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91596R



NEW ZEALAND QUALIFICATIONS AUTHORITY
MANA TOHU MĀTAURANGA O AOTEAROA

QUALIFY FOR THE FUTURE WORLD
KIA NOHO TAKATŪ KI TŌ ĀMUA AO!

Tikanga ā-lwi, Kaupae 3, 2017

**91596 Te whakaatu i te māramatanga ki ngā urupare ā-ariā
ki tētahi take**

2.00 i te ahiahi o te Rāmere, te 24 o Whiringa-ā-rangi, 2017
Ngā whiwhinga: E whā

TE PUKAPUKA RAUEMI

Kōrerotia tēnei pukapuka hei whakatutuki i te tūmahi mō te whakamātautau Tikanga ā-lwi 91596.

Tirohia mēnā e tika ana te raupapatanga o ngā whārangi 2–17 kei roto i tēnei pukapuka, ka mutu, kāore tētahi o aua whārangi i te takoto kau.

E ĀHEI ANA TŌ PUPURI KI TĒNEI PUKAPUKA Ā TE MUTUNGA O TE WHAKAMĀTAUTAU.

TE PAE PĀHO-PORI – TE ‘TIKANGA’ HOU

TE KŌRERO WHAKATAKI

Ngā raraunga ā-marama i
whakamahia i te marama o Pipiri, i
te tau 2011 ki te tau 2015

Ko te pae pāho-pori te ingoa whānui mō te pae whakawhiti kōrero (pēnei i te pae tukutuku mō te kōtuinga pāpori me te rangitaki-iti) e whakamahia ai e ngā kaimahi hei waihanga hapori ā-ipurangi kia mahi tahi, kia tiria he pārongo, he whakaaro, he karere tūmataiti, me ētahi atu marau (pēnei i te ataata).

I te kaha tipu haere o te tokomaha e whakamahi ana i te pae pāho-pori i ia tau, ko tērā i maharatia rā he huarahi tātakimōri hei whakapāpā atu ki ngā hoa, hei tiri whakaahua me ngā kōrero paki, kua huri hei ākinga i te panonitanga o te pāpori. Nā te pāhekoheko mā te pae pāho-pori e whitikina nei e te rā ngā kaupapa kāore i mōhiotia i mua, e whakahōhonu nei i ngā whakawhitinga kōrero, e whakamana ana hoki i ngā kirirarau o te ao kia kotahi ai, kia whai ai hoki i ngā ara rau e puta ai he panonitanga. Ko te mea kē, ko te pae pāho-pori e noho nei hei waka hei whakakotahi, hei whakahaere, hei whakawhiti kōrero hoki, kei te whakamana, kei te hora hoki i te manaporitanga, ka mutu, inā kē tōna pai ake ki te pērā, i te āhua o te whakapaunga o ngā piriona tāra ki te whakaurunga, ki te pakanga rānei kei ngā kokonga o te ao e tino ātete nei ki taua panonitanga rā.

Kia tae rawa ake ki te tau 2020, e matapaetia ana ka neke atu i te 5 piriona tāngata (ko tōna rua hautoru tērā o te taupori o te ao) ka whakamahi i ngā kōtuinga pāpori, ka mutu, ka uru atu ēnei kōtuinga ki ngā wāhanga katoa o te ao, i ngā tāngata takitahi me ngā kāwanatanga e hōpara nei i ētahi huarahi hou kia whai hua ai rātou i te mana o te marea. I ēnei rā tonu nei, kei te kaha kē atu, kei te kaha kē atu tā ngā tāngata takitahi i ngā hapori whakapau wā ki te ipurangi. Nā tēnei, e panoni haere ana ngā mea katoa, mai i te ara e whai ai tātou i ngā rongo kōrero, ki te ara e whai whakangahautanga ai tātou, tae atu hoki ki ngā wāhi me ngā ara e mahi ai tātou.

Inā kē te nui o ngā hua ka puta i te whakamahinga o te pae pāho-pori, pēnei i te māmā o te whakapāpā haere ki ngā hoa me te whānau, te putanga inamata o te whakaahuatanga o ngā rongo kōrero i ahu mai i te mātapuna tonu, i te whānui ake o ngā momo huarahi o te whakangahau me te mātauranga. Heoi anō, arā kē hoki ōna pānga kino kātahi anō ka marama haere ki a tātou.

Te tuhinga [he mea whakahāngai]: www.huffingtonpost.com/ritusharma/power-of-social-media-dem_b_6103222.html

Te whakaahua: www.stats.govt.nz/~media/Statistics/Browse%20for%20stats/ISPSurvey/HOTP2015/monthly-data-use.gif

NGĀ ARIĀ

Te haepapa ā-pāpori: Ko te hunga e ū ana ki tēnei ariā, e tautoko ana i te whakaaro ki te hapori e whakarite huarahi ana kia whai wāhi atu ai ōna tāngata ki ngā rauemi ā-pāpori, ā-ahurea, ā-tōrangapū, ā-ōhanga hoki e whakaatu ana i te māori tonu o te āhua o te noho. E whakapono ana rātou kua kore te haepapa ā-pāpori ina katia atu he rōpū tāngata o roto i te hapori, ina tino herea rānei tā rātou whai wāhi atu ki ngā rauemi ā-pāpori, ā-ahurea, ā-tōrangapū, ā-ōhanga hoki ka whakatauritea ana rātou ki te nuinga o taua hapori rā. E hāngai ana, ēngari e whānui atu ana te haepapa ā-pāpori ki ngā mana tangata. Ka manaakitia pea, ka whakatairangatia hoki pea ō ētahi mana tangata, ēngari ka katia tonutia atu tā rātou whai wāhi atu ki ngā rauemi o tō rātou hapori.

He tuhinga [he mea whakahāngai]: www.salvationarmy.org.nz/about-us/position-statements/social-justice

Te kaiwhakapetonga: Mai i te huringa ki te ao o te ahumahi kua noho ko te kaiwhakapetonga hei ariā whakatuanui i te ao tuauru. He tikanga, he ariā hoki e akiaki ana kia kaha haere ake te hao rawa me te whakamahi ratonga. E whakapono ana te hunga kei a rātou tēnei ariā he nui ake te mana o te tangata mēnā he nui ake āna rawa whai āhua, ā, ka harakoa ake tātou i te whakapeto rawa atu anō. I te ōhanga o te rautau 21 e puta nei i te ao whānui, hōrakerake ana te tangata ki te whakapetonga ā-nuipuku me te whakaaturanga o ngā putanga i te ao pāpāho, i ō rātou ao o ia rā rānei. Atarua ana te kitea o te rerekē o te whakamōhio, i te whakaako, i te whakatairanga putanga, nō reira kua kaha ake te huri a te tangata ki ngā whanonga o te whakapetonga.

Te tuhinga [he mea whakahāngai]: Jon Goss, *The “Magic of the Mall”: An Analysis of Form, Function, and Meaning in the Contemporary Retail Built Environment*, Te pūketē kōrero o te tau a te Association of American Geographers, te pukapuka 83, te tau 1 (i a Poutū-te-rangi, i te tau 1993), ngā whārangi. 18–47.

SOCIAL MEDIA – THE NEW ‘NORMAL’

INTRODUCTION

Social media is the collective name for online communication platforms (such as websites for social networking and microblogging) through which users create online communities to collaborate and share information, ideas, personal messages, and other content (such as videos).

As numbers of social media users continue to grow rapidly every year, what once seemed like a trivial way of keeping in touch with friends and sharing photos and jokes, has become a force for societal change. Interaction through social media is shining light on subjects previously unknown, deepening conversations, and empowering citizens of the world to unite and effect change in a number of ways. Interestingly, social media as a medium for connecting, organising, and communicating, is powering and spreading democracy far better than billions of dollars of aid or war in corners of the world very resistant to such change.

By 2020, it is predicted that over 5 billion people (about two thirds of the world’s population) will use social networks, and that these networks will penetrate all realms of life, as individuals and governments explore new ways to tap into the power of the crowd. Even today, individuals in society are spending more and more time online. Because of this, everything from the way we get our news, to the way we access entertainment, and even where and how we work is changing.

There are huge benefits to using social media, such as keeping in touch easily with friends and family, immediate and first-hand footage of breaking news events, and a greater range of entertainment and educational opportunities. However, there are also a number of negative impacts that we are only just beginning to understand.

Text [adapted]: www.huffingtonpost.com/ritusharma/power-of-social-media-dem_b_6103222.html

Image: www.stats.govt.nz/~media/Statistics/Browse%20for%20stats/ISPSurvey/HOTP2015/monthly-data-use.gif

Monthly data use in the month
of June 2011–2015



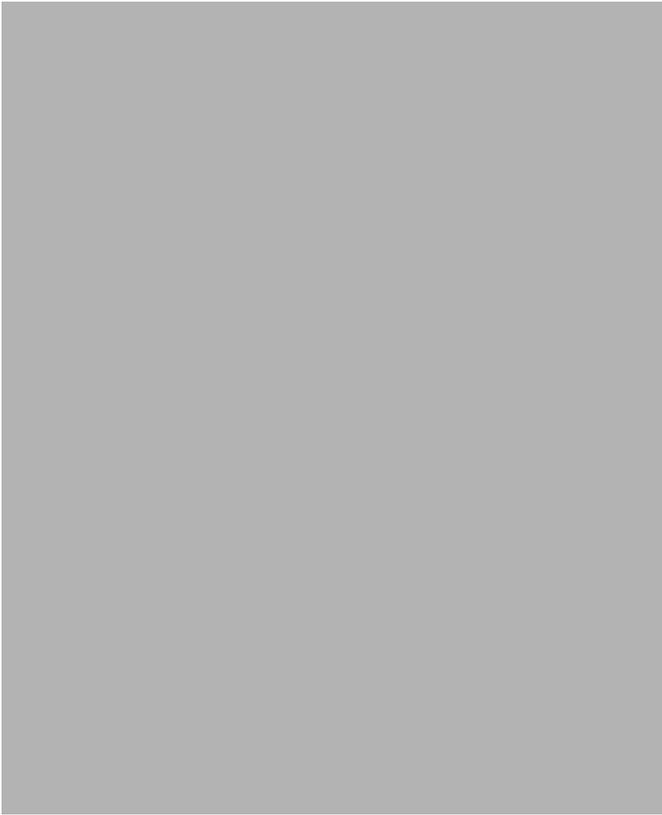
IDEOLOGIES

Social justice: Adherents to this ideology support the idea of a society that enables all its members to participate in and have access to the social, cultural, political, and economic resources that define a normative way of life. They believe that social justice is absent when groups of people within a society are excluded from, or have very limited access to social, cultural, political, and economic resources, compared to the majority of that society. Social justice is related to, but is wider than, human rights. People may have their human rights respected and upheld, but still be excluded from participating in or accessing the resources of their society.

Text [adapted]: www.salvationarmy.org.nz/about-us/position-statements/social-justice

Consumerism: Consumerism has been a dominant ideology in the western world since the industrial revolution. It is a social and economic order and ideology that encourages the acquisition of goods and services in ever-increasing amounts. People with this ideology believe that a person has more worth if she or he has more material possessions, and that we are made happier by consuming more goods. In the 21st century’s globalised economy, people are exposed to mass consumerism and product placement in the media, or even in their daily lives. The line between information, entertainment, and promotion of products has been blurred so people are more reformulated into consumerist behaviour.

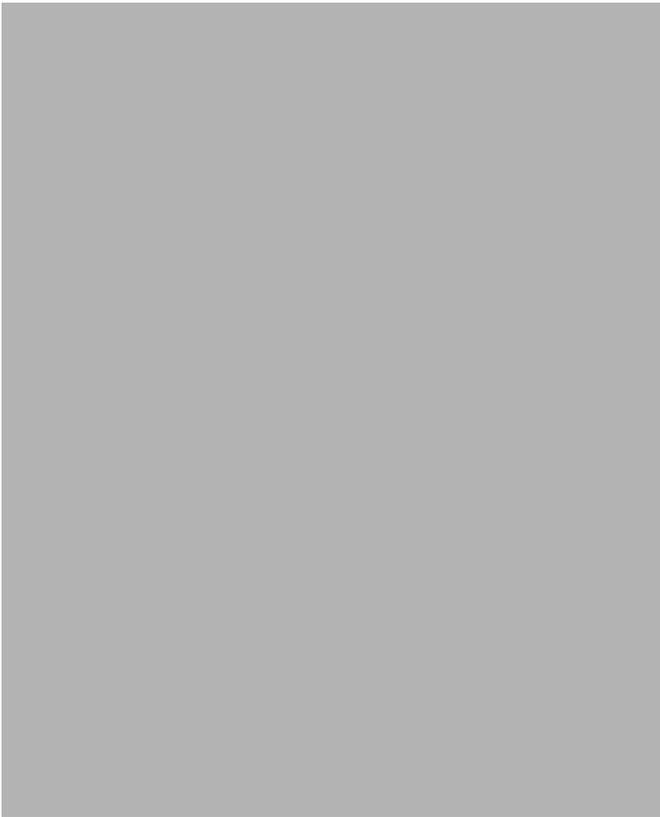
Text [adapted]: Jon Goss, *The “Magic of the Mall”: An Analysis of Form, Function, and Meaning in the Contemporary Retail Built Environment*, *Annals of the Association of American Geographers*, Vol. 83, No. 1 (Mar., 1993), pp. 18–47.



Te mātāpuna: <https://curatti.com/social-media-growth/>



Te mātāpuna: https://cdn.simplymeasured.com/wp-content/uploads/2016/06/phone_usage.png



Source: <https://curatti.com/social-media-growth/>



Source: https://cdn.simplymeasured.com/wp-content/uploads/2016/06/phone_usage.png



Ngā kupu me te whakaahua [he mea panoni]: <http://www.smartinsights.com/internet-marketing-statistics/happens-online-60-seconds/>

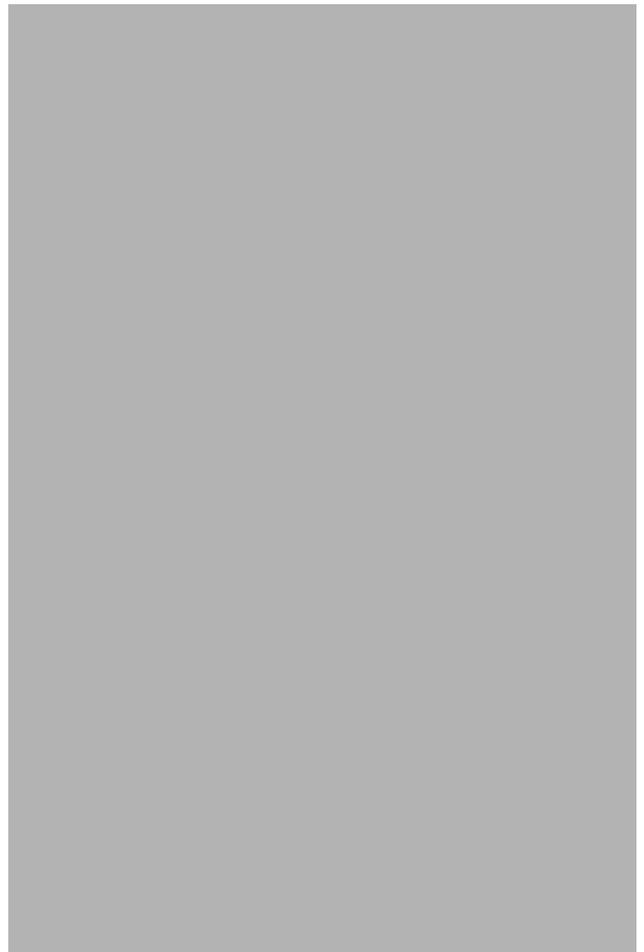
Kua matenui katoa te ao ki te pae pāho-pori, ā, ka huri aunoa ki ngā pae ipurangi ki te rangahau, ki te hoko i ngā rawa me ngā ratonga. He huarahi pai rawa atu tēnei e whakapā ai ngā kaipānui hokohoko ki ngā apataki, ki te akiaki hoki kia tiria ngā marau.

Heoi anō, i te rite tonu o te waipukehanga o aua kōrero ka puta he raru nui ki ngā kaipānui hokohoko e mātua whai nei kia rangona ā rātou kōrero. Kua puta hoki he kīanga mō tēnei tūāhuatanga, arā ko te – Nui Rawa o te Marau – i whakaarotia ai e Mark Schaefer e whakapono ana: “E kore e tautini tēnei pikinga o te ia o te whai marau nā te mea he taumata tō te hinengaro o ia tangata e kore nei e taea te raweke mō te āhua ki te nui o ngā marau e kaha nei ia ki te whai. E whakapono ana au, kua mau tātou ngā kaipānui hokohoko ki te tāhiti o te hāneanea horihori, me te pōhēhē ka piki haere tonu tēnei ia ā ake tonu atu. Nō hea hoki tēnei e taea.”

Ngā tatauranga mō te whakamahinga o ngā whakatairanga ā-pae pāho-pori

- I ēnei tau e rua kua hori nei, kua huaruatia ngā tahua whakatairanga ā-pae pāho-pori huri noa i te ao. Ahakoa tēnei whakatipuranga o te haumi ki ngā whakatairanga ā-pāpori, kāore tētahi 46% o ngā kaipānui hokohoko o Business to Business (B2B) i te mōhio mēnā rānei he moni whiwhi kua hua ake ki ā rātou pakihī i ā rātou hōngere.
- E matapaetia ana ka tūhene atu i te \$35 piriona te nui o te whakapaunga moni ki ngā whakatairanga ā-pāho-pori i te tau 2017, arā, koinei te 16% o te katoa o ngā whakapaunga moni ki ngā whakatairanga ā-mati huri i te ao whānui (kua tata ki te \$13 piriona te pikinga ake i ngā tau e rua noa iho nei).
- Ko Tihau te tuatahi o ngā kōtuinga ki te kite, ki te whai hua hoki i te pitomata o te whakatairanga ā-pāho-pori. Nā te mea e 60% te nui o te tipu tau atu, tau atu, he uaua te whakahē kua whai hua ngā whakatairanga a Tihau hei kōwhiringa whai take ki ngā pakihī.
- I tō rātou tau tuatahi rawa, e \$595 miriona te rahi i hua i ngā whakatairanga a Paeāhua. I te ekenga ki te \$1.53 piriona o te moni whiwhi i ngā whakatairanga i ngā pūrere hārihari puta noa i te ao i tēnei tau, kua neke atu i te 500 miriona ngā kaiwhakamahi i ia marama - ko te nuinga hoki he tamariki ake i te 35 tau.
- Tau atu, tau atu, e 50% te pikinga atu o te maha o ngā hōngere o Tiriata e whai moni ana ka eke ki te hia rau mano tāra i ia tau.

Te mātāpuna [he mea panoni]: blog.hootsuite.com/social-media-advertising-stats/



Te whakaahua: <https://curatti.com/social-media-growth/>



Text and Image [adapted]: <http://www.smartinsights.com/internet-marketing-statistics/happens-online-60-seconds/>

The world has fallen in love with social media and now automatically turns to online platforms to research and buy products and services. This gives fantastic opportunities for marketers to engage audiences and encourage content sharing.

However, all that content and constant bombardment with messages presents a huge issue for marketers who need to get their message heard. There's even a term for it – Content Shock – coined by Mark Schaefer who believes that: "This upward trend of content consumption is not sustainable because every human has a physiological, inviolable limit to the amount of content they can consume. I believe as marketers, we have been lulled into a false sense of security thinking that this consumption trend will continue to rise without end. That is simply not possible."

Social media advertising usage statistics

- Social media advertising budgets have doubled worldwide over the past two years. Despite this growing investment in social advertising, 46% of Business to Business (B2B) marketers say they are unsure whether their channels have generated any revenue for their business.
- Social media ad spending is likely to exceed \$35 billion in 2017, representing 16% of all digital ad spending globally (an increase of almost \$13 billion in just two years).
- Twitter was one of the first networks to recognise and capitalise on the potential of social media advertising. With 60% growth year-over-year, there is little doubt that Twitter ads have proven their worth as an effective option for businesses.
- In their first year of existence, Instagram ads pulled in an impressive \$595 million. Reaching \$1.53 billion in mobile ad revenue worldwide this year, Instagram has over 500 million active monthly users—almost all of whom are under 35.
- The number of YouTube channels earning six figures per year is up 50% year-over-year.

Source [adapted]: blog.hootsuite.com/social-media-advertising-stats/

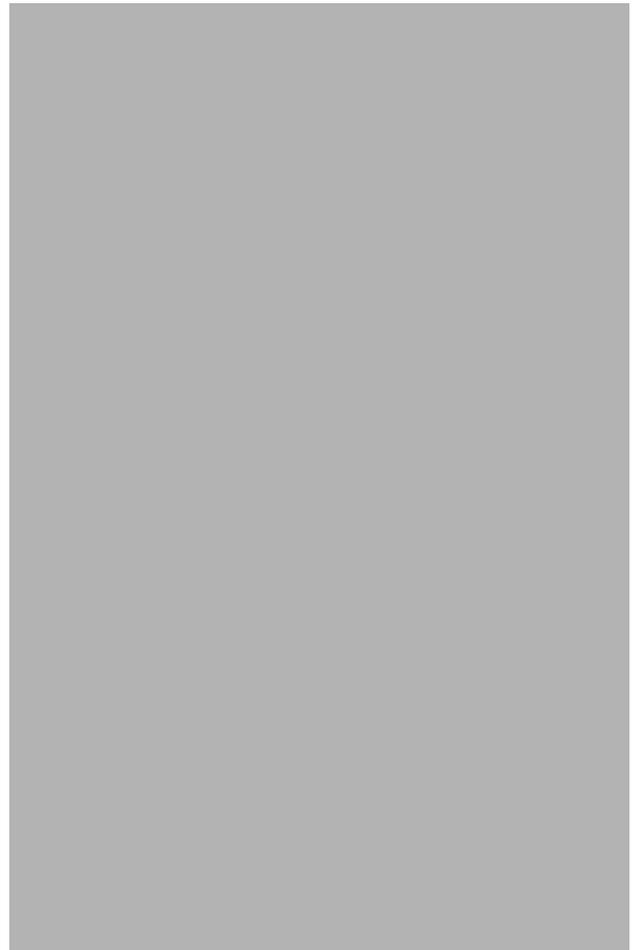


Image: <https://curatti.com/social-media-growth/>

Te Atapaki – Ngā Kiriāhua me ngā Pirimati Whai Waitohu

Ahako te pikinga o ngā ārai i ngā whakatairanga, he huarahi nui tonu te whakatairanga ā pāpori ki ngā waitohu. Kei ngā pae pāpori hoki te nui whakaharahara o ngā huarahi kohi raraunga hei kōkiri i ngā whakatairanga e tino whāiti ana, otirā he take nui ake tēnei i te tono a ngā apataki whai wheako e whaiaro ana, e hāngai pū ana ki a rātou anō.

Ko te Atapaki – he pūmanawa ko tōna nei take matua i tōna fīmatanga mai, he huarahi hei whakangahau, hei whakawhiti kōrero hoki –

kua whakarite ara e whai huamoni ai rātou mā te tuku i ngā kaiwhakatairanga i Te Hononga o Amerika kia waihanga ‘arotahi’ e hāngai pū ana ki te pakeke, ki te ira, me te wāhi mō ā rātau rawa. I whakawhānuihia ake e Atapaki ana kōwhiringa whakatairanga i a Pipiri, i te tau 2015, nā te whakarewatanga o te ‘pirimati whai waitohu’ mō ngā wāhi o ngā waitohu. Ko Makitānara te tuatahi ki te whakamātau i te kaupapa nei, ā, nā te tāhuhu o rangaranga i utu ki te waihanga pirimati whāiti – ētahi tānga o ngā pākī tīhi a Makitānara, me ngā pūkoro whai taewa parai, me ētahi atu anō – e wātea ana ki ngā kaiwhakamahi i te Atapaki nō rātou i ngā papa tonu o Makitānara. E matapaetia ana ka eke te nui o ngā kaimātakitaki i ngā pirimati whai waitohu a Atapaki ki te 116 miriona, ā, ka eke hoki te utu ki tōna \$750,000 i ia rā.

I tōna whakaurunga, i te tau 2017, ki ngā tohu o Shorty (e whakanui ana i ngā tino o te pae pāho-pori), ka kī a Makitānara ko tana whāinga i tana whakamahi i ngā pirimati a Atapaki ko te whakaputa i tētahi ariā tauhou mā tētahi pae e pūrero ake ana e tuku nei kia waihanga, kia tiritiri hoki ngā kaiwhakapeto i ngā āhuatanga mā Makitānara, e noho nei hoki hei ānga i ngā tāngata i te toa kai kē ki te kimi i aua āhuatanga rā. “He mea hirahira tonu ki te pakīhi o te ratonga-inamata o Makitānara te toro atu ki ngā kaiwhakapeto e haereere ana mā ā rātou pūrere harihari, nō reira me whai hoa mātou e mātua arotahi ana ki ngā marau poto, ki ngā pūrere harihari hoki e kaha nei ki te tuku mai i ngā apataki e whāia ana e mātou.”

Nā Mark Wheeler, nā te tumuaki ā-mati o Makitānara ki Ahitereiria te kī: “Kua roa a Makitānara e whai auahatanga ana hei urupare ki ngā whanonga me ngā hiahia o ā mātou apataki katoa. Ko tā mātou o te waitohu me o mātou hoa pokapū, he waihanga i ngā marau me ngā wheako pai ki ā mātou kirihoko, ā, e koa ana mātou ki te whai i ngā pae mā reira e whānui ake ai te haringa o ēnei mea ki te tokomaha ake o te hapori o Ahitereiria.”

Ko ngā pirimati a Atapaki tētahi huarahi tino whai hua e waihangaia ai ētahi marau motuhenga mā te waitohu.

I te mutunga iho, i eke i a Makitānara te:

- 12 miriona o ngā whakamahinga katoa o ngā pirimati
- 308 miriona o ngā kitenga katoa o ngā pirimati
- 400 miriona o ngā urupare katoa ki ngā pirimati

Waihoki, e whakaaturia ana i ngā mahi kua inea i roto i te wā, e āta kimi pirimati ana ngā kaiwhakamahi, ā, e āia ana ki ngā toa kai kia pērā. Nā ēnei taumata o te pāhekohekotanga e whāiti nei te arotahi, ā, nā te kitea ōna i muri mai, ka noho koinei tā Makitānara whāinga angitu katoa ā mohoa nei mō te marau whāiti.

Ngā tuhinga [he mea whakahāngai]: www.adweek.com/digital/snapchat-releases-sponsored-world-lenses-which-allow-brands-to-augment-reality/
www.geomarketing.com/geomarketing-101-what-are-geofilters
www.shortyawards.com/8th/mcdonalds-geofilters

Ngā whakaahua: lacriaturacreativa.com/2016/05/16/mcdonalds-lanza-una-serie-de-filtros-personalizados-en-snapchat/
<http://shortyawards.com/8th/mcdonalds-geofilters>

Snapchat – Sponsored Selfie and Geofilters

Despite the rise in ad-blocking, social advertising still presents a huge opportunity for brands. Social platforms also offer vast data collection opportunities to power highly targeted advertising, which is even more important as audiences demand personalised and tailored experiences.

Snapchat – an app that started largely as a form of entertainment and communication – has developed the means to make a profit

by allowing advertisers in the USA to create ‘lenses’ targeting age, gender, and location for their products. Snapchat expanded its ad options in June 2015, launching ‘sponsored geofilters’ for brand locations. McDonald’s was the first to try it out, and the fast food chain paid to make custom filters – illustrations of McDonald’s cheeseburgers and pouches of fries, among others – available to Snapchat users while they were in its physical locations. Snapchat’s sponsored filters are forecast to reach 116 million viewers daily, and cost up to \$750 000 per day.

In its entry for the 2017 Shorty awards (honouring the best in social media), McDonald’s says that its goal in using Snapchat geofilters was to create a first-to-market idea on an emerging platform that not only allowed consumers to create and distribute content on McDonald’s behalf, but also served to drive people in-restaurant seeking out that content. “Reaching on-the-go consumers via their mobile device is critical to McDonald’s quick-service business, so we needed a short-content-focused, mobile-first partner that could deliver the audience we were after.”

Mark Wheeler, director of digital, McDonald’s Australia says: “McDonald’s has a long heritage of innovating in response to the behaviours and needs of all our audiences. As a brand, together with our agency partners, we create great content and experiences for customers and take pride in embracing platforms that help us take this to more Australians.”

The Snapchat filters were a highly effective way to have authentic content created on behalf of the brand.

All in all, McDonald’s achieved:

- 12 million total filter uses / snaps
- 308 million total filter views
- 400 million total filter impressions

Additionally, charted performance over time shows users actively seeking filters, and being driven into the

restaurants to do so. These levels of location-focused engagement and subsequent visibility made this McDonald’s most successful exclusive content activation to date.

Text [adapted]: www.adweek.com/digital/snapchat-releases-sponsored-world-lenses-which-allow-brands-to-augment-reality/

www.geomarketing.com/geomarketing-101-what-are-geofilters

www.shortyawards.com/8th/mcdonalds-geofilters

Images: lacriaturacreativa.com/2016/05/16/mcdonalds-lanza-una-serie-de-filtros-personalizados-en-snapchat/
<http://shortyawards.com/8th/mcdonalds-geofilters>

E kī ana a Eli Pariser: Kia tūpato i ngā 'Mirumiru Tātari' kei te Ipurangi

He mea waihanga te kīanga 'Mirumiru Tātari' e tētahi kaiwhakatūtū ā-Ipurangi, e Eli Pariser. E ai ki a Pariser, i ēnei rā, ka panoni te ao tukutuku i te āhua o te kaiwhakamahi. I kite tuatahitia e Eli te tātari aunoa i tāna anō rārangi whakairinga kōrero i Pukamata. He kaitautoko tōrangapū ā-koke ia, ā, ka mārama iho ia kua iti haere tana kite i ngā hononga ā-pūmau ka pōhingia e ōna hoa o Pukamata. Kua mōhio hoki a Pukamata he kaha ake te pēhi a Eli i ngā hononga ā-koke i ngā hononga ā-pūmau, me te aha, ka hunia. Kua tata ki te katoa

o ngā mātāpuna matua e tuku rongo kōrero ana, e tuku pārongo ana hoki kei te whakamahi i tēnei hātepe whakatau kāore nei e kitea. E 57 ngā tohu e whakamahia ana e Kūkara hei whakatau i ō hua rapunga, mai i tō wāhi i te ao, ki tō pakeketanga me tō iwitanga. Kua tīmata hoki tā Yahoo News me Huffington Post whakawhāiti i ā rātou pārongo.

“Kua kore ngā rongo kōrero ka tae mai ki a au e rite ki ngā rongo kōrero ka tae ki a koe,” hei tāna, ā ko te mate o tēnei, ko tā te Ipurangi whakaatu mai i tā tātou e pīrangi nei ki te kite, ēngari ēhara pea i ērā mea me kite e tātou. He mirumiru kei roto rā ōu ake pārongo ahurei, ēngari kāore koe e kite i ngā mea kāore e uru ki taua mirumiru rā. Kua whāngaihia mai tātou e ēnei hātepe ki ētahi pārongo e hāngai ana ki a tātou. Heoi anō, ko te mea me whāngai mai, ko ētahi kai tōtika e whai wāhi ai hoki ngā pārongo hei whakamanawarau, hei whakapātari, me ērā e hirahira ana. Ko te tikanga me noho te Ipurangi e tūtaki ai tātou ki ētahi whakaaro hou, ki ētahi tāngata hou, ki ētahi tirohanga hou hoki. E ai ki a Eli, ko tā te whakamahinga o ngā mirumiru tātari “he whakatau ko tā tātou whakawhāiti i ō tātou whakaaro i runga i te whakaī tō tātou ao.” Ki a ia anō, mōrearea ana tēnei āhuatanga ki ngā tāngata takitahi me te hapori whānui.

Te tuhinga [he mea whakahāngai]: tedsummaries.com/2014/02/01/eli-pariser-beware-online-filter-bubbles/www.slate.com/articles/news_and_politics/the_big_idea/2011/06/bubble_trouble.html

Te whakaahua: <http://perspectiveix.com/wp-content/uploads/2014/12/Filter-Bubble-Over-Personalised-Internet-Behrouz-Jafarnezhad.png>

Eli Pariser Says: Beware Online 'Filter Bubbles'

The term 'Filter Bubble' was coined by Internet activist Eli Pariser.

According to Pariser, the web now adapts depending on the specific user. Eli first noticed this automatic filtering in his own Facebook news feed. He is politically progressive and noticed that he was starting to see less and less of the conservative links posted by his Facebook friends. Facebook had worked out that Eli had been clicking more liberal links than conservative links, and hid them. This invisible, algorithmic editing is used by nearly all major sources of news

and information. Google now uses 57 different signals to determine your search results, ranging from your geographic location to your age and ethnicity. Yahoo News and Huffington Post have also begun to personalize their information.

"The information I get is no longer the information you get," he says, and the problem with this is that while the Internet is showing what we want to see, it's not necessarily what we need to see. It's a bubble of your own unique information, but you can't see what doesn't get into it. These algorithms have been feeding us a steady diet of relevant information. But what we need is a balanced diet that also includes information that is uncomfortable, challenging, and important. The Internet should be something that introduces us to new ideas, new people, and different perspectives. Eli states that the use of filter bubbles "creates the impression that our narrow self-interest is all that exists." It is potentially harmful to both individuals and society, in his view.

Text [adapted]: tedsummaries.com/2014/02/01/eli-pariser-beware-online-filter-bubbles/
www.slate.com/articles/news_and_politics/the_big_idea/2011/06/bubble_trouble.html

Image: <http://perspectiveix.com/wp-content/uploads/2014/12/Filter-Bubble-Over-Personalised-Internet-Behrouz-Jafarnejhad.png>

Te Whakatūtū ā-Ipurangi

Hāunga rā te whakawhiti kōrero ā-kanohi ki te kanohi nei, e hāneanea ake ana tā te nuinga o tō tātou whakatipuranga huna i muri i te mata o te rorohiko ki te pāhekoheko atu. Mā konei e wātea ai tātou ki te whakaputa i tō tātou whakaaro me te kore e matakū kei whakaparahakotia, e puta ai hoki i a tātou ā tātou tirohanga ā-pāpori me te kore i āta whakaaro. E riro ana mā ēnei āhuatanga e rua o te pae pāho-pori e patu ngā āhuatanga whakatūtū o mua — te hīkoi, te kauhau tūmatanui, ngā mautohe, ngā petihana ā-tinana, me ngā auporo. Nā ngā ara o te pae pāho-pori pēnei i a Pukamata me Tīhau, kua wātea tātou ki te whakatakoto i tētahi kōrero nui ki a tātou, kātahi ka waiho i a tātou e mātai ana i ngā rārangi whakairinga kōrero a tō tātou hoa.

He rite tonu tā tātou whakaaro atu ki ngā karere e pā ana ki te ture ā-pāpori, ēngari kāore tātou e whai ki te whakatinana i aua whakaaro. Kiia ai tēnei makukutanga ko te “whakatūpuhitanga” ko te “whakatūtū ā-tohu marau” rānei. Ka mutu, kua whai wāhi atu tātou katoa ki tēnei tūāhuatanga. Arā kē noa atu ngā tauria i tēnei tau kua mahue ake nei.

- I tīmata te kaupapa o “WhakahokiaMaiĀTātouKōhine” hei akiaki i ngā kaiārahi tōrangapū i Te Hononga o Amerika me Naikēria ki te tuku rauemi kia rapua ai ngā kōhine ā-kura e 300 i kāhakina ai e Boko Haram, e tētahi rōpū kaitaua nō te whakapono Kōrana. Ahakoa i whai tautoko te kōkiritanga mai i ngā kirirarau puta noa i te ao nā te tautoko a ngā tāngata rongonui, a te Wahine Tuatahi tonu o Te Hononga o Amerika, a Michelle Obama, i wareware tonu i te nuinga i roto i ngā wiki torutoru i muri mai. Heoi anō, korekore rawa e wareware i ngā whaea, i ngā pāpā, i ngā kauaemua me ngā kauaemuri, i ngā hoa hoki o ngā kōhine o Chibok. He aha oti te hua o tō tātou aroha rangitahi ki a rātou?
- Ko tā te ALS (te mate whakamanauhea ua) Wero Pākete Tio tētahi atu tauira o tētahi kaupapa whakahau hei whakaara i te hapori ko te Ipurangi tōna tūāpapa. Ahakoa te angitu o te hora o te kaupapa whakahau, he iti noa iho tā te wero hei whakamārama i te hapori ki te ALS, ki te hiranga rānei o ngā koha. I mahia e te nuinga o te hunga i whai wāhi atu ki te wero i runga i te hiahia kia oi te kiri, ēngari kāore rātou i rangahau haere i te mate whakangoikore, i tuku moni rānei hei koha. He nui ake te whakapaunga o ngā moni a te nuinga ki te tio, tērā i te tuku moni ki te rangahau mā reira e āwhina kia pai ake ngā ao o ngā tūrora o te mate ALS. He aha oti te hua o ngā ataata manomano i hopu rā i ngā Wero Pākete Tio ki ngā tūrora o te mate ALS?
- I te tau 2014, he mea pāho whānui tētahi tūkinotanga i te haepapa ā-pāpori i tū ki te tāone o Ferguson, i Missouri, i Te Hononga o Amerika, i te pupuhitanga kia mate o Michael Brown, o tētahi taiohi kirimangu, e ringakore ana, e tētahi pirihimana. Ka pēhea nei te tere wareware i a tātou o tēnei tūāhua? Me pēhea tā tātou panoni ā-pāpori i te ao ki te kore tātou e whakapau wā, e āta whakaaro hoki ki ā tātou mahi? Ko wai oti kei te whakarongo mai mēnā ko te reo e tukuna atu ana e mau ana i tētahi rorohiko?

Ina “tīhau anō” tātou, ina takina rānei e tātou ki te “tohu marau”, ina “tiria” rānei e tātou, e whakaae ana tātou kua matatika ake tātou. Ka pēnei tātou he tāngata pai tātou nā te mea kua whakaaturia tō tātou anō mōhiotanga. Ēngari, kāore rānei e kino ake tō tātou hara i tā tātou tuku i ngā takahitanga i te haepapa ā-pāpori ki te kore te ringa e pupuri ki te hoe i tō tātou mōhiotanga ake? Ko te mea pono kē, nā tēnei whakatūtūtanga hou a tātou, arā, nā tō tātou “whakatūpuhitanga” e māngere nei tātou, e whiore hume nei tātou, me te aha, kei te pai noa iho tātou ki tērā.

(E rere tonu ana)

Online Activism

Being behind a computer screen has become a more comfortable form of interaction for most of our generation, rather than interpersonal communication. It allows us to voice our opinions without fear of rejection and to project our social viewpoints without much thought. These two aspects of social media are single-handedly killing historical forms of activism — marching, public speaking, protests, physical petitions, and strikes. Social media outlets like Facebook and Twitter have allowed us to share a message that we find important, and then step away from it, as we continue to scan our friends' feeds.

We continuously absorb social justice messages, but we don't take the time to act upon them. This inaction is commonly referred to as "slacktivism" or "hashtag activism." And we have all taken part in it. There have been a slew of examples in the past year.

- #BringBackOurGirls began to encourage political leaders both in the US and Nigeria to put resources into finding the 300 schoolgirls who were kidnapped by Boko Haram, an Islamist militant group. Though the movement gained support from civilians across the globe through the support of celebrities, and even the U.S. First Lady, Michelle Obama, it was largely forgotten within a few weeks. However, the mothers, fathers, siblings, and friends of the Chibok girls have surely not forgotten them. What did our momentary, fleeting compassion mean to them?
- The ALS (motor neurone disease) Ice Bucket Challenge is another example of a largely Internet-based social awareness campaign. Despite the campaign's widespread success, the challenge has done little to educate the public on ALS, or the importance of donations. Many participants in the challenge complete it for its shock value, but don't go on to research the debilitating disease or donate any money. The average participant spends more money on the ice than on funding research that could help make the lives of ALS patients better. What do the thousands of Ice Bucket Challenge videos really mean to ALS patients?
- In 2014, a widely broadcasted social injustice took place in the U.S. town of Ferguson, Missouri when Michael Brown, an unarmed, black teenager, was shot and killed by a police officer. How quickly will we forget this? How can we create social change when we refuse to devote time and thought to our actions? Who is really listening to us when the only voice we are projecting is stuck inside a computer?

When we "retweet", when we "hashtag", when we "share", we allow ourselves to feel more moral. We feel like we are good people because we have shown a level of awareness. But don't we, in fact, become guiltier of furthering social injustice if we do not take action once we are aware? In truth, our new form of activism, our "slacktivism" enables us to be lazy, cowardly, and, in return, to feel good about it.

(Continued over)

I taku mātua whai i te tohu whakawhitiwhiti kōrero, e tino hōhonu ana taku māwherangi. E pātaia nei te hiranga o taku umanga hei te tekau tau e tū nei. I uru mai au ki tēnei kaupapa kia pai ai taku whakakaha i te tangata kia tū ai ia hei kaikōkiri i te panonitanga. Ēngari i a au e kite nei i te nui taioreore o tā tō tātou whakatipuranga whakamahi i te pae pāpāho, me te nui hoki o tāku anō whakamahinga, ka mahara au ki te nui, ki te iti rānei o taku pānga. He aha oti te hua o aku pūkenga mēnā ka tukuna noa ihotia e te tangata aku pārongo ki tangata kē, tē mahara ai he kara kē tāna i whiwhi ai, ā, me pupuri te ringa ki te hoe?

I tōna tikanga, ēhara te whakatūtūtanga i te wheako mokemoke. Ko tā te whakatūtūtanga ia he hui whakakotahi, he tuku kauhau, he whakapupū kare ā-roto. Nō reira, waiho te rorohiko, tukuna te waea pūkoro ki raro, ka tūhono anō ai ki te ao tūroa e hikina ai ōna mānuka, e ea ai hoki i a tātou ōna mate.



Nā Charlotte Robinson

Te tuhinga [he mea whakahāngai]: www.huffingtonpost.com/charlotte-robertson/slacktivism-the-downfall-_b_5984336.html

Ngā whakaahua: <http://www.whydev.org/bringbackourgirls-hashtag-activism-and-the-diaspora/>
<https://www.youtube.com/watch?v=5toYTddMp44>

<https://www.businessinsider.com.au/your-220-million-to-the-als-bucket-challenge-made-a-difference-2015-8>

https://en.wikipedia.org/wiki/Black_Lives_Matter

www.simplilearn.com/real-impact-social-media-article

As a communications major, I find this deeply troubling. I question what the importance of my profession will be in a decade. I wanted to enter this field so that I could empower people to be agents of change. But when I see how media is overwhelmingly used by our generation, often by myself, I wonder what my impact will realistically be. What is the point of my skill set when people will only forward information on to the next person, rather than receiving it as a call to action, and acting upon it?

Activism should not be an isolating experience. Activism should be rallying, speeches, emotion. So let's step away from the computer, put down the cell phone, and reconnect with the real world in order to take on and help solve its problems.



By Charlotte Robinson

Text [adapted]: www.huffingtonpost.com/charlotte-robertson/slacktivism-the-downfall-_b_5984336.html

Images: <http://www.whydev.org/bringbackourgirls-hashtag-activism-and-the-diaspora/>

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Rae-Kwon Andrews, Te Whare Wānanga o Saint Leo: “Te Take kua Pūmau te Noho a te Whakatūtūtanga ā-Pae Pāho-pori”

He tere te whakatakē a ngā kaiaroaehae i te whakatūpuhitanga, ēngari, nā tērā, kua tino kitea tōna uara.

Hoki atu, hoki atu taku rongu i tā ngā kaiwānanga mōteatea “kāore he tino hua o te tuku tīhau noa iho.”

Ahakoia e āhua whai tikanga ana tā rātou e kī nei, arā, me uaua ka kitea he panonitanga i te tīhau kau, ka wareware i a rātou te hiranga o te mōhiotanga i roto i te āhua o te waihanga kaupapa whakatika. Tē taea te raruraru te aha e wai rānei kia mōhio rā anō rātou kua puta tētahi raruraru, ā, koirā te take he pai noa atu te whakatūpuhitanga i te whakapahoho kau, ahakoia ēhara ia i te tino, kāore rānei e wanea i tōna kotahi. Ēhara i te mea kotahi noa iho te huarahi hei hāpai, ka mutu, ko te tuku haere i te pārongo e noho ana, ka noho hoki hei mātuatuatanga i te horanga o te mōhiotanga ki tētahi raruraru.

He take tino nui te whakatūtūtanga ā-pae pāho-pori ki ngā whakatipuranga tamariki, inā hoki me uaua ka mātakitaki te whakatipuranga

manotau me ō rātou hoa i ngā karere. Ko tā rātou i kite ai i te Pukamata, i te Tīhau i te Atapaki me te Paeāhua te mutunga mai o ngā pārongo ka mau i a rātou e pā ana ki te ao whānui. I tērā whāiti o te matapihi ki ngā pārongo, ēhara i te mea he nui noa iho te whakatūtūtanga ā-pae pāho-pori, ēngari he mea matua tonu.

Me whai whakaaro hoki te tangata ki te korenga o ētahi i hāneanea ki te whai wāhi atu ki ngā huihuinga i te pō, ki ngā hui whakakotahi me ngā nohopukutanga. Ka tino puāwai ētahi tāngata i te ipurangi, ka mutu, kāore he mate o tērā. Mā te pae pāho-pori e āhei ai tō kōwhiri kia rere tonu ki kōrero kē me te kore e māharahara kei mate koe.

I ētahi tauira whāiti, kei tua atu te whakatūtūtanga ā-pae pāho-pori i te whakaaro ki te āhua o te mautohe o mua, otirā, he pai ake i taua mea o mua rā. He nui tonu ngā hua ka puta ki ētahi waka kawē i ngā whakapuakanga ā-tōrangapū, pēnei i te petihana ā-ipurangi, nā te whai wāhitanga a ngā kiri-ipurangi, inā hoki he pakupaku noa iho te whai hua o tēnei āhuatanga i ngā tau e rua tekau o mua, tērā i te nui o te whai hua ināianei. Nō reira, he pai ake te whakatūtūtanga ā-pae pāho-pori i ngā whakatūtūnga o mua, e taea ai te panoni ngā mea kāore i taea te panoni i mua.

Kua piki kau tā te hāpori whakawhirinaki ki te pae pāho-pori e whai pārongo ai ia – inā kē te nui i ētahi wā – e tino ngangahu ai te whakatūtūtanga kei ōna pae. Nō reira, kua tae ki te wā me mutu tā ngā kaiaroaehae whakatakē i te whakatūtūtanga ā-pae pāho-pori. Āe, kei te tika tā te kaiaroaehae rā, tā Keenan Lo – i te mutunga iho, ka taea e koe te “rere tonu ki kōrero kē”. Heoi anō, koirā tonu te ngako. He mea nui kia whakawāteahia e te hāpori te ara e hāneanea ai te ao o ia tangata kia whai reo ai ōna whakaaro, kia tū ai hoki ia i runga i te māia ina pērā. I tērā āhuatanga, ko te whakatūtūtanga ā-pae pāho-pori te painga atu ki ngā ao e rua. He pae e pāhekoheko ai ngā tirohanga tōrangapū ki ētahi kē atu, ēngari e haumarua ana ki te katoa o te hunga ka whai wāhi atu.

Te tuinga [he mea whakahāngai] me te whakaahua: studybreaks.com/2017/03/04/social-media-activism/

Rae-Kwon Andrews, Saint Leo University: "Why Social Media Activism is Here to Stay"

Critics are quick to pan slacktivism, but, in doing so, only prove its value.

Too often, I hear critics lament "only tweeting something isn't really doing anything."

While they have a point in some regards, in that a tweet itself rarely leads to change, they forget the importance awareness plays in the odds of creating reform. No one can do anything about a problem unless they know of its existence, which is why slacktivism, while neither ideal nor sufficient by itself, is still much better than inaction. There isn't one correct way to advocate, and passing information along is, and always will be, vital to spreading awareness of a problem.

Social media activism is especially important for younger generations, as many millennials and their peers hardly watch the news. What they find on Facebook, Twitter, Snapchat, and Instagram often constitutes the extent of their information intake regarding the world at large. In light of their limited window of information, social media activism becomes not only important, but critical.



People also should take into account that not everyone is comfortable with participating in vigils, rallies, and boycotts. Some people flourish online, and there is nothing wrong with that. Social media gives you the option to continue scrolling without threatening your life.

In certain instances, online activism goes beyond complementing traditional protest, and actually does better than its predecessor. Certain forms of political expression, such as online petitions, benefit greatly from netizen participation, as they were only a fraction as effective twenty years ago as they are today. In that way, online activism has actually improved upon its ancestor, leading to the ability to make changes that previously would have been impossible.

Society's reliance on social media for its information has only increased – exponentially in many cases – making activism on its platforms more visible than ever. So, it's about time that critics stop discrediting social media activism. Sure, critic Keenan Lo is right – at the end of the day, you can "just scroll past" it. But, that's kind of the point. It's important that society allows a comfortable environment for everyone to voice their opinion and feel confident doing so. In that way, social media activism is the best of both worlds. It's a platform for engaging with different political viewpoints, though one that is safe for all parties involved.

Text [adapted] and image: studybreaks.com/2017/03/04/social-media-activism/

English translation of the wording on the front cover

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