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REALISE YOUR GREATNESS
He uri koe nō te hunga Atua, nōu te ao

Te Kōpuku High
is a Māori-STREAM
schooling initiative
in Hamilton City.

In 2025, we welcome
Year 7, 8, 9, 10, 11 12
and 13 students.

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Kiingi Taawhiao

Maaku anoo e hanga tooku nei whare.

Ko te taahuhu he hiinau ko ngaa poupou he maahoe, patatee.

Me whakatupu ki te hua o te rengarenga, me whakapakari ki te hua o te kawariki.

I will take charge of my own destiny and build my future from the resources I have at my disposal -

Humble that they may be.

Kotahi anoo te koohao o te ngira; e kuhuna ai te miro mā te miro where me te miro pango.

A muri i a au kia mau ki te ture ki te whakaponono ki te aroha.

Hei aha te aha! hei aha te aha!

There is but one eye of the needle, through which the white, red and black threads must pass.

Hold fast to the law, hold fast to faith, hold fast to love.

Forsake all else!

Te Kōpuku High acknowledges the whakatauaiki attributed to Tāwhiao -

We will indeed use all of the resources at our disposal to ensure that the mokopuna thrive as whānau, iwi and global citizens.

We acknowledge that our place of learning provides a common meeting ground for our students and staff to learn from each other.

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Princess Te Puea Herangi

Mahia te mahi hei painga moo te iwi.

Do what needs to be done for the betterment of the people.

Te Puea provides further motivation for Te Kōpuku High via her adage “*Mahia te mahi hei painga moo te iwi*”.

Through sheer effort and application at Te Kōpuku High, we will succeed for ourselves, for our whānau, for our iwi and for the world.

We also acknowledge mana whenua – Ngaati Maahanga, Ngaati Wairere and Ngaati Haua.

We undertake to provide a quality schooling experience for mokopuna¹ in Hamilton City.

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definition of māori-STREAM

Te Kōpuku High endeavours to deliver a STREAM curriculum within a Māori kaupapa framework

Science

Tikanga and Technology

Reo (Māori)

English and Engineering

Arts

Mathematics

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introduction to our curriculum

This handbook describes the content and delivery of the curriculum in 2025 for year 7 to 13 students at Te Kōpuku High in achieving our **vision** to:

Develop a generation of Māori students with the self-belief that as Māori, they are capable of designing innovative, sustainable, successful futures for themselves, their communities and the world. This is encapsulated in the whakatauāki -

Kia rite ki te hua o te nīkau.

Our **mission** is to ensure that each student:

Realises their greatness - also expressed as -

Nō te hunga atua koe, nōu te ao

We acknowledge that the Māori student of today is the latest version of their whakapapa (genealogy) and as such has inherited the talents, gifts and 'greatness' of the generations who have come before them stretching back to our creation stories of Papatuānuku (the Earth Mother) and Ranginui (the Sky Father) and their tamariki (children).

The term mokopuna – te puna o te moko - reminds us that they are a product of the past, an expression of the present and will shape the future. We use the term mokopuna interchangeably with student and learners.

We looked to the environment - te taiao - and chose the nīkau palm as our reference for thinking about how we would make learning relevant, enjoyable and successful for students at Te Kōpuku High.

introduction to the nīkau framework™

The nīkau palm as a metaphor has many applications in our school. Table 1 provides an overview of how the parts of the nīkau palm¹ form the framework for prioritising what is important in the teaching and learning programme.

Table 1 How the nīkau references to the teaching and learning programme.

	Description	Application to the student	Application to the teaching and learning programme
Te nīkau	The nīkau palm is endemic (unique) to Aotearoa.	Identity, language and culture are critical to Māori learners experiencing success as Māori and understanding their place in the world.	Students will learn more about themselves, their cultural identity (and identities) and will have access to te reo māori instruction part of their developing bilingualism.
Te kāhiwi	The trunk bears the marks or scars of the growth and development of the nīkau.	Life experiences shape the development and growth of the student.	Students will have access to learning experiences that directly contribute to strengthening their greatness. This includes ensuring they have the requisite skills, experiences and qualifications to create successful futures for themselves.



1

Coloured images are artistic representation attributed to Hinemaia Mataira © Kia Ata Mai Educational Trust 2015.

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Te kōpuku (the inspiration for the name of the school)	The crownshaft or bulge from which the fronds emerge.	We acknowledge that whānau/hapū/marae/iwi are a constant in the life of the student. Te Kōpuku High is but one of the 'layers' that contributes to ensuring that each student achieves their 'greatness'.	The programme will draw on the combined motivation, skills and expertise of 'partners' of learning starting with whānau/hāpu/marae/iwi and expanding to include external individuals, groups and agencies.
Ngā rau	The leaves of the nīkau fronds resemble models of DNA.	Each student is a unique representation of their whakapapa.	Learning will be personalised and differentiated so that each student realises their greatness.
Ngā hua	The appearance of the mauve flowers and red berries are an indication that the nīkau is enjoying optimal conditions for growth	Greatness is best guaranteed for each student when their physical (ā tinana), spiritual (ā wairua) intellectual (ā hinengaro) and social (ā whānau) states are in sync or in balance	We will closely monitor and support students to achieve a healthy balance, providing them with strategies to address and respond to challenges to their 'wellness'



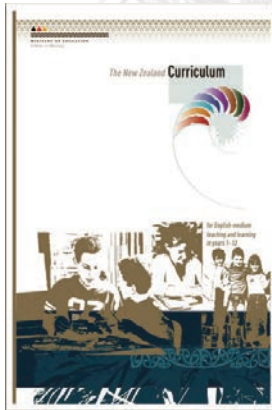
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Ngā rawa	The nīkau was a rich source of materials providing shelter, food, and remedies for ailments.	The student brings and attracts a wealth of resources.	We will look to our immediate environment in the first instance for the human and material resources required to provide rich and rewarding learning experiences for each student.
Te urupuia	The nīkau palm can often be found growing in clusters or groves .	The student can maintain their individuality while working towards collective gains.	Projects completed by students will inquire into and contribute to both individual and collective outcomes.

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national curricula

Te Kōpuku High draws on both the New Zealand Curriculum (NZC) and Te Marautanga o Aotearoa (TMOA).



NZC currently sets the direction for student learning where English is the primary medium or language of instruction and TMOA, sets the direction for student learning where Māori is the primary medium or language of instruction.

While both documents come from different perspectives, each begins with a vision of mokopuna developing the competencies they need for study, work, and lifelong learning, so they go on to realise their greatness.

We are also keeping abreast of curriculum changes due to come into effect in 2025.

Te Nīkau Framework™ developed specifically for Te Kōpuku High, ensures consistency across both curricula.

Table 2 How Te Nīkau Framework™ references to the New Zealand Curriculum (NZC) and Te Marautanga o Aotearoa (TMoA)

	NZC reference (Competencies)	TMoA reference (Mātāpono Whānui)
Te nīkau	Participating and contributing Using language, symbols and text Thinking	Ko te ākonga te pūtake o te ao Kia eke te ākonga ki tōna taumata
Te kāhiwi	Relating to others Thinking	Kia pūmau te ākonga ki a ia anō Kia eke te ākonga ki tōna taumata
Te kōpuku	Participating and contributing	Ko te ākonga te pūtake o te ao Me mahi tahi te kura, te whānau, te hapū te iwi me te hāpori
Ngā rau	Managing self Thinking Using language, symbols and text	Ko te ākonga te pūtake o te ao Kia eke te ākonga ki tōna taumata
Ngā hua	Managing self	Kia eke te ākonga ki tōna taumata Ko te oranga taiao, he oranga tangata
Ngā rawa	Participating and contributing	Ko te oranga taiao, he oranga tangata
Te urupuia	Participating and contributing	Me mahi tahi te kura, te whānau, te hapū te iwi me te hāpori Kia pūmau te ākonga ki a ia anō

Through Te Nīkau Framework™, we can be confident that we are covering the key competencies identified in NZC and Ngā Mātāpono Whānui (general principles) of TMoA regardless of the theme or kaupapa we are exploring and regardless of the language of instruction we are using to explore those themes or kaupapa.

ngā atuatanga - inherited greatness

A priority for Te Kōpuku High is to understand each student and identify what motivates and excites them. We will develop a rich strengths-based profile about each student, with the student and their whānau using a series of processes, interview tools and resources we have developed for this purpose. This includes 'identifying' the Atua who best represent their current learning strengths, capabilities and dispositions.

This information will be used to provide learning experiences where the current capabilities of each student can be further honed and refined and where under-developed aspects of their Atuatanga can be further strengthened and expanded.

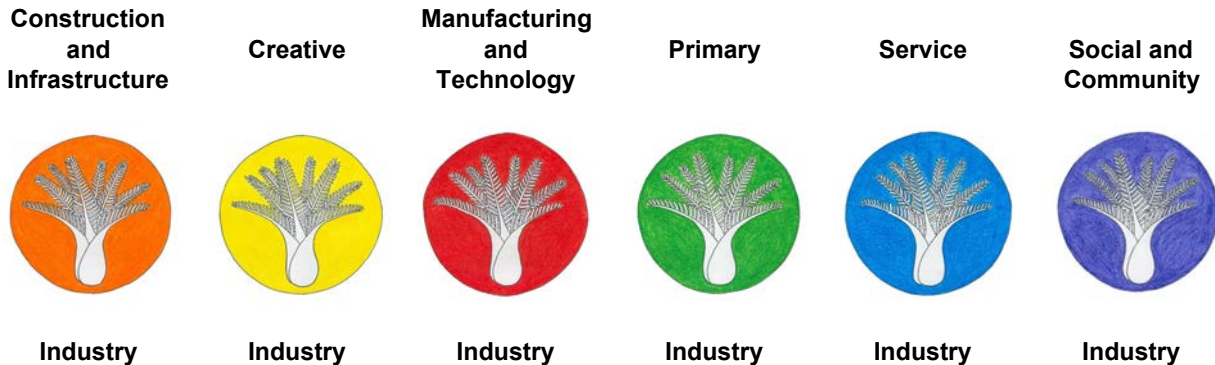
Figure 1 Cross reference of multiple intelligences to 'Atuatanga'²



² We acknowledge the whānau from Te Kura Kaupapa Māori o Otepoti for matching the multiple intelligences to the Atua.

Atuatanga also give important insights into vocational pathways for mokopuna.

Figure 2 Te Kōpuku High symbols for each of the vocational pathways³



school performance goals

Our school performance goals reflect a commitment to ensuring mokopuna enjoy success as Māori by:

Science
Tikanga
echnology
Reo
English
ngineering
Arts
Mathematics

1. Developing strong language/literacy skills in English and Māori that enable them to leverage off their developing bilinguality for accelerated academic achievement particularly in **Science, Technology, Reo, Engineering, and (the) Arts and Mathematics (STREAM)** learning because they are linked to high demand career opportunities.
2. Strengthening their sense of cultural identity as members of the school, of a community, of iwi and hapū and as global citizens.
3. Creating an environment where they are self-motivated to strive for personal excellence for individual and collective benefit.

developing strong literacy skills

We recognise that mastery of language/literacy is fundamental to successful learning across all learning areas of the curriculum. At Te Kōpuku High we undertake to:

- Employ bilingual (Māori/English) teachers and ensure they are kept abreast of language acquisition research and literacy/te reo matatini learning
- Employ literacy/te reo matatini specialist teachers
- Plan collaboratively and operate flexible grouping to make the most of teacher and student expertise, experience and interests
- Implement successful evidence-based teaching and learning approaches including structured approaches to literacy and te reo matatini
- Provide individual and small group tutoring opportunities to lift the literacy/te reo matatini levels for students requiring additional support or extension
- Use assessment/aromatawai practices to inform teaching and learning

developing strong numeracy skills

We consider mathematics/pāngarau, like language/literacy/te reo matatini, to be a foundation learning area. At Te Kōpuku High we undertake to:

- Employ bilingual (Māori/English) teachers and ensure they are kept abreast of best practice and the most effective teaching and learning methods in mathematics/pāngarau
- Employ specialist mathematics/pāngarau teachers
- Plan collaboratively and operate flexible grouping to make the most of teacher and student expertise, experience and interests
- Implement successful evidence-based teaching and learning approaches including structured approaches to mathematics and pāngarau
- Provide individual and small group tutoring opportunities to lift the mathematics/pāngarau levels for students requiring additional support or extension

striving toward personal excellence for individual and collective benefit

This will be achieved by in the following ways:

- We will work with the student and whānau to develop a rich strengths-based profile of the student as the basis for a personalised learning plan (Ara Ako) that inspires, excites and challenges the student and leads to successful futures.
- Students will participate in activities that contribute to their own well-being and the well-being of others.

links to local iwi goals

At Te Kōpuku High, we recognise and commit to the goals of Waikato/Tainui as expressed through Te Mana Maatauranga:

priority one: fluency of Waikato reo⁴ and tikanga

The identity, history and continuity of Waikato-Tainui are captured within its reo⁶, tikanga and places of special significance. This priority focuses on lifting fluency in the Waikato dialect from 31 percent in 2015 to over 80 percent by 2050.

priority two: meaningful pathways

This priority supports members to develop their interests into purposeful and meaningful pathways. It emphasises developing contexts for learning around a diverse range of options which are grounded in reo, tikanga and Kiingitanga principles. It focuses on increasing the number of members aged 15-years and older and with a qualification from 77 percent in 2013 to 100 percent in 2050.

priority three: marae connectedness

Marae are the lifeblood of Waikato-Tainui and are at the heart of the tribal community. This priority focuses on building marae as centres of learning around identity and belonging. It is aimed at increasing connectedness and engagement from 70 percent in 2015 to 100 percent by 2050.

application to other iwi goals

Kiingitanga is a unifying force that enables our ākonga and pouako to celebrate their connection as well as revel in their diversity and difference. Mokopuna and pouako are the embodiment of their whakapapa.

Where and whenever possible we will align teaching and learning to iwi strategies and goals, enabling mokopuna and pouako alike to contribute in meaningful ways to Waikato/Tainui aspirations as well as to the aspirations and dreams of their respective iwi.

4

Refer to page 17 for explanation of those terms

major themes

Learning at Te Kōpuku High will focus on four major themes. (See Figure 3). These themes represent optimal conditions required for the growth and development of the nīkau palm (i.e. the mokopuna). Mana Tangata/people and Mana Atua/God, gods, deities⁵ bring the number of themes that guide our teaching and learning programme to six.

Figure 3 Key themes related to the nīkau palm that underpin learning⁶

Mana Whenua/land

*I riro whenua atu,
I hoki whenua mai*

Naa Kiingi Te Rata



Mana Wai/water

*Taku awa koiora,
me oona pikonga
he kura tangihia o te
mataamuri.*

Naa te apakura a
Taawhaio



Mana Kai/food or sustenance

*Ka puare ki te puna
tangata me te puna
kai.*

Te tongi moo te
poukai naa Kiingi
Taawhiao)



Mana Hau/air

*Ko te Raa o Tainui,
he taakiri hau!*

Noo te haerenga
mai o te waka o
Tainui⁸



The STREAM learning areas - Science, Tikanga, Technology, Reo, English and Engineering, (the) Arts, and Mathematics provide meaningful contexts for these themes to be explored.

⁵ We welcome all faiths

⁶ All whakatauaiki and tongi were provided by Rāhui Papa for use with these themes.

modes of delivery

The learning and teaching programme at Te Kōpuku High will comprise a combination of online (digital device) and offline (pen and paper) learning. We recognise that mokopuna are already au fait with and comfortable operating in an online environment – they know no other reality. We as adults however, may feel that we are constantly trying to catch up. This is a learning opportunity of epic proportions for all.

We will determine the English and Māori language capabilities of each student and provide instruction to ensure those capabilities are extended. For te reo Māori for example, we are expecting and preparing for three types of learners:

1. The mokopuna who is just beginning their Māori language learning.
2. The mokopuna who has some reo Māori competency.
3. The mokopuna who has high levels of Māori language competency.

We have specialists on staff who will address the varying language learning needs of all students.

assessing progress and achievement towards local and national goals

At Te Kōpuku High, our aromatawai practices (i.e. assessment practices for kaupapa Māori and Māori-medium settings) is guided by Te Pūāwaitanga Harakeke⁷.

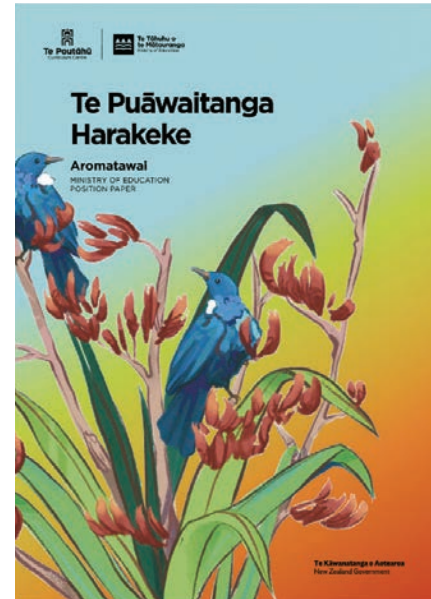
Te Pūāwaitanga Harakeke describes aromatawai as 'a way of perceiving mokopuna and their relationship to learning, what they can do, their learning journey and experience, their special

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talents and strengths, the things that inspire and motivate them, the relationship between kaiako and ākonga and how that information can support learning'... (p. 8).

Te Pūāwaitanga Harakeke comprises four mātāpono and three pakiaka.

The relationships we form with mokopuna through our daily interactions with them is one of the most important aromatawai practices - so too is working with whānau to enrich our understanding of them. We undertake to use a range of ways to serve the purposes of aromatawai i.e. mō te ako (for learning) and ō te ako (of learning) including using professionally published aromatawai tools to gather and report progress and achievement.



The four mātāpono (principles) are:

1: Mana mokopuna

Education that is mokopuna-centred

2: Rangatiratanga

Education that is unique to
the individual

3: Toitū te mana

Education that affirms whānau, hapū, iwi

4: Whanaungatanga

Education that values whanaungatanga

The three pakiaka (positions) are:

**Ko te ako te tūāpapa
o te aromatawai**

Aromatawai is grounded in ako

**Ko te tipu o te rito, (te mokopuna),
kia tipu Māori mai**

Aromatawai supports developing the
young Māori mind

**He mea tika me te pono
te aromatawai**

Aromatawai is ethical and authentic

executive functions

Executive functions are a set of mental skills we need to learn, work and manage daily life. We monitor mokopuna progress against these skills.

Table 3 Definitions of executive functions⁸

Skill	Definition	Actions Needed
Cognitive Flexibility	The ability to make transitions, revise plans, switch tasks or change perspectives in order to respond appropriately to obstacles and new situations	<ul style="list-style-type: none">• Use self-control when facing setbacks, new information, mistakes and obstacles• Change patterns of thought
Organisation	The ability to sort, categorise, design and maintain systems to keep track of information or materials and impose order	<ul style="list-style-type: none">• Create hierarchies of categories in the mind• Create systems for organising desks, schoolwork, etc
Time Management	The ability to estimate the amount of time needed for a task, how much is available and how to allocate it	<ul style="list-style-type: none">• Develop a sense of time• Stay within time limits and meet deadlines
Planning/Prioritising	The ability to create a mental map, impose order on thoughts and manage task demands	<ul style="list-style-type: none">• Break down tasks into steps• Make decisions about what is important
Task Initiation	The ability to begin a task or activity and to generate ideas independently, in a timely manner.	<ul style="list-style-type: none">• Don't procrastinate - be proactive• Start on time

structure for learning

Taking account of mokopuna readiness to engage in learning where they are both challenged and also enjoy success is a better way of facilitating and organising for their learning than by year levels. In line with this, we use the following terms to reflect how this happens at Te Kōpuku High.

Table 4 Readiness and learning terms

Nīkau Term	Nīkau Part	Level of learning	Loosely relates to:
Pakiaka	The roots	Establishing	Years 7 - 9
Kāhiwi	The trunk	Developing	Years 9 - 11
Ngā Rau	The fronds	Specialising	Years 10 - 12
Ngā Hua	The fruit	Refining	Year 13

The overlap in year levels is intentional. Kahiwi (Developing) as a reference point is associated with the new co-requisites where nationally, mokopuna must achieve 10 literacy/te reo matatini and 10 numeracy/pāngarau credits to qualify for the NCEA qualification. Mokopuna can attempt to 'pass' these co-requisites from year 9 to year 13, but we're aiming for earlier i.e. year 9 for those who are 'ready' rather than later at year 12 or 13).

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programme components

Our timetable is designed to be flexible. The following describes the basic components of the teaching and learning programme but other than karakia, when they happen may vary. This allows us to be highly responsive to the changing needs of mokopuna.

Karakia	This frames everyone up for the day and includes kura-specific karakia, Waikato-specific karakia and karakia from other denominations.
Poutaahu and Kāpuia Home teacher and home group	Each mokopuna is assigned a Poutaahu, a male or female staff member, as the main point of contact. The Poutaahu is also someone who provides pastoral care, advocacy and oversees the learning pathway of mokopuna. Poutaahu come together and form kāpuia
Ihotea	Learning workshops including specialised NCEA classes.
Mana Atua Foundation Learning	The foundation (compulsory) learning areas are Te Reo Matatini or language/literacy learning, Tāwhirimātea or pāngarau/mathematics and Rūaumoko or Pūtaiao/sciences
Kaupapa Ako Integrated projects	These are projects designed to appeal to mokopuna 'intelligences' and interests and enable cross- subject (integrated) learning to take place. Each project is underpinned by inquiry and/or a design process.
Kaupapa Matua Kura-wide themes	In 2025 and 2027, the themes are Mana Wai and Mana Whenua and in 2026 and 2028, Mana Hau and Mana Kai. Kaupapa Matua provide opportunities for the whole kura to learn about a theme from different perspectives and at varying levels of complexity and sophistication.
Iho Pūmanawa Passion projects	These are additional projects that provide mokopuna with further opportunities to develop their intelligences and interests and/or develop new ones.
Aka In-school and/or out of school special programmes)	Aka Roa: A long-term programme that includes scheduled in-school and out of school learning experiences Aka Nui: A short term programme that includes scheduled in-school and out of school learning experiences Aka Pū: A programme designed to support mokopuna to transition back to school
Tauora wellbeing	This wellbeing programme is based on Mason Durie's whare Tapawhā model and provides opportunities for mokopuna and staff alike, to focus on an aspect of their wellness including Tinana (physical), Hinengaro,(intellectual). Wairua (spiritual) and Whānau (relationships)
ManaTāne/Mana Wāhine/Irarere Male/female/gender-fluid programme	This well-being programme is designed to support the growth of our male and female mokopuna by exposing them to strong male and female role models and exploring gender related issues from a Māori worldview. Gender fluid mokopuna and staff choose which programme they wish to participate in.

Ngā pou o te whare wharauātea

Ngā Rau and Ngā Hua (senior school) teaching and learning programme is built upon four pillars called *ngā pou o te whare wharauātea*. The pou are a refinement of the Nīkau Framework™ and help mokopuna understand their learning journey from a distinctly Māori perspective in the latter years of their schooling. The pou also reflect our commitment to the emotional, social, intellectual, spiritual and physical growth and development of mokopuna.



Poutuarongo - Pou Atua

Nō te hunga Atua te mokopuna, nōnā te ao

Mokopuna greatness has its source in the divine - hence the reference to Atua. Whakapapa is the means by which that greatness is passed down.

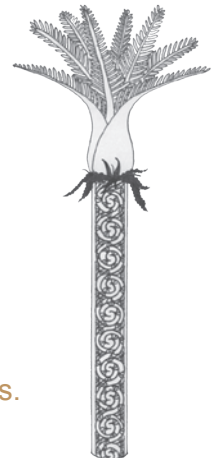
This pou is associated with mokopuna enjoying success as Māori.

Poutokomanawa - Pou Tangata

Te whakairo mokopuna, te whakairo tangata

Realising mokopuna greatness requires nurturing and growing their human qualities, their unique dispositions, passions and inclinations.

This pou is associated with mokopuna developing as strong individuals.



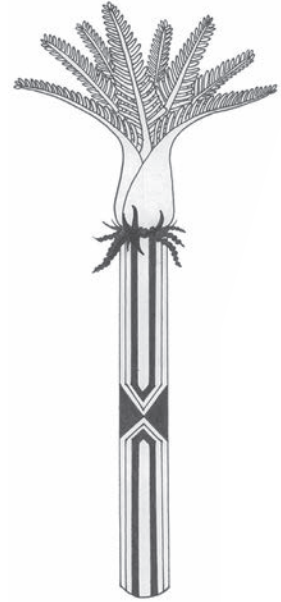
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Poutaahu - Pou Tipua

Kia whakaoho i te ao ako o te mokopuna, kia tipua tōna hanga.

Supporting and guiding mokopuna with choices along their learning journey helps to confirm their direction and unleash new possibilities.

This pou is associated with supporting the mokopuna to realise their potential.



Poumataaho - Pou whenua

Kua whakawhenuatia te mokopuna kia hīkoi ki tōnā ao.

Supporting mokopuna to visualise and design successful future pathways for themselves is accomplished by personalising their learning and by drawing on all of their greatness.

This pou is associated with guiding the mokopuna to realise their aspirations.

Te Kōpuku High approach to learning and NCEA

Te Kōpuku High senior school (Ngā rau, ngā hua) prioritises teaching and learning. This is consistent with best practice recommended by NZQA (New Zealand Qualifications Authority responsible for NCEA), the findings of the 2019 Review of NCEA facilitated by the Ministry of Education and the Education Review Office (ERO) which monitors the effectiveness of schools nationwide.

We, like a growing number of other New Zealand schools, are actively maximising the flexibilities NCEA offers. The teaching and learning is personalised for each mokopuna through their Ara Ako (Learning Plan) which means, the path to achieving an NCEA qualification is also personalised. They track their progress via their Mahere Ako, an online document we use for this purpose. The NCEA journey for some mokopuna might involve working towards one qualification (e.g. Level 2) over a course of two or three years while other mokopuna might need two NCEA qualifications (e.g. levels 2 and 3) to achieve their Ara Ako. This approach affords mokopuna a good amount of time to navigate the learnings required to achieve well within their chosen qualification.

Ngā rau, ngā hua (senior school) timetable

We operate a flexible timetable to enable us to be responsive to changing priorities and the needs of mokopuna. Timetables may look different for individual mokopuna based on their learning needs and which may include a hybrid approach comprising a combination of online engagement at home and time spent learning at school. The programme for Ngā Rau and Ngā Hua⁹ runs from 8.30 am to 2.30 pm daily.

Setting mokopuna up for future success

We recognise the importance of looking at future prospects through industries rather than single career or job choices.

Mokopuna align with ara mataaho which includes:

- Hau Mataaho Work ready
- Aho Mataaho Industry-related
- Kura Mataaho University

This encourages mokopuna to build a skill set to enable them to access one or more industries thus providing multiple options when they leave school. Atuatanga directly link to the relevant industries as follows:



Primary Industries

Employers are looking for people who like being with and looking after living things. Jobs include agricultural engineer, arborist, dairy farmer, food technologist, geologist, veterinarian, fencer.

Tānemahuta



Naturalist

Tānerore



Kinesthetic

Tāwhirimātea



Mathematical
Logical



Service Industries

Employers are looking for people who love working with others. Jobs include accountant, army officer, baker, beauty therapist, event manager, train driver, flight attendant.

Tāwhaki



Verbal - Linguistic

Rongomātāne



Interpersonal

Tānerore



Kinesthetic

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Social and Community Services

Employers are looking for people who can work well under pressure and remain calm in a crisis. Jobs include physiotherapist, pediatrician, community worker, kaiwhakaako Māori, police officer, security officer.

Rongomātāne



Interpersonal

Tāwhaki



Verbal - Linguistic

Tāwhirimātea



Mathematical Logical



Manufacturing and Technology

Employers are looking for people who are interested in making things work by being inquisitive and creative problem solvers. Jobs include aeronautical engineer, automotive technician, butcher, business analyst, electrician, screen printer.

Tānerore



Kinesthetic

Tāwhirimātea



Mathematical Logical

Hinerēhia



Visual



Construction and Infrastructure

Employers are looking for people who like putting things together and creating things from scratch. Jobs include architect, civil engineer, crane operator, energy auditor, carpenter, joiner.

Tāwhirimātea



Mathematical Logical

Tānerore



Kinesthetic

Hinerēhia



Visual



Creative Industries

People who thrive in the creative industry are those who love to plan, produce and distribute creative projects. Jobs include animator, app developer, musician, fashion designer, historian, public relations professional.

Hinerēhia



Visual

Tāwhaki



Verbal - Linguistic

Tānerore



Kinesthetic

Hineraukatauri



Musical

