



AWE

TE MAURI O WHAREMAUKU

A FOUR SEASON LEARNING EXPERIENCE
FOR KAIAKO IN THE KAPITI ROHE
ALIGNED TO THE MARAMATAKA
ANCHORED IN PŪRĀKAU
AND DEEPLY ATTUNED TO
AWA KŌRERO

Vol 1: Takurua

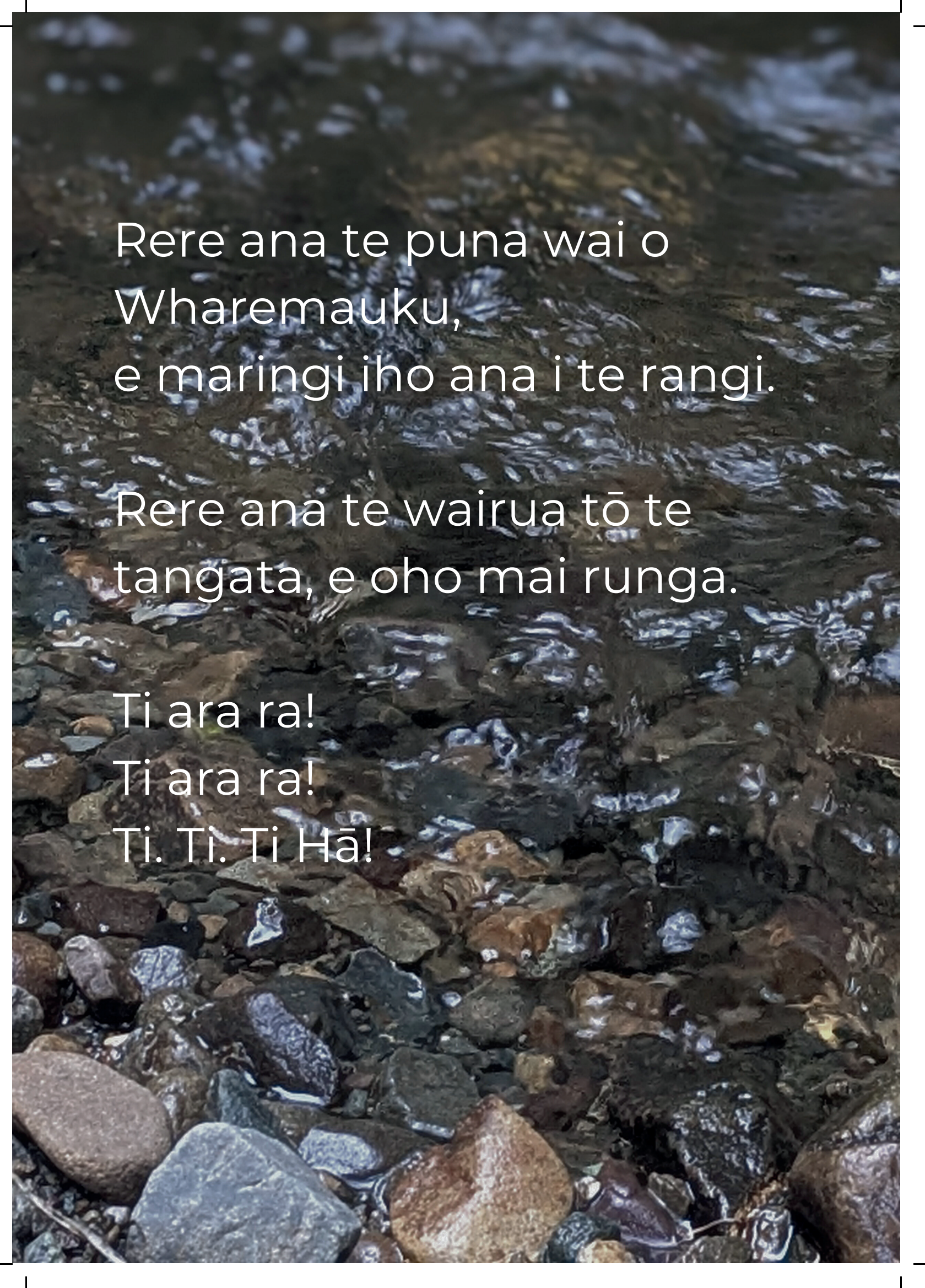
AWE - TE MAURI O WHAREMAUKU

Awe (pronounced ah-we, te reo rangatira)

- containing the essence of your personal wairua
- strength, power and influence
- the white feathers of the toroa (albatross)

Awe (pronounced oar, te reo Pākehā)

- wonderment, inspiration, reverence, honour, love



Rere ana te puna wai o
Wharemauku,
e maringi iho ana i te rangi.

Rere ana te wairua tō te
tangata, e oho mai runga.

Ti ara ra!
Ti ara ra!
Ti. Ti. Ti Hā!

AWE is a series of environmental workshops for kaiako designed to deepen connections to te Wharemauku, a sacred local waterway and strengthen relationships with local haukainga and mātauranga Māori.

Across four seasons, aligned with the maramataka, participants journey along the Wharemauku awa, mai uta ki tai, from source to sea, engaging with local hapū, environmental educators, and community knowledge holders.



Each workshop explores a different state of mauri — from pristine wellness to the impacts of colonisation and climate change — weaving pūrākau, tikanga, science, and practical action into immersive learning experiences. The project equips educators with rich local knowledge, culturally grounded teaching tools, and a renewed sense of environmental responsibility.

Through this work, we aim to:

- Honour and embed mana whenua knowledge and leadership in local place based education
- Foster intergenerational connection and responsibility to te taiao
- Support the wellbeing of the Wharemauku awa and all who depend on them
- Provide practical tools and curriculum-linked resources for schools
- Inspire community-wide awareness and action through educators

“We know our special places are not settled.

The call from our tuākana is becoming louder and we are waking up to our role in this unsettling.

We are being called to locate ourselves in community and connect with the pulsing rhythms of te taiao. Therein, lie the answers to te taiao flourishing.”

Mauri Tuhono





Awe : Te mauri o Wharemauku, was the first seasonal workshop. It took place on Ōhua o te Pipiri, Tuesday 10 June 2025 at Kaitawa Reserve and the Lotus Yoga Centre.

Purposefully planned for Takurua, this workshop was designed to connect our living selves with the living stories of te Wharemauku, a collective activation of mauri in relation to this sacred waterway.

This zine curates the practical tools and curriculum-linked resources that were explored within the workshop, alongside further links and resources.

This zine is the first in a series of four, each collating and weaving together the skills, practices and resources unpacked within each of the practical day long workshops.

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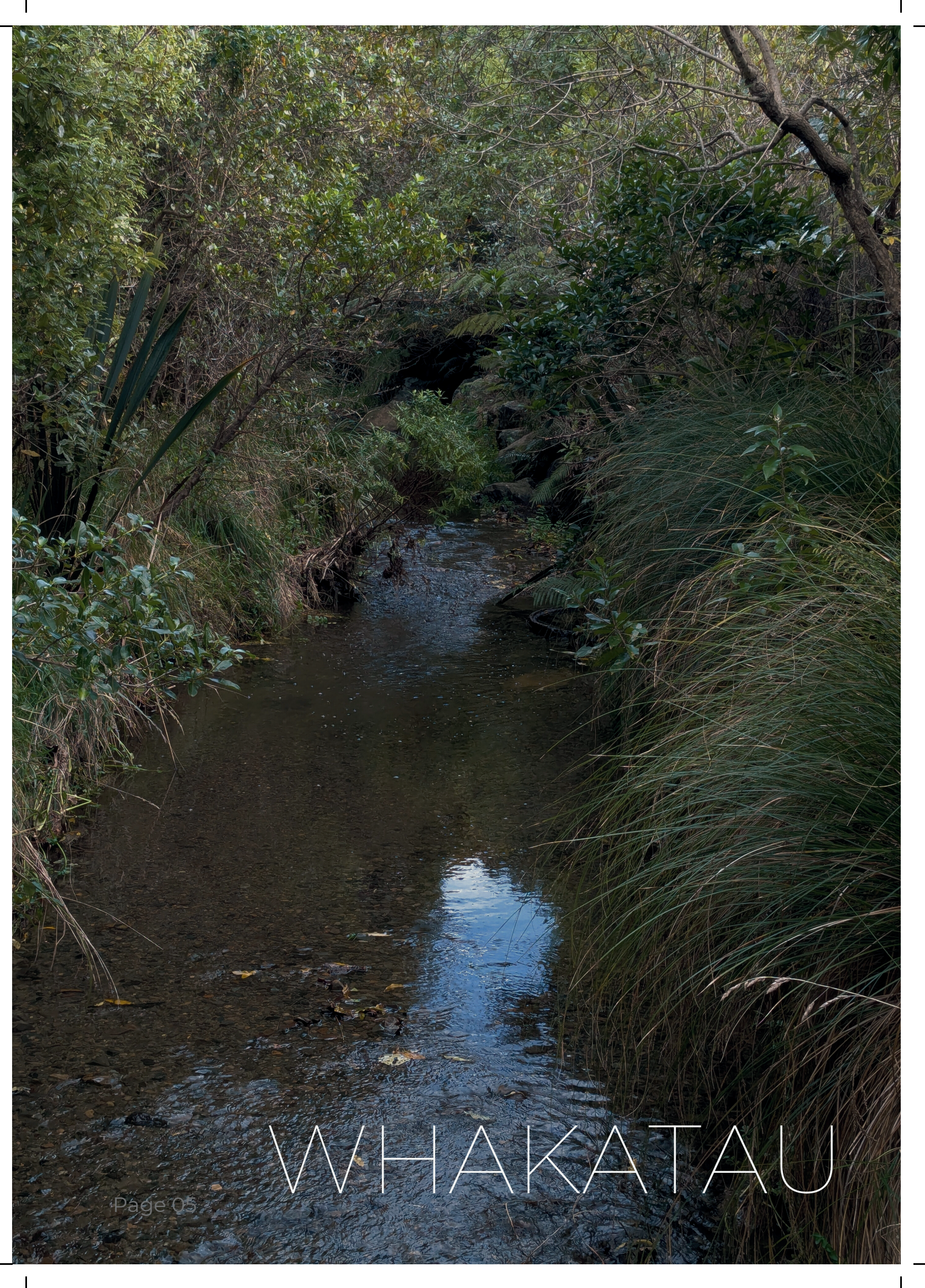
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WHAKATAU

TĀTAI MO TE WAI

E rere, e rere te wai e,
Pupū ake i te whenua e

E rere, e rere te wai e,
Pipī mai i te whenua e

E rere, e rere te wai e,
Hei oranga mō te tangata e.
Hai!

Nā, Che Wilson tēnei tātai, watch on bit.ly/40Vg63e

Flow, the water is flowing.
The spring waters that rise up from the land.
Flow, the water is flowing.
The water that gushes forth across the land.
Flow, the water is flowing.
As a life giving source for us as people.
So it is!



This is learning with the Wharemauku,
not about the Wharemauku.

Like the awa, we have an intended flow, but as we journey, we may take diversions, eddy, go slow, or hit a rapid.

We are all invited to go slow and let go of any fixed sense of what Awe might bring for you and your learners.

We simply let it flow.

We go off marked and known tracks with this kaupapa, both physically and metaphorically. It is learning that is located within, and starts with ourselves, first. As kaiako, we ask ourselves:

- **Taha wairua** - what practices will support us in the cosmic, ancestral, more than human and liminal realms?
- **Taha tinana** - what practices will support our bodies to be safe, well and nourished?
- **Taha hinengaro** - what practices will support our hearts, emotions and feelings as we lean into this work?
- **Taha whānau** - what practices will support our relationships to each other, this whenua and te taiao?

WHAKAWHANAUNGATANGA

Hā ki roto, Hā ki waho

“Tena koe te awa o Te Wharemauku”

Hā ki roto, Hā ki waho

“Ko [Ingoa] ahau”

Hā ki roto, Hā ki waho

“Kei ahau te koha o.....”

Hā ki roto, Hā ki waho



Breathe in, breathe out

“Greetings to the river, Te Wharemauku”

Breathe in, breathe out

“My name is [name]”

Breathe in, breathe out

“I have come offering a gift of”

Breathe in, breathe out

(Pass the mauri to the person on your left)

I AM A TEARDROP


I am a teardrop
I am a teardrop,
an expression of the sadness
and great love of Ranginui
for his wahine, Papatūānuku
These tears bring life to All
Offering purification, cleansing,
and new beginnings
I fall, one of many
onto the back of Papatūānuku
Our Earth Mother
Running down her beautiful curves and folds
forming streams that meander through her valleys
Flowing, dancing over pebbles
and swinging past rocks that give her shape and form
Passing by the cities, the towns and homes
Dancing amongst the trees in the great forests of Tānemahuta and Hinewao
Travelling through farmland and resting in wetlands
Finally to hear the call of Hinemoana and Tangaroa,
the waves that massage the shores of Papatūānuku
with their endless gentle rhythm
We are carried by the strong currents
to merge with the salty waters of the vast oceans
Relaxing, rising and falling, on the puku of Tangaroa and Hinemoana
I feel the intense rays of Tamanuiterā
shining down upon me, calling me,
Raising me up high, along with so many others
To form great clouds with full bellies of dust and water
Crashing together
we release sharp flashes of light and spectacular drum rolls
that resound in the skies
knocking us out of formation
To once again fall to the earth
an expression of sadness
of new beginnings
and great love

Reproduced here with permission
from EnviroSchools Theme Area:
Water of Life, p. 56



A narrow stream flows through a dense forest. The water is dark and reflects the surrounding greenery. The banks are lined with various plants, including tall grasses on the right and large-leafed plants on the left. The trees are thick, creating a canopy overhead.

AWA KŌRERO



Mātauranga Māori is the first knowledge of this land. It resides nowhere else in the world and comes with personal responsibility and obligations. As we journey down to Wharemauku we will continue to unpack how we can relate to mātauranga Māori safely, especially for those who are non-Māori or unfamiliar with caring for and protecting Māori knowledge systems.

Here are some foundational pou or guides that we will return to as we journey together.

- **Mātauranga belongs with those that whakapapa to it**

Mātauranga Māori is deeply relational, knowledge - it belongs in whakapapa. An important aspect of mātauranga is to know and understand this. If you hear something that expands your own understanding of the world, be appreciative of that taonga. For non-Māori, it is not an acquisition that you can then take and use as your own. Imagine your own family genealogy and how inappropriate it would be for another person to share this.

- **Learn the history of the whenua**

Understand colonisation in Aotearoa and how it has impacted on mātauranga, te reo Māori, tikanga, and mana motuhake. Know the promises of Te Tiriti o Waitangi and the importance of He Whakaputanga, study Waitangi Tribunal findings. We will be covering some of these topics in upcoming wānanga.

- **Resource Māori to lead through relationships**

Mātauranga is not information - it is spiritual, ancestral and place-based ways of knowing. To avoid appropriating knowledge especially for personal or institutional gain, lean into developing meaningful, open handed and trusting friendships. Hapū and iwi can lead in kānohi ki te kānohi contexts - just as we are demonstrating through these workshops.

Introduction

During the workshop we lent into Māori cosmology, showing how water moves through sky, land, and sea — loved, lived and guided by ātua wāhine.

Te Ao Māori teaches us that water is never simply a substance—it is a living ancestor, a carrier of mauri, held by ātua wāhine and always in relationship with the whenua, sky, and all those that call those places home.

The cosmological order of the water system known to local iwi will not be shared in this zine. It is a particular whakapapa that remains with the iwi holders of this knowledge.

Where a Western view might offer a mechanical process, the Māori view reminds us of whakapapa, of responsibility, and of deep respect.

What western science says

The Kapiti Coast, including Kapiti Island, is a dynamic area with several active faults and a complex sedimentary history shaped by past tectonic activity and sea level changes.

The coastal plain has been building up through the accretion of sediments, and the recent coastal erosion in certain areas is linked to these processes. This has been happening along the coastline for the past 6,500 years.

Sediment supply may be affected by climatic oscillations influencing precipitation (rain, snow, sleet, or hail that falls to or condenses on the ground) and wind.

The southern part of the Kapiti Coast, particularly near Raumati and Paekakariki, has experienced coastal erosion, possibly influenced by the Ohariu Fault with a potential for uplift of up to 2-5 metres. It has been approximately 1000 years since this last rupture.



AWA KŌRERO

We are also affected by the Gibbs and South East Reikorangi Faultlines across the maunga ridgelines behind Waikanae and Kapiti. Whereas out at sea we are affected by the Nelson faultline affecting sediment and sand.

Kapiti Island actually produces a break in the tidal flow from between the North and South island and shelters us from the extremities of the prevailing weather cycles.

Mātauranga-ā-lwi

Special acknowledgement for this kōrero tuku iho from Matua Bill Carter, Ben Ngaia, Dr Mahinaarangi Baker and Sharlene Maoate-Davis - all affiliated with Ātiawa ki Whakarongotai.



Kōrero Tuku Iho

We have whakapapa, or ātua narratives that recite the wai cycles from the cosmos and celestial parents of Wainui-ātea & Rangi-ā-watea, through to Hine-Rau-Whārangī (atua of the stratosphere) and Tāwhirimātea (atua of troposphere). All of which are premised upon inter-relationships and connection.

The source of the Wharemauku starts up at the kauruawa (headwaters) of Maunga Kōtukutuku. From there the river carves an āhuru mōwai, a safe birthing channel for the fresh waters, the wai tuku kiri, the skin caressing water flows. It was once three times its size in width and meandered through coastal swamp forests and wetlands into a constantly changing lagoon-estuary.

As an awa, te Wharemauku has always wanted to move directly from the maunga to the moana and retain its natural course. Along these banks were great stands of Kahikatea, Maire Tawake, Pukatea, Harakeke.

Until colonisation, it had survived three major stages of its own evolution and fought to return its way to the sea, Mai uta ki tai.

TAHI

Thousands of years ago, Ruaumoko reminded us of his might and literally cut off Maunga Kōtukutuku awa as the primary feeder into te Wharemauku. Maunga Kōtukutuku was diverted straight to the Waikanae.

Despite this, the Wharemauku survived and this earthquake dropped materials creating the beach heads around the Coastlands area. Ben Ngaia informed that this was the site of an old pā site, following the migration of Te Ātiawa hapū to the Wharemauku.

While this slowed the flow of Te Wharemauku, the waikerepuru, or underwater springs, Hinemoana and Tāwhirimātea has played a continued role in the life cycle of this awa.

RUA

The second influence that the Wharemauku has had to contend with is our rugged coastline and our extreme weather patterns, namely the prevailing winds and driving sea currents.

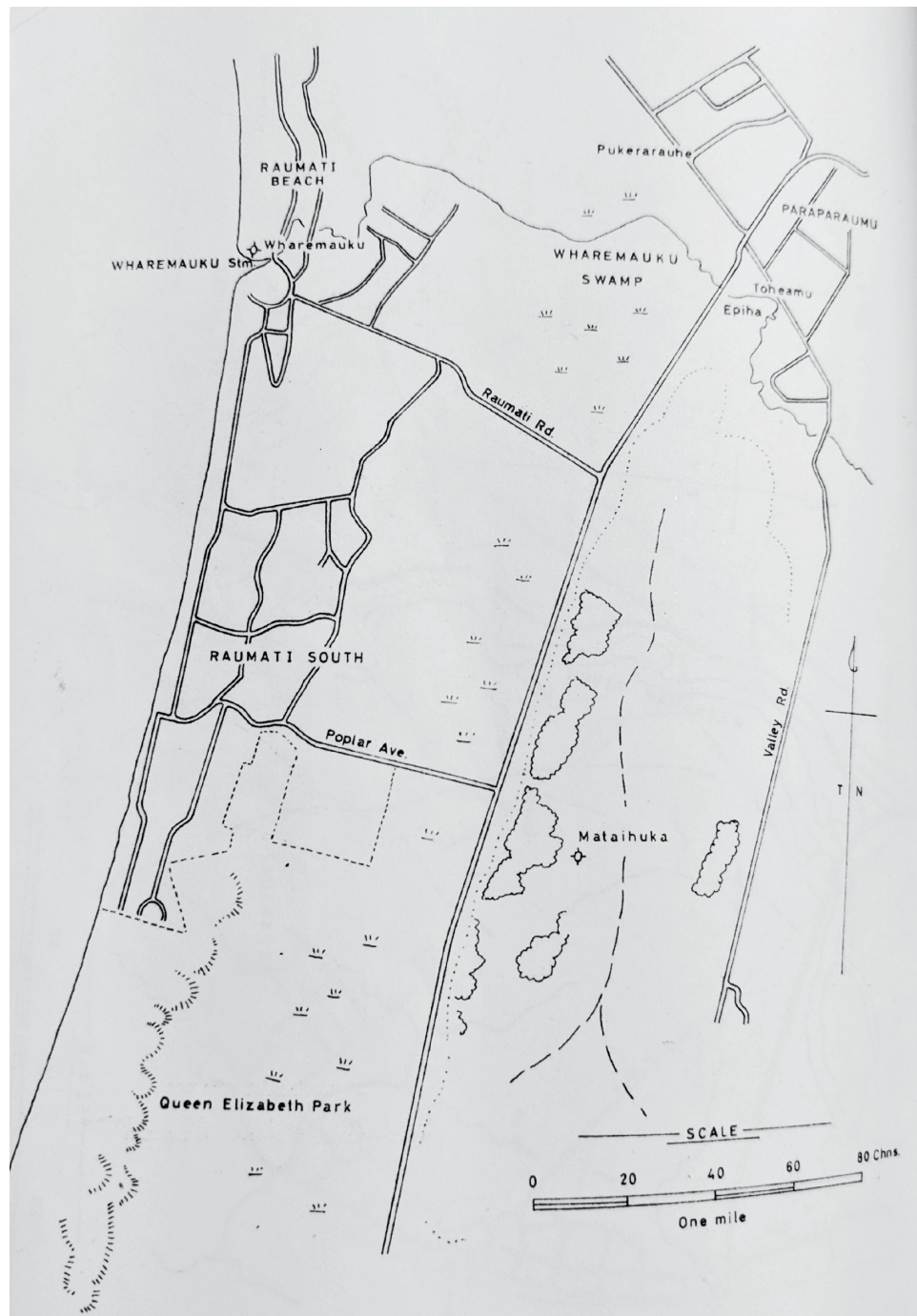
This is largely how our sand dunes were formed over time. They locked in key water bodies, creating lagoons from which the Wharemauku has had to re-route and find its way back to the sea. This included sand dunes around Kāpiti Road and across to Raumati South. Again, this wonderful waterway made its way through this landscape to get to the sea.

TORU

The third event of significance happened on the arrival of the Tokomaru waka here in the Kapiti Coast which made landfall around 850 years ago, approximately 40 generations.

Landing around Mana Island and then here in Paekākāriki, Tohunga aboard the waka were responsible for incanting karakia to stir up particular winds that lifted the sediment from the sea, created the belt of sand dunes along the coastline from Paekākāriki to Ōtaki.

Therefore the ongoing care and protection held as mana whenua, remains with descendants of the Tokomaru waka in this area. This was later supported by the migration of iwi from Te Ātiawa, Raukawa and Toa Rangatira over 200 years ago.

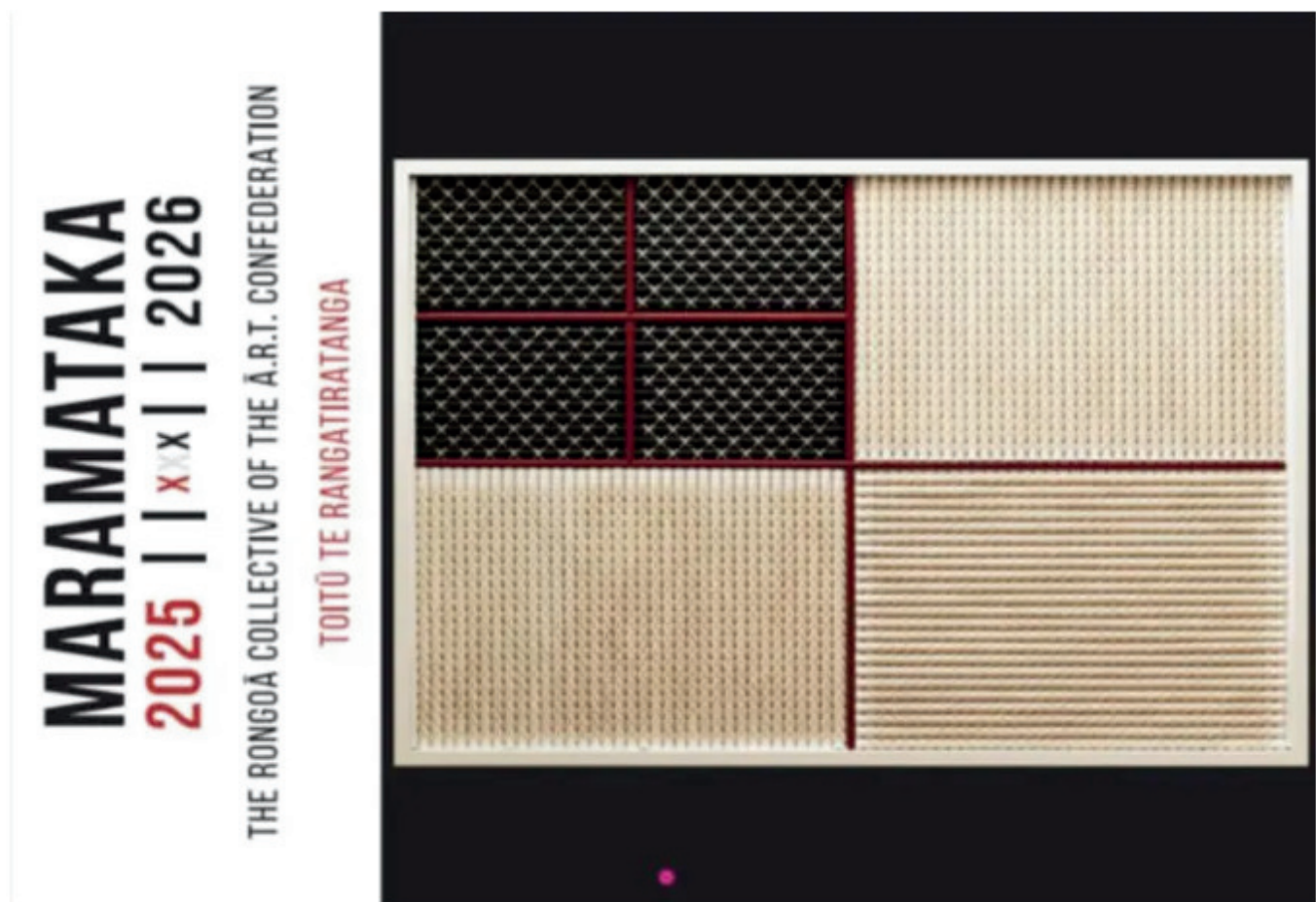


Map from 'The Kāpiti Coast' by Wakahuia Carkeek

The ātua of the repo and huhu (swamps and wetlands) play a major role in helping to manage the encroachment of the moana onto the whenua. The Wharemauku once provided great opportunities for biodiverse environments to flourish. The Wharemauku and surrounding swamp was once a Pātaka Kai, teaming with food to nourish and sustain and we know from early reports our people traversed these areas via waka.



MARAMATAKA



The Maramataka 2025/26 has been developed by the Rongoā Collective of the Ā.R.T. Confederation under the guidance of three Pou Rongoā, Pania Solomon, Sharlene Maoate-Davis and Heimaima Wiremu.

The theme for this year's Maramataka is 'Toitū Te Rangatiratanga'. Sharlene Maoate-Davis of Ātiawa ki Whakarongotai explains:

“These are changing and uncertain times. Many people are looking for reassurance and support, and we believe the words and deeds of our tūpuna can provide valuable lessons.”

The Maramataka 2025/26 is gifted to all the participants of Awe, and will be drawn on and referred to throughout the rest of the journey down te Wharemauku.

Te Māramatanga o te Maramataka

Maramataka is:

- A lived, rhythmic cycle linked to the natural domains - te taiao
- A system of time transported here from ancestral homelands in the Pacific
- A dynamic, traditional daily lunar calendar succeeded over generations
- Held within whānau and hapū with in-depth knowledge of Tātai Whakapapa of Te Whanau Mārama - stars, moon and sun
- A day by day phased system, specific to whānau and hapū applied mātauranga i.e. localised kawa and tikanga in local waterways
- A system that helped tūpuna Māori to read, predict & strategically plan ahead & ensure survivability
- A validated, system of time that guided tūpuna Māori to make critical decisions in activities such as gardening and fishing
- Regionally and locationally diverse knowledge system, kept current through doing.



MARAMATAKA

What's in your local Maramataka?

Te Tirohanga o te Maramataka

- Generally, a 30 night lunar phased system
- Hina Marama should be your first teacher, actually go out and observe the moon phases.
- Learn one system not many. It can become confusing otherwise.
- Keep a journal noting your observations.

Ngā Pae Tohu

- Coded symbols have been developed that relate to ideal Rongoā activities for Wai Ora (water care); Whenua Ora (plant care); Tangata Ora (people care)
- Check out the Pae Tohu wheel in the maramataka calendar and then refer to the symbols on the monthly date pad for guided activities.

Interact with the energetic moon phases

Marama Roroku - Waning Moon (shrinking)

- Cycle after Turu
- Wai is flowing down, toward the roots

Marama Hua - Waxing Moon (growing)

- Cycle after Whiro
- Wai is rising and flowing upward

Practicing Maramataka

Have you considered:

- Creating a waiata to learn the names of each moon phase?
- Journalling your own daily activities against the moon phase?
- Monitoring the performance and yield in your garden utilising maramataka?
- Considering the high and low behaviours of your students in relation to the maramataka?
- Filling in your electronic diaries with maramataka phases?



WHAKAKOTAHI

INTEGRATION



MAHERE MAURI

To develop ecological intuition and relational mapping between place, self, and others using Te Whare Tapa Whā.

Walk very slowly into the ngāhere, taking time to notice what is around you.

Pause with something that draws your attention - a leaf, a seed pod, a seedling, a still pool, a fallen log.

Greet them, marvel at their beauty, drink them in.

With them as your companion, reflect into how you are feeling as an alive being.

You can choose just one pātai, many, or make up your own.

Tinana (physical) – How am I holding my energy?

Hinengaro (mental) – What's occupying my thoughts?

Wairua (spiritual) – What nourishes me right now?

Whānau (relational) – Who are my anchors?

You can choose to think, or journal or sketch, in response.

INTEGRATION



I AM HERE

To attune body and spirit, to settle into reflection and receptivity.

Walk very slowly into the ngāhere, taking time to notice what is around you.

When you are drawn to, lean against a tree, sit or lie down.

Close your eyes and reflect on what we have just learnt.

Notice your breath slowly syncing with the land
— listen to the sound of water, birds, wind and anything else that surrounds you.

You are invited to breath in the words,

“I am here”

Notice if, over time, another mantra arrives for your breath out.

BECOMING WATER: A GUIDED STORY

I'm going to tell you a story,
and all you need to do is notice where your mind goes,
and where your body goes.

This is not a meditation.
It is simply a guided story.
So all you need to do is get comfortable
and go on a journey of imagination.

As we settle down,
when you are ready,
I invite you to let your attention move
to the feeling of your breath.

Notice your breath, moving in and out.
No need to adjust it or change it,
just take time to notice the breath
moving in and out of your body.

I invite you to slowly relax.
It is you, your breath, your body and the ground
Notice any tension.
And breathe it in
and out.

I invite you to imagine that you are underground.
a quiet hollow beneath trees
that are high on the hill behind us.
You are deep in the whenua.

Old.
Cold.
Still.

Your heavy body is

Soil
Stone
Shadow.

You are whenua.
Alive beneath the surface.
Cold with the hush of this cold season, but full of memory.
Laced with roots, spores, threads of connection.



BECOMING WATER = A GUIDED STORY

Holding histories.
Holding seeds.
Holding wai.

You have held rainwater in your belly for centuries.
You carry the memory of Ranginui.
You are underground.
Unseen.

But something is moving.
A slow gathering.
A rising clarity.
You are becoming water.

Clear.
Cold.
Fresh.

You begin as droplets —
cool and clean,
filtered by layers of deep earth and time.

You feel the slow pull upward,
toward the open air.
Not rushing — just rising.

You are pressure.
You are potential.

You are beginning.

The moment arrives.
When you emerge from the dark
first as a bead,
then as a trickle,
seeping out from rock and moss.

The air touches you.
You glisten.
You flow.

You are the spring at the headwaters of Wharemauku.



BECOMING WATER = A GUIDED STORY

You are freshwater born from darkness.
The first note of a stream-song.
The first breath of a river.

The land knows and greets you
Ancient friend

You slide across pebbles.
Over roots.
Through the hands of ferns.

You are not rushing.
You are becoming.
The tī kōuka watches.
Pīwaiwaka flits nearby.
You murmur,
softly shaping a path into the land.

You are cool
and slow
and certain.

You carry the mauri of the maunga.
The memory of cloud.
The hush of underground time.

You are the beginning.
A giver of life.

Everywhere you go,
you touch.
You awaken.
You nourish.

And still you are close to your source.
Close to silence.
Close to stillness.

You are water
before story,
before pollution,
before rush.



BECOMING WATER = A GUIDED STORY

This is the clarity you carry.

Who do you meet as you flow forward?
What banks hold you?
What trees lean to drink from you?

Where do you pause?
Where do you gather strength?
Where do you shimmer?

You are Wharemauku.

You are a journey of water and time.
Of memory and movement.

You rise from silence
and offer yourself to the land.
You are source.
spring.
stream.

I invite you to stay a little longer in your flowing stream-body.

What do you hold?
What do you cleanse?
What do you remember?

And now,
slowly,
come back into your human body.
You have hands.
You have feet.
Skin and breath and voice.

You have a river's memory inside you.
You carry the stillness and the movement..

And when you are ready,
I invite you to rise and gather paper and pen,
or felts or crayons.
And draw or write what ran through you
when you joined the Wharemauku.





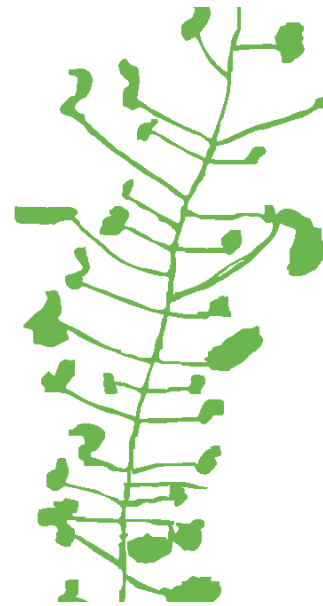
RAUEMI



PLAYLIST

A specially curated playlist of waiata that support the kaupapa of Awe: te mauri o Wharemauku.

bit.ly/40oJQ8v



SUPPORT

Enviroschools supports early childhood to secondary learners with localised, values-based learning.

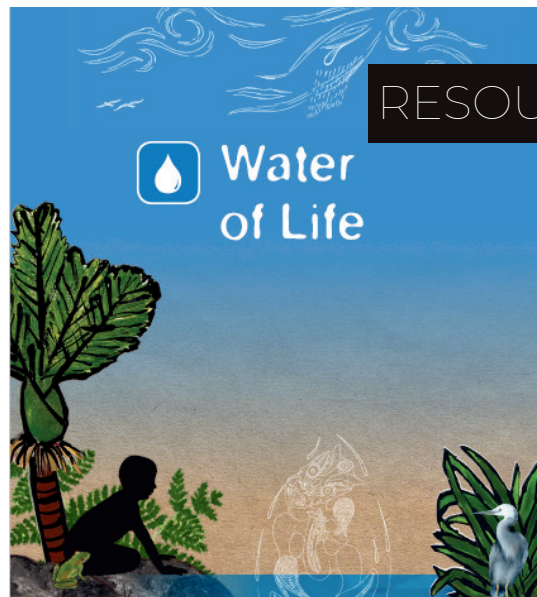
enviroschools.org.nz

FRAMEWORK



Mauri Tūhono is a framework that strengthens relationships with the environment through mātauranga Māori.

maurituhono.org.nz

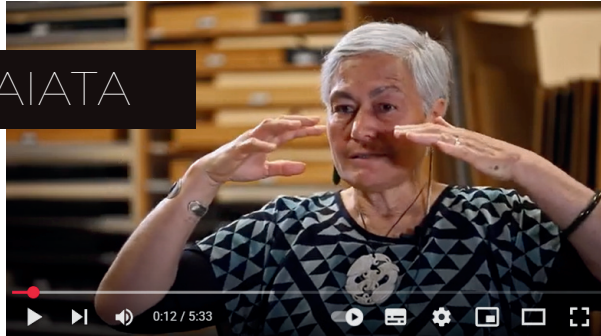


RESOURCE

Enviroschools activities to explore The Water of Life – Wai Ora – through atmosphere, land and waterways.

bit.ly/44FU6fc

WAIATA



Listen to Dr Aroha Yates-Smith (Te Arawa, Tainui, Horouta, Taakitimu, Mataatua) speak and sing about Hine-parawhenuamea.

This film featured in the exhibition "E Hina e! E Hine e! Mana Wāhine Māori of Past, Present and Future" at Te Whare Taonga o Waikato Museum & Gallery.

bit.ly/3lwLuPr

NGA TOI



Kahu Kutia of Kauae Raro Research Collective developed a series of 14 cards of ātua we encounter in the taiao. Visit kauaeraro.com/atua

KARAKIA



Our very own Sharlene Maoate-Davis created this karakia mo te wai in response to Whaitua Kāpiti, bit.ly/44Y04ac

LEARNER OUTCOME STATEMENTS

- Identify how atua are present and active in daily life, as expressed through te taiao within mātauranga Māori.
- Interpret pūrākau as guidance for relating to te taiao, with respect for the presence and influence of atua.
- Explore how concepts like whakapapa reposition humans within the web of life, challenging Western notions of separateness from nature.
- Understand that mātauranga Māori emerges from a sustained, practised relationship with the land in Aotearoa, rooted in observation and interaction with place.
- Recognise that mātauranga Māori is experiential and embodied knowledge, developed through practice rather than solely through reading or academic study.
- Recognise the enduring and ancestral role of tangata whenua as kaitiaki, whose connection to land is continuous and grounded in responsibility.
- Identify the regional diversity of mātauranga Māori and te reo Māori as expressions of specific hapū and iwi relationships with whenua and te taiao.
- Recognise the emotional and spiritual benefits of spending time in te taiao, including increased feelings of contentment, groundedness, and connection.
- Explain the concept of mauri as the life-supporting capacity of an ecosystem, and describe how the presence of atua contributes to ecological vitality.
- Reflect on how connecting with nature reinforces our place within the wider ecosystem, fostering a sense of belonging and responsibility.

CURRICULUM LINKS

There are a significant number of curriculum links that could be made in relation to this workshop. We have highlighted some of the most explicit in the NZC below, but there are many more that can be made across curriculum, and in others as well, such as in Te Whāriki.

Social Sciences

Understand - big ideas

Māori history is the foundational and continuous history of Aotearoa New Zealand.

Māori have been settling, storying, shaping, and have been shaped by these lands and waters for centuries. Māori history forms a continuous thread, directly linking the contemporary world to the past. It is characterised by diverse experiences for individuals, hapū, and iwi within underlying and enduring cultural similarities.

People hold different perspectives on the world depending on their values, traditions, and experiences. Diversity encompasses differences in age, ethnicity, culture, religion, faith and beliefs, citizen status, abilities and disabilities, family composition, and gender and sexual identity. It results in a wide range of views, values, beliefs, and perspectives between and within cultures, communities, and societies. It enriches and challenges individuals and the collective.

Know - important concepts

Phase One (Year 1 -3)

- Relationships, language, and culture shape identity.
- People express their culture through their daily lives and through stories about their past.

Within Aotearoa New Zealand's histories

- Māori are tangata whenua. They were the first people of this land and have stories about their origins and arrival.
- People in our area have come from a variety of places and some retain connections to those places.

Phase Two (Year 4-6)

- Culture shapes individual and collective identities and creates diversity within societies.
- People's cultural practices and relationships can vary but reflect similar purposes

Within Aotearoa New Zealand's histories

Māori voyaging through the Pacific was deliberate and skilful and brought with it Pacific whakapapa and cultural identities. These identities were transformed over the centuries through adaptations to and relationships with the environment, and through the formation of hapū and iwi that eventually occupied Aotearoa New Zealand.

Phase Three (Year 7-8)

People use different ways to sustain and evolve their culture and identity.

Social Sciences (continued..)

Te tūrangawaewae me te taiao | Place and environment

This context focuses on the place of Aotearoa New Zealand in Te Moana-nui-a-Kiwa and the world. It explores the economic, cultural, recreational, spiritual, and aesthetic significance of places for people, and how communities seek to enhance liveability and wellbeing within the resources they have available. It considers the interrelationships between human activity and the natural world and the consequences of competing ideas about the control, use, protection, and regeneration of natural resources.

Phase One (Year 1-3)

Places and environments are often significant for individuals and groups.

People express their connection to places in different ways.

Within Aotearoa New Zealand's histories

Tangata whenua are deeply connected to the local area. Naming places was key to establishing and maintaining mana and tūrangawaewae.

Phase Two (Year 4-6)

People interact with places, resources, and environments for personal, social, cultural, economic, and spiritual reasons.

People's actions can have long-term positive and negative environmental impacts on places, the people who live in them, and the wider world.

Phase Three (Year 7-8)

People's connections to places, resources, and environments can generate cooperation or lead to disputes over rights and responsibilities, with differing consequences.

Within Aotearoa New Zealand's histories

Māori cared for and transformed te taiao, and expressed their connection to place by naming the land and its features.

Phase Four (Year 9-10)

The liveability of places is influenced by natural and cultural factors. The ways in which people and communities enhance or damage this liveability is influenced by the resources they have available to them and by their values and perspective

Do - social science practices

Any of the skills outlined within Te Ao Tangata can be developed through activities within this inquiry pathway.

Science

Nature of science

Understanding about science

- **Levels 1-2**

Students will appreciate that scientists ask questions about our world that lead to investigations and that open-mindedness is important because there may be more than one explanation.

- **Level 3**

- Students will appreciate that science is a way of explaining the world and that science knowledge changes over time

Investigating in science

- **Levels 1-2**

Students will extend their experiences and personal explanations of the natural world through exploration, play, asking questions, and discussing simple models.

- **Level 3**

Students will build on prior experiences, working together to share and examine their own and others' knowledge

Communicating in science

- **Levels 1- 2**

Students will build their language and develop their understandings of the many ways the natural world can be represented.

Participating and contributing

- **Levels 1-2**

Students will explore and act on issues and questions that link their science learning to their daily living

Living world

IEcology

- **Levels 1-2**

Students will recognise that living things are suited to their particular habitat.

- **Level 3 -4**

Students will explain how living things are suited to their particular habitat and how they respond to environmental changes, both natural and human-induced

- **Level 5**

Students will investigate the interdependence of living things (including humans) in an ecosystem.

Planet Earth and beyond

Earth systems

- **Levels 1-2**

Students will explore and describe natural features and resources.

Interacting systems

- **Levels 1-2**

Students will describe how natural features are changed and resources affected by natural events and human actions.

- **Level 3-4**

Students will investigate the water cycle and its effect on climate, landforms, and life.

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To the seen and unseen, to the histories we have inherited, the places we call home and to this moment in time.


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By consciously amplifying stories of our interconnectedness we hope to contribute to a far more beautiful future.

Kia awe te hokinga mai. Turou Hawaiki,

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Mā te kura taiao
Tēnei kura nui, tēnei kura roa
Kia horahia te mauri ora ki runga
i te mata o te whenua
Ka rongo te pō, ka rongo te ao
Whiti, whiti, tau mai te mauri
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