

TŪRANGA MUA, TŪRANGA TIKA

Māori-medium learning experiences

A Your Voice, Your Choice teacher resource



**ELECTORAL
COMMISSION**
TE KAITIAKI TAKE KŌWHIRI

Tūranga mua, tūranga tika Tūranga muri, tūranga hē

*A word of encouragement to urge people to participate.
Complacency won't achieve desired outcomes.*

The imagery of the harakeke refers to the flax plant which is recognised within Māori society as a symbol of whānau. It is an indication that a whānau is secure and protected and therefore able to grow. Pivotal to the nourishment of the harakeke is te rito (the centre shoot), which is used to symbolise the central importance of the child. It is a total environment in which older members of the family stand as a resource to sustain the current and future generations. Like te rito, children are the hope of continuity ... they represent life's yearning for the future.



CONTENTS

Introduction	2
Learning activities	8
1. Community issues that are important to us	8
2. Making important decisions	9
3. Discovering rangatira	11
4. Participation and representation of Māori in Parliament	13
5. Rangatira in Parliament	14
6. New Zealand's system of voting	16
7. Who can best address community issues?	18
8. Your choice	20
Resources: English	21
Vocabulary list: English	37
Resources: Te Reo Māori	44
Vocabulary list: Te Reo Māori	60

Resource developed by Lift Education | E tū for the Electoral Commission.



<https://facebook.com/VoteNZ>



<https://elections.nz>

INTRODUCTION

This secondary resource is aligned with *Te Marautanga o Aotearoa* –Tikanga ā-Iwi, and is intended for use in Māori-medium classrooms. It can also be aligned with *The New Zealand Curriculum Social Sciences* learning area; however these links are not explicitly stated in this resource.

This resource can also be used in conjunction with other Your Voice, Your Choice teacher resources, which include links to specific *Tūranga Mua*, *Tūranga Tika* learning activities.

By exploring the participation of Māori in decision-making in different environments over time, students will see that Māori have sought and been able to meet their physical, social, emotional, and spiritual needs.

Learning opportunities

The learning activities will provide opportunities for students to:

- develop skills and attitudes that will help them achieve high levels of education and socio-cultural success by valuing the knowledge and experience of their whānau, hapū, iwi, and hapori
- use a Māori perspective to participate in decision-making and contribute positively in the community.

Links to Te Marautanga o Aotearoa

Principles

The learning activities in this resource will:

- put the student at the centre of teaching and learning by using their

knowledge and experience, and that of their whānau and community, in a way that promotes whānau, hapū, iwi, and hapori

- help the student develop a high level of personal awareness by incorporating reflection time into activities to support critical and conceptual thinking
- provide experiences that use a range of activities involving listening, writing, and cooperating with others, to help students achieve their potential
- encourage the participation of whānau, hapū, iwi, and hapori to share knowledge that supports the student.

Values and attitudes

These learning experiences will also help students develop awareness of:

- their personal values and beliefs
- the values of their whānau, hapū, iwi and hapori
- the skills needed to work cooperatively with peers.

Conceptual understandings

The resource is designed to develop the following conceptual understandings:

- People participate in decision-making at different levels.
- Individuals can act as a link between whānau, hapū, iwi, hapori, and central government to increase the wellbeing of Māori.
- People can elect a rangatira to represent them in Parliament.
- Individuals can improve the wellbeing of Māori by participating in the electoral process.

Links to the social inquiry approach

Each learning activity is linked to the social inquiry approach (see the formative assessment opportunities section for each activity).

Inquiry concepts

The concepts to be explored are:

- rangatira
- rangatiratanga
- participation
- representation
- change
- decision-making.

Inquiry questions

The questions below are a guide only. Students can develop them further to explore more deeply how systems of government in New Zealand operate and affect people's lives.

Finding out

- What are community issues?
- How are decisions made in whānau and on marae?
- What are important concepts?
- How have Māori participated in political processes in the past?
- How have Māori been represented in Parliament over the years?
- Who have been some rangatira in Parliament?
- How does New Zealand's system of government operate?

Exploring values and perspectives

- Why did Māori decide to participate in political processes?
- What influenced the decision-making of rangatira in Parliament?
- What were the values and beliefs of rangatira in Parliament?

Considering responses and decisions

- What were some of the important decisions and actions of rangatira in Parliament?
- What decisions do people make about participation?
- Why is it important that I make a choice to participate in political processes?

Reflecting and evaluating

- Why do concepts mean different things to different people?
- How has my understanding of rangatiratanga changed?

So what/now what?

- How is this relevant to me and my whānau?

Assessment for learning

Throughout the learning experience, students are provided with questions to consider and respond to. Their responses will form reflection logs, which the students will use in the final activity. Students will need a reasonable amount of time to complete each log so that their reflections show depth and consideration of their learning. The length of time needed will vary from student to student. You and your students will be able to use these logs to evaluate their progress towards gaining the conceptual understandings of the learning experience.

The teaching resource *Be Heard* (available for download from <https://elections.nz/your-community/teaching-voting-at-schools>) uses exit cards and concept targets to support assessment for learning. You can also use the methods and ideas suggested in that resource to support learning in the classroom.

Digital resources

Digital versions of student resources, including editable PDFs and Google Slides, can be found on the Electoral Commission website: <https://elections.nz/your-community/teaching-voting-at-schools>

Vocabulary list

At the back of this resource you will find a collection of vocabulary terms. These terms can be used to create a range of literacy support activities. In conjunction with this list, text from the provided digital factsheets can be copied and used to create additional literacy support material for students, such as cloze activities.

Using te reo Māori in the classroom

This glossary provides phrases in te reo Māori for you to incorporate into your classroom, as part of these learning experiences and beyond.

Classroom phrases

Te reo Māori	English
Whakarongo mai	Listen to me
Titiro ki tēnei	Look at this (here by me)
Whakaarotia tēnei take	Think about this issue
Pānuitia tēnei whārangi	Read this page
Rangahautia tēnei kaupapa	Investigate this topic
Tuhia ō koutou whakaaro	Write down your ideas (to a group)
Tuhia ō kōrua whakaaro	Write down your ideas (to a pair)
Tuhia ō whakaaro	Write down your ideas (to one person)
He aha te rangatiratanga?	What is rangatiratanga?
He aha i pēnei ai?	Why is it like this?

Te reo Māori	English
Me whakaaro pēnei	Think of it like this
Āe	Yes
Kāo	No
Kia takitoru	Get into groups of three (works for numbers 2–9)
E tū	Stand up
Taki noho	Sit down (as a group)
Kōrero atu ki tō rōpu	Talk to your group
Ka rawe!	Great, excellent!
Koinā!	That's it!
He tika tāu	You're right (to one person)
He tika a Chloe	Chloe is right

Expressing an opinion (having a say)

Te reo Māori	English
Ki ōku nei whakaaro	In my opinion
Ki a au nei,	To me, (followed by statement)
Ki tō Tama e whakapono ai...	Tama believes that...
He pai ki a au te tākaro	I like to play
Kāore i te pai ki a au te hākinakina	I don't like sports
Tērā pea	Maybe, possibly
Me kōrero Māori tātou	We should all speak Māori
He pai ake te āporo i te panana	Apples are better than bananas
He aha tō koutou whakaaro?	What do you think? (to a group)
He aha tō kōrua whakaaro?	What do you think? (to a pair)

Te reo Māori	English
He aha tō whakaaro?	What do you think? (to one person)
He aha ai?	Why?
Engari	But
Me kī pea	Let's put it this way
He aha te kai o te rangatira? He kōrero, he kōrero, he kōrero.	What is the food of the leader? It is discussion (repeated for emphasis).
Kaiurungi	Leader (person who steers the ship)

Resources for integrating te reo Māori in the classroom

Te reo Māori to use in the classroom:

<https://hereoora.tki.org.nz/Teachers-notes/Useful-language-for-the-classroom>

Resources to learn and use te reo Māori:

<https://www.reomaori.co.nz/>

Collection of student and teacher resources:

<https://www.akopanuku.tki.org.nz/rauemi/>

Resources supporting using te reo Māori in English-medium schools:

<http://tereomaori.tki.org.nz/Reo-Maori-resources>

Professional development programme for teachers:

<https://www.education.govt.nz/our-work/overall-strategies-and-policies/te-ahu-o-te-reo-maori-fostering-education-in-te-reo-maori/>

Suggestions for integrating te reo Māori and tikanga Māori into your classroom programme:

<https://inclusive.tki.org.nz/guides/supporting-akonga-maori/consider-ways-to-integrate-te-reo-maori-and-tikanga-maori-into-your-classroom-programme/>

LEARNING EXPERIENCES

Links to the social inquiry approach	Learning experiences	Formative assessment opportunities
Topic 1: Community issues that are important to us		
<p>Finding out</p> <p>What are community issues?</p>	<p>Activity 1: What community issues concern you most?</p> <p>What you need:</p> <ul style="list-style-type: none"> • graphic organiser – Concentric circles diagram: What community issues concern you and your whānau? (for English, see page 22; for te reo Māori, see page 45) • newspaper clippings, photos of recent issues (copies for each group) and/or video clips uploaded to a shared space. <p>As a class, discuss the following concepts: whānau, hapū, iwi, and hapori. Have students review the materials, describe the issue presented, and decide where to put each community issue on the concentric diagram. You can change the labels in each circle to reflect the student context or community.</p> <p>You and your students can decide what other issues to include in their concentric diagram depending on their context. Have students start with themselves in the centre and work outwards.</p> <p>After completing the task in class, encourage them to talk with their whānau and then add to the diagram.</p> <p>In the next lesson, you can use the diagram to initiate discussion that leads into the next activity.</p>	<p>Encourage your students to speak with people at home to increase their awareness of issues that affect their whānau, hapū, iwi, and hapori.</p> <p>Look for the range of issues of which students are aware.</p>

Topic 2: Making important decisions

Finding out

How are decisions made in whānau and on marae?

Big idea: People make decisions in response to issues of importance.

Concept: decision-making

Activity 1: How are decisions made in your whānau?

What you need:

- completed graphic organiser(s) from Topic 1, Activity 1.

Ask students to think of a time when a decision has been made within their whānau. You could refer to the issues they placed in this part of their concentric circles diagram from Topic 1, Activity 1.

In groups, ask each student to share an issue and describe:

- what the issue is
- what decision was made
- how the decision was made – for example, who made it, who contributed, and what information was used.

Reflection

After listening to each person share, ask students to work in groups to identify:

- the common issues
- who made decisions
- what was different and/or similar about how each decision was made.

Look for students drawing on their knowledge and experience.

Look for students making comparisons about decision-making between whānau and marae.

Topic 2: Making important decisions (continued)

Activity 2: How are decisions made on the marae?

What you need:

- speakers from your local marae willing to speak to the class on decision-making processes.

Arrange for speakers from local marae to come and talk to the class about how decisions are made at marae level. Ask the speakers to focus on:

- issues that have come up at the marae level in the past and recently, and how important were the issues and to whom?
- the decisions that were made
- how those decisions were reached, and who was involved and in what way?
- how successful the decisions have been.

Note that the decision-making process may have changed over time.

The students could then ask questions of the speakers.

Reflection

Ask students to respond individually to the following questions:

- What kinds of issues are important – for example, social, economic, or resource issues?
- How is decision-making in whānau different or similar to decision-making on marae?
- Who are the people involved in decision-making? Are they similar or different?

Look for students identifying the different roles of people in decision-making.

Topic 3: Discovering rangatira

Finding out

What are important concepts?

Reflecting and evaluating

Why do concepts mean different things to different people?

Big idea: Rangatira make decisions and actions for the well-being of their hapori.

Concepts: rangatira, rangatiratanga

Activity 1: How is rangatiratanga understood?

What you need:

- graphic organiser – Individual question and answer: Understanding rangatira (for English, see page 23; for te reo Māori, see page 46)
- graphic organiser – Think-pair-share: What is your understanding of the word rangatira? (for English, see page 24; for te reo Māori, see page 47)

Ask students to individually answer the following questions:

- What is your understanding of the word rangatira?
- Who are some rangatira you have heard about or know?
- What attributes does a rangatira have?
- Who can be a rangatira?

After students have answered these questions individually, put students into groups of three (this would usually be a pair of two, but in this instance we will do three) to carry out the think-pair-share activity. In their groups, have students look at their individual answers. Those answers that they all have in common go in the outer ring of the graphic organiser, those that only two students have in common are placed in the second ring, and those that only one student have go in the inside ring.

For a description of the think-pair-share strategy, go to: <https://elections.nz/redirect/think-pair-share>

As a class, share the results of the activities. Record the common attributes of rangatira on the whiteboard. Then show the students the definitions of rangatira and rangatiratanga. These can be accessed at <https://maoridictionary.co.nz/>

Have students discuss what aspects of each definition they already have and what they might wish to add. This will become their rangatira criteria for the rest of the learning experience.

Encourage students to use their personal experiences and knowledge, and look for them making connections to their own whānau, hapū, iwi, and hapori.

Topic 3: Discovering rangatira (continued)**Activity 2: Understanding rangatiratanga in Parliament**

What you need:

- factsheet – Rangatira in Parliament (for English, see page 25; for te reo Māori, see page 48)
- graphic organiser – Reflection log: Understanding rangatira in Parliament (for English, see page 28; for te reo Māori, see page 51)

Divide the class into groups of three, and give each group the factsheet. Ask students to read each extract separately and use their rangatira criteria to highlight evidence of each person having attributes of rangatira and trying to achieve rangatiratanga.

Have students report their findings back to the class.

Reflection

Following Activities 1 and 2, have students reflect individually on the questions below and record their answers in their books. Encourage students to share this reflection with their whānau and record any comments from whānau.

- What attributes of rangatira do you think are most important?
- What do you think rangatiratanga means in the day-to-day life of your whānau, hapū, iwi, and hapori?

If you want to incorporate activities to explore the interpretation and implications of Te Tiriti o Waitangi for government and representation today, a good website is <http://www.treaty2u.govt.nz/>

Topic 4: Participation and representation of Māori in Parliament

Finding out

How have Māori participated in political processes in the past?

How have Māori been represented in Parliament over the years?

Exploring values and perspectives

Why did Māori decide to participate in political processes?

Big ideas:

- Māori participation in political processes has changed over time.
- Decisions and actions have influenced Māori participation and representation in the political processes.

Concepts: participation, representation, change

Activity 1: Māori participation in Parliament

What you need:

- access to the following websites:
<https://www.elections.nz/elections-in-nz/what-is-the-maori-electoral-option>
<https://www.teara.govt.nz/en/nga-mangai-Māori-representation/page-1>
<https://teara.govt.nz/en/nga-mangai-maori-representation/page-2>
<https://nzhistory.govt.nz/politics/maori-and-the-vote>
- graphic organiser – Table: Māori participation and representation in political processes (for English, see page 29; for te reo Māori, see page 52).
- (optional) factsheet – Referendums for more information (for English, see page 30; for te reo Māori, see page 53). Students may want to find out more about referendums, especially when encountering hikoi and petitions.

Have students work in groups to complete the table. Explain that an example has been completed for them.

Reflection

In groups, have students consider the following questions:

- What decisions had the biggest influence on Māori participation and representation in Parliament?
- How has Māori participation and representation in Parliament changed over time?

Ask students to consider and record their thoughts individually on the following question:

- How has Māori participation or representation in Parliament supported rangatiratanga?

Look for students identifying how Māori participation in Parliament has changed over time.

Look for students making links between participation and representation and rangatira and rangatiratanga.

Links to the social inquiry approach	Learning experiences	Formative assessment opportunities
Topic 5: Rangatira in Parliament		
<p>Finding out</p> <p>Who have been some rangatira in Parliament?</p> <p>Exploring values and perspectives</p> <p>What influenced the decision-making of rangatira in Parliament?</p> <p>What were the values and beliefs of rangatira in Parliament?</p>	<p>Big idea: Rangatira have participated in Parliament to create positive change for Māori.</p> <p>Concepts: rangatira, rangatiratanga, change, participation, decision-making</p> <p>Activity 1: A close up on rangatira</p> <p>What you need:</p> <ul style="list-style-type: none"> • graphic organiser – Table: A close up on rangatira (for English, see page 32; for te reo Māori, see page 55) • graphic organiser – T diagram: Improving the wellbeing of Māori (optional) (for English, see page 33; for te reo Māori, see page 56) • information on each of, or a selection of, the following rangatira. Specific links are provided below, and more information can be found at: https://www.teara.govt.nz/en/browse/page/biographies https://www.teara.govt.nz/en/nga-mangai-Māori-representation/page-1 <p>Divide the class into six groups. Have each group select one of the following rangatira who have participated in political processes.</p> <ul style="list-style-type: none"> • Apirana Ngata: https://www.nzonscreen.com/title/pounamu-apirana-turupa-ngata-1990 • Te Kirihaehae Te Puea Hērangi: https://www.teara.govt.nz/en/waikato-tribes • Dame Whina Cooper: https://www.teara.govt.nz/en/te-mana-o-te-wahine-Māori-women/page-6 • Iriaka Rātana: https://www.teara.govt.nz/en/torangapu-Māori-and-political-parties/page-3 • Whetu Tirikatene-Sullivan: https://teara.govt.nz/en/biographies/6t6/tirikatene-sullivan-tini-whetu-marama • Parekura Horomia: https://elections.nz/redirect/hon-parekura-horomia 	<p>Look for students developing understandings about participation in Parliament and rangatiratanga.</p> <p>Look for students beginning to understand that these people demonstrate attributes of rangatira.</p>

Links to the social inquiry approach	Learning experiences	Formative assessment opportunities
Topic 5: Rangatira in Parliament (continued)		
<p>Considering responses and decisions</p> <p>What were some of the important decisions and actions of rangatira in Parliament?</p>	<p>Have students use the first graphic organiser to help process and record information as they research. Then, using the information they have found, ask each group to prepare a presentation on their chosen rangatira. The presentation should focus on:</p> <ul style="list-style-type: none"> • identifying the whānau, iwi, and hapū of the rangatira using their mihi or pepeha • the people, events, and experiences that influenced the rangatira • the decisions and actions that the rangatira made • how the rangatira was able to carry out their actions • the challenges that the rangatira faced • the impact of the rangatira’s decisions and actions on Māori society. <p>As presentations are taking place, students can record the similarities and differences between each rangatira. They can use the graphic organiser, T-diagram: Improving the wellbeing of Māori (for English, see page 33; for te reo Māori, see page 56) for this.</p> <p><i>Reflection</i></p> <p>Ask students to consider the following questions with their whānau and to record the responses:</p> <ul style="list-style-type: none"> • Are the issues rangatira acted on in the past still important issues now? (Refer students to Topic 1, Activity 1 and Topic 4, Activity 1.) • How effective in creating change for Māori have rangatira in Parliament been? • Is this rangatiratanga? <p>At this point, teachers can build into the learning experience opportunities for students to investigate local, community-based rangatira who have participated in political processes.</p>	<p>Look for students evaluating the impact of the decisions and actions of the rangatira on Māori society.</p>

Links to the social inquiry approach	Learning experiences	Formative assessment opportunities
Topic 6: New Zealand's system of voting		
<p>Finding out</p> <p>How does New Zealand's system of government operate?</p> <p>Considering responses and decisions</p> <p>What decisions do people make about participation?</p>	<p>Big idea: Voting in a general election is one way that Māori can have their say about issues that affect their whānau, hapū, iwi, and hapori.</p> <p>Concepts: participation, representation</p> <p>For more activities on general elections in New Zealand, see <i>Be Heard</i>: https://elections.nz/your-community/teaching-voting-at-schools</p> <p>Activity 1: Mixed member proportional (MMP) voting system</p> <p>What you need:</p> <ul style="list-style-type: none"> • access to https://elections.nz/democracy-in-nz/what-is-mmp • graphic organiser – Concept list: MMP voting system (for English, see page 34; for te reo Māori, see page 57) <p>Have students watch the video on MMP and make notes. Give students the list of concepts to help them know what they should be listening for as they watch the video.</p> <p>In groups, have students use the concepts to make a concept map based on their notes. (They could use MindMup https://www.mindmup.com/ to create a digital concept map.)</p> <p>Go to https://elections.nz/redirect/building-conceptual-understandings for approaches to building conceptual understanding.</p>	<p>Look for students discussing links between concepts.</p>

Topic 6: New Zealand's system of voting (continued)**Activity 2: The general or Māori electoral roll**

What you need:

- access to information on these pages:

<https://www.elections.nz/elections-in-nz/what-is-the-maori-electoral-option>

<https://www.youtube.com/user/ElectoralCommission>

Divide students into pairs or threes. Ask them to come up with a 20-second message that could be played as a radio or television advertisement, or a short social media post, explaining why Māori can choose to be on the general or Māori electoral roll.

Reflection

Ask the class to consider the question: "Does the ability of Māori to choose the general or Māori electoral roll support rangatiratanga?" support students to reflect on this question by asking them to think about:

- their definition of rangatiratanga
- their concentric circles diagram
- why Māori would choose to vote
- how government can affect the lives of Māori.

After students have discussed this question as a class, have them each write their own response either in their books or digital learning journal. Use the graphic organiser, Reflection Log: The general or Māori electoral roll (for English, see page 35; for te reo Māori, see page 58).

Look for students discussing how they can make choices regarding representation.

Links to the social inquiry approach	Learning experiences	Formative assessment opportunities
Topic 7: Who can best address community issues?		
<p>Considering responses and decisions</p> <p>What decisions do people make about participation?</p>	<p>Big idea: Voting in a general election is one way that people can have their say about issues that affect their community.</p> <p>Activity 1: Who are my options?</p> <p>What you need:</p> <ul style="list-style-type: none"> • a list of the different parties and MPs from: https://www.parliament.nz/en/mps-and-electrates/ • information from each political party, for example, from their website or publications, or computer access for students to research this information themselves • graphic organiser – Retrieval table: Who are my options? (for English, see page 36; for te reo Māori, see page 59) <p>Invite local Members of Parliament (MPs) or candidates to come and speak to your students.</p> <p><i>Reflection</i></p> <p>Ask students to refer back to Topic 2, Activity 2 to see if there is a connection between the issues they and their whānau have identified as important and the issues MPs and political parties are acting on.</p>	<p>Look for students making connections between issues that are common between them, a local candidate, and a political party.</p>

Topic 7: Who can best address community issues? (continued)

Activity 2: How important is it for people to participate in elections?

What you need:

- a copy of the social inquiry planner – this can be found on page 3 at: <https://elections.nz/redirect/approaches-social-inquiry>
- have students carry out a social inquiry into the question above. Guide students by helping them to form questions in each box of the social inquiry planner – for example, for Exploring values and perspectives: “what are some different viewpoints people hold about voting in elections?”

Encourage students to use a range of sources. These could include:

- a survey (face-to-face or digital) or interview with whānau
- an interview with an iwi representative
- an interview with a local MP
- www.nzhistory.net.nz
- www.teara.govt.nz
- www.elections.nz

When finding information, remind students to consider the past, present, and future.

For the *So What?* part of the inquiry, have students form a conclusion to the inquiry question using relevant concepts. Students can present their conclusions in a format of their choice.

Look for students using relevant concepts in their conclusion.

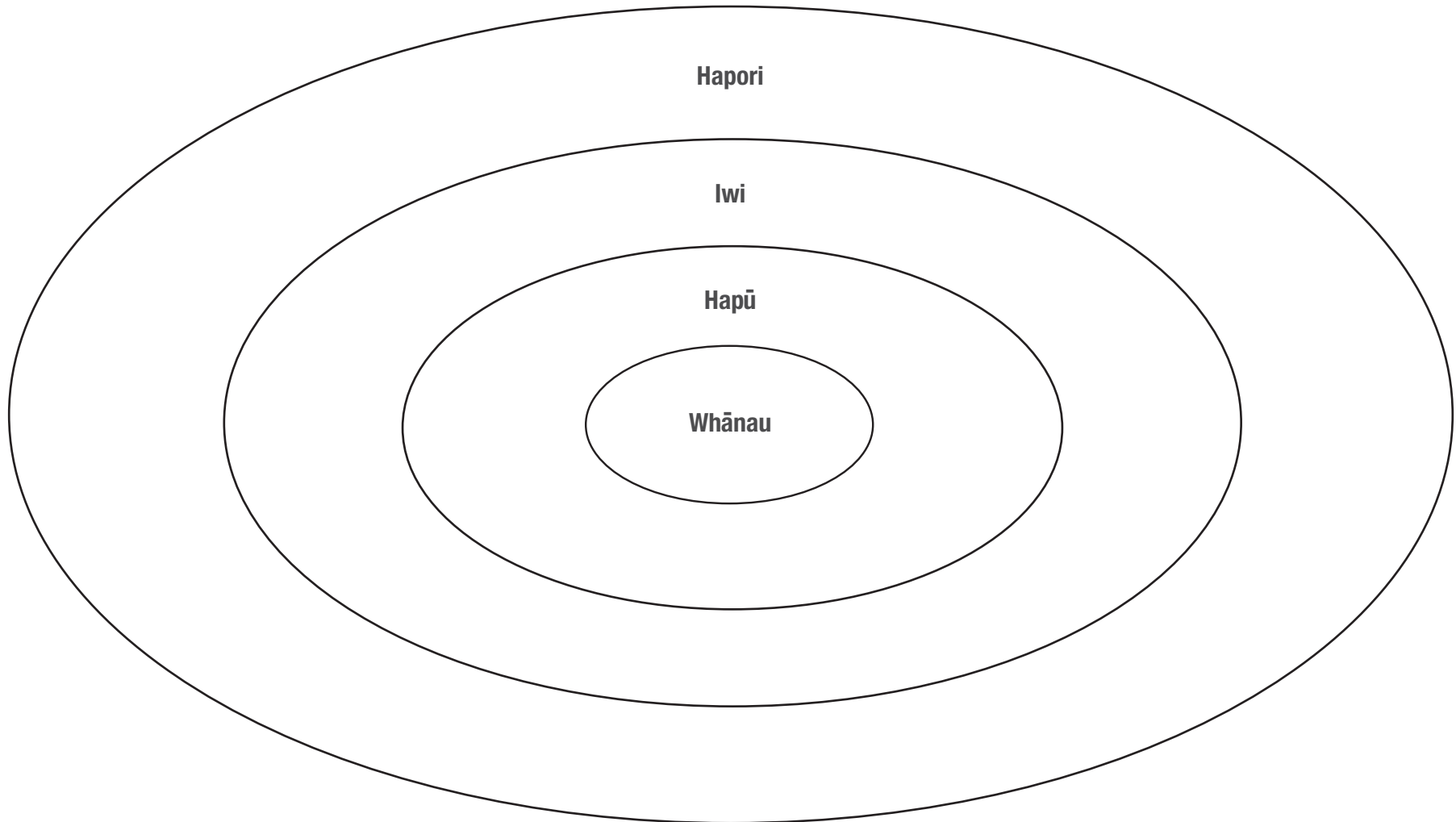
Links to the social inquiry approach	Learning experiences	Formative assessment opportunities
Topic 8: Your choice		
<p>Reflecting and evaluating</p> <p>How has my understanding of rangatiratanga changed?</p> <p>So what/now what?</p> <p>How is this relevant to me and my whānau?</p>	<p>Activity 1: What will you do?</p> <p>Students will put together a presentation in a format of their choice. This presentation will be in two parts.</p> <p><i>Part 1: What have I learned?</i></p> <p>Have students look back on their reflection logs to see what they have learned throughout the learning experience. Ask them to create a set of generalisations based on their reflection logs. Some examples of generalisations could be:</p> <ul style="list-style-type: none"> • You should vote for someone who shares your values and beliefs. • Rangatira do the best for their people. <p><i>Part 2: So what?</i></p> <p>Ask students to consider and explain their thoughts on the following questions:</p> <ul style="list-style-type: none"> • How has participation of Māori in Parliament had an impact on Māori society? • How does participating in the voting process contribute towards tino rangatiratanga and improving our hapori? • How does this affect me and my whānau? <p>Students should complete both parts of the presentation, but they may wish to only present part 1 to the class and/or whānau.</p>	<p>Look for students using and making connections between the concepts that have been a focus of the learning experience.</p> <p>Look for students making insightful comments on their learning or forming insightful generalisations.</p>



RESOURCES: ENGLISH

CONCENTRIC CIRCLES DIAGRAM

What community issues concern you and your whānau?



INDIVIDUAL QUESTION AND ANSWER

Understanding rangatira

What is your understanding of the word rangatira?

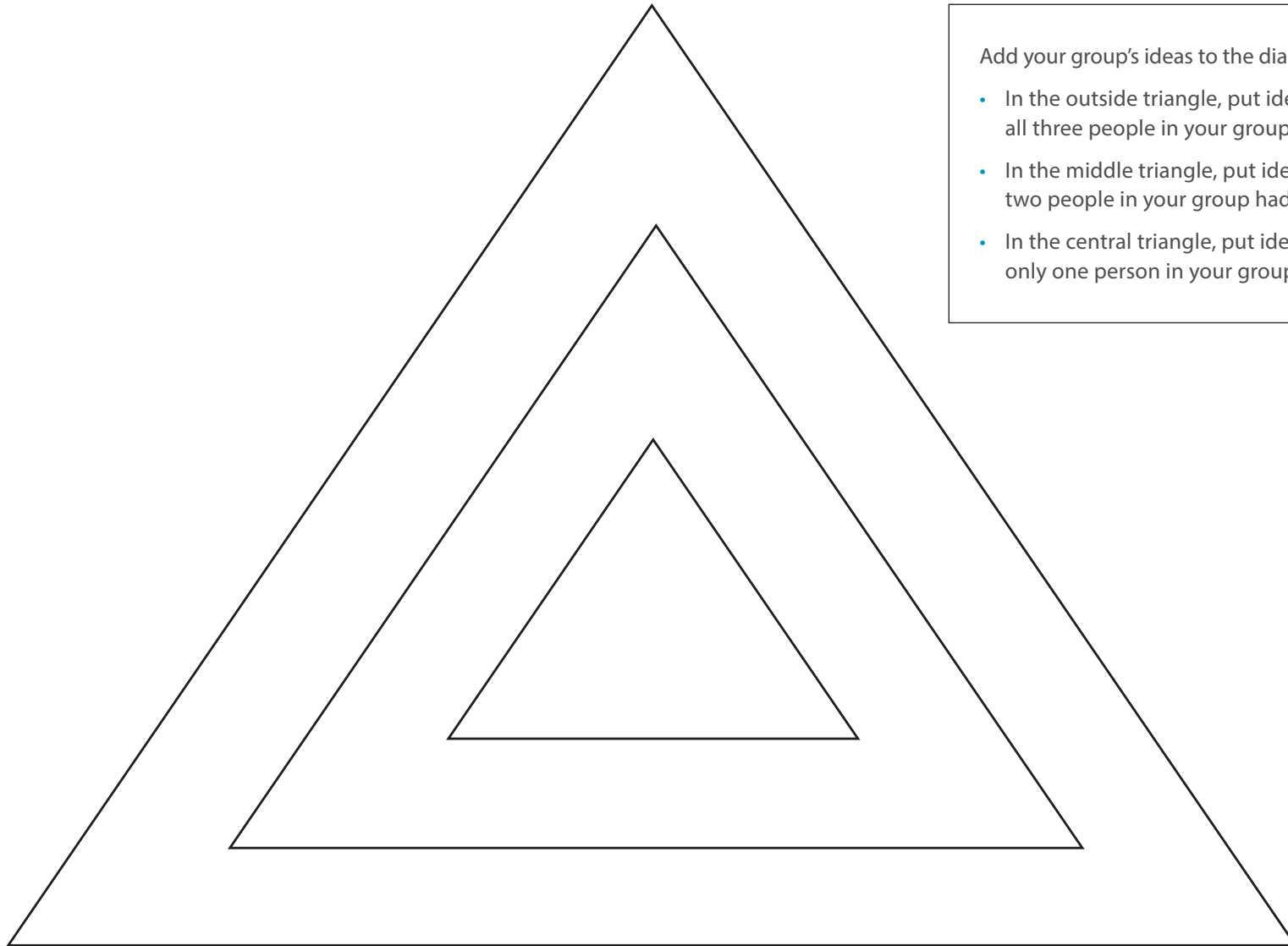
Who are some rangatira you have heard about or know?

What attributes does a rangatira have?

Who can be a rangatira?

THINK-PAIR-SHARE

What is your understanding of the word rangatira?



Add your group's ideas to the diagram.

- In the outside triangle, put ideas that all three people in your group had.
- In the middle triangle, put ideas that two people in your group had.
- In the central triangle, put ideas that only one person in your group had.

FACTSHEET Rangatira in Parliament

Extract 1: Apirana Ngata

At home, he arranged a subdivision of Ngāti Porou consolidated holdings in the Waiapu Valley so that his people could move into dairying. His eldest son, Makarini, a graduate of Te Aute College and Hawkesbury Agricultural College in New South Wales, took over one of the holdings; Ngata hoped that he would lead the new dairy farming movement.

Makarini's holding made impressive progress, thanks to the introduction of graded cows, new milking machines, and the establishment of a cooperative dairy factory at Ruatōria.

As ever, Ngata had larger aims in mind: to encourage other Māori communities to follow Ngāti Porou's lead, and to persuade the government to support Māori land development.

His first success with other tribes came in 1922 when he persuaded Tūhoe to consolidate their titles. Others soon followed suit, as, on Ngata's initiative, teams of consolidators, usually younger educated men, took up the work.

But consolidation of titles was only a beginning; it was necessary to break in the land on a large scale in development schemes, as they were called, prior to the establishment of pastoral or dairy farms.

Adapted from:

<https://www.teara.govt.nz/en/biographies/3n5/ngata-apirana-turupa>

Extract 2: Iriaka Rātana

She restricted her comments mainly to welfare matters: pensioner flats for ageing Māori, education, farm training for Māori youths, and the plight of the many young Māori moving to towns and cities to find work; she wanted hostels and trade training for them.

Iriaka painted heart-rending portraits of the hopelessness of some Māori lives, trapped in a descending spiral of poverty, unemployment, and lack of education and basic facilities. All these problems she saw as capable of solution by a caring, paternal Department of Māori Affairs with Māori welfare officers and by such organisations as the Māori Women's Welfare League.

She constantly praised the league and was president of its Whangaehu branch and inaugural district representative for Aotea on the dominion executive. In her opinion, Māori needed to leave behind some of their communal way of life in the search for integration, but should retain their language and identity.

She frequently informed the House that though Māori sought equality, they still needed the paternal care of the government and the department. She upheld the Treaty of Waitangi as a "beacon light" for race relations.

Adapted from:

<https://www.teara.govt.nz/en/biographies/5r7/ratana-iriaka-matiu>

Extract 3: Te Kirihaehae Te Puea Hērangi

With Tūrangawaewae marae established, Te Puea turned her attention to building an economic base for the people, dependent until now on seasonal wage-labour, and already feeling the impact of the the Great Depression.

Ngata became native minister at the end of 1928, and his legislation providing for state loans to Māori farmers put land development within the reach of Waikato. The development schemes began on small pockets of land at Waiuku and Onewhero.

Te Puea became the supervisor of the schemes and travelled constantly among them, taking families from Ngāruawāhia to help with the work. She shared Ngata's vision of land development and dairy farming as the basis of strong communities, and as the farms were subdivided and homes and milking sheds built, she established or extended marae throughout Waikato.

Sometimes she chose the place herself, as at Mangatangi and Rākaumanga, supervising all the arrangements from cutting the trees to plastering the walls with cement over soaked, cleaned sacks. At Mangatangi she named the house Tamaoho, and had a great canvas painted telling the story of Tamaoho, and the migration of Ngāti Tamaoho long before from Maungakiekie (One Tree Hill) through the Hunua Range into the Mangatangi area. The dining hall there is named for her: Kirihaehae.

New marae were incorporated into the round of Poukai gatherings instituted by Tāwhiao, which are still at the heart of the Kīngitanga: an annual visit by the King or Queen to each marae to consult the people. Te Puea took the most active leadership role in Waikato of her generation. Driven by a vision of restoring the strength of Tainui, she was able to achieve it because of her mana, her tremendous will, the strength she derived from her faith and the guidance of her ancestors, the loyalty she inspired in others, and her remarkable planning and organisational skills.

She had a great warmth and generosity, and a wonderful sense of humour, and she communicated easily with people, whatever their background, in Māori or in English. She loved children and was greatly loved by them, even though at times it meant her reprimanding them.

As she grew older, the young ones were in awe of her, watching her direct the affairs of the marae. Often she was very unwell, but nevertheless she worked seven days a week all her adult life.

Adapted from: <https://www.teara.govt.nz/en/biographies/3h17/herangi-te-kirihaehae-te-puea>

Extract 4: Parekura Horomia

Parekura Horomia was known as a man very connected to his community. As the MP for the Māori electorate Ikaroa-Rāwhiti on the North Island's East Coast, from Gisborne down to Wainuiomata, he was responsible for a geographic area seven times larger than a general electorate. He made it his mission to travel that area so that people knew him and he stayed connected to them.

Before politics, Parekura worked tirelessly for the Department of Labour's community employment division and Te Puni Kōkiri. When he became Minister of Māori affairs, his commitment to his people never lapsed. During his time as Minister, he introduced iwi radio, he introduced Māori Television, 67% more Māori went on to tertiary education, and Māori unemployment halved. He spoke passionately about his aim to help all Māori.

In his first speech in Parliament, he recalled walking 5km to school in the 1950s, while the school bus with the Pākehā kids drove right past them. He said, "I am now not only riding in the bus, but I am helping to drive the bus ... Rest assured, that as one of the drivers, I am going to stop that bus and pick up a lot of Māori on the journey forward."

It was said of him later that Parekura never held himself above other people; he carried them on his shoulders – a true rangatira.

Adapted from:

<https://elections.nz/redirect/hon-parekura-horomia>

REFLECTION LOG

Understanding rangatira in Parliament

Which attributes of rangatira do you think are most important?

What do you think rangatiratanga means in the day-to-day life of your whānau, hapu, iwi, and hapori?

TABLE**Māori participation and representation in political processes**

Decision/action	Reason for decision/action	Influence on participation or representation (increase/decrease)	How it influenced participation or representation
In 1853, only Māori with individual freehold or leasehold titled land could vote.	Europeans thought that Māori weren't civilised enough to vote and because there were many Māori they would swamp the votes of Europeans.	Decrease	Māori were unable to vote because most possessed their land communally.

In New Zealand, we usually rely on our Members of Parliament (MPs) to represent us in Parliament, consult with their communities, and decide what is best for the country. But sometimes, the Government or a group of people want to know what the whole country thinks about a particular issue. So they ask them!

What is a referendum?

A referendum is a way for the people of New Zealand to have a say on one specific issue. It tells Parliament what the people think about a particular issue, policy, or law.

What do they do?

We have binding and non-binding referendums. Binding means that the Government has to follow what the people say and the referendum vote decides whether the policy becomes law or not.

Non-binding means that the referendum is useful for the Government to consider when deciding about the policy, but the decision is made by Parliament.

Who can start a referendum?

The Government can decide to have a referendum when they choose. This is called a Government Initiated Referendum (GIR). They may decide to do this if they think the policy is controversial, or that many people feel very strongly one way or another about it. This information can help them make the best decision, or help MPs decide which way to vote on a bill.

A referendum can also be started by an ordinary citizen, if there are enough people who support having it. If you think that the Government is not listening to the people about a particular issue, you can propose a referendum. This is called a Citizens Initiated Referendum (CIR). To make a Citizens Initiated

Referendum happen you first need to design a petition. A petition is a piece of paper that people sign to say that they also want to have a referendum on the issue. 10% of the people who are enrolled to vote must sign your petition before a referendum will be held.

How do they work?

A referendum is a nationwide vote on a single question or issue. Everyone who is enrolled can vote in a referendum. Groups, individuals, or political parties may also put out information about the issue, trying to convince people to vote one way or another, but there are strict limits on how much money anyone is allowed to spend on advertising. That stops individuals or groups with plenty of money using lots of advertising to convince people of their own opinion.

Some referendums are held as part of a general election and some are done by a postal vote. In a postal vote, voting forms are posted to each registered voter. As a voter, you can take your time to consider the information given and do your own research. However the vote is held, when you've made your decision, you tick the box for the option you choose on your voting paper. If you're voting in a general election, you place your voting paper in the ballot box. If it's a postal referendum, you'll need to post it back before the voting closes.

All the votes received are then counted, and the results are presented to the public and to Parliament.

What are they about?

Referendums can be about any issue of concern. Many Government Initiated Referendums have been about our electoral system, but there have been lots of other topics as well.

In 2015 and 2016, two Government Initiated Referendums were held and both were about which flag we should have.

- In 2015, New Zealanders were asked to choose between five selected designs of a new flag for New Zealand. The most popular was the silver fern design with black, white, and blue colours.
- In 2016, New Zealanders were asked to choose between the selected alternative New Zealand flag and the current New Zealand flag.

The fifth option in the first referendum (the Red Peak design) was added later, because many people thought the options were very similar. They started a petition and the government agreed to add the extra design.

You can read more about these two referendums and the flag options at:

Flag referendums: <https://www.nzhistory.govt.nz/politics/flags-of-new-zealand/flag-referenda>

There have also been many different topics for Citizens Initiated Referendum in New Zealand. One of these was held in 2013 and asked voters:

- Do you support the Government selling up to 49% of Meridian Energy, Mighty River Power, Genesis Power, Solid Energy, and Air New Zealand?

You can read more about referendums in New Zealand at:

<https://www.teara.govt.nz/en/referendums>

<https://www.elections.nz/elections-in-nz/what-is-a-referendum>

<https://www.parliament.nz/en/get-involved/have-your-say/seek-a-referendum/>

TABLE A close up on rangatira

	Sir Apirana Ngata	Te Kirihaehae Te Paea Hērangi	Dame Whina Cooper	Iriaka Rātana	Parekura Horomia	Whetū Tirikatene-Sullivan
The whānau, hapū, and iwi of the rangatira is ...						
The people/events and experiences that influenced the rangatira were ...						
Decisions and actions the rangatira made were ...						
The rangatira was able to carry out their decisions by ...						
Challenges the rangatira faced were ...						
The decisions and actions had a _____ impact on Māori society: <ul style="list-style-type: none"> • somewhat significant • significant • very significant 						

T-DIAGRAM**Improving the wellbeing of Māori**

Features that are similar between rangatira are ...	Features that are different between rangatira are ...

CONCEPT LIST MMP voting system

proportion/proportional	coalition
votes	Parliament
MP – Member of Parliament	political party
electorate	seats
government	Mixed Member Proportional

REFLECTION LOG

General or Māori roll?

If you're Māori and enrolling to vote for the first time, you can choose to be on the general roll or the Māori roll. Does the ability to choose support rangatiratanga?

A large, empty rectangular box with a thin black border, intended for students to write their reflections on the question above.

RETRIEVAL TABLE**Who are my options?**

Local/electorate issue	Candidate or party	The values and beliefs of the party are ...	The actions the candidate or party will take to minimise these issues are ...



VOCABULARY LIST: ENGLISH

COMPLETE RESOURCE VOCABULARY LIST

attributes	qualities or features that are a characteristic part of someone or something
candidate	a person who puts themselves forward for election to Parliament or local council – they are chosen for that position if they get the most votes in an election
citizens	people that belong to a particular country
consolidate	to make something stronger
electorate	a voting area for general elections – every place in New Zealand is covered by both a general electorate and a Māori electorate
equality	being equal, especially in status, rights, or opportunities
general election	an event when people get to choose a party and a candidate to represent them in Parliament
general roll	the list of people who have enrolled to vote on the general roll
Government	the group of people responsible for the day-to-day running of the country
the Great Depression	a long and severe period during the 1930s where there was less money being spent and earned
inaugural	marking the beginning of a period in office

integration	the action or process of bringing two things together
Kīngitanga	a movement that developed among some Māori tribes in the 1850s, which led to the anointing of Pōtatau Te Wherowhero as Māori King
legislation	laws that have been created collectively
Māori roll	the list of people who have enrolled to vote on the Māori roll
Māori Women’s Welfare League	New Zealand welfare organisation focused on Māori women and children
Minister of Māori Affairs	a Minister of the New Zealand Government with broad responsibility for Government policy in relation to Māori
MMP – Mixed Member Proportional	the voting system used to elect New Zealand's Parliament
MP – Member of Parliament	A person who is elected to Parliament
Parliament	the institution that makes the laws in New Zealand
participation	when people join in an activity
paternal	to be related through the father, or to act in a fatherly way
pensioner	a person who receives a pension, particularly the retirement pension
petition	a formal written request, usually signed by many people, asking for something to change
plight	a dangerous, difficult, or otherwise unfortunate situation
policy	a set of ideas or plans that is used for making decisions

political party	an organised group of people who have similar beliefs and who want to win elections in order to make decisions and run the country
political process	the process of how public policy is created and carried out, usually by interaction between social groups or public opinion, and political leadership or institutions
politics	the activities that are associated with making decisions in groups
poukai gatherings	ceremonial gatherings at different marae or ceremonial centres supporting Kīngitanga
poverty	being extremely poor
rangatira	a Māori chief or noble
rangatiratanga	the right of Māori people to rule themselves
referendum	a vote on a single question or issue
representation	the act of speaking or acting on behalf of somebody else
Tamaoho	a Māori iwi of the Auckland and Waikato district of New Zealand, the tribe is a strong supporter of Kīngitanga – Tamaoho was a high chief of the tribe
Treaty of Waitangi	New Zealand's founding document signed in 1840 by representatives of the British Crown and more than 500 Māori chiefs
Tūranga waewae marae	a marae in the Waikato region that is the headquarters of Kīngitanga
voting	choosing between two or more options

FACTSHEET

Rangatira in Parliament

consolidate	to make something stronger
equality	being equal, especially in status, rights, or opportunities
general electorate	all the people in area who are registered and can vote in an election – an electorate is represented by one Member of Parliament
the Great Depression	a long and severe period during the 1930s where there was less money being spent and earned
inaugural	marking the beginning of a period in office
integration	the action or process of bringing two things together
Kīngitanga	a movement that developed among some Māori tribes in the 1850s, which led to the anointing of Pōtatau Te Wherowhero as Māori King
legislation	laws that have been created collectively
Māori Women’s Welfare League	New Zealand welfare organisation focused on Māori women and children
Minister of Māori Affairs	a Minister of the New Zealand Government with broad responsibility for Government policy in relation to Māori
MP – Member of Parliament	a person who is elected to Parliament

paternal	related through the father
pensioner	a person who receives a pension, particularly the retirement pension
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FACTSHEET

Referendums

consolidate

to make something stronger

citizens

people that belong to a particular country

Government

the group of people responsible for the day-to-day running of the country

MP – Member of Parliament

a person who is elected to Parliament

Parliament

the institution that makes the laws in New Zealand

petition

a formal written request, usually signed by many people, asking for something to change

policy

a set of ideas or plans that is used for making decisions

political party

an organised group of people who have the same ideas about how the country should be run

referendum

a vote on a single question or issue

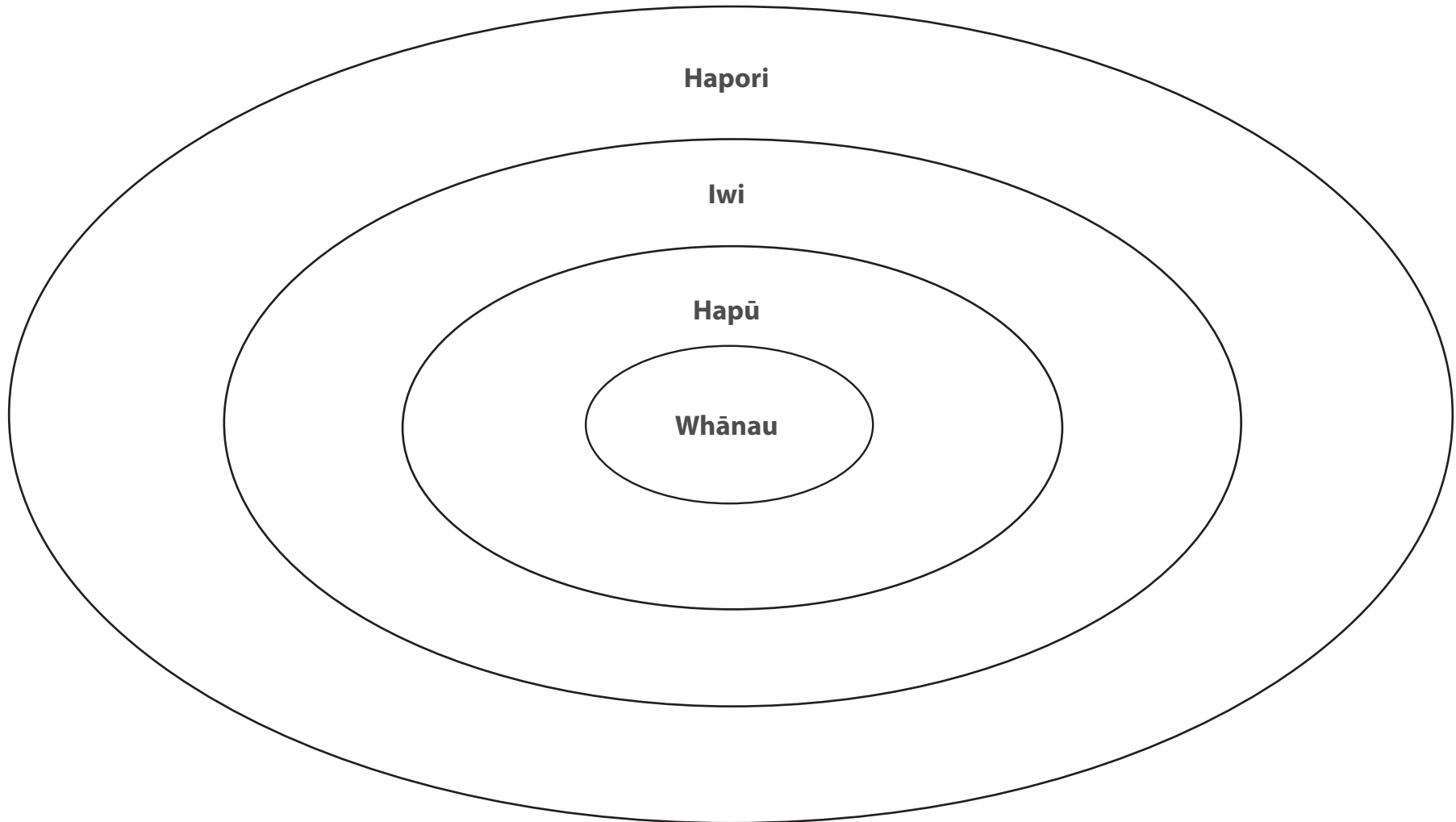
voting

choosing between two or more options



NGĀ RAUEMI: TE REO MĀORI

He aha ngā take hapori e pā ana ki a koe me tō whānau?



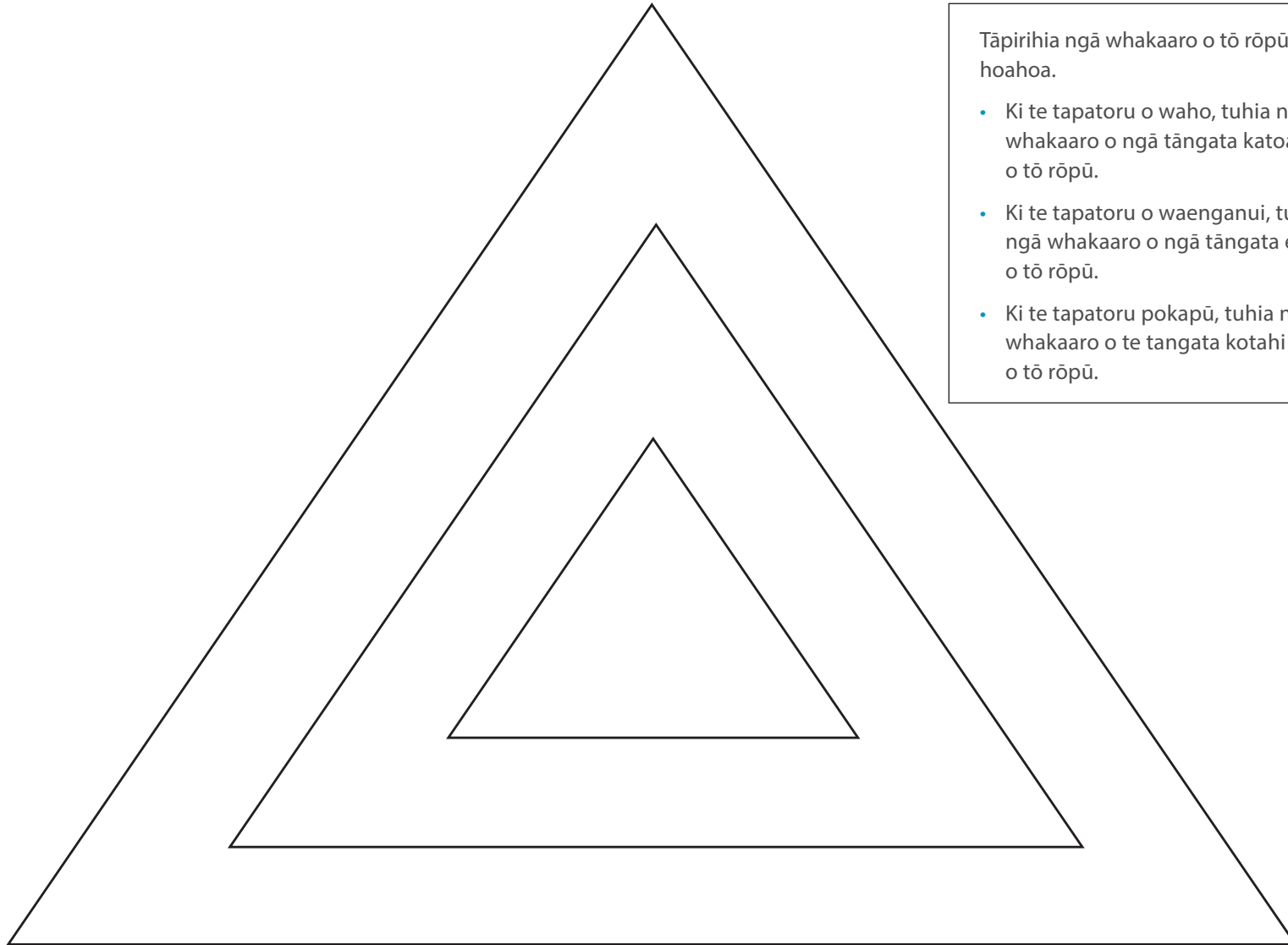
He aha ō mōhioanga mō te kupu rangatira?

Ko wai mā ngā rangatira i rongu kōrero ai koe, i tūtaki rānei koe?

He aha ngā pūkenga o te rangatira?

Ko wai mā ka taea te eke ki te taumata o te rangatira?

Pēhea tō mārama ki te kupu rangatira?



Tāpirihia ngā whakaaro o tō rōpū ki te hoahoa.

- Ki te tapatoru o waho, tuhia ngā whakaaro o ngā tāngata katoa e toru o tō rōpū.
- Ki te tapatoru o waenganui, tuhia ngā whakaaro o ngā tāngata e rua o tō rōpū.
- Ki te tapatoru pokapū, tuhia ngā whakaaro o te tangata kotahi anake o tō rōpū.

Wāhanga 1: Apirana Ngata

I te kāinga, i whakaritea e ia tētahi poraka whenua tōpū o Ngāti Porou ki te Riu o Waiapu kia āhei atu ai tōna iwi ki ngā mahi miraka kau. Ko tana mātāmua, a Mākirini, he pia nō Te Kāreti o Te Aute me Hawkesbury Agricultural College i New South Wales, te kaiwhakahaere o tētahi o ngā whenua tōpū; ko te tūmanako a Ngata māna e ārahi te kaupapa hou o te miraka kau.

I kaha te anga whakamua o te whenua tōpū i raro i a Mākarini, nā te whakaurunga mai o ngā kau pai rawa, ngā mīhini miraka kau hou, me te whakatūnga o tētahi wheketere miraka mahitahi i Ruatōria.

Ā, he wawata nui ake ō Ngata: he whakatītina i ētahi atu hapori Māori ki te whai i a Ngāti Porou, me te torotoro i te kāwanatanga ki te tautoko i ngā mahi whakawhanake i ngā whenua Māori.

Ko tana angitu tuatahi me iwi kē i puta i te tau 1922 i te whakaaetanga a Tūhoe ki tāna kaupapa kia whakakotahihia ō rātau taitara. Kātahi ka whai mai ētahi atu iwi, ā, i runga i te whakahau a Ngata, ka kōkirihia ngā mahi e ngā rōpū kaiwhakakotahi, ko te nuinga ko ngā tāngata whai mātauranga, tamariki ake.

Engari he tīmatanga noa iho te whakakotahitanga o ngā taitara; he mea whakarite te whakawhanaketanga tino nui o te whenua i ēnei kaupapa whakawhanake, i mua o te whakatūnga o ngā pāmu whakatipu kararehe, miraka kau rānei.

He mea urutau i: <http://www.teara.govt.nz/en/biographies/3n5/ngata-apirana-turupa>

Wāhanga 2: Iriaka Rātana

I whakawhāitihia te nuinga o ana kōrero ki ngā take toko i te ora: ngā whare okioki mō te hunga taipakeke Māori, te mātauranga, ngā whakangungu ahuwhenua mō ngā rangatahi Māori, me ngā raruraru o te maha o ngā rangatahi e neke ana ki ngā tāone me ngā tāone nui ki te rapu mahi; i te hiahia whare noho me ngā kaupapa whakangungu ahumahi mō rātau.

Nā Iriaka i āta whakaatu ngā tino taumahatanga o te noho a ētahi o ngā Māori, e pēhia ana e ngā āhuetanga o te pōharatanga, kore mahi, me te kore mātauranga, rawa taketake hoki. I kitea e ia he rongoā pai ki ēnei raruraru katoa i roto i tētahi Tari Māori aroha, manaaki hoki e whai ana i ngā āpiha toko i te ora Māori me ngā rōpū pēnei i Ngā Wāhine Māori Toko i te Ora.

He rite tonu tana whakanui i Ngā Wāhine Māori Toko i te Ora, ā, ko ia te perehitini o te peka o Whangaehu ka mutu ko ia te māngai tuatahi mō te rohe o Aotea ki te poari tumuaki. Ki ōna whakaaro, me whakarere te iwi Māori i ētahi o āna tikanga noho tahi kia rapua he huarahi kotahitanga, engari me mau tonu ki tō rātau reo, tuakiritanga hoki.

I whakamōhio haere tonu ia i te Whare ahakoa i te whai ōritetanga te Māori, i te hiahia tonu rātau i ngā manaakitanga o te kāwanatanga me te tari. I tautoko tonu ia i te Tiriti o Waitangi hei “tāhuhu” mō ngā whanaungatanga ā-iwi.

He mea urutau i: <http://www.teara.govt.nz/en/biographies/5r7/ratana-iriaka-matiu>

Wāhanga 3: Te Kirihaehae Te Puea Hērangi

I te tūnga o te marae o Tūrangawaewae, i huri te aro o Te Puea ki te waihanga papa ōhanga mō te iwi e whirinaki atu ana mohoa noa nei ki ngā mahi peka ā-tau, me te pākia anō hoki e te Whakahekenga.

I uru a Ngata hei minita Māori i te pito o te tau 1928, ā, nā tana ture anō i tuku pūtea taurewa kāwanatanga ki ngā kaupapa Māori i āhei atu ai te iwi o Waikato ki te whakawhanake whenua. I tīmata ngā kaupapa whakawhanake ki ngā whenua paku i Waiuku me Onewhero.

Ko Te Puea te kaiwhakahaere o ngā kaupapa, ā, hāereere ai ia ki reira ki te tiro tiro me te heri whānau atu mai i Ngāruawāhia ki te āwhina i ngā mahi. I tautoko ia i te matakiteinga o Ngata mō te whakawhanake whenua me te miraka kau e kaha ai ngā hapori, ā, i ngā pāmu e whakawehea ana me ngā kāinga me ngā hēti miraka e hangaia ana, i whakatū, i whakawhānui marae ia puta noa i Waikato.

I ētahi wā nāna anō i tohu te wāhi, pērā i Mangatangi me Rākaumanga, me te whakahaere i ngā whakahaere katoa mai i te tope rākau ki te whakapurupuru pātū ki te raima mā ngā pēke mākū, mā hoki. I Mangatangi i tapaina e ia te whare ko Tamaoho, me te peita ano i tētahi pikitia nui e whakaatu ana i te kōrero mō Tamaoho, me te hekenga o nehe o Ngāti Tamaoho i Maungakiekie ki te pae maunga o Hūnua ki te rohe o Mangatangi. I tapaia te wharekai i reira ko: Kirihaehae.

I whakaurua mai ngā marae hou ki ngā huihui Poukai i tīmatahia e Tāwhiao, ā, kei te iho tonu o ngā kaupapa o te Kīngitanga: he haerenga ā-tau a te Kīngi, Kuini rānei ki ia marae ki te kōrero ki te

iwi. Ko Te Puea te rangatira o tōna reanga i kaha rawa te ārahi i ngā kaupapa. Ko te whakahoki i te kaha o Tainui tōna whakahau, ā, i tutuki i a ia nā tōna mana, tōna ngākaunui, te kaha mai i tōna whakapono me ngā tohutohu a ōna tīpuna, te pūmau o te tangata ki a ia, me ōna pūkenga whakaharahara whakamahere, whakahaere hoki.

He wairua manaaki, ngākau makuru, he tino pukukohe, me te ngāwari o tana torotoro kōrero ki te iwi, ahakoa nō hea rātau, i roto i te reo Māori, Ingarihi rānei. He tino aroha nui ia ki te tamariki, ā, aroha nuitia anō ia e rātau, ahakoa ka kōhetehia rātau e ia.

I a ia ka taipakeke haere, he wahine marutuna ki ngā tamariki, ka mātakitaki rātau i a ia e whakahaere ana i ngā mahi o te marae. I te nuinga o te wā pāngia ai ia e te mate, engari mahi ai ia i te whitu rā o te wiki mō te katoa o ōna rā taipakeke.

He mea urutau i: <http://www.teara.govt.nz/en/biographies/3h17/herangi-te-kirihaehae-te-puea>

Wāhanga 4: Parekura Horomia

E mōhiohia ana a Parekura Horomia mō tōna kanohi kitea i roto i tōna hapori. Ko ia te Mema Pāremata mō te rohe pōti Māori o Ikaroa-Rāwhiti i te Tai Rāwhiti o Te Ika-a-Māui, mai i Tūranganui-a-Kiwa ki Wainuiomata, he whitu whakareanga ake te nui ake o tēnei rohe i tētahi rōhe pōti whānui. I whakapau kaha ia ki te hāereere i taua rohe kia mōhiohia ia e te iwi, ā, noho here tonu ia ki a rātau.

I mua i ngā mahi tōrangapū, i whakapau werawera a Parekura mō te wāhanga hapori mahi a Te Tari Mahi me Te Puni Kōkiri. I tana urunga hei Minita Take Māori, kāore i memeha tōna pūmau ki tōna iwi. Ia i a e Minita ana, i whakauruhia mai e ia ngā reo irirangi ā-iwi, te Pouaka Whakaata Māori, he 67 ōrau te nui ake o te iwi Māori i haere ki ngā kura tuatoru, ā, i haurua te hunga kore mahi Māori. I kaha tana kōrero mō tōna hiahia ki te āwhina i ngā Māori katoa.

I tana kauhau tuatahi i te Whare Pāremata, i kōrero ia mō tana hīkoi mō te 5 kiromita ki te kura i ngā tau 1950, me te whakahipa atu o te pahi kura i a ia me ngā tamariki Pākehā. I kī ia, “Kāore au i te eke noa iho i te pahi, engari kei te āwhina au ki te taraiwa i te pahi... Kia mōhio mai anō, i te mea ko au tētahi o ngā kaitaraiwa, ka whakatū au i te pahi ki te kohikohi haere i ngā tini Māori me te ahu whakamua”.

Ko te kōrero mōna i muri mai kāore a Parekura i whakarangatira i a ia ki runga ake i ētahi; engari nāna rātau i waha i runga i ōna pakihwi – he tino rangatira ia.

He mea urutau i: <https://elections.nz/redirect/hon-parekura-horomia>

He aha ngā pūkenga tino whakahirahira mō te rangatira?

He aha te tikanga o te rangatiratanga ki ngā whānau, hapū, iwi, me te hapori i ia-te-rā i ia-te-rā?

RIPANGA**Te whai wāhitanga me te whai kanohitanga o te Māori ki ngā whakahaere tōrangapū**

Whakatau/mahi	Pūtake mō te whakatau/mahi	Te awenga ki te whai wāhitanga, whai kanohitanga rānei (piki/heke)	Te whai pānga ki te whai wāhitanga, whai kanohitanga rānei
I te tau 1853, ko ngā Māori whiwhi whenua takitahi, taitara rīhi anake ka taea te pōti.	Ko te pōhēhē o tauwiwi he mohoa te iwi Māori, ā, kāore rātau e tika ki te pōti me te aha i te mea he tino maha ngā Māori ka pokea e rātau ngā pōti a ngā tauwiwi.	Hekenga	Kāore i taea e te Māori te pōti i te mea i raro te mana o ō rātau whenua i te katoa.

He tāpaetanga pōti

Ki Aotearoa nei, i te nuinga o te wā ka waiho ko ngā Mema Pāremata (MP) hei māngai mō tātou, ko tā rātou he whakawhitiwhiti kōrero ki ngā tāngata o te rohe, he whakatau i te ara whakamua mō te katoa. Engari i ētahi wā, ka hiahia te tāngata e tētahi rōpū, e te Kāwanatanga rānei, kia mōhiotia ngā whakaaro ake o tēnā, o tēnā e pā ana ki tētahi kaupapa. Nō reira, ka tonoa!

He aha te tāpaetanga pōti?

Ko te tāpaetanga pōti he huarahi e taea ai e ngā tāngata o Aotearoa te tuku ō rātou whakaaro e pā ana ki tētahi kaupapa motuhake. Mā reira e mōhio ai te Pāremata i ngā whakaaro o te iwi whānui mō tētahi kaupapa, kaupapa here, ture motuhake rānei.

He aha te hua?

He tāpaetanga pōti whai mana, he tāpaetanga mana kore hoki. Ko te tikanga o te pōti whai mana, me aro atu te Kāwanatanga ki te whakataunga o te iwi whānui, ka riro mā te tāpaetanga pōti te whakataunga whakamutunga kia whakaturehia taua kaupapa here, kāore rānei.

Ka whai take tonu te pōti mana kore. Ka matapaki te Kāwanatanga i ngā whiringa kōrero mō taua kaupapa here, heoi anō ko te whakataunga whakamutunga ka noho ki te Pāremata.

Ko wai mā ka taea te whakahaere te tāpaetanga pōti?

Ka taea e te Kāwanatanga te whakahaere tētahi tāpaetanga pōti ahakoa hei āhea. Ko tēnei he Tāpaetanga Pōti Kāwanatanga (GIR). Kei te pēnei mehemea he kaupapa e kaha tautohetohengia, e kaha whakaaetia, whakahētia ai rānei e te marea. Mā ngā hua rātou e āwhina ki te whakatau i te ara whakamua tika, e ārahi rānei ngā Mema Pāremata ki te tautoko, ki te whakahē rānei i te pire.

Ka taea hoki e te tangata te whakahaere tētahi tāpaetanga pōti, ahakoa ko wai ia, mehemea kei reira te rahinga o ngā tāngata tautoko. Mehemea ka whakapono koe he taringa kōhatu tō te Kāwanatanga e pā ana ki tētahi kaupapa, ka taea te whakahaere tētahi tāpaetanga pōti. E mōhiotia ana tēnei hei Tāpaetanga Pōti Kirirarau (CIR). Kia whakahaeretia tētahi Tāpaetanga Pōti Kirirarau, me mātua hoahoa tētahi petihana. Ko te petihana he puka e hainatia ana e ngā tāngata e kī nei he hiahia nō rātou i te tāpaetanga pōti e pā ana ki taua kaupapa. Me waitohu te petihana e te 10% o ngā tāngata kua rēhitatia hei kaipōti kia whakahaerehia tētahi tāpaetanga pōti.

He pēhea rā e mahi ai?

He pōtitanga puta noa i te whenua katoa te tāpaetanga pōti mō tētahi uinga, tētahi kaupapa rānei. Ka taea e ngā tāngata katoa kua rēhita hei kaipōti te tuku pōti ki te tāpaetanga pōti. Ka taea e ngā rōpū, ngā tāngata, ngā rōpū tōrangapū rānei te whakaputa kōrero e pā ana ki taua kaupapa, ki te kukume i ngā tāngata ki te tautoko rānei, ki te whakahē rānei, heoi, he ture mārō e pā ana ki te rahi o te pūtea e taea ai te whakapau ki ngā whakatairanga. Mā reira e kore e taea e te tangata, e ngā rōpū whai rawa rānei te whakamahi ngā whakatairanga maha ki te whakapakepake i ngā tāngata ki tā rātou i hiahia ai.

Ko ētahi tāpaetanga pōti ka whakahaeretia hei wāhanga o te pōtitanga whānui, ā, ko ētahi ka whakahaeretia mā te pōtitanga ā-pōhi. Ki te pōtitanga ā-pōhi, ka tukuna ngā puka pōti ki ia kaipōti kua rēhitatia. Ka āhei te kaipōti ki te āta whai whakaaro atu ki ngā kōrero kua tukuna ki a ia, ka taea rānei te whai āna rangahau ake. Ahakoa pēhea nei te whakahaere a te pōti, ā te wā kua tau te kōwhiringa, ka tohua te pouaka mō taua kōwhiringa ki te pepa pōti. Ina he

pōtitanga whānui, ka meinga te pepa pōti ki te pouaka pōti. Ina he pōtitanga ā-pōhi, me whakahoki ā-pōhi ā mua i te aukatinga o te pōti.

Ka kohia katoatia ngā pōti, ka kautehia, kātahi ka whakatakotohia ngā hua ki te marea me te Pāremata.

He aha te kaupapa?

Ka taea te tāpaetanga pōti ahakoa te kaupapa e āwangawangatia ai. He maha ngā Tāpaetanga Pōti Kāwanatanga e pā ana ki tā tātou pūnaha pōti, engari he maha atu mō ngā kaupapa kē.

- I ngā tau 2015 me te 2016, e rua ngā Tāpaetanga Pōti Kāwanatanga, ko aua mea e rua i hāngai ai ki te momo haki e hiahiatia ana.
- I te tau 2015, i tonoa ngā tāngata o Aotearoa ki te kōwhiri i te tino hoahoa haki o ngā hoahoa haki e rima, hei haki hou mō Aotearoa. Ko te mea i tino tautokona ko te rau hiriwa me ngā tae pango, mā me te kahurangi.

I te tau 2016, i tonoa a Aotearoa ki te kōwhiri i te haki hou rānei, i te haki o nāianei rānei.

I muri ake nei, i tāpirihia te kōwhiringa tuarima ki te tāpaetanga pōti tuatahi (te hoahoa haki Kōtihi Whero), nā te mea e ai ki te tokomaha i tino ōrite ngā kōwhiringa. I whakakaupapahia tētahi petihana e rātou, kātahi i whakaaetia e te kāwanatanga kia tāpirihia taua hoahoa.

Pānuihia te roanga atu o ngā kōrero mō ēnei tāpaetanga pōti e rua me ngā kōwhiringa haki ki:

Ngā Tāpaetanga Pōti Haki: <https://www.nzhistory.govt.nz/politics/flags-of-new-zealand/flag-referenda>

He maha hoki ngā kaupapa rerekē hei Tāpaetanga Pōti Kirirarau ki Aotearoa. Ko tētahi i tū ai i te tau 2013, i tonoa atu ki ngā kaupōti:

- E tautoko ana koe i te hokonga atu tae noa ki te 49% o Meridian Energy, Mighty River Power, Genesis Power, Solid Energy me Air New Zealand?

Ka āhei koe ki te pānui i te roanga atu o ngā kōrero mō ngā tāpaetanga pōti ki Aotearoa ki:

<http://www.teara.govt.nz/en/referendums>

<https://www.elections.nz/elections-in-nz/what-is-a-referendum>

<https://www.parliament.nz/en/get-involved/have-your-say/seek-a-referendum/>

RIPANGA

He kōrero mō ngā rangatira

	Tā Apirana Ngata	Te Kirihaehae Te Paea Hērangi	Kahurangi Whina Cooper	Iriaka Rātana	Parekura Horomia	Whetū Tirikatene-Sullivan
Ko te whānau, te hapū me te iwi o te rangatira ko ...						
Ko ngā tāngata/ āhuatanga me ngā wheako i whakaawe i te rangatira ...						
Ko ngā whakatau me ngā mahi a te rangatira ...						
I whakaritea e te rangatira āna whakatau mā te ...						
Ko ngā taumahatanga i pā mai ki te rangatira ko te ...						
Ko ngā whakatau me ngā mahi a te rangatira i whai pānga _____ ki te iwi Māori: <ul style="list-style-type: none"> ▪ āhua nui ▪ nui ▪ tino nui 						

HOAHOA-T Te whakapai ake i te oranga o te Māori

Ko ngā āhuatanga ōrite i waenga i ngā rangatira ...	Ko ngā āhuatanga rerekē i waenga i ngā rangatira ...

RĀRANGI ARIĀ Te pūnaha pōti whirirua

ōwehenga	whakakotahitanga
ngā pōti	Pāremata
MP – Mema Pāremata	rōpū tōrangapū
rohe pōti	ngā tūru
kāwanatanga	Whirirua

Rārangi whānui, Māori rānei?

Ina he Māori koe, ā, e mātua whakaurua ana kia pōti, e oti i a koe te kōwhiri pēnā ka eke ki te rārangi whānui, ki te rārangi Māori rānei . Kei te whakatinana tēnei kōwhiringa i te rangatiratanga?

RIPANGA WHAKAHOKI**Ko wai aku kōwhiringa?**

Take ā-rohe/ rohe pōti	Kaitono/ rōpū rānei	Ngā uara me ngā whakapono o te rōpū he ...	Ko ngā mahi ka kōkirihia e te kaitono, rōpū rānei ki te whakaiti i ēnei take he ...

The image shows a close-up of a light-colored, woven fabric, likely made of natural fibers like flax or paper. The weaving pattern is a repeating diamond or herringbone design, with each strand of the weft thread crossing over and under the warp threads in a consistent sequence. The overall appearance is that of a traditional, hand-woven textile. A dark purple rectangular box is superimposed over the center of the image, containing white text.

RĀRANGI KUPU: TE REO MĀORI

RĀRANGI KUPU MŌ NGĀ RAUEMI KATOA

ngā huihui poukai	ngā hui tikanga Māori i tēnā marae, i tēnā marae, i ngā whare tautoko i te Kīngitanga rānei
kaitono	he tangata e tuku ana i tana ingoa hei māngai i Pāremata, māngai kaunihera ā-rohe rānei – ka riro i a ia taua tūranga mehemea ka whiwhi i a ia nga pōti maha rawa atu i te pōtitanga
kaiwhiwhi penihana	he tangata whiwhi penihana, i te nuinga o te wā, whai muri i tana rītaia i te ao mahi
kaupapa here	he kohinga whakaaro, whakamahere rānei, hei tautoko i te whakataunga
Kāwanatanga	te kāhui tangata e whai mana ai ki te whakahaere i te whenua
Kīngitanga	he kaupapa i tupu ake i waenganui i ētahi iwi Māori i te tekau tau o 1850, i hua mai te whakamanatanga o Pōtatau Te Wherowhero hei Kīngi Māori
ngā kirirarau	ngā tāngata nō tētahi whenua ake
ngā mahi tōrangapū	ngā mahi e hāngai ana ki te whakatau kōwhiringa ā-rōpū
te marae o Tūrangawaewae	he marae i te takiwā o Waikato koia rā te marae matua o te Kīngitanga
te mahi hei māngai	te tū hei waha kōrero, hei ringaringa mahi rānei mō tētahi atu
Mema Pāremata	he tangata i pōtingia hei māngai ki Pāremata

Minita Take Māori

he Minita o te Kāwanatanga o Aotearoa e whakahaere ana i ngā kaupapa here e hāngai pū ana ki te Māori

te ōritetanga

te noho ōrite, ā-mana, ā-mōtika, ā-kōwhiringa hoki

Pāremata

te whare kei reira e hangaia ai ngā ture i Aotearoa

petihana

he tono ōkawa ā-tuhi, e waitohua ana e te tokomaha, e inoi ana kia panonihia tētahi mea

pōharatanga

he tino korekore te moni

pōti

te kōwhiri mai i ngā kōwhiringa e rua, maha atu rānei

pōtitanga whānui

he mahi e kōwhiri ai te tangata i tētahi rōpū tōrangapū, me tētahi kaitono hei whakakanohi i a ia i te Pāremata

rangatiratanga

te mana motuhake o te Māori ki te whakahaere i ā ia anō

rārangi Māori

te rārangi ingoa o rātou kua rēhita ki te pōti i te rārangi Māori

rārangi whānui

te rārangi ingoa o rātou kua rēhita ki te pōti i te rārangi whānui

rohe pōti

he takiwā pōti mō ngā pōtitanga whānui – kua korowaitia te katoa o Aotearoa e tētahi rohe pōti whānui, me tētahi rohe pōti Māori

rōpū tōrangapū

he kāhui tangata whai whakaaro tōrangapū ōrite, ko tā rātou mahi he whakataetae i ngā pōti nui kia riro mā rātou te mana whakahaere i te whenua

Tamaoho	he iwi Māori nō ngā takiwā o Tāmakimakaurau me Waikato, he tino kaha tā rātou tautoko i te Kīngitanga – ko Tamaoho tētahi rangatira o taua iwi
tāpaetanga pōti	he pōti e pā ana ki te uinga kotahi, ki te kaupapa kotahi rānei
Tikanga Pōti Whirirua	te pūnaha pōti e whakamahia ana ki te kōwhiri i te Pāremata o Aotearoa
Tiriti o Waitangi	te puka tūāpapa o Aotearoa i waitohungia i te tau 1840 e ngā māngai o te Karauna o Piritene rātou ko ngā rangatira Māori neke atu i te 500
tukanga tōrangapū	te tukanga o te waihanga me te whakatinana i ngā kaupapa here tūmatanui – i te nuinga o te wā mā te whakawhitiwhiti whakaaro, te kimi rānei i ngā whakaaro o te iwi whānui, o ngā kaiārahi tōrangapū, o ngā kamupene nui rānei
Ngā Wāhine Māori Toko i te Ora	he rōpū toko i te ora e aro ana ki te wāhine me te tamaiti Māori
te Whakahekenga	he wā uaua, he wā i taumaha ai te mahi moni me te whakapau moni i te tekau tau o 1930
te whai wāhi atu	ka whakauru atu te tangata ki tētahi mahi

PUKA KŌRERO

He rangatira i Pāremata

ngā huihui poukai

ngā hui tikanga Māori i tēnā marae, i tēnā marae, i ngā whare tautoko i te Kīngitanga rānei

Kīngitanga

he kaupapa i tupu ake i waenganui i ētahi iwi Māori i te tekau tau o 1850, i hua mai te whakamanatanga o Pōtatau Te Wherowhero hei Kīngi Māori

ngā mahi tōrangapū

ngā mahi e hāngai ana ki te whakatau kōwhiringa ā-rōpū

te marae o Tūrangawaewae

he marae i te takiwā o Waikato koia rā te marae matua o te Kīngitanga

Mema Pāremata

he tangata i pōtingia hei māngai ki Pāremata

Minita Take Māori

he Minita o te Kāwanatanga o Aotearoa e whakahaere ana i ngā kaupapa here e hāngai pū ana ki te Māori

te ōritetanga

te noho ōrite, ā-mana, ā-mōtika, ā-kōwhiringa hoki

pōharatanga

he tino korekore te moni

rohe pōti

he takiwā pōti mō ngā pōtitanga whānui – kua korowaitia te katoa o Aotearoa e tētahi rohe pōti whānui, me tētahi rohe pōti Māori

Tamaoho

he iwi Māori nō ngā takiwā o Tāmakimakaurau me Waikato, he tino kaha tā rātou tautoko i te Kīngitanga – ko Tamaoho tētahi rangatira o taua iwi

Tiriti o Waitangi

te puka tūāpapa o Aotearoa i waitohungia i te tau 1840 e ngā māngai o te Karauna o Piritene rātou ko ngā rangatira Māori neke atu i te 500

Ngā Wāhine Māori Toko i te Ora

he rōpū toko i te ora e aro ana ki te wāhine me te tamaiti Māori

te Whakahekenga

he wā uaua, he wā i taumaha ai te mahi moni me te whakapau moni i te tekau tau o 1930

PUKA KŌRERO

He tāpaetanga pōti

kaupapa here

he kohinga whakaaro, whakamahere rānei, hei tautoko i te whakataunga

Kāwanatanga

te kāhui tangata e whai mana ai ki te whakahaere i te whenua

ngā kirirarau

ngā tāngata nō tētahi whenua ake

Mema Pāremata

he tangata i pōtingia hei māngai ki Pāremata

Pāremata

te whare kei reira e hangaia ai ngā ture i Aotearoa

petihana

he tono ōkawa ā-tuhi, e waitohua ana e te tokomaha, e inoi ana kia panonihia tētahi mea

pōti

te kōwhiri mai i ngā kōwhiringa e rua, maha atu rānei

rōpū tōrangapū

he kāhui tangata whai whakaaro tōrangapū ōrite, ko tā rātou mahi he whakataetae i ngā pōti nui kia riro mā rātou te mana whakahaere i te whenua

tāpaetanga pōti

he pōti e pā ana ki te uinga kotahi, ki te kaupapa kotahi rānei

