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Chapter 6: Peter Tapsell – *Speaker of the New Zealand House of Representatives and MP for Eastern Maori.*

“The rangatiratanga of the old Maori meant dignity. On the paepae all the men wore a suit and every woman was neatly dressed in black. They had polished shoes. They had mana . . . We must inculcate into Maoridom that in order to achieve rangatiratanga it involves discipline – a standard of behaviour.”

Chapter 7: Dame Georgina Kirby – *former President of the Maori Women’s Welfare League and Director of the Maori Women’s Development Fund.*

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“We say they are giving away the mana of Maori women. We talk about the partnership role of the Treaty and yet the government denies us a part in that partnership. When the Crown sets up agencies and mechanisms they don’t consult with Maori women and they never have. They do not consider Maori women for decision-making positions.”

Chapter 8: Wira Gardiner – *Chief Executive of Te Puni Kokiri (Ministry of Maori Development).*

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“If people in modern society cannot accommodate the way in which tribes wish to operate, then modern society is going to have to change. I don’t think we should change everything to the whims of modern society.”

Chapter 9: Areta Koopu – *President of the Maori Women’s Welfare League.*

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“Sovereignty is being in control of one’s self . . . being able to be part of life, and to live life, and to have aspirations and goals and meet them. And no matter what you do, never forget that you are Maori!”

Chapter 10: Mike Smith – *A community organiser who caught the headlines by taking a chainsaw to the pine tree on One Tree Hill.*

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“We are the last line of defence. The Pakeha have blown it. So we have to step in and say: ‘You aren’t allowed to do that! This country is not for sale. You can’t do that!’ ”

Chapter 11: John Tamihere – *Chief Executive Officer for Te Whanau o Waipareira Trust in Auckland.*

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“We’re in the shit and we’re in a race against time. Let’s get on with the job. Sovereignty to me simply means marking out quite clearly our share of the action and going for it.”

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| <i>"It is an inalienable fact. Maori are a sovereign indigenous people. We are a nation of people. This is our turangawaewae. Irrespective of who holds power at any given time and their political morals, they cannot negate the facts."</i> | |
| Chapter 13: Dr Maarire Goodall – former Chief Researcher for the Waitangi Tribunal and Maori publisher. | 131 |
| <i>"While my focus is on the tribe, I think there should be a mechanism that recognises Maori tino rangatiratanga, running across all tribes, which limits what parliament can do if it is not consistent with the Treaty of Waitangi."</i> | |
| Chapter 14: Robert Mahuta – Principal Negotiator for the Tainui Trust Board in the historic Waikato raupatu settlement. | 143 |
| <i>"You may have had our lands but you never had our rangatiratanga. No way do you have the power or the capacity to 'restore' it. It survived, as did the Kingitanga, in spite of what the Crown did."</i> | |
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| Chapter 16: Jenny Te Paa – Ahorangi (Dean) of Te Rau Kahikatea, the Maori Theological College at St John's Theological College in Auckland. | 167 |
| <i>"The new [Anglican Church] structure has made Pakeha aware of their Treaty obligations and more open to examining issues of historical injustice and so on. For Maori it is like being set free! It's almost beyond belief. We rejoice in our ability to control events."</i> | |
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| <i>"I try to create an army of Pakeha who are working in their day to day lives to assist Maori development."</i> | |
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