā (h.t. ngā ritenga auau o ia rā, ngā tūhanga kei te akomanga, te kāinga me te whānau, ngā kare ā-roto, ngā tae, ngā hiahia waiwai). • ki te maumahara me te whakaputa maharatanga ki ngā kupu hou me ngā kīanga, me te whakahāngai i ngā rautaki ako kupu hei tautoko i te ako i te reo, pēnei i ngā kāri kupu reorua, i te whakaharatau i ngā tauira tātaki kupu, i te ako ā-rōpū i ngā kupu, i te whakarōpū i ngā kupu ki ngā rōpū wete tikanga ā-kupu, te tautohu i ngā whānau kupu, me te tātari i ngā huinga kupu e auau ana, me te whakamahi i ngā tīwhiri horopaki.	• ki te kōwhiri me te whakamahi i ētahi kupu whāiti e hāngai pū ana ki tētahi kaupapa, me ngā kupu whakaahua e tika ana mō ngā horopaki, ngā minenga, ngā kaupapa, me ngā take. • ki te whakahāngai i ngā rautaki ako kupu, pēnei i te āhukahuka i ngā huinga kupu e auau ana, i te whakarōpū i ngā kupu whai pānga, i te tautohu i ngā pānga ā-kupu, me te whakamahi i ngā tīwhiri horopaki hei ako, hei whakanahanaha, hei maumahara, hei whakamahi hoki i ngā kupu me ngā kīanga hou.
Te Mōhiotanga Wetereo					
Te Tātaikupu • ka whāia e ngā reo ngā tauira whāiti me ngā ture, tae noa atu ki ngā kīanga, ā, he ara ōna hei whakapuaki i ngā tikanga whakakāhore. **Ngā Wāhanga o te Kōrero** • ko ngā kupu kōiwi, ko ngā kupu wetereo poto e tūhonohono ana, e whakanahanaha ana, e whakamahuki ana rānei i te tikanga i tētahi rerenga (h.t. ki, kia, he, me, engari).	**Te Tātaikupu** • ka taea te kōrero ngā tohutohu waiwai, ngā whakaaro, me ngā pātai, mā te whakamahi i ngā whakatakotoranga kōrero me ngā kīanga e māmā ana. Ka taea ngā whakaaro māmā te tūhonohono, mā te whakamahi i ngā kupu auau me ngā tauira i te reo e ākona ana. **Ngā Wāhanga o te Kōrero** • he rite tonu te whakamahia tahitia o ngā kupu hei huinga kupu, hei tauira matapae hoki.	**Te Tātaikupu** • ka taea ngā whakatakotoranga kōrero te whakakotahi me te whakahāngai hei whakaatu i te pānga i waenganui i ngā whakaaro. • ka rerekē ngā hanga reo i runga i te minenga, i te pūtake, me te taumata ōkawa. **Ngā Wāhanga o te Kōrero** • ka rerekē te mahi o ētahi kupu i tētahi rerenga (h.t. hei whakaingoa i ngā mea, i ngā tāngata rānei, hei whakaatu i ngā mahi, hei whakaahua i ngā mea, hei tūhonohono i ngā whakaaro). • ka āwhinatia e ngā kupu kōiwi (h.t. ngā pūhono, ngā pūtohu, ngā tūkapi, ngā wāmahi, ngā kupuhono) te whai māramatanga ki ngā rerenga, mā te	**Te Tātaikupu** • ki te āhukahuka me te whakamahi i ngā kīanga, ki te whakamahi i ngā tauira wetereo māmā, me te waihanga i ngā rerenga whakakāhore waiwai i te reo e ākona ana. **Ngā Wāhanga o te Kōrero** • ki te tautohu me te whakamahi i ngā kupu kōiwi māmā hei waihanga i ngā rerenga e mārama ana, e whai tikanga ana.	**Te Tātaikupu** • ki te whakamahi i ngā reremāmā, i ngā kīanga auau, i ngā tohutohu waiwai, i ngā hanga takitahi, takitini hoki, me ngā hanga whakakāhore hei whakawhiti kōrero e pā ana ki ngā kaupapa e taunga ana, tae noa atu ki te tūhonohono i ngā whakaaro māmā, mā te whakamahi i ngā kupu tūhono auau, i ngā kīanga rānei, i ngā wāhi e tika ana. **Ngā Wāhanga o te Kōrero** • ki te tautohu me te whakamahi i ngā huinga kupu hei waihanga i ngā rerenga kōrero ā-waha, ā-tuhi hoki, e māmā ana, tae noa atu ki te whakamahi tika i ngā wāmahi māmā, ingā tūkē auau, me ngā tūmahi taunaki auau.	**Te Tātaikupu** • ki te whakakotahi me te rāwekeweke i ngā whakatakotoranga kōrero hei waihanga i ngā rerepūhui, mā te whakamahi i ngā kupu tūhono e auau ana. • ki te kōwhiri i ngā hanga reo e tika ana mō ngā tūāhuaranga ōkawa, ōpaki hoki. **Ngā Wāhanga o te Kōrero** • ki te tautohu me te wehewehe i ngā kupu auau i ngā reremāmā, i runga i tōna āheinga. • ki te whakamahi i ngā kupu kōiwi auau me ngā hanga wāmahi māmā hei waihanga, e mārama ai hoki, ngā rerenga kōrero ā-waha, ā-tuhi hoki, e poto ana.

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā hei whakaako *Ka mōhio te mokopuna:*			Te Whakamahi Mōhiotanga Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga ki te whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tūātupu 1	**Te Tūātupu 2**	**Te Tūātupu 3**	**Te Tūātupu 1**	**Te Tūātupu 2**	**Te Tūātupu 3**
		whakaatu i te pānga i waenganui i ngā kupu, i te wā, i te wāhi, me te raupapatanga.			
Te Mōhiotanga Tikanga Tuhi					
Te Arapū • ka whakamahia e te reo e ākona ana tētahi pūnaha tuhi (pēnei i tētahi arapū, i ngā pū hoki/rānei). **Te Tuhi ā-Ringa** • ka whakamahia e ngā pūnaha tuhi ngā tohu ataata, ngā pūtohu, ngā āputa, me ngā tohu anga hei whakaahua i te oro me te tikanga. • mā te tuhi i ngā pūtohu me ngā tohu, kia tika tōna raupapatanga, e pūrangiaho ake ai, e tika ake ai ngā kōrero.	**Te Arapū** • ka whakamahia ngā pū, ngā tauira pū, me ngā pūtohu hei whakaputa i te reo ā-tuhi, kia tika. **Te Tuhi ā-Ringa** • ka whai te reo ā-tuhi, i te reo e ākona ana, i ngā tikanga tuhituhi kua whakaūngia. • he momo tohu ngā tohu āpiti ka āpitihia ki ngā pū, ki ngā pūtohu rānei, e whakaatu ana i te āhua e whakahuaina ai, e mārama ai rānei ngā kupu. **Te Tātaki Kupu** • ka whai te tātaki kupu, i te reo e ākona ana, i ngā tikanga whai mana, tae atu ki te whakamahia o ngā pū, o ngā tauira pū, me ngā tohu āpiti pēnei i ngā tohutō, i ngā mita, i ngā tire rānei, kia tika. **Ngā Kārawarawa** • ka whakamahia ngā tohu kārawarawa hei whakamahuki i te tikanga me te whakanahanaha i te reo ā-tuhi (h.t. te wāhi e tīmata ai, e mutu ai hoki tētahi rerenga, te tohu i ngā pātai me ngā whakamatuatanga).	**Te Tuhi ā-Ringa** • ka whai ngā tikanga tuhi i ngā tauira me ngā ture e tautoko ana i te tika me te tairite o te tuhi i te reo e ākona ana. **Te Tātaki Kupu** • ka āwhina ngā tauira e mōhiotia ana i te pūnaha tuhi (h.t. ngā pānga oro-tohu, ngā pūtohu, ngā waehanga o ngā pūtohu, ngā wāhanga o ngā kupu, ngā tauira tikanga tuhi, ngā kūmua, ngā kūmuri, me ētahi atu tikanga tuhi) i tā te mokopuna pānui, tuhituhi, tātaki kupu, waihanga rānei i ngā kupu me ngā kōrero e tuatini haere ana. **Ngā Kārawarawa** • ka whai te whakamahinga o ngā tohu kārawarawa i ngā ture whāiti e tautoko ana i te tikanga, e pūrangiaho ai hoki ngā whakawhitinga kōrero ā-tuhi.	**Te Arapū** • ki te āhukahuka, ki te whakaputa anō, me te whakamahi i ngā tohu waiwai, pēnei i ngā pū, i ngā pūtohu rānei, i te reo e ākona ana, i a ia e pānui ana, e tuhi ana hoki. **Te Tuhi ā-Ringa** • ki te āhukahuka me te tārua i ngā tohu waiwai, kia tika, (pēnei i ngā pū, i ngā tohu āpiti, i ngā pūtohu rānei) me ngā tikanga o te pūnaha tuhi o te reo e ākona ana. • ki te tautohu me te tuhi i ngā pūtohu me ngā pū, mā te whakamahi i te hanga, i te raupapatanga, me te ahunga e tika ana e mārama ai te reo ā-tuhi i te nuinga o te wā.	**Te Arapū** • ki te tautohu, ki te pānui, ki te whakahua, ki te tuhi, me te whakamahi i ngā tohu o te pūnaha tuhi o te reo e ākona ana, kia tika (h.t. ngā pū, ngā tauira pū auau, ngā pūtohu, ngā waehanga o ngā pūtohu, me ētahi atu āhuatanga o te pūnaha tuhi), i a ia e pānui ana, e waihanga ana hoki i ngā kupu me ngā kōrero māmā. **Te Tuhi ā-Ringa** • ki te whakahāngai i ngā tikanga tuhi waiwai i a ia e tuhi ana i te reo e ākona ana hei whakaputa i ngā kupu me ngā kōrero māmā, kia tika. • ki te āhukahuka me te whakamahi i ngā tohu āpiti auau i a ia e pānui ana, e tuhi ana hoki i te reo e ākona ana. **Te Tātaki Kupu** • ki te whakahāngai i ngā tikanga tātaki kupu, kia tika, i te reo ā-tuhi, tae atu ki te whakamahi i ngā pū e tika ana, i ngā tauira tānga rānei me ngā tohu āpiti i ngā kupu me ngā kīanga e taunga ana. **Ngā Kārawarawa** • ki te whakahāngai i ngā tikanga kārawarawa e waiwai ana, kia tika, i ngā ngohe ā-kōrero, ā-tuhi hoki, tae atu ki ngā irakati, ngā tohu pātai, ngā piko me ngā pūmatua i ngā wāhi e tika ana, i te reo e ākona ana.	**Te Tuhi ā-Ringa** • ki te whakamahi i ngā tikanga tuhi, kia tairite, kia pakari haere hoki tana tuhi i ngā kupu me ngā kōrero māmā, e kitea ai tana tūoho ki ngā tauira me ngā hanga i te reo e ākona ana. **Te Tātaki Kupu** • ki te whakamahi i ōna mōhiotanga ki ngā waehanga o ngā pūtohu, ki ngā wāhanga o ngā kupu, ki ngā tauira tikanga tuhi, me ētahi atu tikanga hei hihira, hei tātaki (waihanga rānei) i ngā kupu, kia tika. **Ngā Kārawarawa** • ki te whakamahi i ngā tohu kārawarawa waiwai, kia tika, i a ia e tuhi ana i ngā rerenga, i ngā pātai, me ngā kōrero poto.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Ngā Reo mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Kia Mārama

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā hei whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga ki te whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tūātupu 1	**Te Tūātupu 2**	**Te Tūātupu 3**	**Te Tūātupu 1**	**Te Tūātupu 2**	**Te Tūātupu 3**
Te Mōhiotanga Tikanga Reo					
Te Reo Torohū • ka taea e ngā rautaki aroā te āwhina te mokopuna, e ako nei i te reo, whai māramatanga i te reo ā-waha, ā-tuhi, ā-ataata hoki. • ko te mokopuna ka whai hua i a ia e ako ana i te reo, ko tērā ka whakamahi i ngā rautaki e whai tikanga ai ngā kōrero i te reo. **Te Reo Whakaputa** • ka āwhina ngā rautaki kōrero, reo ā-tinana hoki, i tā te mokopuna, e ako nei i te reo, whakawhiti kōrero me te whakamahuki i te tikanga.	**Te Reo Torohū** • ka taea te whakamahi ngā rautaki aroā rerekē hei tautohu i ngā pārongo matua, hei tautoko hoki i te whai māramatanga ki te reo e ākona ana. • ko te mokopuna ka whai hua i a ia e ako ana i te reo, ko tērā ka whakamahi i ngā rautaki aroā e whai tikanga ai ngā kōrero i te reo ā-kōrero, ā-tuhi, ā-ataata hoki. **Te Reo Whakaputa** • ka āwhina ngā rautaki whakawhiti kōrero ā-waha, ā-tinana hoki, ki te whakanahanaha, me te whakawhiti whakaaro, kia mārama, kia whai hua, kia whakamahukitia ai hoki te tikanga.	**Te Reo Torohū** • ko te ākonga ka whai hua i a ia e ako ana i te reo, ko tērā ka whakahāngai, ka whakakotahi hoki i ngā rautaki aroā hei whakamāori, hei arotake, hei whakawhānui hoki i te māramatanga ki te reo ā-waha, ā-tuhi, ā-ataata hoki. • ko te ākonga ka whai hua i a ia e ako ana i te reo, ko tērā ka whakahāngai, ka whakakotahi hoki i ngā rautaki aroā hei whakamāori, hei arotake hoki i te reo ā-waha, ā-tuhi, ā-ataata hoki. **Te Reo Whakaputa** • ka āwhina ngā rautaki whakawhiti kōrero ā-waha, ā-tinana hoki, ki te waihanga, ki te whiriwhiri, ki te whakamahuki hoki i te tikanga. • ka whai wāhi ki te whakawhiti kōrero e whai hua ana te kōwhiri me te whakakotahi i ngā kupu, i ngā tauira rerenga, i ngā kīanga reo e tika ana mō te kaupapa, te minenga, te pūtake hoki.	**Te Reo Torohū** • ki te whakamahi i ngā rautaki aroā whakarongo, pānui, mātakitaki hoki e whai māramatanga ai ia i te reo ā-waha, ā-tuhi, ā-ataata hoki, pēnei i te āhukahuka i ngā kupu me ngā tauira e taunga ana ia, me te āta whakarongo ki ngā kupu matua, mā te whakamahi i ngā tīwhiri ā-horopaki, ā-ataata hoki, me te urupare, kia māmā. **Te Reo Whakaputa** • ki te toai, ki te tā, ki te tapa, ki te whakamahi hoki i ngā tuone me te reo ā-tinana, me ngā tīwhiri ā-ataata, ā-horopaki hoki hei whakawhiti kōrero me te whakamahuki i te tikanga o ngā kōrero i a ia e kōrero ana, e tuhi ana rānei.	**Te Reo Torohū** • ki te whakamahi i ngā rautaki aroā whakarongo, pānui, mātakitaki hoki e whai māramatanga ai ia i te reo ā-waha, ā-tuhi hoki, pēnei i te tautohu i ngā pārongo matua, i te whakamahi i ngā tīwhiri ā-horopaki, ā-tinana hoki, i te tono whakamahukitanga, i te whakatau i ngā matapae māmā, i te hīkaro, me te aroturuki i ngā māramatanga waiwai. **Te Reo Whakaputa** • ki te whakaraupapa whakaaro, ki te whakamahi i ngā rerenga, i ngā anga kōrero rānei hei rerenga oti, me te whakamahi i ngā tuone me te reo ā-tinana e mārama ake ai ngā karere i te reo ā-waha me te reo ā-tuhi ki ētahi atu.	**Te Reo Torohū** • ki te whakamahi i ngā rautaki aroā whakarongo, pānui hoki, e whai māramatanga ai ia ki te reo ā-waha, ā-tuhi hoki, pēnei i te tautohu i ngā whakaaro matua, i te āhukahuka i ngā taipitopito taunaki, i te hīkaro i te tikanga matahuna i te kōrero, i te whakamahi i te hanga o te kōrero hei tautoko i te māramatanga, me te mātai i te reo ā-tinana me ētahi atu whakawhitinga kōrero ā-tinana (h.t. te hā o te kupu, te haureo, te hāpiki me te hāheke, te kahaoro). **Te Reo Whakaputa** • ki te whakamahuki, ki te whakapuaki anō, ki te whakahāngai rānei i te reo ā-waha, ā-tuhi hoki, hei whakawhiti kōrero mō ngā minenga me ngā pūtake rerekē, kia mārama. • ki te waihanga i ngā kōrero ā-waha, ā-tuhi, ā-ataata hoki e poto ana hei tuku i ngā pārongo meka, hei taki i ngā kōrero mō tētahi tūāhua, hei tuku tono māmā, hei kōrero mō ngā mahi o ia rā, me te whakaahua i te tangata, i ngā wāhi, i ngā kare ā-roto, me ngā taiao.
Te Mōhiotanga Ahureo					
Te Whakawhiti • he āwhina kei roto i te whakatairite i ngā oro, i ngā pūnaha tuhi, me ngā tauira reo māmā o ngā reo rerekē, e tō mai ai te mokopuna i ōna mōhiotanga hei tautoko i te māramatanga me te whakawhiti kōrero i te reo e ākona ana. **Te Whiringa Hirikapo** • he āwhina kei roto i te tuku pātai e pā ana ki te reo e ākona ana, e whanake ai tōna mōhiotanga, e whai hua ake ai hoki tōna ako.	**Te Whakawhiti** • ka taea te whakahāngai ngā mōhiotanga me ngā pūkenga ki te reo Māori, ki te reo Pākehā, me ētahi atu reo e mōhiotia ana, tae noa atu ki ngā mōhiotanga oro, kupu, raupapa, tauira wetereo, hanga kōrero, me ngā ara whakawhiti i te tikanga, ki te tautohu i ngā mea e ōrite ana, e rerekē ana hoki i waenganui i ngā reo, me te tautoko i te aroā, i te whakawhiti kōrero hoki i tētahi atu reo. **Te Whiringa Hirikapo** • ka āwhina ngā pātai huritao i tā te mokopuna whakaaro ki te āhua e ākona ai te reo, me te arotake i te whai hua rānei o tētahi rautaki ako (h.t. ‘I pēhea te whai hua o tērā rautaki ki a au?’, ‘I whakamahi rānei au i te rautaki e tika ana?’, ‘Ka pēhea taku ako i tērā, ā haere ake nei?’)	**Te Whakawhiti** • he ōritenga, he rerekētanga hoki i waenganui i ngā reo, arā, ko ngā oro, ngā pūnaha tuhi, ngā hanga, ngā kupu, me te āhua whakapuaki i ngā huatau pēnei i te wā, i te maha, i te wāhi, i te pānga hoki. • ka taea te whakahāngai ngā mōhiotanga me ngā rautaki i whakawhanakehia i tētahi reo i a ia e ako ana i tētahi atu reo. **Te Whiringa Hirikapo** • mā te huritao i te āhua o ngā kupu, ngā oro, ngā rerenga, me ngā tauira reo e whai hua ake ai te ako i te reo e ākona ana, me te whakahāngai i ngā rautaki ako whai hua. • ka taea te whakamahi ngā rautaki i whakamahia ai hei ako i tētahi reo i te wā e ākona ana tētahi atu.	**Te Whakawhiti** • ki te tautohu i ngā mea e ōrite ana me ngā mea e rerekē ana i waenganui i ngā reo, me te whakamahi i tērā mōhiotanga hei whakamāori i te tikanga, hei whakahua i ngā kupu, hei āhukahuka i ngā tauira e taunga ana, me te whakawhiti i ngā karere māmā i te reo e ākona ana. **Te Whiringa Hirikapo** • ki te tuku pātai (tae atu ki te tono tauira) e mārama ake ai, hei whakawhānui rānei i tōna māramatanga, ki te reo e ākona ana.	**Te Whakawhiti** • ki te tautohu me te whakaahua i ngā āhua e ōrite ana, e rerekē ana hoki i waenganui i ngā reo (h.t. ngā oro, ngā raupapa kupu, ngā tauira wetereo, ngā hanga kōrero, me ngā ara whakawhiti i te tikanga), me te whakahāngai i ngā mōhiotanga i te reo Māori, i te reo Pākehā, me ētahi atu reo e mōhiotia ana, hei tautoko i te aroā me te whakawhiti kōrero i ngā horopaki e taunga ana ia. **Te Whiringa Hirikapo** • ki te whakamahi i ngā pātai huritao hei arotake i ngā rautaki ako reo e whakamahia ana, me te whakaahua i te āwhina o tētahi rautaki ako kia whai māramatanga ai ia ki tētahi kupu hou, ki tētahi kīanga, ki tētahi huatau reo rānei.	**Te Whakawhiti** • ki te whakamārama i ngā āhua e ōrite ana, e rerekē ana hoki, i waenganui i ngā reo, me te whakamahi i taua mōhiotanga hei tautoko i te ako me te whakawhiti kōrero i ngā horopaki huhua. • ki te tō mai i ōna mōhiotanga ki ētahi atu reo, ahurea hoki, hei tautoko i tōna whai māramatanga, whakawhitinga kōrero hoki. • ki te whakahāngai i ngā mōhiotanga me ngā rautaki ako reo i whakawhanakehia ai i tētahi reo, hei tautoko i te ako me te whakawhiti kōrero i tētahi atu reo. **Te Whiringa Hirikapo** • ki te huritao ki ngā rautaki me ngā ngohe whai hua katoa e whai māramatanga ai, e maumahara ai ia, ki tētahi reo hou, me te whakahāngai i ngā rautaki whai hua i a ia e ako ana i tētahi atu reo.

Tēnā tirohia te wāhanga o Te Raupapa Ako o Ngā Reo mō ētahi atu kōrero mō ngā whenu me ngā Toi Mokopuna.

Kia Arero Taiaha

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā hei whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga ki te whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tūātupu 1	**Te Tūātupu 2**	**Te Tūātupu 3**	**Te Tūātupu 1**	**Te Tūātupu 2**	**Te Tūātupu 3**
Te Mōhiotanga Aropori					
Ngā Ture o te Kōrerorero • ka whakawhirinaki te ako i tētahi atu reo, kia whai hua, ki te whakamahinga o ngā rautaki reo, pāhekoheko hoki, e tika ana. **Te Aro ki Tirohanga kē** • kei tēnā, kei tēnā ahurea āna anō tikanga, ā, ka whakamahia e te tangata ngā reo me ngā whanonga rerekē e whai wāhi atu ai ia ki ērā tikanga i runga i te whakaute. **Ngā Āheinga Reo** • ka whakamahia ngā hanga reo me ngā kīanga rerekē hei whakawhiti i ngā kōrero whakawhanaunga, whaiaro hoki.	**Ngā Ture o te Kōrerorero** • ka whakawhirinaki te whakawhiti kōrero mō ngā take o ia rā, kia whai hua, ki ngā rautaki reo, pāhekoheko hoki, e tika ana. **Te Aro ki Tirohanga kē** • ka whakapuakitia e te reo ngā uara me ngā whakapono, ka tautokona hoki te pāhekohekotanga ki ngā tikanga ahurea. • ka kōwhiri te tangata i ngā kupu, i ngā tuone, i ngā hā, me ngā āhuatanga o te manawa popore e rerekē ana, i runga i ngā kawatau ahurea, i ngā pānga, me te horopaki. **Ngā Āheinga Reo** • ka whakamahia ngā hanga reo me ngā kīanga rerekē hei whakawhiti kōrero whakawhanaunga, whaiaro hoki.	**Ngā Ture o te Kōrerorero** • ka whakawhirinaki te whakawhiti kōrero i tētahi atu reo, kia whai hua, ki te whakamahinga o ngā rautaki reo, pāhekoheko hoki, e tika ana. **Te Aro ki Tirohanga kē** • ka rerekē pea ngā whakapono, ngā whakaaro, ngā uara, ngā tirohanga, me ngā ara whakawhiti kōrero i ngā reo me ngā ahurea rerekē. **Ngā Āheinga Reo** • ka whakamahia ngā hanga reo me ngā kīanga rerekē hei whakawhiti kōrero whakawhanaunga, whaiaro hoki.	**Ngā Ture o te Kōrerorero** • ki te whakamahi i ngā kupu, i ngā kīanga, i ngā rautaki pāhekoheko māmā kua whakaharatautia, hei whakawhiti kōrero i runga i te whakaute me te manawa popore, hei kōrero e pā ana ki te tangata me te wāhi, hei whakapuaki i te paingia, i te kore rānei i paingia o tētahi mea, hei urupare i ngā whakaaetanga me ngā whakahētanga, me te whai i ngā tohutohu e poto ana. **Te Aro ki Tirohanga kē** • ki te whakaatu i tōna tūoho pāpori i a ia e pāhekoheko ana, mā te whakamahi i ngā kīanga e māmā ana, e manawa popore ana, me te tika o te whai wāhi atu ki ngā tikanga ahurea. **Ngā Āheinga Reo** • ki te whakamahi i ngā kupu me ngā kīanga e tika ana mō ngā mahi e whai nei: ○ te mihi me te poroporoaki ○ te whakamōhio i tō tuakiri, me tō tētahi atu ○ te whakapuaki i ngā kare ā-roto e waiwai ana ○ te kōrero i ngā pārongo whaiaro, ā-whānau hoki, e māmā ana ○ te tuku me te urupare i ngā pātai māmā ○ te mihi me te whakapāha.	**Ngā Ture o te Kōrerorero** • ki te whai wāhi atu ki ngā pāhekoheko, kia tika, hei kōrero e pā ana ki ngā take o ia rā, hei whakaahua i te tangata me te wāhi, hei urupare hoki i tētahi tauākī, i tētahi whakaaro rānei. **Te Aro ki Tirohanga kē** • ki te āhukahuka me te whai wāhi atu ki ngā tikanga ahurea e taunga ana (h.t. te mihi, te tuku mihi, ngā kupu mihi, ngā mahi auau). • ki te whakarerekē i te reo me ngā whanonga kia hāngai ki te minenga, te pānga, me te horopaki ahurea. **Ngā Āheinga Reo** • ki te whakamahi i ngā kupu me ngā kīanga e tika ana mō ngā mahi e whai nei: ○ te tuku me te urupare i ngā pōhiri me ngā tono ○ te whakapuaki i te paingia, i te kore rānei i paingia o tētahi mea ○ te tono āwhina me te āwhina atu ○ te tono whakamahukitanga ○ te tohu i te wā.	**Ngā Ture o te Kōrerorero** • ki te tīmata, te tōroa, te whakatepe rānei i tētahi whakawhitinga kōrero, kia tika (h.t. mā te tuku i tētahi pātai, te whakaputa i tētahi mātakitakinga, te tono i ngā whakaaro o ētahi atu, te whakamahi i ngā tīwhiri ā-tinana, te whakamahi i ngā tauākī mihi). **Te Aro ki Tirohanga kē** • ki te whakatairite i ngā tikanga whakawhiti kōrero i waenganui i ngā reo, me te whakamārama i te whakaaweawe o ērā i te pāhekohekotanga (h.t. te tuohu, te harirū, te tūngoungou) i a ia e whai wāhi atu ana ki ngā pāhekotanga i ētahi atu horopaki ahurea, reo hoki, e taunga ana. **Ngā Āheinga Reo** • ki te whakamahi i ngā kupu me ngā kīanga e tika ana mō ngā mahi e whai nei: ○ te whakaahua i ngā wāhi, i ngā tūāhua, i ngā tāngata, me ngā tūhanga ○ te whakaputa maharatanga ki tētahi tūāhua ○ te whakapuaki whakaaro (tae noa atu ki te whakaae me te whakahē) ○ te tuku me te whai i ngā tohutohu ○ te mihi ki ētahi atu.

Tēnā tirohia te wāhanga o Te Hanga o Ngā Reo mō ētahi atu pārongo mō ngā whenu me ngā Toi Mokopuna.

Kia Auaha

Ngā Mōhiotanga Ngā meka, ngā huatau, ngā mātāpono, me ngā ariā hei whakaako *Ka mōhio te mokopuna:*			**Te Whakamahi Mōhiotanga** Ngā pūkenga, ngā rautaki, me ngā whakahāngaitanga ki te whakaako *Ka whakaatu te mokopuna i tōna mōhio:*		
Te Tūātupu 1	**Te Tūātupu 2**	**Te Tūātupu 3**	**Te Tūātupu 1**	**Te Tūātupu 2**	**Te Tūātupu 3**
Te Mōhiotanga Kōrero ā-Waha, ā-Tuhi					
Te Pūtake o te Kōrero • ka titoa ngā kōrero i te reo e ākona ana mō ngā take rerekē, pēnei i te mihi, i te whakaingoa, i te tuku pātai, i te poroporoaki, me te whakamōhio atu i tō tuakiritanga. **Te Takoto o te Kōrero** • ka whai ngā momo kōrero māmā, e taunga ana hoki, i ngā tauira matapae. **Te Momo Kōrero** • kei tēnā, kei tēnā momo kōrero ōna anō āhuatanga reo whāiti, pūtake hoki.	**Te Pūtake o te Kōrero** • ka titoa ngā kōrero i te reo e ākona ana mō ngā take rerekē, pēnei i te tuku ahunga, i te whakaahua, i te whakamōhio, i te whakapuaki i ngā whakaaro ahurea, i te whakaatu rānei i te whakaute. **Te Takoto o te Kōrero** • ka whai ngā kōrero māmā o ia rā i te reo e ākona ana i ngā takotoranga auau i te nuinga o te wā (h.t. te takoto o tētahi whakaahuatanga māmā). **Te Momo Kōrero** • kei tēnā, kei tēnā momo kōrero ōna anō āhuatanga reo whāiti, pūtake hoki.	**Te Pūtake o te Kōrero** • ka titoa ngā kōrero i te reo e ākona ana mō ngā take rerekē, pēnei i te taki i ngā tūāhua me ngā paki, i te whakaahua, i te whakapāha, i te tuku whakaaro rānei. **Te Takoto o te Kōrero** • ka rerekē ngā hanga me ngā takotoranga o ngā momo kōrero rerekē hei whakawhiti i te tikanga, kia hāngai hoki ai ki te pūtake o te kōrero. **Te Momo Kōrero** • kei tēnā, kei tēnā momo kōrero ōna anō āhuatanga reo whāiti, pūtake hoki.	**Te Pūtake o te Kōrero** • ki te tautohu i te pūtake o ngā kōrero ā-waha, ā-tuhi hoki, i te reo e ākona ana, me te whakatairite i te whakapuakitanga o ngā pūtake e ōrite ana i te reo Māori. **Te Takoto o te Kōrero** • ki te āhukahuka me te whakamahi i ngā tauira kōrero matapae i ngā kōrero ā-waha, ā-tuhi hoki, e māmā ana, e taunga ana hoki, pēnei i te mihi, i te pātai, me ngā urupare poto. **Te Momo Kōrero** • ki te tautohu, ki te whakamāori, me te tito i ngā tauira o te mihi, o te pātai, me ngā pārongo meka, whaiaro rānei.	**Te Pūtake o te Kōrero** • ki te whakaahua i te pūtake o ngā kōrero ā-waha, ā-tuhi, ā-matarau hoki i te reo e ākona ana, me te whakamārama i te āwhina o ngā āhuatanga reo, whakaaturanga rānei, i te ekenga o te kōrero ki te pūtake e hiahiatia ana. **Te Takoto o te Kōrero** • ki te āhukahuka me te whakamahi i ngā tauira kōrero e māmā ana hei whakawhiti i te tikanga i ngā tūāhuaranga o ia rā e taunga ana, i te reo e ākona ana. **Te Momo Kōrero** • ki te tautohu, ki te whakamāori, me te tito i ngā tauira o ngā ruri, ngā waiata, ngā whakataukī, ngā takinga, ngā pōhiri, ngā whakaahuatanga, me ngā ahunga e māmā ana.	**Te Pūtake o te Kōrero** • ki te matapaki i te pūtake o ngā kōrero ā-waha, ā-tuhi, ā-matarau hoki e taunga ana, i te reo e ākona ana, me te tautohu i ngā kupu, i ngā kīanga, me ngā hanga reo e tika ana, e hāngai ana ki tērā pūtake. **Te Takoto o te Kōrero** • ki te whakanahanaha i ngā kōrero e māmā ana, mā te whakamahi i ngā hanga e tika ana me ngā āhuatanga o te takotoranga mō ngā momo kōrero me ngā pūtake (h.t. ngā kōwae, ngā whiti, me ētahi atu āhuatanga hei whakaaroaro mō te takotoranga o te reo e ākona ana). **Te Momo Kōrero** • ki te tautohu, ki te whakamāori, me te tito i ngā tauira o ngā tohutohu, ngā īmēra, ngā karere pātuhi rānei, ngā whakamārama (h.t. tētahi tikanga ahurea, tētahi ture), ngā kōrero ahurea, ngā kōrero e whai tohutoro ahurea ana, me ngā momo kōrero peha (h.t. ngā waiata, ngā ruri, ngā whakataukī).
Te Mōhiotanga Mātākōrero					
Ngā Hanga Kōrero Ahurea • ka whakaata te reo e ākona ana i te ahurea o ōna kaikōrero, ā, ka whai wāhi atu ki tērā ngā hanga kōrero paki e taketake ana me ōna anō hanga, āhuatanga hoki. **Ngā Āhuatanga Reo** • ki ngā āhuatanga reo, pēnei i te huarite, i te tārua, i te ororite, me ngā kīanga e nui ake ai te maumaharatia me te whai hua o ngā kōrero auaha. • ka āwhina ngā kupu whakaahua, ngā kupu ihiihi hoki, ki te whakawhiti kōrero mō ngā kare ā-roto, ngā whakaaro, ngā taipitopito hoki mō te tangata, ngā tūhanga, ngā tūāhua hoki.	**Ngā Hanga Kōrero Ahurea** • ka rerekē ngā momo kōrero ahurea kei te reo e ākona ana (h.t. ngā mihi, ngā waiata, ngā paki, ngā whakataukī, ngā ruri). • ko ētahi kōrero ahurea ka ōkawa, ko ētahi atu ka ōpaki. **Ngā Āhuatanga Reo** • ka whakamahia e ngā paki, e ngā ruri, me ngā whakawhitinga kōrero hoki i te reo e ākona ana, ngā kupu whakaahua me ētahi tauira reo e taunga ana. • ka whai wāhi pea ki ngā whakawhitinga kōrero auaha i te reo e ākona ana ngā reo motuhake me ngā āhuatanga pēnei i te huarite, i te tārua, i ngā kupu oro, i ngā kīrehu me ngā kīanga ahurea.	**Ngā Hanga Kōrero Ahurea** • ka whakawhiti, ka rokiroki hoki ngā kōrero ahurea i ngā kōrero mō ngā mātauranga whānui, ngā uara me ngā tikanga, mā roto i ngā hanga ā-waha, ā-tuhi, ā-ataata hoki. **Ngā Āhuatanga Reo** • ka whakamahia e ngā kōrero auaha i te reo e ākona ana ngā āhuatanga reo hei waihanga tikanga e āhuareka ake ai, e ihiihi ake ai, ngā whakawhitinga kōrero mō ngā minenga me ngā take rerekē.	**Ngā Hanga Kōrero Ahurea** • ki te āhukahuka i ngā āhuatanga māmā o ngā paki taketake i te reo e ākona ana, me te whakatairite i ērā ki ngā hanga o te kōrero paki Māori. **Ngā Āhuatanga Reo** • ki te āhukahuka me te matapaki i ngā āhuatanga reo, pēnei i te huarite, i te tāruarua, i te ororite, me ngā kīanga i ngā kōrero auaha. • ki te whakamahi i ngā kupu whakaahua me ngā kīanga hei waihanga i ngā whakaahuatanga māmā o te tangata, o ngā tūhanga, o ngā wheako, me ngā tūāhua.	**Ngā Hanga Kōrero Ahurea** • ki te tautohu me te whakamahi i ngā momo kōrero ahurea i te reo e ākona ana, me te āhukahuka i te rerekē o te whakamahinga o ētahi hanga reo i ngā tūāhua ōkawa, ōpaki hoki. • ki te whakatairite i ngā momo kōrero ahurea i te reo e ākona ana ki ngā momo kōrero Māori hei tautohu i ngā āhua e ōrite ana, e rerekē ana hoki. **Ngā Āhuatanga Reo** • ki te whakamahi i ngā kupu, i ngā whakatakotoranga kōrero, i te reo whakaahua, me ngā āhuatanga o te reo auaha hei tito i ngā paki māmā i te wātū, i ngā ruri, i ngā whakawhitinga kōrero, i ngā tuhinga paki rānei i te reo e ākona ana.	**Ngā Hanga Kōrero Ahurea** • ki te tautohu me te whakamārama i te ara e whakawhitia ai e ngā kōrero ā-waha, ā-tuhi, ā-ataata hoki, ngā mātauranga ahurea, ngā uara, me ngā tikanga. • ki te whakamārama i te panonitanga o ngā kōwhiringa reo i runga i te horopaki, i te minenga, i te taumata o te ōkawa i ngā momo kōrero ahurea rerekē. • ki te whakatairite i ngā kōrero ahurea i te reo e ākona ana ki ngā momo kōrero Māori hei whakamārama i ngā āhua e ōrite ana, e rerekē ana hoki, i te pūtake, i te hanga, me ngā tikanga ahurea. **Ngā Āhuatanga Reo** • ki te tautohu me te rāwekeweke i ngā kupu, i te hā, i te manawataki, i te huarite, i ngā kupu whakaahua, i ngā tauira oro, me ngā kīanga ahurea e tika ana hei tito i ngā kōrero poto, auaha, ā-waha, ā-tuhi, ā-matareo rānei.

Ngā Tohu Whanake

E whakamārama ana ngā tohu whanake i ia wāhanga ako i te taumata matatau i te pito o ia tau. E hāngai ana ki te whanaketanga raupapa whakaako me te tautoko i te aromatawai, he wāhanga nō ngā whakaakoranga me te ako. Ka whakawhanaketia ngā whanaketanga me ngā kōrero aromatawai e pā ana ki a Ngā Reo hei te tau 2027. Heoi i tēnei wā tonu, me whai tonu ngā kura i ngā tikanga kei te kawea e rātou i tēnei wā.

Made at Wellington on

Hon Erica Stanford
Minister of Education.

Explanatory note

This note is not part of the national curriculum statement but is intended to indicate its general effect.

This national curriculum statement sets the official policy in relation to teaching and learning in State schools under section 90 of the Education and Training Act 2020 (the Act) and gives direction to each school's curriculum, assessment, and aromatawai obligations (section 127 of the Act), teaching and learning programmes (section 164 of the Act), and monitoring and reporting of student performance (section 165 of the Act and associated Regulations). School boards must ensure that they and their principal and staff give effect to this statement and the schedule for the National Curriculum pathway(s) that the School board has adopted.

There are two pathways in the National Curriculum, The New Zealand Curriculum and Te Marautanga o Aotearoa. Clause 5 sets the requirement for schools to adopt one pathway for regulatory purposes, and clause 6 sets out specific circumstances in which some schools may use more than one pathway.

There are some requirements in this national curriculum statement that only apply to schools that affiliate with Ngā Kura ā-Iwi o Aotearoa (NKAI) and some that only apply for schools that are designated as Kura Kaupapa Māori. These reflect ongoing discussions between the Crown and NKAI and Te Rūnanga Nui o Ngā Kura Kaupapa Māori o Aotearoa as the representative bodies of these kura.

Consistency with principles of responsible regulation

The Ministry of Education provided the following documents relating to its review of this secondary legislation, and its process for developing it, for consistency with the principles of responsible regulation under the Regulatory Standards Act 2025:

- a consistency accountability statement:
- a summary of underpinning analysis.

Copies of those documents can be found at—

- https://www.education.govt.nz/our-work/information-releases/advice-seen-our-ministers/regulatory-analysis-summaries-and-consistency-accountability-statements

The Ministry of Education considers that a statement from the maker under section 14(1)(b) of the Regulatory Standards Act 2025 is not required for this secondary legislation.

The Ministry of Education prepared a regulatory analysis summary to help inform the main policy decisions taken by the Minister relating to the contents of this secondary legislation.

Copies of the regulatory analysis summary can be found at—
https://www.education.govt.nz/our-work/information-releases/advice-seen-our-ministers/regulatory-analysis-summaries-and-consistency-accountability-statements

This is secondary legislation published under the authority of the Legislation Act 2019.	
Title	Education (The New Zealand Curriculum and Te Marautanga o Aotearoa) National Curriculum Statement 2026
Principal or Amendment	Principal
Consolidated version	No
Empowering Act and provisions	Education and Training Act 2020, s 90
Replacement empowering Act and provisions	N/A
Maker name	Minister of Education.
Administering agency	Ministry of Education
Date made	3 November 2026
Publication date	5 November 2026
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Commencement date	1 January 2027
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Consolidation as at date	N/A
Related instruments	N/A