

YOUR VOICE, YOUR CHOICE TŪRANGA MUA, TŪRANGA TIKA

Māori-medium teaching resource



ELECTIONS

ELECTORAL COMMISSION
Te Kaitiaki Take Kōwhiri
www.elections.org.nz

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 the centre shoot or 'te rito' 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.



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Resource developed by Lift Education for the Electoral Commission.



I vote NZ



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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.

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 for learning 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 activities, 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 unit.

The teaching resource *Your Voice, Your Choice* (available for download from <http://www.elections.org.nz/resources-learning/school-resources>) 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.

Learning activities

Links to the social inquiry approach	Learning activities	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 diagram: What community issues concern you and your whānau? • newspaper clippings and/or photos of recent issues (copies for each group). <p>As a class, discuss the following concepts: whānau, hapū, iwi, and hāpori. 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 hāpori.</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 organisers 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 cont.: Making important decisions

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 been made at marae level in the past and recently (How important were the issues and to whom?)
- the decisions that were made
- how those decisions were reached (Who was involved and in what way?)
- how successful the decisions have been.

The students could then ask questions of the speakers.

Reflection

Ask students to individually respond 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 cont.: Discovering rangatira

Activity 2: Understanding rangatiratanga in Parliament

What you need:

- factsheet – Rangatira in Parliament.

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 learning activities to explore the interpretation and implications of Te Tiriti o Waitangi for government and representation today, a good website is 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:
<http://www.elections.org.nz/m%C4%81ori-and-vote/>
<http://www.teara.govt.nz/en/nga-mangai-Māori-representation/page-1>
 graphic organiser – Table: Māori participation and representation in political processes.

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/or representation in Parliament?
- How has Māori participation and representation in Parliament changed over time?

Ask students to individually consider and record their thoughts 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 activities	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 • graphic organiser – T diagram: Improving the wellbeing of Māori (optional) • information on each of, or a selection of, the following rangatira. Specific links are provided below, and more information can be found at: http://www.teara.govt.nz/en/browse/page/biographies http://www.teara.govt.nz/en/nga-mangai-Māori-representation/page-1 <p>Divide the class into five 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: http://www.nzonscreen.com/title/pounamu-apirana-turupa-ngata-1990 • Te Kirihaekae Te Puea Hērangi: http://www.teara.govt.nz/en/waikato-tribes • Dame Whina Coope:r http://www.teara.govt.nz/en/te-mana-o-te-wahine-Māori-women/page-6 • Iriaka Rātana: http://www.teara.govt.nz/en/torangapu-Māori-and-political-parties/page-3 • Matiu Rata: http://www.nzhistory.net.nz/people/matiu-rata http://www.beehive.govt.nz/release/matiu-rata039s-enduring-legacy 	<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>

Topic 5 cont.: Rangatira in Parliament

Considering responses and decisions

What were some of the important decisions and actions of rangatira in Parliament?

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 rangatira. The presentation should focus on:

- 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 his/her actions
- the challenges that the rangatira faced
- the impact of the rangatira’s decisions and actions on Māori society.

As presentations are taking place, students can record the similarities and differences between each rangatira. They could use the second graphic organiser for this.

Reflection

Ask students to consider the following questions with their whānau and to record the responses:

- 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?

At this point, teachers can build into the unit opportunities for students to investigate local, community-based rangatira who have participated in political processes.

Look for students evaluating the impact of the decisions and actions of the rangatira on Māori society.

Topic 6 cont.: New Zealand's system of voting**Activity 2: The General or Māori electoral roll**

What you need:

- access to information at this page:

<http://www.elections.org.nz/events/meo-2013/about-meo/why>

Divide students into pairs or trios. Ask them to come up with a 20-second message that could be played as a radio or television advertisement explaining why Māori can choose to be on the Māori or General 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 circle 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 in their books.

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

Links to the social inquiry approach	Learning activities	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: www.elections.org.nz • 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? <p>Contact with local Members of Parliament (MPs)/candidates from your electorate can also be made.</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>

Links to the social inquiry approach	Learning activities	Formative assessment opportunities
	<p>Activity 2: How important is it for people to participate in elections?</p> <p>What you need:</p> <ul style="list-style-type: none"> • a copy of the social inquiry planner. This can be found at http://socialinquiry.ssol.tki.org.nz/ <p>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: Exploring values and perspectives: what are some different viewpoints people hold about voting in elections?</p> <p>Encourage students to use a range of sources. These could include:</p> <ul style="list-style-type: none"> • a survey 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.org.nz <p>When finding information, remind students to consider the past, present, and future.</p> <p>For the <i>So What?</i> 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 choosing.</p>	<p>Look for students using relevant concepts in their conclusion.</p>

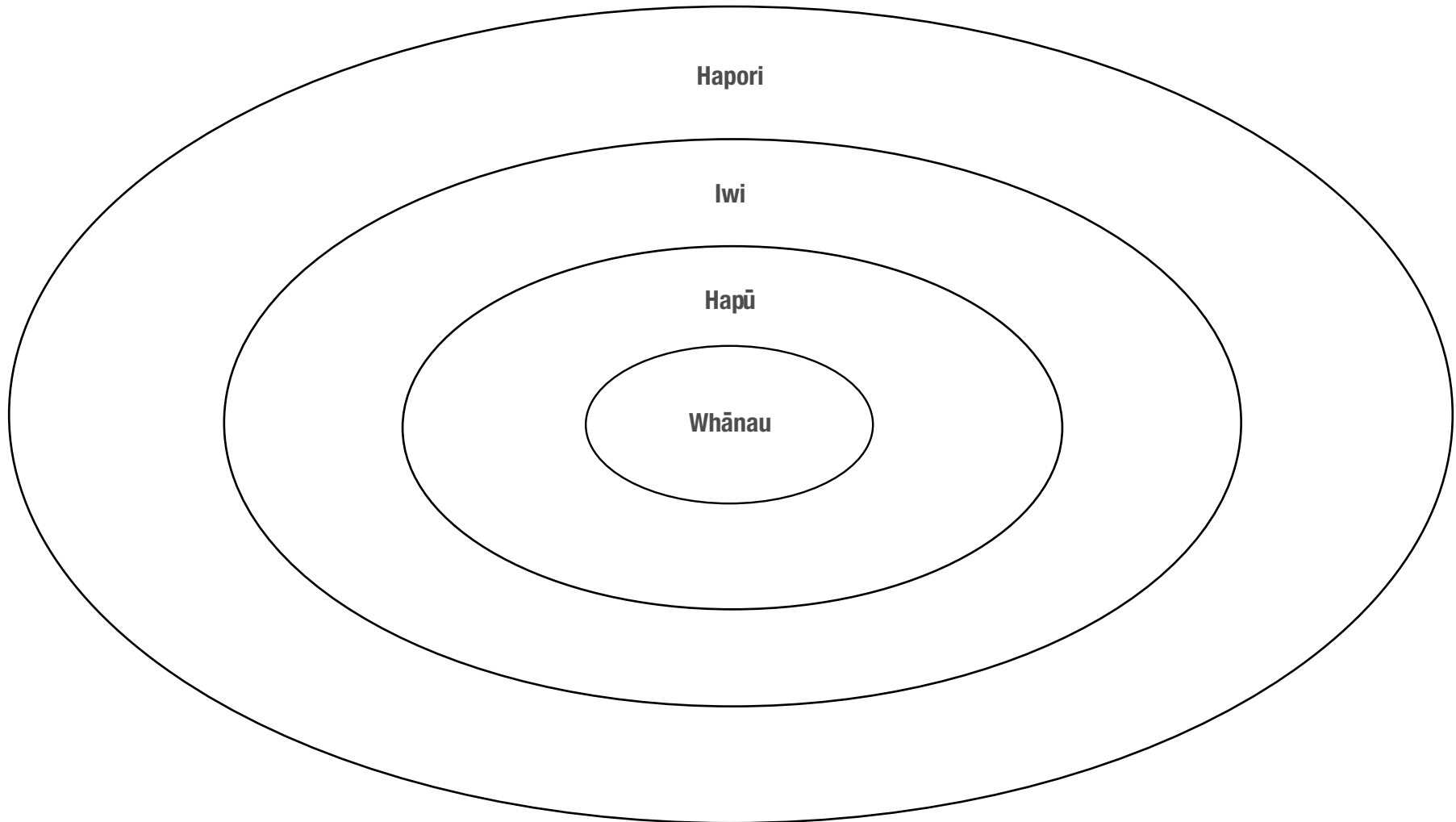
Links to the social inquiry approach	Learning activities	Formative assessment opportunities
Topic 8: Your choice		
<p>Reflecting and evaluating</p> <p>How has my understanding of rangatiratanga changed?</p> <p>So what/now what?</p> <p>How is this relevant to me and my whānau?</p>	<p>Activity 1: What will you do?</p> <p>Students will put together a presentation in two parts.</p> <p><i>Part 1: What have I learnt?</i></p> <p>Have students look back on their reflection logs to see what they have learnt throughout the unit. 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 tinorangatiratanga 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 unit.</p> <p>Look for students making insightful comments on their learning or forming insightful generalisations.</p>



RESOURCES: ENGLISH

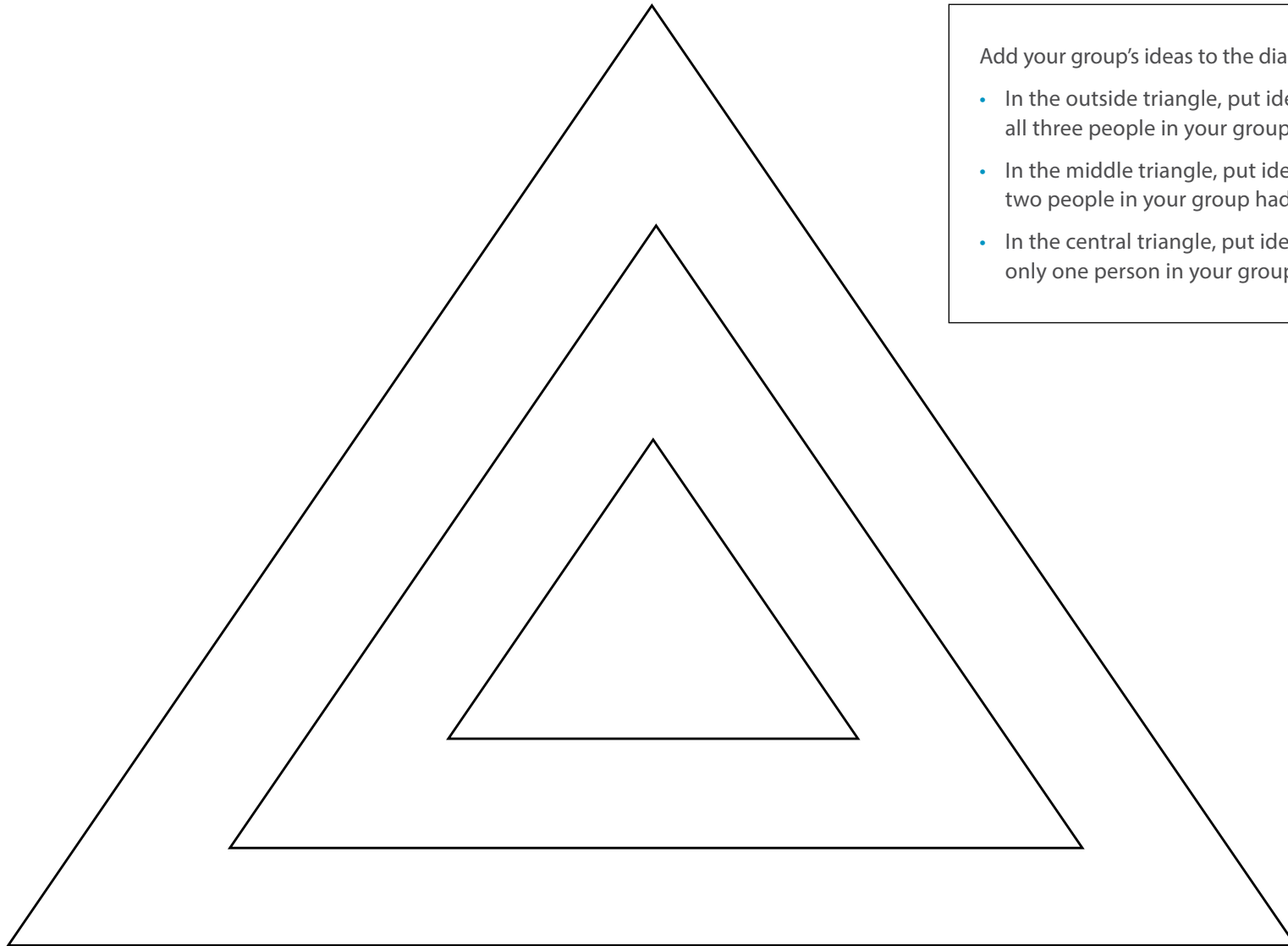
CONCENTRIC CIRCLE DIAGRAM

What community issues concern you and your whānau?



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.

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:

<http://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:

<http://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 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: <http://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 percent 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:

<http://www.3news.co.nz/Labour-MP-Parekura-Horomia-dies-age-62/tabid/1607/articleID/295933/Default.aspx>

<http://www.parliament.nz/>

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.

TABLE
A close up on rangatira

	Sir Apirana Ngata	Te Kirihaekae Te Paea Hērangi	Dame Whina Cooper	Iriaka Rātana	Matiu Rata	Whetu 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	political party
electorate	seats
government	Mixed Member Proportional

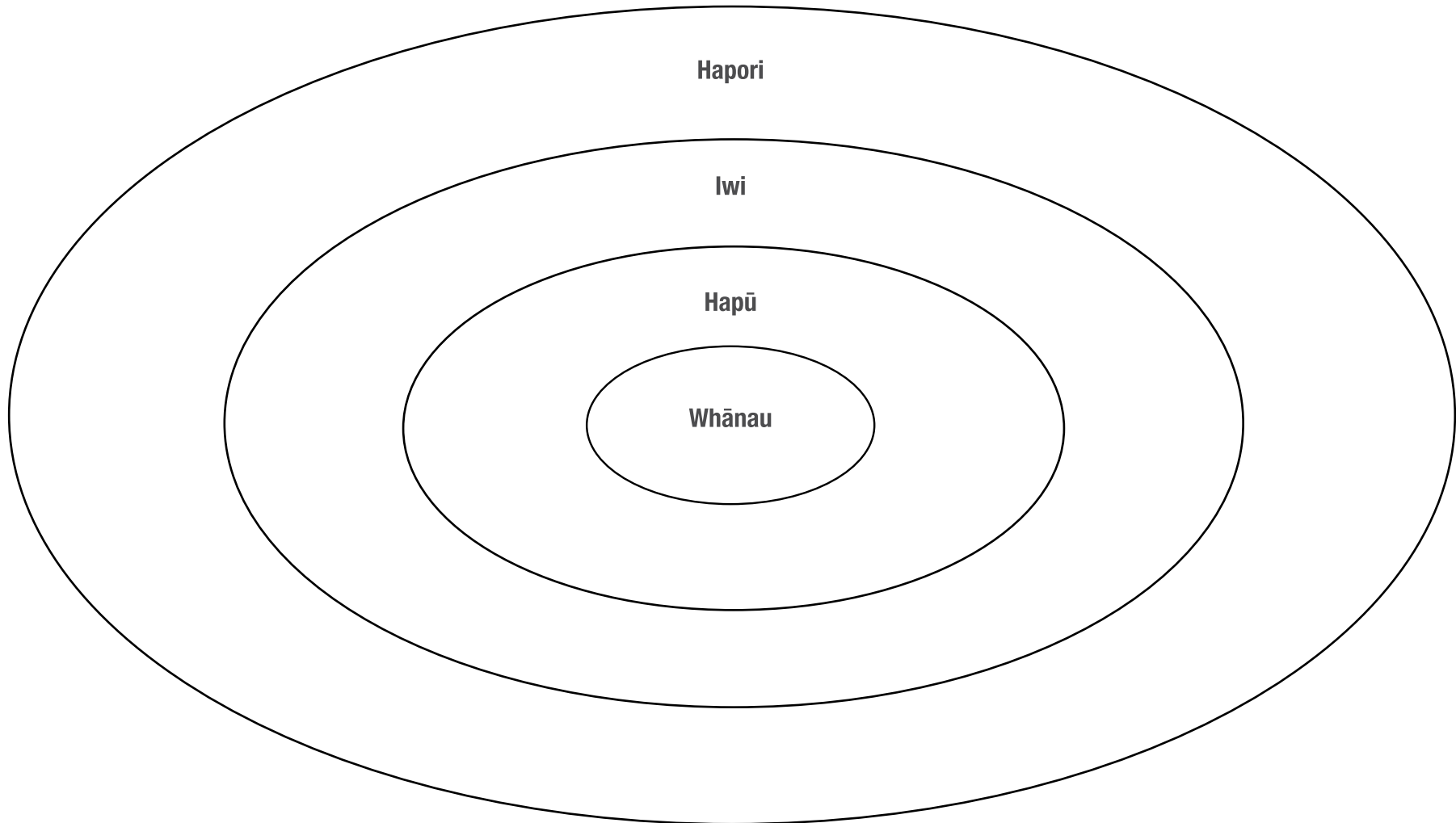
RETRIEVAL TABLE**Who are my options?**

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 ...

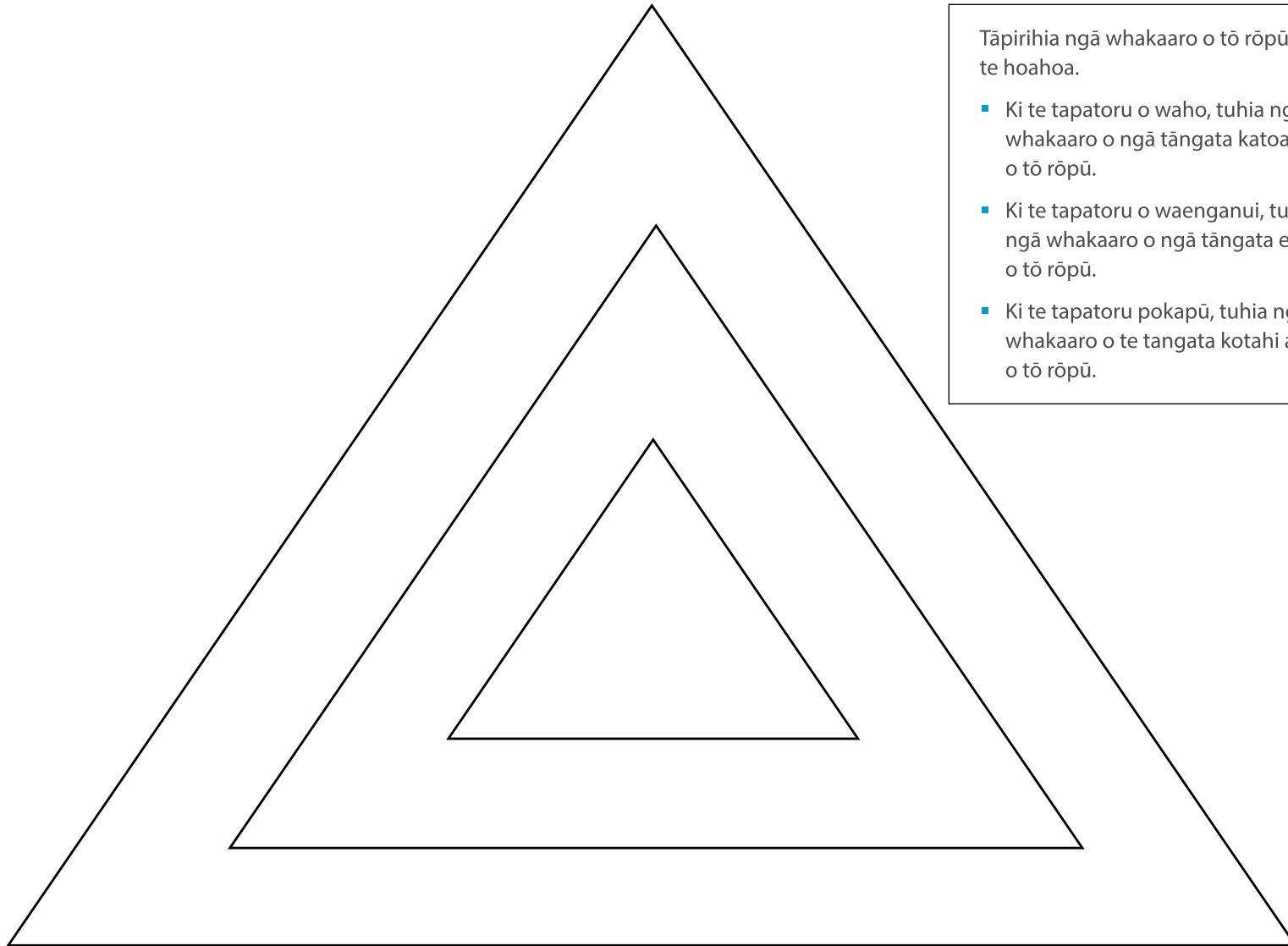


NGĀ RAUEMI: TE REO MĀORI

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



Pēhea tō mārāma 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 o 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 whakaetanga 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 ahuhenua 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 āhuatanga 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 Tūrangaewae, 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 tiroiro me te heri whānau atu mai i Ngāruawāhia ki te āwhina i ngā mahi. I tautoko ia i te matakitenga 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 rohe pōti whānui. I whakapau kaha ia ki te hāereere i taua rohe kia mōhioia 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 pahī kura i a ia me ngā tamariki Pākehā. I kī ia, “Kāore au i te eke noa iho i te pahī, engari kei te āwhina au ki te taraiwa i te pahī... Kia mōhio mai anō, i te mea ko au tētahi o ngā kaitaraiwa, ka whakatū au i te pahī 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:

<http://www.3news.co.nz/Labour-MP-Parekura-Horomia-dies-age-62/tabid/1607/articleID/295933/Default.aspx>

http://www.parliament.nz/en-nz/pb/debates/debates/50HansD_20130507_00000004/obituaries-%E2%80%94-hon-parekura-horomia

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 mohoao 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.

RIPANGA

He kōrero mō ngā rangatira

	Tā Apirana Ngata	Te Kirihaehae Te Paea Hērangi	Kahurangi Whina Cooper	Iriaka Rātana	Matiu Rata	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 						

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	Paremata
MP	rōpū tōrangapū
rohe pōti	ngā tūru
kāwanatanga	Whirirua

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 kōkirihiā e te kaitono, rōpū rānei ki te whakaiti i ēnei take he ...

