

Evidence-based practice in special education: implications for indigenous (Māori) consumers

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Evidence-based practice originated in the health sector in the early 1990s as a way to augment clinical expertise with the best available evidence, and to provide a systematic and judicious method for approaching casework. Evidence-based practice has now permeated the education sector, specifically the field of special education, as one way of responding to the increasing demand for accountability, as well as a focus on ‘managing for outcomes’. GSE, as the special education division of the Ministry of Education, interprets evidence-based practice as being an intertwining cluster of three types of evidence; those of research, practitioner expertise, and client participation.

The intention of evidence-based practice is to guide and support special education practitioners, not to imply or promote a prescriptive, ‘one-size-fits-all’ tool or modus operandi. The key question that is impacting on both the interpretation and application of evidence-based practice however is ‘What constitutes evidence – and who decides?’ It is clear that the word ‘evidence’ means different things to different people; that one’s culture, worldview and experiences all play a significant part in determining how particular groups interpret and rationalise the concept.

There is growing concern that until a clear and agreed definition has been applied to the term ‘evidence’ there are inherent risks in the application of evidence-based practice regarding the appropriateness of assessment, planning and interventions for indigenous (Māori) students and their whānau. Hammersley (2001) proposes that the process of defining what constitutes ‘evidence’ will be fraught with difficulty, should the privileging of research evidence over evidences from other sources result.

This presentation discusses possible perceptions of ‘evidence’ from an indigenous (Māori) perspective, and considers the implications for special education service provision.

Keywords: indigenous health, practice, special education

Tikapa: archaeological and ancestral landscape

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Sir Apirana Ngata once said that realising knowledge of Māori culture, history and traditions is necessary to our education as people of Aotearoa, and that we as Māori are expected to have and maintain that knowledge. For those of us with Māori ancestry who were not brought up with the traditional knowledge and custom, it is up to us to seek it out. We can do this by searching through literature, through recorded oral histories and traditions, and the Māori Land Court records. We can meet with kaumatua, kuia and koroua and learn as much as we can about the history of the people and the place. We can also engage in archaeological research, with the permission, encouragement and involvement of the local community. Learning the history of our ancestors teaches us much about ourselves and can raise self-esteem and empower. Knowing our connections and where we come from gives us a sense of belonging and well being. This has been the driving force behind my doctoral research on Tikapa as an archaeological and ancestral landscape.

Keywords: archaeology, culture, landscape

Bioavailability and mobility of cadmium, copper, nickel and zinc in soils treated with biosolids and metal salts

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The application of biosolids to land is increasing because of the many benefits of improved soil fertility and productivity, as well as providing an alternative use for waste utilisation and disposal. As a resource management issue, this method could be expected to resonate strongly with Māori land managers as they seek to increase their knowledge of land utilisation options. However, the metal content of biosolids are potential causes for environmental and health concern, due to the possibility of metal accumulation in soils, subsequent movement to potable supplies of groundwater, and access to the food chain via plant uptake.

New Zealand soils vary greatly in physiochemical properties which effects metal availability and toxicity to soil organisms. It is not clear how these factors should be incorporated into risk assessments or management, as there are currently no protocols generally accepted for assessing bioavailability. Present guidelines and documents still rely on total metal concentrations and rarely consider soil types

despite wide acceptance that total metal concentrations is an overly conservative and limited measure of availability to soil biota.

Several techniques have been used to predict plant uptake of metals from soils; there is no consensus as to which is the most appropriate measure of metal availability in soils. A relatively new technique of diffusive gradient in thin films (DGT) has been modified for quantitatively assessing in situ supply of labile metal species in soils. This method has shown to be a promising surrogate for predicting plant metal uptake and will be extensively trialled in this project.

Keywords: biosolids, ecology, soil science

Tikanga in the laboratory: engaging self practice

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The main focus for my doctoral research is to investigate how human brain mitochondria are involved in the development of Huntington's disease. The mitochondria are tiny structures involved in energy, cell death and survival. They are thought to be involved in the disease process leading to the loss of brain cells and eventually to death. The emphasis for this talk will be on the scientific methods that I use, how I feel about them, and what processes I have put in place for these methods to be culturally appropriate.

In our laboratory we use several methods that are considered to be "cutting edge", including growing cells from post-mortem and post-operative brain tissue, and the use of post-mortem brain tissue for molecular techniques. In short, I work with human brain tissue. As a consequence, I am compelled to explore the cultural, ethical and spiritual implications of being Māori and working with human tissue. Part of my PhD journey has been about exploring the concept and use of tikanga in the modern world, talking to my iwi (Ngāti Rangitihi) about my research, and consulting with Māori to develop appropriate tikanga for use in the laboratory. I hope you will be as fascinated as I am in these ideas, and add to the discussion.

Keywords: methodology, mitochondria, tikanga, practice

Physical activity and body movement in primary-aged children

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Despite the emergence of childhood obesity as a major public health concern, our knowledge of excessive body fatness and related health behaviours among young people is limited. The purpose of this study was to assess the body composition and physical activity behaviours of a multiethnic sample of Auckland children.

A total of 1229 children (603 boys, 626 girls) aged 5-11 years were randomly selected from 27 primary schools in the greater Auckland region. The ethnic composition of the sample was 46.8% European, 19.3% Pacific Island, 13.8% Māori, 9.2% East Asian, 6.8% South Asian, and 4.1% from other ethnicities. Body mass index (BMI) was calculated from height and weight, and percentage body fat (%BF) was assessed using hand-to-foot bioelectrical impedance analysis. Multi-day memory pedometers were used to estimate physical activity levels over three weekdays and two weekend days.

The results showed that the prevalence of overweight and obesity (based on age- and sex-specific BMI curves) was highest in Pacific Island (28.7% overweight, 19.8% obese) and Māori children (22.4%, 15.9%). However, Pacific Island and Māori children averaged less %BF than other ethnicities for the same height and weight. Physical activity patterns also varied by sex and ethnicity, with Māori boys averaging the most steps per day (15,742) and South Asian girls averaging the least (11,790). This study provides evidence of ethnic diversity in the body composition and physical activity patterns of Auckland children, suggesting that interventions for the prevention of childhood obesity should be tailored to specific ethnic groups.

Keywords: children, ethnicity, obesity, physical activity

The paepae: a spatial data infrastructure for preserving cultural identity and survival

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Cultural survival and issues such as the continuation of micro-indigenous identity and the maintenance of micro-indigenous languages within the context of a rapidly encroaching global society are important to iwi Māori. This dissertation advances the

notion that indigenous frameworks are required to maintain control or tino rangatiratanga over indigenous cultural heritage. Furthermore, Spatial Data Infrastructures along with other modern technologies can be used within this type of framework to promote cultural survival and maintain indigenous identity.

For iwi Māori, the adaptation of any new technologies should be viewed in light of article two of the Treaty of Waitangi which espouses tino rangatiratanga and the protection of taonga such as land in order to survive as a unique culture within the context of a global community. Thus, the challenge this dissertation faces is developing an indigenous framework based on indigenous metaphors that would serve as a Spatial Data Infrastructure to manage the multi-dimensional cultural rights associated with indigenous lands, and promote indigenous aspirations whilst preserving cultural identity and survival.

Keywords: identity, spatial data, infrastructure

Māori social work development

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Building on the recommendation of Māori social workers that the development of Māori social work depends upon the “sharing of stories”, This research captures the current experiences of Māori social workers and assesses the support level of the organisation they work for. Through critically engaging with Māori social workers an understanding of their practices will be developed in terms of what they deem to be successful methods and processes. Long-term practitioners state that their methods are underpinned by tikanga Māori and that these have not changed significantly since the 1980’s. Māori social workers also contend that their methods were not overtly affected by the Pūao-te-Ata-tū report, however it did have a huge influence on the organisational environment. Through an assessment of statutory, community-based and iwi-based social service providers, this research will highlight the strengths of each in terms of adequate support for Māori social work practices and areas where each could improve. This research will conclude with recommendations on how these organisations can be better equipped to support Māori social workers to use their practices for the benefit of Māori clients.

Keywords: community, development, Māori, social work

Type1 diabetes mellitus and chromosome-18

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Autoimmune disorders affect approximately 5% of the general population and are comprised of a wide variety of disorders including type 1 diabetes (T1D), autoimmune thyroid disease (AITD), rheumatoid arthritis (RA) and systemic lupus erythematosus (SLE). These disorders are all characterized by the body's own immune system failing to recognize self-molecules, eventually destroying healthy organs and/or tissues.

Autoimmune diseases are progressive and debilitating with limited treatment and potentially serious complications. This is a complex set of disorders rising from a combination of both genetic factors and environmental triggers. A greater level of basic understanding into the genetic cause of these disorders is required in an effort to delay and/or prevent these diseases. A number of autoimmune susceptibility genetic regions (loci) have been implicated in the development of autoimmune disease, but only a few causative genes have been identified. The aim of this project was to use comparative mapping between the human and mouse genomes to provide a greater understanding of the human autoimmune susceptibility locus, IDDM6, shown to be involved in T1D.

Keywords: autoimmune disorders, genetics

Resonating knowledge: Māori, christian values

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Christianity has had a major impact on Māori, especially since 1814. In contemporary Māori society Christianity is no longer as influential as it once was. Today, while there is still a significant number of Māori who profess to belong to the Christian religion, a large number of Māori have joined other religious faiths or do not profess a faith at all.

There are many reasons for this movement away from Christianity but in part it is because many Māori blame Christianity for the social and economic woes that they and their tipuna (ancestors) have experienced. Looking back to the 19th Century, the Christian missionaries are now seen as perpetrators of crimes and injustices against Māori. Today there are Māori who question whether it is possible for Māori to continue to be involved in Christianity.

Although the saying: “Don’t throw the baby out with the bath water” is perhaps over used, it still has meaning and I think it is relevant to the relationship between Māori and Christianity. Over the 192 years that Christianity has been in this country a large number of injustices have been committed in its name. On the other hand Christians have been responsible for an equally large number of activities that have benefited Māori. If Christianity was to be ejected (thrown out like bath water) there is a danger of ejecting Māori spirituality as well because over the years they have become closely intertwined. The first part of my presentation will consider some aspects of Māori spirituality and their relationship with Christian spirituality. It will then look at parts of Te Inoi-a-te-Ariki (The Lord’s Prayer) that illustrate how Māori theology has become intermeshed with Christian theology.

Keywords: Christianity, Māori knowledge, values

Hearing impairment: effects on Māori

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This exploratory study on hearing impairment is also a personal journal as a Māori woman born with a hearing impairment. The aim of this research is “to attempt to dig beneath the surface of historical and oppressive educational and political structure” (Harvey, 1990), partly by means of an investigation into the Māori world-view of disability (King and Bray, 2000). This research emerged from a personal and academic perspective, and incorporates a kaupapa Māori theoretical view, qualitative research and narrative approaches of Māori storytelling and case studies.

The purpose of this research is significantly important for Māori with hearing impairment studying in educational institutions to become more visible; and to tell, to document, to record their personal stories, and to disseminate the information. The issues are to better understand the complex disability issues for Māori with hearing impairment for support and resources; to identify the challenges facing Māori with hearing impairment with regard to political, educational, social, economical and cultural needs; and then to make recommendations based on these challenges.

An analysis of 10 Māori of mixed gender and hapū or (sub-tribe) affiliations residing in the Tainui Waikato area who have a genetic hearing impairment will be interviewed. Furthermore, an examination of indigenous people with hearing impairment from Australia, Canada and United States of America will broaden a focused comparison with Māori in Aotearoa, New Zealand. The results of this research will be open for future studies, a thesis, articles, a book and to commence a “Whānau Hearing Impairment Clinic for Māori” on education about hearing impairment, support-groups for Māori with hearing impairment and a social service on how to get hearing aids and other devices for Māori with hearing impairment.

It proposed that there are many social and cultural issues that are likely to characterise Māori who have hearing impairment, and that serious investigation of this area is warranted.

Keywords: hearing loss, Māori

Māori heritage management in postcolonial Aotearoa

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This paper is a discussion on an aspect of my recent research on defining ancestral landscapes. The research objective of my post-doc is to validate Māori concepts and perspectives of heritage. I will discuss the theme that the various institutions that are engaged with Māori heritage (such as universities, archaeologists, local and central government and political parties) suppress the expression and validity of Māori knowledge and Māori knowledge systems. In the production of knowledge, based on the western scientific method by these institutions regarding the past histories of Māori, it is presented as an authentic truth where oral tradition and the people which this past represents have no place in the discourse. In a postcolonial context, traditional Māori knowledge is a subjugated knowledge. Therein lies the tension between Māori and institutions.

This has been drawn from my personal experience as a Māori archaeologist and heritage consultant as well as an iwi/hapū advocate and expert in Environment Court appeals here in Aotearoa. My doctoral research programme has taken me from confrontation to theoretical engagement. I will show how the field of archaeology in Aotearoa/New Zealand, has through legislation and scholarship, taken possession of the ownership and guardianship of Māori heritage.

Keywords: indigeneity, Māori education

The diffusion of sustainable technologies to Māori land: a case study of participation by Māori agri-food networks

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The pace and scale of modern technological change has meant that although technology is ‘intentionally and systematically’ put in place, it is now experienced as a somewhat ‘alien and uncanny force’ (Rapp 1981: 7). This phenomenon is most evident with the widespread diffusion of industrial technologies that are designed to increase productivity within capitalist economies. The effects of this historical expansion of industrial capitalism now threaten the sustainability of many communities and ecosystems, and even humanity itself. The challenge is how to diffuse innovative sustainable technologies to ‘avoid, remedy or mitigate’ adverse effects on the environment and on society.

Within innovation diffusion literature, indigenous peoples have generally been described as ‘laggards’: slow to adopt new technologies. While we are accepted as the originators of (acceptably quaint) traditions, Māori, like other indigenous peoples, are incessantly targeted as passive and ‘needy’ adopters of new and theoretically beneficial innovations, notably in health and education. However within sustainability discourse, indigenous peoples are considered to possess innovative (that is, novel to non-indigenous peoples) ideas and activities conducive to sustainability. This paper details the diffusion of innovative objects in the form of taewa or ‘Māori potatoes’. Knowledge and PGR sourced from Māori in their role as kaitiaki of taewa have seen some Māori growers ‘accommodated’ within research, science and technology (RS&T) institutions. Such relationships certainly contribute to the academic and financial standing of RS&T partners. But subsequent innovations are intended to be diffused by neo-liberal market forces, hindering the vital diffusion of sustainability to Māori land. These experiences resonate with contemporary processes of knowledge diffusion for Māori, which may be less alien but nevertheless remain somewhat uncanny in their ability to maintain our marginalisation.

Keywords: agriculture, indigenous, Māori land sustainability

Pourewa: A new media approach to communicating Māori world views – cosmogony, cosmology and philosophy

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Art that uses non-traditional media or emerging technologies, specifically the electronic or digital, has the potential to create and nurture a distinctive ‘public space’ for the articulation of Māori worldviews. Although a growing number of publications focus on contemporary Māori art practice, no specific attention has yet been given to the numbers of Māori practitioners operating in the field of “new media”. While Māori culture has been visually articulated in the traditional arts of carving and weaving, the Techno-Māori exhibition at Wellington city art gallery (2002) confirmed that video and digital media have also enabled indigenous artists to engage with inseparable aspects of Māori philosophy.

I am a contemporary Māori video artist enrolled in a doctorate by part creative practice. My focus on the female element in tikanga, explores non-linear times, fluid spaces, emotion, spirituality, and symbolism concurrently or in specific relationships. This research has wider implications for other indigenous cultures that are also embracing experiential and digital media in an effort to communicate their own cosmogony, cosmology and philosophy to others. The visualisation and public exhibition of these concepts is intended to facilitate public interest in Māori philosophy prior to European contact. It also seeks to contribute to the well being of Māori women who have been marginalized in the ethnocentric and patriarchal retelling of their origins.

The presentation explores and illustrates my creative research practice.

Keywords: art, Māori studies, Māori worldviews

Perceiving rivers as tupuna awa (river ancestors)

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The contested nature of rivers derives from the diverse range of interests that people have in them. Needless to say, people who have the same type of interests in the Waikato River generally perceive and describe the River in a similar way. This paper conveys how Māori understand the Waikato River to be a “tupuna awa” and how

people associated with commerce understand the river to be a “sustainable resource”. The varied understandings of the River can be conceptualised as “epistemologies”. This presentation employs ideas presented by Anne Salmond in her seminal paper *Theoretical Landscapes* (1982). The discussion identifies some of the tensions that arise when Māori and commercial epistemologies of the Waikato River converge. This paper illustrates that the tupuna awa epistemology is comprehensive and dynamic. Embedded within tupuna awa is a wealth of Māori knowledge. Indeed the tupuna awa epistemology competently deals with the metaphysical aspects of the river and has procedures that address its recent commodification.

Keywords: Māori epistemology, river

Māori & organ donation

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Some commentators suggest that tikanga Māori (customs and practices) contain cultural imperatives requiring Māori to participate in the organ donation/retrieval programme (programme). Conversely, other Māori suggest that the programme, the legal frameworks which authorize it, and the philosophies which underpin both are diametrically opposed to tikanga. On that basis, therefore, any participation by Māori in the programme will be fraught with difficulty.

Despite the tension between these views, participation by Māori in the programme (as either donors and/or receivers) is critical, principally because Māori predominate in negative health statistics. For example in 2000, Māori (who constitute 15% of the total New Zealand population) accounted for 34% of the total number of renal-failure patients on the kidney transplant waiting list. Ironically, disproportionately fewer Māori actually receive a transplant because they fail to make a good tissue match with organ donors. The chance of a good tissue match for Māori is ever decreasing because while more Māori are in need of organs for transplantation, very few Māori become organ donors. The issue is exacerbated by reluctance on the part of Māori to openly engage in or discuss such a sensitive topic. The result is a lack of knowledge which in turn breeds fear. Under these conditions Māori are unable to access, harness and/or use knowledge for our well-being.

This paper searches for Māori traditional attitudes to and/or cultural imperatives about organ donation by examining tikanga as recorded in pūrākau, waiata, and whakataukī (knowledge systems). This knowledge is essential to inform, guide and assist Māori today as we grapple with the challenges that organ donation and the organ donation programme sets before us. Many of the true reasons for tikanga are lost to us, forgotten or blurred by imperfect memories but the imperatives contained in them still resonate with us at a psychic level. It is one aim of this paper that we

reconnect with that knowledge, gain greater understanding about it and apply it (as appropriate) for our well being.

Keywords: Māori health, organ donation, tikanga

Mediating structures in the development of Māori education: an outdated consensus

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The theme for this presentation is derived from my doctoral thesis. The very beginnings of the colonising process between Māori and Pākehā were marked by a series of 'acts', initiated by Pākehā to draw Māori into a liaison with them. These acts are in the form, it is argued, of mediating structures. These structures were intended to engage the intellectual and moral energies of the next generation through solving the political and social questions of the current generation. The old experts, whether in the guise of priests or teachers or their modern equivalents, in the form of scientists or technologists, demanded a socio-cultural consensus.

The intervention of mediating structures and processes were meant to avoid the worst excesses of conflict and difference while advocating an unwavering focus on forms of knowledge and practice that can best be described as serving the interests of a Euro-centric society to the detriment of the indigenous tangata whenua. If Māori are to find satisfaction through education a new consensus is needed that resonates with and from a set of principles that have their roots in an indigenous philosophy of what it means to be educated.

Keywords: indigeneity, Māori education

Another era or another error?

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The specific aim of this presentation is to identify critical features of wānanga or the traditional Māori learning institution and how these might inform Māori education today in a university setting. It also examines the responsiveness of the tertiary institution in creating an indigenous infrastructure aimed at Māori educational

participation. A number of ‘critical events’ relating to Māori educational development interventions in the 1980s will be considered with the expectation that they will serve to inform the development of better educational outcomes for access, participation, recruitment, retention and the advancement of Māori in the conventional University setting. For the purpose of this study contemporary Māori academic sites, which include state funded wānanga, as well as other indigenous academic sites will be discussed, including the First Nations House of Learning at the University of British Columbia. There is thus an international perspective in this study.

Keywords: international, Māori, tertiary education, wānanga

Development of tidal secondary flow generated by headlands

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As tidal currents flow around headlands, the curvature induces secondary flow in the plane normal to the direction of the stream flow. Current profile measurements will be made of the area around Cape Saunders in order to quantify the nature and development of this secondary flow during the tidal cycle.

The intended outcome is to understand the mechanics of secondary flow about a headland, and in doing so, it is hoped this knowledge can be applied to other headlands. We hope to attain results that corroborate the theory of curvature-induced secondary flow, and are conclusive enough to form an accurate model in order to predict the secondary flow around other headlands.

This project is important to Māori as secondary flow is a possible mechanism that produces coastal upwelling. Upwelling is very important to the coastal marine environment as it provides nutrients which in turn brings an abundance of marine life. By developing a model for secondary flow around headlands, it is hoped that this knowledge can be related to the mātauranga of the tāngata whenua for a particular area, and use to assist kaitiakitanga.

Keywords: environment, Māori, tidal currents

Resonating knowledge – Māori in film

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Aims: The aim is to analyse firstly, the representation of Māori in New Zealand film and secondly, how the theme of race-relations and national identity influences the representation and interpretation of Māori in film.

Method: Working from the theoretical commitments of critical realism, thematic and contextual analyses were undertaken of nine New Zealand films. Specific attention was focussed on the social context in which the films were made, the embedded codes of the respective films and the representation of gender in each of the films.

Results: Evident in the recurring patterns of the films are strong directive codes on how race-relations and national identity issues are the subtext of films featuring Māori and Pakeha. The discourse of race-relations over the period in which the films were made is a covert theme, which underpins the representation of Māori in the cinematic record. In this fashion, film has been employed as a vehicle in which to analyse race-relations and present a particular view of New Zealand society to the audience.

Keywords: environment, Māori, tidal currents

Indigenous language revitalisation in Aotearoa New Zealand, Hawai'i, Alba Scotland and Erie Ireland

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In the midst of indigenous struggles around the world which seek self-governance autonomy or self-determination, are calls for the protection and maintenance of indigenous languages. Over many decades indigenous communities have banded together in their efforts to revive their mother tongues through strategies such as education, broadcasting and activism seeking to incite government reform on issues relating to indigenous languages. In many cases these efforts have been hindered by a lack of language speakers, money and resources. Today, although the tide has significantly turned on indigenous language decline, indigenous communities are realising that there is still much more to be done to achieve a secure status. However, with an influx of speakers coming through the education system, a new wave of language resources is being produced in the form of creative outputs. This

presentation will discuss literature, music and performance in indigenous languages. How do these activities support language revival? Who is responsible for them? How can such tactics be affirmed and encouraged? This presentation will discuss these questions from a political, social and cultural perspective.

This paper is presented in response to the conference theme 'resonating knowledge' and particularly in response to the final line in the conference whakataukī "Mā te mātau ka ora -- Through knowledge comes life and well-being". I believe that through knowledge of the tactics of indigenous language revitalisation we can achieve life and wellbeing for all indigenous languages around the world.

Keywords: indigenous language, knowledge, self-determination

The Hawaiian essence of film

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When I scream, when I float and when I celebrate life I perform a particular knowledge system. As a Hawaiian woman, what I scream, how I float and what I do when I celebrate life are what make up a particular Hawaiian aesthetic or knowledge system.

For island people, art is utilitarian and not separate from the life we live or our ways of knowing. In the area of moving image; images serve to provide a visual performance of a particular knowledge system. Both the spoken and the visual make up that which permeates our persona and coats our na'au. A relationship is created with those within the image and those whom we can hear if we soften our voices, close our eyes and open our hearts. There is a relationship ideology that is formed between the creator and the beholder, the actor and the director, the filmic persona and the audience, the kupuna and the mo'opuna, and the indigenous and non-indigenous.

As an articulation of relationship, space and place, I will share a film which offers a visual reciprocal articulation between two Hawaiian women; myself the observer and Leah Kihara the film-maker. Through Kihara's film entitled "I scream, floats and Sundays" I will discuss the words, images, pauses, silences, songs and phrases that make up a creative Hawaiian "visual meditation". Through both of our Hawaiian lenses I offer an interpretation of experience that will reinforce the landscape of subtle Hawaiian aesthetics. Aesthetics found in one Hawaiian moving image viewed through two Hawaiian female lenses.

Keywords: identity, indigeneity, film studies, Hawai'i

Māori te mātau ka ora

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What do we know about Māori in the New Zealand Institutes of Technology and Polytechnics (NZITPs)? Next to nothing. There is a relative silence in the archives about the Māori lived experiences of the ITPs which have existed in NZ in one form or another for over one hundred years. We are under-represented at degree level in the entire tertiary sector and at the ITPs.

Even more scarce are Māori succeeding in degrees in information communication technology “You don’t see people like you”. What can be done about this? Kaupapa Māori is evolving as theory and research practice in Aotearoa New Zealand, so guided from a small pool of literature relevant to Kaupapa Māori methodology, I planned and am halfway through fieldwork to gather information with Māori in the ITPs. This paper shares my journey so far.

Keywords: indigenous, kaupapa Māori, tertiary education

Ancient wisdom in a knowledge economy before and beyond sustainability: valuing an indigenous Māori perspective. Matariki ahunga nui, Matariki tāpuapua, Matariki hunga nui, Matariki kanohi iti

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The persistence, relative stability and continuity of indigenous peoples worldviews, values and belief systems is one the most outstanding features of modern society today. This phenomenon is particularly significant given the near global, human, cultural, environmental and spiritual devastation that indigenous peoples have had to contend with over thousands of years. It is noted that in spite of this, indigenous peoples and communities hold deep-level commitments to sustainability that developed over time and are enduring and therefore suggest indigenous wisdom needs to be increasingly valued across a broad spectrum of disciplines including sustainable development. This paper is designed to highlight the reasons for valuing an indigenous perspective in the context of sustainable enterprise whilst

simultaneously noting that indigenous peoples did not participate as “strategic architects” of the current global industrial revolution.

Secondly it is suggested that because contemporary indigenous organisations reflect holistic plurality and continuity in terms of cultural dynamics, worldviews and design choices, there is increasing need to synthesise ideas alongside general enterprise models in the search to generate transformative paradigms that reflect social, cultural, economic, environmental and spiritual dimensions. It is suggested that such an approach is needed to contribute to a shift in focus from creative destruction to creative reconciliation and consider that indigenous perspectives will contribute to the development of transformative enterprise paradigms that enhance the process of creative reconciliation. The primary goal is to facilitate deep level paradigmatic shifts in strategic orientation in support of an active increase in innovation(s) that lead to creating a positive footprint beyond sustainability. Then, the Waka Aoturoa (a vessel of exploration, adventure and discovery in the long standing world), is engaged as a symbolic model and based on empirical research, offer ideas and contributions from an indigenous Māori perspective that draw on the conference theme of fostering sustainable indigenous entrepreneurship. In conclusion we outline recent research (GEM) that highlights the contemporary activity of Māori entrepreneurs and will present a whānau-based business case study that makes salient some of the points we offer.

Keywords: economics, indigenous sustainability, knowledge

The whakapāpā of a treaty interest

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He hōnore, he korōria, ki te Atua, he maungā rongo ki te whenua, he whakaaro pai ki ngā tāngata katoa. Haere atu ra e Te Arikiniui Te Atairangikāhu, haere atu ra, haere atu ra. Tātou e tau nei, tēnā tātou katoa.

This paper was written during the tangihanga following the passing on of the Māori Queen, Dame Te Atairangikāhu. During her 40 year reign, she oversaw many significant events for both her people of Tainui and Māori in general. The ‘Aureretanga’ resonated across the motu, was recognised in the Waitangi Tribunal, understood by the Crown and settled by the signing of the first contemporary settlement of Treaty grievances under the Treaty of Waitangi Act 1975. It considers the impact of Treaty settlements on natural resource management regimes in Aotearoa/New Zealand and the new knowledge brought about through new legal tools that have arisen from the Treaty settlement process designed to meet the need for contemporary legal recognition of Māori/indigenous rights within existing resource management regimes. Increased recognition of Māori rights/values increases the well being of the people. In particular, the ‘Treaty interest’ established

by the Waitangi Tribunal in favour of Māori is a new legal concept that raises implications that are significant for Māori, the petroleum industry and for Crown regulation of the industry. This paper is dedicated to the passing of a regal and gracious lady – a majestic tōtara has fallen in the forest of Tāne.

Keywords: indigenous rights, petroleum, Treaty of Waitangi