

Travelling beyond Landscapes

Ngai Tahu rock art and its role in reaffirming Ngai Tahu identity and engagement with cultural landscapes



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Te Whare Wananga o
Awanuiarangi
Whakatane

symbols

- Physical representation of identity
- Mountains, rivers, lakes, trees, buildings,
- Place names: Map identity on to the landscape
- Naming to claim
- Understood through oral tradition that surrounds the symbols



Symbols

- Fixed in space – culturally and physically
- Intrinsic and extrinsic values
- Turangawaewae; hau kainga
- Travelling symbols
- Location and relocation

Place and Location

- Location – spatial distribution of economic activity
- Sense of place – attachment to place
- Locale – setting in which a particular social activity occurs
- Identity – place and locatedness
- Symbols unite place with location = identity

identity

- Whakapapa
- Whanuangatanga relationships
- Ahi ka - ahi ka roa
- Hau kainga – ‘homeland’

- Location and locatedness
- Travelers: Distant yet remain connected

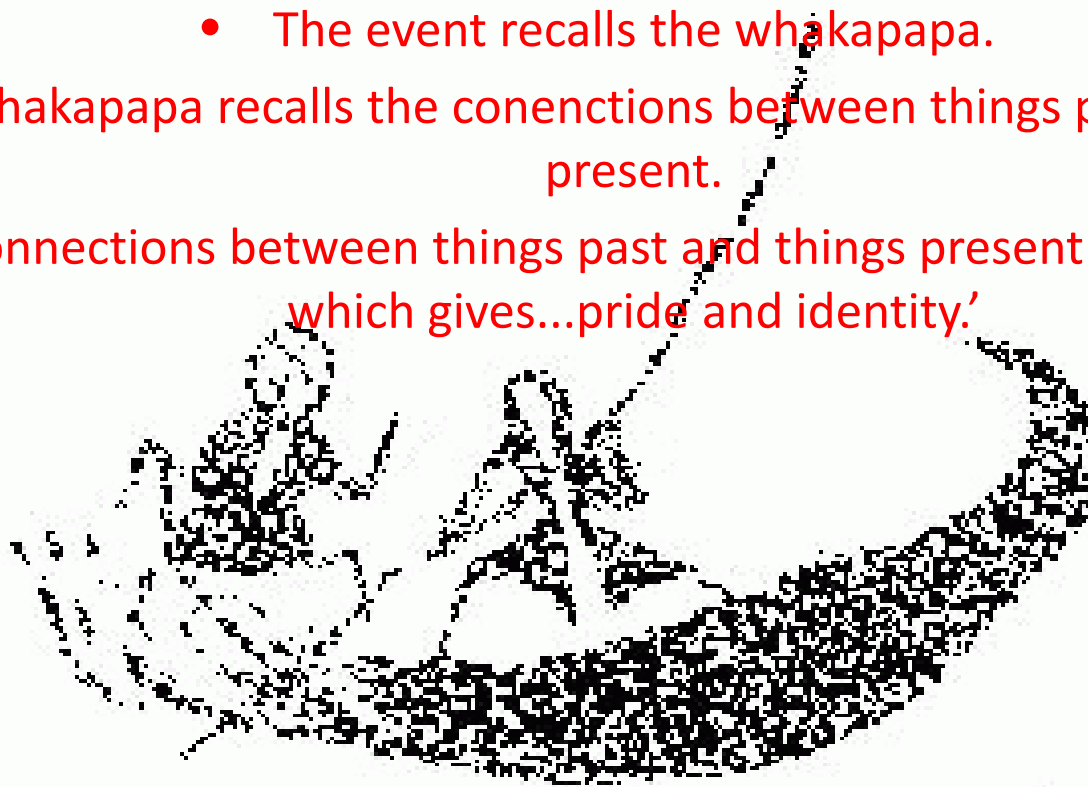
Location and locatedness

- Place and space
- Whakapapa
- Obligations and responsibilities
- Reciprocity
- Symbols – link the located with the place



Symbols of identity

- 'The physical presence recalls the name.
 - The name recalls the event.
 - The event recalls the whakapapa.
- The whakapapa recalls the connections between things past and things present.
- The connections between things past and things present is the element which gives...pride and identity.'



“diasporic” reality

- Autonomous from the homeland
- Established new environment – difference
- Desire to return home – expectations vs. reality
- Existence distorts the image of territorialised iwi group
- Transnational – live one place, desire another

Globally connected nation

- Iwi leadership
 - rethinking participation
 - locatedness vs. homeland
 - extended community vs. exiled community
- ‘He tangata, he tangata, he tangata’
- People as symbol of identity sustainable growth – culturally and economically
- Whakawhanaungatanga: relationships – working them to mutual advantage

Globally defining social capital

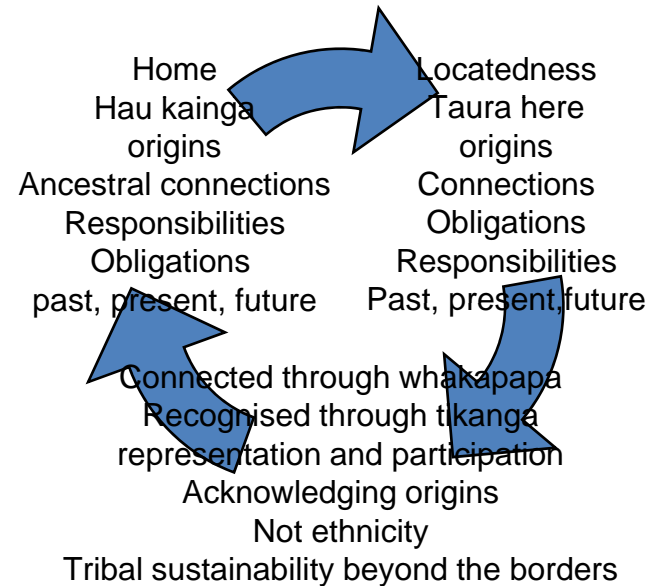
- Social capital – social resource that is embodied in the relationships between people
 - Accumulated over time
 - Drawn on in the future for use in achieving goals
 - Collective resource rather than individual
- Maori (social capital): relationships that increase the economic, social and political potential of the (whole) iwi membership
 - ‘social capital is based on and grows from the norms, values, networks and ways of operating that are the core of cultural capital’
- Framed in tikanga processes; cultural relevancy drives development and advancement
- Iwi strategies: meet identified needs; provide opportunities; utilise all the arms

Model for participation and representation

- Whakapapa – layering past, present and future
 - Tikanga – the Māori way of thinking and doing
 - Whanaukataka – relatedness connections & relationships
 - Manaakitaka – respect – hospitality
 - Interaction between the layers advantageous to all
 - responsibilities and obligations
- Tikanga: How does it affect?
 - Values and beliefs
 - iwi sustainability: beyond a territory
 - Knowledge: change and compromise and transition
- Origins and order/status
- Reciprocity
 - ahi kā [maintaining the home places/source of identity]
 - tangohia [increasing wealth]; tino rangatiratanga [self-determination]
- Responsibilities and obligations

“global” connections

Model for social capital growth



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