

ORDER OF FINAL PRESENTATIONS

Wednesday, March 2

Longhouse 1007B

10:30am - Andrew Kuich, “Mental Health Service Institutions in Native American Communities”

In fall quarter, I examined how negative stereotyped images of Native Americans can affect the well-being of Native youth. For my winter project I have decided to focus my attention on mental health service institutions in tribal communities in Washington state. I intend to look at what particular mental health issues are prevalent in Native communities, their potential causes, and then how treatment is pursued. I will specifically be looking at the role non-Native institutions play in treatment, and to what extent such institutions treat mental health issues in a culturally sensitive manner.

BREAK

11:15am - Shannon DeLong, “Pacific Rim Indigenous Connections through Contemporary Art”

In fall quarter, I examined Indigenous performance art that involved Maori and Tlingit performers, which helped to build connections between Pacific Rim Indigenous cultures. In winter quarter I will be identifying the relationships that develop between Indigenous communities in Aotearoa as a result of art and cultural exchanges. I will explore how art affects relationships to family, connection to land, and community. I will be working with a number of recognized contemporary artists in order to evaluate outcomes and processes of cultural exchange. One day a week, I will be managing a contemporary Maori art gallery in Gisborne (East Cape), Tawera Gallery and Studio, to engage with and integrate responses from a diverse audience. My goals are for the evidence to reflect the power in community exchanges for indigenous self-determination and decolonization, and to sustain and strengthen relationships with members of the arts community in order to be a point of contact for further exchanges in conjunction with The Evergreen State College.

11:45am - Tess Ames, “Movements Across Mediums: How Maori Art Moves Us All Forward”

In fall quarter, I focused on political art movements within Native American Societies. In winter quarter in Aotearoa, I will be focusing my studies on contemporary carvers, sculptors and graffiti (or street) artists. My goal is to answer the question: How do contemporary artists use their art to symbolize their past, presents and futures? I will talk with artists about their work, and find the similar design elements that translate across mediums. I will also look at gender roles within art, looking for female players in a typically viewed “man’s game.” As interpretation of all of these elements is crucial, I will find how the mediums are accepted, rejected, or represented within both Pakeha and Maori communities.

Friday, March 4

SEM II E1105

10am - Jennifer Nguyen, “Maori Hip Hop: Creating a Political Space Through Public Performances”

In fall quarter, I examined the role of Indigenous hip hop in the process of Native American and Canadian First Nations decolonization. Through the deconstruction of lyrics of various songs, I asserted how contemporary Indigenous music can encompass youth empowerment and incite its listeners to connect to their culture and advocate for change. Now, I plan to frame my project around the interactions between the performing artist and the audience within public venues, to

show how live hip hop music can be used as a vehicle for self-determination within the younger generation of Aotearoa. I want to investigate how the concept of self-determination through the lyrics is being expressed through the public performance. In doing so, I am asserting that the deliverance is just as necessary as the message conveyed in the music.

10:30am - Lizzy Lehuta, “The Face of the Māori: *Tā Moko* and Kirituhi's Body Language in Pop Culture”

In fall quarter I investigated contemporary First Nations fashion designers, and issues of assimilation and appropriation of Indigenous fashion in the 2010 Vancouver Olympics. In winter quarter I will continue with the topics of identity and gender in popular culture, but this time see how ta moko is viewed within cross-cultural meetings of Aotearoa / New Zealand. I will also look at kirituhi, and how it is viewed in Maori and Pakeha cultures, and in the context of urban consumerism. I will search how both kirituhi and ta moko are presented in the media, and how this projects Western society's perceptions onto New Zealand, and impacts Maori and Pakeha cultures.

BREAK

11: 30am - Tyler Buntain, “Indigenous Place Names in the Process of Decolonization”

In fall quarter I researched the colonization and decolonization of place names in the Pacific Northwest. For my winter project I will be researching place names in Aotearoa, with a focus on (but not limited to) the East Cape region. I will identify common elements in Māori place names, and how certain choices in place names both represent and affect changes in society through time in Aotearoa. I will look at the correlative relationship between the identities of both people and places in New Zealand, and the story it tells. I will ask questions such as: How does the relationship between people and the land they inhabit change or stabilize their identities, and how do place names contribute to this relationship? What are common mistakes made in the interpretations and pronunciations of place names? What is New Zealand's policy on place name recognition, and how does it differ from the U.S., and what role do Indigenous peoples play in these processes?

Noon- 1pm LUNCH BREAK

1pm - Colin Bossay, “Funding of Maori Tertiary Education”

For my fall project I studied the issue of funding of Native education in the U.S. at the primary and secondary level and the cooperation between federal government, state government and tribal government to provide a quality education for Native students. For my winter project I am studying the funding of Maori higher education, particularly the Maori-run wananga (tertiary institutions). I will also look at what relations between the New Zealand government and Maori higher education, and ask if Maori students have more opportunities for a college education than Native American students in Washington state, and what power Maori have to run their own colleges.

1:30 - Haley McClure, “Living Landscape: a closer look at the role identity plays in environmental restoration”

In fall quarter, I examined collaboration between the Nisqually Tribe and local non-Native stakeholders in protecting and restoring the Nisqually watershed downstream from Mount Tahoma (Rainier). The tribe successfully convinced local economic stakeholders, including a prominent private farm, to protect the salmon that had been guaranteed to the tribes in treaties. As an environmental restoration volunteer, I experienced first-hand how unlikely alliances have been built to restore much of the salmon habitat. In winter quarter, I will be Northern California

examining the vital role that individuals and coalitions play in transcending cultural differences, building cooperation between adversaries, and seeing the local common interest in protecting the land.

Tuesday, March 8

Longhouse 1007B

10am - Shanetta Nielsen, “Art and Activism: Urban Cultural Alliances Challenging the Deficit Model”

In fall quarter, I examined politically and socially charged contemporary art from Indigenous artists in the North America. I asserted that the artists serve their communities in the same way an activist does. I challenged the notion that cultural identity is narrowly defined, and viewed art as an interface to foster greater understanding and relationships between Indigenous and non-Indigenous communities. In winter quarter, I plan to use contemporary art as a lens to investigate cultural alliances emerging from the triangular intersections of Maori, Pakeha, and recent immigrants (such as Pasifika communities). I want to broaden the definition of place and identity by structuring a framework around youth-centered community art and activism in the Auckland area.

10:30am - Candace Penn, “Dance as a Form of Decolonization for Maori Youth”

In fall quarter I examined powwows as a form of culture expression and revitalization in Native American communities. In winter quarter in Aotearoa, I will study how Maori youth are using dance as a form of decolonization. I will be able to examine concepts of decolonization through performing arts and other forums of traditional dance used to incorporate concepts of respect and self-identity among youth. Haka and youth self-identity will be the main focus of my studies, using observation during visits to Maori communities, festivals, and institutions. Due to myself being Quileute and Squaxin descent, and involved in community drum circles, I have been researching concepts of gender roles in traditional Puget Sound performing arts. I hope to expand my general awareness of Kapa Haka, as well as other alternative forms of dance used to increase confidence and youth involvement.

BREAK

11:15am - Tessa Cleveland, “Kapa Haka in Public Perception”

In fall quarter, I presented a project on contemporary Indigenous dance companies in North America. In winter quarter I plan to expand this topic to include performing Kapa Haka teams in Aotearoa/New Zealand. The Haka, a traditional dance of the Maori, has become a well-known expression all over the world. While in Aotearoa I will be focusing on public performances of the Haka, and how the Pakeha public and foreign tourists receive these performances. The main questions I will construct my project around are: how Kapa Haka is seen by popular culture in New Zealand, and how competition changes the performance of the Haka. Having danced and performed my entire life, this focus will help me understand and question public perception of all performances, both Native and non-Native.

11:45am - Sandy Jaime, “Canoe Culture and Waka Communities in Aotearoa”

In fall quarter I examined the Tribal Canoe Journeys of the Pacific Northwest, which have influenced the revival of canoe culture in Tribal communities. Directed toward youth, the collective paddle strengthens cultural understanding, traditional knowledge, and promotes healthy, substance-free communities, which has inspired Tribal governments to be involved in the funding of programs and projects that are directed toward cultural learning. As a lifelong participant in the Tribal Journeys as a Quileute Nation paddler, I am looking forward to being able to learn from and observe similar practices of canoe revitalization in Aotearoa. I will look at some historical context of *waka* culture through activities such as museums, cultural attractions,

tours, and oral histories. particularly in the East Cape region. I will ask how the practice of contemporary canoe culture affects the local communities the *waka* represent, and what kinds of government funding and/or community programs are available for Maori youth. I will also be asking about the structure of running the *waka*, (i.e. canoe family, community, skipper, etc.), and how those roles are important to the practice of canoe culture in Maori society. By examining the ways in which Maori communities are influencing and supporting their youth, I hope to return to my home community with a broader understanding of cultural learning methods established by institutions and communities.

Wednesday, March 9

Longhouse 1007B

10am - Trevor Sikes, “Maori Food Traditions: Looking How the World Views Maori Kai”

In fall quarter, I contrasted on the health effects of traditional Indigenous foods and government commodity foods in the U.S., and how bringing back Native American traditional foods would more than likely improve community health. While in New Zealand, I would like to continue my studies on food culture and traditions. I would like to focus more on food preparation and cooking techniques such as the Maori earth oven, or *Hangi*, as well as other preparation methods. More precisely, I would like to see how Maori food traditions are presented to Pakeha New Zealanders and to foreign audiences. I will examine how Maori food traditions are shaped and reflected through museum exhibits, popular media, and tourism.

10:30am - Nathaniel Warehime, “Language Interpretation as Cultural Cartography”

In fall quarter I looked at how the No Child Left Behind Act in the U.S. is problematic for both Native and Non-Native public schools, focusing primarily how language revitalization has been stifled in tribal schools due to federal funding requirements. My project in New Zealand will address linguistic controversies that have implications in land claims and Maori-Pakeha relations. I intend to look at how the two versions of the Treaty of Waitangi differ, and how the contemporary role of interpreters in New Zealand may differ from the historical role of the co-authors of the Treaty. This knowledge can then be used to address similar issues within the Pacific Northwest, where differing translations also affected the interpretations of treaty rights.

BREAK

11:15am - Eva Marie Fuschillo, “Representation and Self-Representation of Maori Culture in Museums”

In fall quarter I compared the representation of Pacific Northwest Native cultures in the Burke Museum at the University of Washington, to the tribally operated Squaxin Island Museum. In winter quarter I will be examining how Maori are represented within museums in Aotearoa / New Zealand, the Maori power over their representation, and compare this Maori role to the Indigenous role in North American museums. I will be comparing the National Museum of New Zealand (Te Papa Tongarewa), to the smaller Pataka Museum near Wellington, and other local museums. This project will help prepare me for a career in museumology, by taking account of the power of Indigenous peoples to represent their own cultures.

11:45pm - Laura Henke, “Progression of Maori Culture in Cinema”

Film is a powerful form of contemporary and expressive art that thrives in Indigenous cultures. In fall quarter I examined Indigenous youth filmmaking in the Pacific Northwest. In winter quarter in Aotearoa I plan to explore and research how Maori cinema defines and perpetuates conceptions of Maori culture, and helps shape relationships with the Pakeha community. I will be viewing films from the groundbreaking Maori filmmakers, Barry Barclay and Merata Mita, and how

Maori filmmaking is now being passed to a new generation developing rich cinematic narratives and techniques. I will also be referencing film archives, local cinema, film magazines and critiques.

Friday, March 11

SEM II E1105

10am - Jenna Hollis, “Maori Urbanization Through the Lens of Modern Media”

In fall quarter I examined the cultural dynamics of urbanization through looking at the Duwamish tribe’s history in Seattle. My project reviewed the tribe’s struggle for federal recognition, cultural restoration and political rights. Now, I plan on analyzing Maori urbanization, and its relation to contemporary media. I plan to explore how Maori use television as a method to empower Indigenous communities, build greater connections between urban and rural communities, and seek political rights and revive cultural traditions. The experience of the Maori Television network also shows how Indigenous communities deconstruct stereotypes and bring greater cultural awareness to Pakeha. It will also illustrate how Maori television engages with Maori youth, including youth in urban areas disconnected from rural Maori. This will expand my study of the effects of urbanization as well as cultural empowerment.

10:30am - Katrina Jones, “Mana Kaimoana: Northland Maori Fisheries Management in Aotearoa”

My study in Aotearoa will observe Maori fisheries management in the Northland region. I will look at the role Maori play in fisheries legislation on a national and local level. I will be staying near Russell, a significant Maori historical site and location of the first European settlement. I would like to observe natural resource co-management on a smaller community level, in both historical and contemporary contexts. I hope to gain a greater perspective on Maori *mana* over fisheries and kaimoana through looking at the Hokianga Accord and Te Ohu Kai Moana. I hope to discover and acknowledge the roles Maori and Pakeha play in kaitiakitanga, including the management of the seabed and aquaculture. In fall quarter I researched the role that Native Alaskan and British Columbia First Nations people play in fisheries management, as well as the tribal-state co-management of fisheries in Washington State plan. My winter quarter project will be a continuation of my study of Indigenous self-determination and collaboration in fisheries management, relating it to my experience in the Alaska commercial fishing fleet.

BREAK

11:15am - Joelle Rublee, “Takutai Moana: Media and Public Opinion of the Foreshore Issues in New Zealand”

For my project, I want to look at the shaping of law and public opinion in relation to the Foreshore debate in Aotearoa. I will look at how the media portrays both sides of the argument and the effects of this coverage on the local population of the Northland region, as well as the effect of local actions by government authorities and courts. I also want to see what Maori communities around the Bay of Islands are doing to ensure their treaty rights are upheld in the foreshore, and any service projects that are happening to ensure the vitality of the beaches and mudflats. In fall quarter I explored stewardship of the stream and fish by the Quileute Nation on the coast of Washington State, which gave me a deeper understanding of the importance of the land flowing into the water.

11:45am - Krissy Fisher, “Indigenous Land and Resource Management: The History and Evolution of Pine Plantations and Kauri Displacement in the New Zealand Context”

The history and evolution, as well as the present-day function of *Pinus radiata* (Monterey Pine)

plantations, and resulting native Kauri displacement will be the focus of my inquiry while studying in Aotearoa. I will be analyzing the extent of Maori agency within forest and resource management within the pine plantation industry, the role of the Treaty of Waitangi, and the comparison and contrast of the Pakeha and Maori paradigms in forestry management. In fall quarter I examined Native land management through a service-based restoration project of Ohop Creek in the Nisqually watershed, in partnership with the Nisqually Nation. Guiding my inquiry are the questions such as: what stake or form of agency do Maori communities have in the forestry industry and the use of plantations in the carbon trading industry? Is the Maori community able to fully assert treaty rights within the framework of these industries, such as protection of native trees and resource management rights?

12:15 until 1:30pm – LUNCH BREAK

1:30pm - Otis Bush, “*Rakaumangamanga*: Polynesian voyaging and land guardianship”

I plan to research Polynesian canoe voyages (past and present) while looking at the historical importance of Rakaumangamanga (Cape Brett) and how it has guided its traditional guardians, the Ngati Kuta and Patukeha. Rakaumangamanga, Hawai'i and Easter Island were the three points of a vast navigational triangle in the Pacific charted by the Maori ancestor Kupe. I am interested in how the mountain's historical significance may have strengthened the protection and restoration of the local environment. I lived most of 20 years in Hawai'i, and last year stayed in the community of Hakipu'u on Oahu for seven weeks while helping to restore a taro patch. Hakipu'u was the historical residence of voyagers and was more recently notable as the starting point for the voyages of the Hokule'a. In fall quarter I continued on with my interest in Indigenous restoration projects through doing volunteer work on a salmon habitat restoration project with the local Nisqually Tribe.

2pm - Bryce Limon, “Maori Access and Management Roles in New Zealand National Parks”

I will be researching the complex relationship between New Zealand's National Parks and the Maori who consider those places culturally significant. I will specifically be looking at Te Urewera National Park and the Tuhoe, as well as Tongariro National Park and the Ngati Tuwharetoa. During fall quarter, I researched the relationship between Mount Rainier National Park in Washington state and the Nisqually, Puyallup, Muckleshoot, Yakama, and Squaxin Island tribes, including the partnership that has been formed between the Nisqually and the National Park Service. This will help me more fully understand the Indigenous perspectives in my future career, as I hope to work in a U.S. National Park.

2:30pm - Emily Tidwell, “*Mana Relationships between Maori and the National Parks Service*”

Mana Relationships between Maori and the National Parks Service

In fall quarter I studied how tourism affects local Native communities, and I look forward to continuing this research in Aotearoa. I will be studying the mana relationship between the National Parks Service and local Maori iwi. Particularly I want to study Ngai Tahu's relationship with Aoraki National Park, and how the transfer of the park from the Maori back to the National Parks Service after the 2008 apology creates a unique mana relationship between the two. I am also interested how tourism in these parks benefits or detracts from the mana held by the Ngai Tahu.