

All names in this work are fictitious

Student 2: High Merit

NZQA Intended for teacher use only

Why do Chris and Tūpoutahi believe a change to marae protocol is needed?

Most Māori have moved to cities and don't return home enough to support their marae. This means there are only a few people to do everything that needs to happen on the marae – karanga and whaikōrero. Will tikanga live or die? They call it "te wā o te korekore". The problem is serious and something needs to be done or the old ways will be lost.

1

What solution is suggested by Chris and what reasons are given to support his argument?

He thinks it's time to let young people who have the skills and knowledge stand up and do the jobs even though following tradition they are not allowed. It shouldn't be left to the older generation.

2

Now girls can't karanga and boys can't whaikōrero even if they can speak Māori and know what to do.

4

What is Tūpoutahi's response to his father's suggestion?

He does not want the old traditions to be changed at all.

3

The marae is the most sacred place in a Māori world. He blames people who don't speak Māori for the problems.

What is the solution suggested by Tūpoutahi?

Paying people to speak on the marae.

3

He thinks we live in a world that needs money to put bread and butter on the table and so people can pay their bills. If marae could pay then the young city Māori would go back to live with their tribe. He would be there everyday.

4

What is Chris's response to his son's suggestion?

He thinks it's sad for it just to be about the money.

6

To what extent do you agree or disagree with what has been discussed? Use evidence or examples from the passage to support your response.

I agree with Chris but I also like the points that Tūpoutahi says about not changing things because they are tapu. Are there enough young people who know tikanga and have reo and want to live away from the city?

5