| Kupu Māori | Interpretation | Connection to Teaching and Learning in your context in Technology: These are a collection of thoughts across over 100 Technology Kaiako from around the motu to date. (8.6.23) |
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| Whanaungatanga | A sense of relationship, connection, and belonging. | Class is a whanau<br>Introductions at the beginning of course – model it – Teacher does mihi/pepeha (continuum – birthday recognition)<br>Mentoring, Kaitiaki, group time<br>Establishing a safe environment to encourage all akonga to use te reo and join with Karakia<br>Group work – Shared outcomes<br>Bringing own and Māori culture into design<br>Stakeholders including whanau voice and community, local marae/hapu/iwi<br>Akonga consulting with each other<br>Relating to context |
| Manaakitanga | The process of showing respect and care; reciprocity between people, living things, and places. | Making connections<br>Design is useful for end user<br>Health context<br>Looking at relevant Implications<br>Brief development<br>Stakeholder – Taking their views on board in a positive, safe environment<br>Sustainable design and resources<br>Implicit teaching of Manaakitanga in the Level 1 programme<br>Developing products to sell to generate support for those in need.<br>Kura kai – going out to whanau<br>Providing solutions locally – significant projects<br>Digital safey/ Footprint. Digital citizenship. |
| Kotahitanga | Unity, collaboration, and collective action. | Karakia in class and before meals in Food Technologies<br>Group projects – shared outcomes<br>Leadership opportunities in social setting<br>Research, feedback, stakeholders<br>Collaboration on projects<br>Cross curricular projects with other Learning Areas |
| Kaitiakitanga | Guardianship, stewardship for living things and resources. | Community involvement – School/local marae<br>Sustainability – waste to worm farms, - local, - seasonal, - recycling.<br>Resources, waste, land, enhancement in waterways.<br>Mindfulness – how can we show evidence?<br>Mentoring, Kaitiaki<br>Test in situation<br>Fitness for purpose in the broadest sense<br>Looking at implications<br>Themes/Topics/issues<br>Future focused planning – (Community gardens – giving to the next generation) |
| Auahatanga | Innovation and creation. | The core of Technology<br>Design Process - Ideation, concepts, development, prototyping, judging/critiquing, building on ideas.<br>Innovative development<br>Authentic – problem first and include resource costs and budget<br>Understand manaakitanga "mauri", to ensure positive outcomes that are linked to cultural concepts<br>Freedom to explore ideas – Purposeful play – manipulating/transform/combine materials/techniques and processes.<br>Extension work with tools. |

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| Rangatiratanga | Right to exercise authority, chieftainship, sovereignty, self-determination | Discussion making, justification<br>Suitability for purpose<br>Stakeholders<br>Akonga - choosing own projects (student agency) – This should guide and drive the Teaching and learning.<br>Internal and External communities – background of area/knowledge<br>Leadership – Akonga taking lead in groups – for students the ability is co constructed and consulted which increases engagement<br>Self driven – portfolio work<br>Thinking outside the box<br>Ownership, autonomy, accountability – Planning timelines and outcomes – determination to see a project through.<br>Students should have authority over their own learning – that they interpret the context. This relates to NZC that students manage themselves, they also work in groups – relating to others and the students develop their own outcomes. |
| Tikanga | The system of values and practices that have developed over time and are deeply embedded in traditional and social context, the correct way of doing things. | Karakia<br>Sourcing appropriate people to support and assist<br>Relevant implications – ethics, legal, social, cultural (eg, consideration and sustainability of local environment)<br>Design practices<br>Cultural practices considered in own design, research, backgrounds<br>Basic classroom procedures including workshop ettiquite, Food health and safety.<br>Te Ao Maori – No hats on table, no 'bums' on tables, observing local tikanga for food gathering, traditional karakia for food gathering.<br>Rahui. Plants and understanding times for foraging. Matariki and the use of this for growing. |
| Manaaki whenua | Caring for the land | Respect<br>Akonga explore an environmental issue and design a brief to address a need or issue. Eg, foresty unintended issue of slash – solution?<br>Fitness for purpose in the broadest sense<br>Sustainable textile practices to reduce waste & prevent harm to environment<br>Recycling/ upcycle/refurbish of usable materials<br>Environmental factors in Design and Visual Communication to site<br>Environmental impact of products – research and designed. Carbon footprint regarding materials from an initial production of product including food packaging.<br>Food miles, greed, seasonality – inflation considerations eg eggs |
| Manaaki tangata | Caring for the people | Respect<br>Exploring impact of fashion industry on people – eg concept of ethical fashion<br>Usability – relevant implications of end user<br>Thinking about nutritional impact on health of stakeholders (including spriritual) – food, meals and H2O |
| Rangahau | Research | Te Ao Māori stories are integral.<br>Looking back at traditional ways of doing / making things – what worked? (Don't reinvent the wheel)<br>Using past knowledge (Use the worlds best) to influence current thinking including Te Ao Māori knowledge. Learn from others mistakes. Learn from past faliures – engineering failures.<br>What is Tapu? What is not? Appropriateness.<br>Conventions, user experience, evaluation existing ideas/solutions<br>Context based research eg healthy eating |

| Wairuatanga | Spirituality | Friendly, personal greetings at the start of a lesson including starting class with Karakia. |
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| | | Tuakana/Teina programme to promote whare tapa wha – mental wellbeing. |
| | | Connection with culture, akonga choosing their own context |
| | | School / family / personal values (eg. Catholic school) |
| | | Relevant implications – Ethics specifically relating to cultural iconography and use of these – cultural appropriation? |
| | | Karakia before food – Feed your soul |
| | | Matariki – food/ offerings for stars – Rangi Mātāmua |
| | | Connection to the whenua in projects – grounding bare foot. |
| | | Student goals and aspirations – Self worth. |
| Whakapapa | Recites a type of framework that details genealogy and maps interrelationships between all things. | Connections to other Learning areas |
| | | Ancestral knowledge – Historical way of doing things |
| | | Building on existing work – iterative improvement |
| | | Future proofing |
| | | Logo/design creation based on Akonga pepeha |
| | | Stories as context for product design – history, childhood, passed down |
| Hauora | A concept of holistic wellbeing. | Waananga – personal wellbeing. |
| | | Work with NZ nutritional guidelines building this from junior programme |
| | | Teach explicitly |
| | | User experience considerations, stakeholder feedback |
| | | Project management |
| | | Screen time – gaming/ watching content/distractions of scrolling |