

WEBVTT

00:00:12.530 --> 00:00:16.550

>> Just to share that I'll do this acknowledgment and connection in te reo Māori,

00:00:16.550 --> 00:00:19.560

the native indigenous language of Aotearoa, New Zealand,

00:00:19.560 --> 00:00:24.780

and I'll explain what I've connected to afterwards as well,

00:00:24.780 --> 00:00:26.340

so we're on the same page.

00:00:26.340 --> 00:01:49.500

[FOREIGN].

00:01:49.500 --> 00:01:53.490

My first acknowledgment was a [FOREIGN],

00:01:53.490 --> 00:01:55.690

which is talking about becoming the winds and

00:01:55.690 --> 00:01:58.375

finding that promise of a new glorious day,

00:01:58.375 --> 00:02:00.970

a moment metaphor for a new experience,

00:02:00.970 --> 00:02:02.830

new ideas to be shared today.

00:02:02.830 --> 00:02:08.975

Te Āti Awa are a Taranaki based iwi, they migrated or moved to Wellington,

00:02:08.975 --> 00:02:11.110

where I'm connecting with you from Wellington,

00:02:11.110 --> 00:02:14.365

New Zealand and they are mana whenua or hold

00:02:14.365 --> 00:02:18.860

mana rights with the land here in Wellington itself.

00:02:18.860 --> 00:02:23.460

In my [FOREIGN] connected them to where you are in

00:02:23.460 --> 00:02:27.210

New York and the Lenapehoking communities and these nations,

00:02:27.210 --> 00:02:31.280

they're out the Manahatta over there which I've had the privilege of meeting

00:02:31.280 --> 00:02:35.675

some through indigenous conferences that I've been in the last few years.

00:02:35.675 --> 00:02:37.520

I've actually been very privileged too.

00:02:37.520 --> 00:02:40.190

The rest of my kōrero I also acknowledged how

00:02:40.190 --> 00:02:46.390

the Maori philosophy the [FOREIGN] who is essence in the Maori philosophy.

00:02:46.390 --> 00:02:48.000

Probably, I guess the best way to explain is like

00:02:48.000 --> 00:02:50.730

the Big Bang theory started from nothing,

00:02:50.730 --> 00:02:53.310

exposed everything, all end up as nothing as well.

00:02:53.310 --> 00:02:59.235

Scientifically, [FOREIGN] is all elements that create all matter,

00:02:59.235 --> 00:03:01.100

they create all of us, all energy,

00:03:01.100 --> 00:03:03.185

and then comes back together as well.

00:03:03.185 --> 00:03:05.000

That divine power,

00:03:05.000 --> 00:03:11.405

that divine force that we hold in our Maori philosophical lens.

00:03:11.405 --> 00:03:13.640

Then I acknowledge Ranginui our Sky father,

00:03:13.640 --> 00:03:15.485

the heavens of Papatūānuku, earth mother.

00:03:15.485 --> 00:03:20.430

Between those two, we are able to exist in the life that we lead at the moment.

00:03:20.430 --> 00:03:23.220

Then we always acknowledge our dead who

00:03:23.220 --> 00:03:26.205

passed first and acknowledging all those who've passed with

00:03:26.205 --> 00:03:29.520

especially the COVID-19 over the last year and three months that has

00:03:29.520 --> 00:03:33.440

ravaged our planet and wanting to acknowledge not only those who have passed.

00:03:33.440 --> 00:03:37.460

But all those whānau pani, all those grieving families who are

00:03:37.460 --> 00:03:42.815

holding the tragedies and the same and so for people passing away,

00:03:42.815 --> 00:03:46.910

well before their time, so holding them in our hearts and our memories and

00:03:46.910 --> 00:03:51.750

sending them back to their ancestors to their tūpuna.

00:03:51.750 --> 00:03:57.560

To us here, connecting to the people of Lenapehoking from Aotearoa here in Wellington,

00:03:57.560 --> 00:03:59.360

and for us all.

00:03:59.360 --> 00:04:03.170

Having a chance to share the wonderful opportunity

00:04:03.170 --> 00:04:06.500

to share perspectives of indigenous Maori from Aotearoa,

00:04:06.500 --> 00:04:07.850

New Zealand with you today.

00:04:07.850 --> 00:04:10.710

[FOREIGN].

00:04:10.710 --> 00:04:12.210

>> Thank you so much.

00:04:12.210 --> 00:04:17.405

You've heard much more evocatively from him than I will ever be able to replicate.

00:04:17.405 --> 00:04:22.610

I would love to formally introduce our guests for today.

00:04:22.610 --> 00:04:28.730

Tānemahuta Gray is the CEO and artistic director so the Kahukura and the

00:04:28.730 --> 00:04:34.455

Kaiarataki Toi of the Taki Rua Productions,

00:04:34.455 --> 00:04:37.530

and recently also held the Kai Rautaki Maori,

00:04:37.530 --> 00:04:39.765

strategic Maori advisor role.

00:04:39.765 --> 00:04:42.835

The Tawhiri and the New Zealand Festival of Arts.

00:04:42.835 --> 00:04:49.010

Tānemahuta has 27 years professional experience as an event producer, theater director,

00:04:49.010 --> 00:04:52.505

and choreographer of over 30 events, festivals,

00:04:52.505 --> 00:04:58.190

and productions, including the Oceania work of the Shanghai World Expo opening ceremony.

00:04:58.190 --> 00:05:03.275

He was guest choreographer for the South Pacific Aotearoa Section of WOW,

00:05:03.275 --> 00:05:07.430

World of Wearable Art Awards since 2010,

00:05:07.430 --> 00:05:09.020

as well as co-produced

00:05:09.020 --> 00:05:13.880

an artistically directed New Zealand's largest scale bi-cultural production,

00:05:13.880 --> 00:05:17.480
including Maui, One Man Against the Gods,

00:05:17.480 --> 00:05:20.295
Arohanui, the Greatest Love,

00:05:20.295 --> 00:05:22.140
and Tiki Taane Mahuta.

00:05:22.140 --> 00:05:24.800
In 2018, Tānemahuta choreographed

00:05:24.800 --> 00:05:28.280
the Broadway musical workshop lab for Other World in New York,

00:05:28.280 --> 00:05:31.955
working with some of Broadway's top designers and performers.

00:05:31.955 --> 00:05:33.744
For the past five years,

00:05:33.744 --> 00:05:35.610
helming Taki Rua productions,

00:05:35.610 --> 00:05:42.695
Taki Rua has established a permanent Maori Performing Arts Hub called
Te Haukainga,

00:05:42.695 --> 00:05:46.715
and I'm sorry if I'm getting these pronunciations wrong, in
Wellington,

00:05:46.715 --> 00:05:52.090
that has been home to several Maori and Pacific arts organizations and
freelance artists.

00:05:52.090 --> 00:05:57.095
Taki Rua will shortly be touring the 27th of its legacy works,

00:05:57.095 --> 00:06:00.110
Te Reo Maori Season to a hundreds of kura and

00:06:00.110 --> 00:06:04.150
thousands of tamariki and rangatahi nationwide.

00:06:04.150 --> 00:06:09.710
Tānemahuta's performing career includes him spending five years
performing for

00:06:09.710 --> 00:06:15.080

Argentinian aerial theater company De La Guarda's production Villa
Villa in London,

00:06:15.080 --> 00:06:16.775
Las Vegas, Buenos Aires,

00:06:16.775 --> 00:06:19.285
Amsterdam, Berlin, Seoul, and Sydney.

00:06:19.285 --> 00:06:22.560
Please join me in welcoming Tānemahuta.

00:06:22.560 --> 00:06:24.930
In conversation with him,

00:06:24.930 --> 00:06:29.330
we are extremely grateful and excited to have

00:06:29.330 --> 00:06:34.300
Professor Tiffany Hale join us and she will be moderating this
conversation.

00:06:34.300 --> 00:06:38.200
Professor Hale is a scholar of indigenous religious traditions,

00:06:38.200 --> 00:06:40.565
whose work focuses on 19th century

00:06:40.565 --> 00:06:44.630
Native American History and United States race relations.

00:06:44.630 --> 00:06:47.270
She holds a PhD from the Department of History at

00:06:47.270 --> 00:06:52.190
Yale University and an MA from the University of California, Santa
Barbara.

00:06:52.190 --> 00:06:54.860
Before coming to Barnard, she was the 2017,

00:06:54.860 --> 00:07:00.065
2018 Andrew Mellon Native American Scholars Initiative Postdoctoral
Fellow

00:07:00.065 --> 00:07:02.569
at the American Philosophical Society.

00:07:02.569 --> 00:07:06.605
She has also held fellowships at the Beinecke Rare Books and

00:07:06.605 --> 00:07:11.840

Manuscripts Library and the Newberry Library in Chicago.

00:07:11.840 --> 00:07:16.410

Professor Hale teaches courses in global indigenous religious traditions,

00:07:16.410 --> 00:07:17.970

Native American history,

00:07:17.970 --> 00:07:19.850

and religion in the Americas.

00:07:19.850 --> 00:07:23.265

Her book manuscript titled Fugitive Religion,

00:07:23.265 --> 00:07:26.480

The Ghost Dance and Native American Resistance After

00:07:26.480 --> 00:07:31.075

the US Civil War is under contract with Yale University Press.

00:07:31.075 --> 00:07:33.560

Please join me in welcoming Tiffany

00:07:33.560 --> 00:07:37.740

who will be in conversation with Tānemahuta today.

00:07:39.260 --> 00:07:43.935

>> Thank you so much Shayoni for the introductions.

00:07:43.935 --> 00:07:47.205

Again, welcome to you Tānemahuta.

00:07:47.205 --> 00:07:51.210

It's really a pleasure to have you with us today.

00:07:51.210 --> 00:07:53.580

I know we have some slides to share,

00:07:53.580 --> 00:07:56.820

some images, and many things to discuss.

00:07:56.820 --> 00:08:00.990

I'd like to begin by just asking you to give us

00:08:00.990 --> 00:08:05.805

a brief overview or maybe the history of your organization,

00:08:05.805 --> 00:08:11.370

Taki Rua Productions and your involvement with it.

00:08:11.370 --> 00:08:15.975

>> Again, thanks Shayoni for the introductions and to you Tiffany as well.

00:08:15.975 --> 00:08:17.220

For this wonderful opportunity in

00:08:17.220 --> 00:08:21.600

the Barnard community for being with us today to share in this kōrero.

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Taki Rua Productions is New Zealand's longest-running Maori theater company.

00:08:25.710 --> 00:08:28.020

It's now 38 years,

00:08:28.020 --> 00:08:30.220

it's being running now.

00:08:30.560 --> 00:08:36.375

We're finished completing 38 years and 1983 is when it commenced.

00:08:36.375 --> 00:08:39.810

When it started Taki Rua productions it was

00:08:39.810 --> 00:08:44.310

a space where theater in New Zealand had two main stages,

00:08:44.310 --> 00:08:47.910

Downstage Theatre and Circa Theatre,

00:08:47.910 --> 00:08:51.210

which were doing mainly works that would come from

00:08:51.210 --> 00:08:55.575

overseas and be staged in New Zealand with New Zealand's companies doing that.

00:08:55.575 --> 00:08:59.100

But there wasn't a lot of space for other communities of types of work,

00:08:59.100 --> 00:09:02.880

whether it's for woman's theater or Pacific and Polynesian theater or,

00:09:02.880 --> 00:09:05.475

gay theater different liberal movements of theater,

00:09:05.475 --> 00:09:07.170
physical theater [INAUDIBLE] dance.

00:09:07.170 --> 00:09:09.285
There weren't many places for that.

00:09:09.285 --> 00:09:13.440
There was a community needing space to tell their stories

00:09:13.440 --> 00:09:18.460
and so The Depot Collective was set up and established in 1983.

00:09:18.890 --> 00:09:23.130
From there, we ended up being allocated a theater space,

00:09:23.130 --> 00:09:26.430
on Alpha street called Taki Rua, The Depots,

00:09:26.430 --> 00:09:30.255
what ended up becoming called over its period and transition of time
and it housed,

00:09:30.255 --> 00:09:34.844
that space for lots of different artists to be able to express their
ideas.

00:09:34.844 --> 00:09:39.195
Probably one of New Zealand's most established choreographers, Lemi
Ponifasio.

00:09:39.195 --> 00:09:41.310
Who's done works and toured all around his works,

00:09:41.310 --> 00:09:42.570
with his major works.

00:09:42.570 --> 00:09:46.230
Some of his first works were in that space there as well.

00:09:46.230 --> 00:09:48.745
It's been an amazing house of

00:09:48.745 --> 00:09:53.375
a full really rich collective community that ran right through into
the '90s.

00:09:53.375 --> 00:10:01.385
Doing works which, offerings opportunities to many playwrights and

others to express their

00:10:01.385 --> 00:10:06.440

thematic and cope up with the things they wish to be out there to express

00:10:06.440 --> 00:10:11.730

and protest on and bring to life rather across the spectrum.

00:10:11.730 --> 00:10:15.570

But then in 1998, it just became too expensive for Taki Rua

00:10:15.570 --> 00:10:19.590

the board to maintain the theater and there's a lot of fix ups required to make,

00:10:19.590 --> 00:10:21.795

so they found they're spending all the funding

00:10:21.795 --> 00:10:24.195

on that rather than actually being able to create work.

00:10:24.195 --> 00:10:27.300

So then it changed up and became a producing house.

00:10:27.300 --> 00:10:31.005

That's when Taki Rua Productions was established.

00:10:31.005 --> 00:10:33.870

From 2000 onwards until today,

00:10:33.870 --> 00:10:37.240

it has been a net that's CSAP.

00:10:38.870 --> 00:10:42.660

We lost a home from 1998 a theater and a base,

00:10:42.660 --> 00:10:44.970

so a lot of those communities even had no way to present

00:10:44.970 --> 00:10:48.870

works and it was a period where we were very siloed off from each other,

00:10:48.870 --> 00:10:51.180

just trying to find ways to survive and keep in the game.

00:10:51.180 --> 00:10:54.345

So it was a really interesting time.

00:10:54.345 --> 00:10:56.820

We've had six people,

00:10:56.820 --> 00:10:58.530

six or seven now,

00:10:58.530 --> 00:11:00.885

running and stewarding and hitting

00:11:00.885 --> 00:11:04.410

Taki Rua they're called [inaudible] or we used to call them [inaudible].

00:11:04.410 --> 00:11:09.570

The heads and artistic director and CEO of Taki Rua.

00:11:09.570 --> 00:11:14.650

I started about five and half years ago in 2015.

00:11:15.050 --> 00:11:19.110

My first focus was to try and get us a new hub, a space,

00:11:19.110 --> 00:11:21.390

so we could at least have a home and we could not

00:11:21.390 --> 00:11:23.700

always be a visitor on other people's whares.

00:11:23.700 --> 00:11:25.815

That was a big thing for us.

00:11:25.815 --> 00:11:29.580

We couldn't host the way we wanted to host and look after people Manaaki,

00:11:29.580 --> 00:11:34.680

people we wanted, we're always having to work on other roles.

00:11:34.680 --> 00:11:36.720

So we established the hokaina,

00:11:36.720 --> 00:11:39.210

it's it a rehearsal space, a kitchen,

00:11:39.210 --> 00:11:41.895

and about four or five offices of which

00:11:41.895 --> 00:11:46.215

Māori theater companies join us and have bases there.

00:11:46.215 --> 00:11:49.005

So we established with Tawata productions,

00:11:49.005 --> 00:11:53.130

which is led by Hone Kouka and Mīria George and he's one of

00:11:53.130 --> 00:11:57.255

our great leading writers of Māori plays.

00:11:57.255 --> 00:12:00.150

One of our greatest now history in the span of media.

00:12:00.150 --> 00:12:03.840

It's also another fantastic playwright in The Conch,

00:12:03.840 --> 00:12:10.590

which was our only funded Pacific Theater company currently.

00:12:10.590 --> 00:12:13.860

It's a multi-year funded and we funded, based in

00:12:13.860 --> 00:12:17.280

Wellington with Nina Nawalowalo and Tom McCrory.

00:12:17.280 --> 00:12:22.140

We join forces and took the rent on and they hired offices,

00:12:22.140 --> 00:12:24.450

and we got ourselves a home base.

00:12:24.450 --> 00:12:25.935

That was really exciting,

00:12:25.935 --> 00:12:30.240

instancing we've had different companies slowly breaching up and grow the capacity

00:12:30.240 --> 00:12:35.250

and be able to take a space and people move onto other focuses in other areas,

00:12:35.250 --> 00:12:37.260

and we've opened that rehearsal space to

00:12:37.260 --> 00:12:41.505

the wider Wellington community to be able to rehearse and build their works.

00:12:41.505 --> 00:12:43.140

It's just nice to have another hub,

00:12:43.140 --> 00:12:45.840
a lovely, a very warm finding for us.

00:12:45.840 --> 00:12:47.775
It really holds us well,

00:12:47.775 --> 00:12:53.985
and we're then able to hold our community in a caring warm, safe space.

00:12:53.985 --> 00:12:57.090
It's been our last five and half years.

00:12:57.090 --> 00:13:00.690
Just another big thing is the works that we do at Taki Rua.

00:13:00.690 --> 00:13:05.610
Our first permanent work is out through Māori season,

00:13:05.610 --> 00:13:09.330
so this is a show that it's fully into te reo Māori and the model language.

00:13:09.330 --> 00:13:14.640
It's performed for schools and also for Kura Kaupapa.

00:13:14.640 --> 00:13:17.370
So Kura Kaupapa are schools that talk fully in the indigenous language in

00:13:17.370 --> 00:13:21.750
New Zealand te reo Māori and we have them all around the country now.

00:13:21.750 --> 00:13:26.460
These shows establish themselves in 1995

00:13:26.460 --> 00:13:31.515
and might be nice to put some of the photos of it.

00:13:31.515 --> 00:13:36.045
To get a sense of just a feel of those works to give a context to it.

00:13:36.045 --> 00:13:45.960
They are fully in te reo Māori and we usually only have maybe if we're

00:13:45.960 --> 00:13:49.770
lucky three te reo Māori shows traveling all

00:13:49.770 --> 00:13:56.505

around Aotearoa New Zealand a year and mainly only one,

00:13:56.505 --> 00:13:58.845
which is our te reo Māori season.

00:13:58.845 --> 00:14:02.160
This show, that's been running since 1995,

00:14:02.160 --> 00:14:04.335
and every year we come up with a new show.

00:14:04.335 --> 00:14:06.270
These are shots from two of our shows,

00:14:06.270 --> 00:14:09.990
so the Nga Manu Roreka was some of the first ones that came through

00:14:09.990 --> 00:14:16.125
and Te Kuia Me Te Pungawerewere as the second one that we'll just go through.

00:14:16.125 --> 00:14:18.780
The key for us,

00:14:18.780 --> 00:14:24.510
in this one is really showing that going to our Kura Kaupapa,

00:14:24.510 --> 00:14:26.775
going to our wharekura,

00:14:26.775 --> 00:14:32.550
the high schools and the primary schools and being able to share with them works.

00:14:32.550 --> 00:14:36.840
In the language that they're doing all their studies in and showing that firstly,

00:14:36.840 --> 00:14:40.995
you can have a career as a actor in te reo Māori and New Zealand.

00:14:40.995 --> 00:14:44.850
Several of these actors,

00:14:44.850 --> 00:14:50.400
they have seen the show as an 8-9 year-old at school coming to this school,

00:14:50.400 --> 00:14:52.275
and said, "Oh wow, I want to do this."

00:14:52.275 --> 00:14:53.640
Now they're in the show.

00:14:53.640 --> 00:14:55.560
They tour with us all around the country.

00:14:55.560 --> 00:15:04.830
It's really a wonderful opportunity for us to be able to bring te reo
Māori theater,

00:15:04.830 --> 00:15:12.180
especially to schools that get no shows because they're right out in
the far walks of Aotearoa

00:15:12.180 --> 00:15:13.935
and they take hours to get through to them.

00:15:13.935 --> 00:15:15.705
If they book us,

00:15:15.705 --> 00:15:17.505
we'll get to them.

00:15:17.505 --> 00:15:19.800
How we make this show work,

00:15:19.800 --> 00:15:23.130
we put quite a strict brief on our creatives.

00:15:23.130 --> 00:15:27.215
They've got to be able to fit in a four meter space,

00:15:27.215 --> 00:15:29.690
four by four meters because sometimes

00:15:29.690 --> 00:15:32.105
we're going to be performing in classrooms for the smallest schools,

00:15:32.105 --> 00:15:36.485
so it has to fit in what they can provide space-wise,

00:15:36.485 --> 00:15:37.895
has to fit in a van,

00:15:37.895 --> 00:15:42.080
and we have a van and a car that towards the cast around.

00:15:42.080 --> 00:15:45.120
Although this year we've got a bigger truck.

00:15:45.120 --> 00:15:48.050

We've gone with the biggest set that we've actually taken on for this.

00:15:48.050 --> 00:15:51.620

But the cast do the picking and pick out two schools every

00:15:51.620 --> 00:15:56.720

day and perform and also in our journey with the schools.

00:15:56.720 --> 00:16:00.065

We do, we have welcomes with the schools where they welcome us in.

00:16:00.065 --> 00:16:05.480

So we hold our cultural customs and protocols of pōwhiri and mihi whakatau,

00:16:05.480 --> 00:16:09.930

which is a connection welcome and being able to find a way

00:16:09.930 --> 00:16:15.185

to share our stories and fun way to ages,

00:16:15.185 --> 00:16:17.330

a main focus would be between

00:16:17.330 --> 00:16:20.360

depending on the show but Te Kuia Me Te Pungawerewere is between

00:16:20.360 --> 00:16:26.555

5 and 10 - 11 year olds and Nga Manu Roreka was more 8 - 14 in terms of the age.

00:16:26.555 --> 00:16:30.755

But because there's so few te reo Māori shows on sometimes within one of the year,

00:16:30.755 --> 00:16:33.590

we will get an age range from primary school

00:16:33.590 --> 00:16:36.755

5 through the high school 18 year-olds because for some of them,

00:16:36.755 --> 00:16:38.270

it's the only show that they'll be able to see that

00:16:38.270 --> 00:16:39.860

year in te reo Māori because they weren't

00:16:39.860 --> 00:16:44.370

taken to a show in English because they're teaching the students in te reo Māori.

00:16:45.290 --> 00:16:48.440

Our now aspiration is that they can get a taste of

00:16:48.440 --> 00:16:51.890

theater and then hopefully one day they move in

00:16:51.890 --> 00:16:55.730

and get the bug for theater and they come into an actual theater

00:16:55.730 --> 00:16:59.570

and be able to see a much higher level of production values with lighting and AV,

00:16:59.570 --> 00:17:02.490

which we can't do in the set it up here.

00:17:02.680 --> 00:17:05.570

This came out of the te reo Māori season,

00:17:05.570 --> 00:17:08.430

came out of movement in Aotearoa,

00:17:08.430 --> 00:17:10.245

New Zealand in 1982,

00:17:10.245 --> 00:17:16.110

where we were fighting for our language

00:17:16.110 --> 00:17:19.055

to be properly recognized but

00:17:19.055 --> 00:17:22.475

also supported by the government so that we could build schools.

00:17:22.475 --> 00:17:27.835

That would be in te reo Māori and so 1982 the first kōhanga reo or preschools.

00:17:27.835 --> 00:17:32.075

or kindergartens were set up, where they were set up for

00:17:32.075 --> 00:17:37.300

families and students to be able to go in a preschool environment fully in te reo Māori,

00:17:37.300 --> 00:17:42.015

and learn about their culture and speak Māori and those spaces.

00:17:42.015 --> 00:17:44.250

They started popping up around the country,

00:17:44.250 --> 00:17:47.525

then by 1987,

00:17:47.525 --> 00:17:50.750

when those kids then got to school age,

00:17:50.750 --> 00:17:52.025

they said what are we going to do.

00:17:52.025 --> 00:17:55.700

They can't just go straight back to mainstream schools and English,

00:17:55.700 --> 00:17:58.010

so they started building Kura Kaupapa.

00:17:58.010 --> 00:18:03.470

Schools started being set up and training teachers to be able to

00:18:03.470 --> 00:18:06.275

teach the different subjects in te reo Māori.

00:18:06.275 --> 00:18:11.070

Now we have a good dose of Kura Kaupapa schools all around the country,

00:18:11.070 --> 00:18:15.855

and they're our main bookers for the show.

00:18:15.855 --> 00:18:18.540

They're our main focus to provide for them

00:18:18.540 --> 00:18:22.235

it's really great we're serving that need.

00:18:22.235 --> 00:18:25.865

Then once those students became ready for high school,

00:18:25.865 --> 00:18:26.990

they created wharekura,

00:18:26.990 --> 00:18:33.230

which is the college what the high school equivalent in New Zealand in te reo Māori.

00:18:33.230 --> 00:18:36.710

Nowadays you can go from 5 to 18 fully in te reo Māori,

00:18:36.710 --> 00:18:41.160

and be learning your own elements and on our right.

00:18:41.160 --> 00:18:43.325

One of the actors you'll see on the right, Amanda,

00:18:43.325 --> 00:18:46.160

she's done that whole process for most of her schooling and

00:18:46.160 --> 00:18:50.525

now is utilizing [FOREIGN/INAUDIBLE] and touring with us.

00:18:50.525 --> 00:18:54.215

She's been doing it for the last six shows so she's been amazing for us.

00:18:54.215 --> 00:18:56.806

>> Amazing.

00:18:56.806 --> 00:19:03.810

>> [LAUGHTER] Yes. There's a big part of our funding comes from Craig,

00:19:03.810 --> 00:19:09.510

New Zealand, and it supports us taking these Te Reo Māori season show around schools.

00:19:09.510 --> 00:19:15.885

So, we would tour for all up 13 weeks a year around about 130 schools that we reach.

00:19:15.885 --> 00:19:20.325

In between 15 and 19,000 students,

00:19:20.325 --> 00:19:23.415

depending on the size of the classes there of all schools that pick us up,

00:19:23.415 --> 00:19:27.210

so they get to experience the show.

00:19:27.210 --> 00:19:30.840

It's been mainstay for us to outreach

00:19:30.840 --> 00:19:34.965

te reo Māori to thousands of tamariki over many many many years,

00:19:34.965 --> 00:19:39.810

hundreds of thousands now since 1995.

00:19:39.810 --> 00:19:42.930

>> This is actually the image that I think accompanied

00:19:42.930 --> 00:19:49.365

the emails and fliers that went out for this event.

00:19:49.365 --> 00:19:53.340

Can you say a little bit about what's going on [LAUGHTER] in this photo?

00:19:53.340 --> 00:19:57.105

>> This the Te Kuia Me Te Pungawerewere or the Old Lady and the Spider.

00:19:57.105 --> 00:19:59.790

is about one of our most beloved children's stories.

00:19:59.790 --> 00:20:01.935

It's written by Patricia Grace and I spoke with

00:20:01.935 --> 00:20:04.485

Patricia and said I would love to tune your story.

00:20:04.485 --> 00:20:06.870

If we just did that story it would be a two-minute show,

00:20:06.870 --> 00:20:09.255

a play, so it would be too short in terms of that.

00:20:09.255 --> 00:20:12.180

But it was so beloved, so we said,

00:20:12.180 --> 00:20:15.915

would we be able to get some writers and then build a back story to it,

00:20:15.915 --> 00:20:17.685

which she was happy for us to do.

00:20:17.685 --> 00:20:21.375

We workshoped that for two years and got,

00:20:21.375 --> 00:20:25.005

the developed backworld,

00:20:25.005 --> 00:20:27.420

it's pretty much about an old lady and a spider,

00:20:27.420 --> 00:20:31.500

who's always arguing between each other as to whose weaving's best.

00:20:31.500 --> 00:20:33.795

It's that element and

00:20:33.795 --> 00:20:38.320

then the journey then they get transformed back to the spider world.

00:20:38.870 --> 00:20:42.765

We understand that this character, Papai,

00:20:42.765 --> 00:20:46.950

has been the chosen one to go out into the human world and find intel as to

00:20:46.950 --> 00:20:51.360

how to protect the spider kingdom from human growth and expansion and land,

00:20:51.360 --> 00:20:53.385

which is destroying the spider kingdom.

00:20:53.385 --> 00:20:55.710

But he's forgotten his role,

00:20:55.710 --> 00:20:59.640

he's had a family and the community and then finally he's been brought

00:20:59.640 --> 00:21:04.125

back to find to bring the information back.

00:21:04.125 --> 00:21:08.475

He's not the smartest of ants,

00:21:08.475 --> 00:21:11.310

and his younger brother, Pukino.

00:21:11.310 --> 00:21:14.850

Papai means good, like spider good and Pukino is spider bad.

00:21:14.850 --> 00:21:21.690

[LAUGHTER] Pukino, he wants full power and to be the chosen one.

00:21:21.690 --> 00:21:24.480

He can't believe why he wasn't because he's been holding the fort back at

00:21:24.480 --> 00:21:27.705

the spider world and helping hold the people.

00:21:27.705 --> 00:21:30.675

Why did Papai being seen as the chosen one?

00:21:30.675 --> 00:21:33.690

He's doing everything he can to try to eliminate

00:21:33.690 --> 00:21:36.705

Papai out of the game so he can be reinstated as the chosen one.

00:21:36.705 --> 00:21:40.260

Eventually he realizes that our Papai doesn't want to

00:21:40.260 --> 00:21:44.520

take over Pukino's role as the holder of spider kingdom.

00:21:44.520 --> 00:21:45.900

They can just keep going back to

00:21:45.900 --> 00:21:51.300

the human world and use the intraweb or the spider web.

00:21:51.300 --> 00:21:53.850

to be able to see the intramessages to say we've got to

00:21:53.850 --> 00:21:56.340

move our kingdom away because they've got a big building development and

00:21:56.340 --> 00:22:01.860

a big housing development happening at subdivisions over the years.

00:22:01.860 --> 00:22:04.395

So we're going to have to move our kingdoms around.

00:22:04.395 --> 00:22:08.230

In a way, it's a colonizing story.

00:22:08.300 --> 00:22:13.275

But humans colonizing the spider world and finding ways to navigate around it.

00:22:13.275 --> 00:22:17.370

When there was the tongue and cheek in a way on that front,

00:22:17.370 --> 00:22:20.100

being able to deliver the message in a fun way to our community.

00:22:20.100 --> 00:22:23.340

But also to say, this is a colonizing story. [LAUGHTER]

00:22:23.340 --> 00:22:24.330

>> Yeah.

00:22:24.330 --> 00:22:25.875

>> Yes, a clever way of doing it.

00:22:25.875 --> 00:22:29.655

It was Jamie McCaskill who wrote that play alongside.

00:22:29.655 --> 00:22:31.860

We brought in some wonderful actors,

00:22:31.860 --> 00:22:35.520

Scotty Cotter, Matu Ngaropo,

00:22:35.520 --> 00:22:38.790

who's playing Washington in Hamilton in Australia at the moment.

00:22:38.790 --> 00:22:42.660

Matu Ngaropo got the role of Washington in that,

00:22:42.660 --> 00:22:44.860

he's a fantastic performer.

00:22:46.160 --> 00:22:50.280

Yes, they helped us build and devise elements.

00:22:50.280 --> 00:22:51.960

And then that goes to Jason Te Kare,

00:22:51.960 --> 00:22:53.160

who's a great actor,

00:22:53.160 --> 00:22:58.380

one of our great actors and directors who's also directed Cellfish for us,

00:22:58.380 --> 00:23:02.940

which looked at indigenous incarceration in our main stage [retreat towards 12 studies].

00:23:02.940 --> 00:23:05.100

It's a wonderful show that they created and

00:23:05.100 --> 00:23:08.205

we partnered with them to move it around the country.

00:23:08.205 --> 00:23:11.490

Patricia Grace, just one other little thing.

00:23:11.490 --> 00:23:14.640

Patricia heads as a writer.

00:23:14.640 --> 00:23:19.050

This was the first children's book in New Zealand which had Maori faces on.

00:23:19.050 --> 00:23:21.360

Back in the '70s is when it was done,

00:23:21.360 --> 00:23:29.070

and she was definitely urged by her editors and her people wanting to publish the book,

00:23:29.070 --> 00:23:31.350

publishers, sorry, that she should change them and make

00:23:31.350 --> 00:23:36.060

this a pākehā story about white kids because only white kid's parents would buy books.

00:23:36.060 --> 00:23:42.900

Patricia, who's one of our wonderful and there is a film right out now in New Zealand,

00:23:42.900 --> 00:23:44.100

I hope you get the chance to see it.

00:23:44.100 --> 00:23:45.300

It's sensational.

00:23:45.300 --> 00:23:48.210

I saw it on Sunday, it's called Cousins and

00:23:48.210 --> 00:23:51.990

it's based off a book by Patricia Grace and beautifully acted.

00:23:51.990 --> 00:23:59.730

It's another style of work from the New Zealand Maori acting community and writing community.

00:23:59.730 --> 00:24:05.400

She said, this work here was her absolute commitment to saying "no,

00:24:05.400 --> 00:24:10.650

we want to see our people and our faces within our own literature coming through."

00:24:10.650 --> 00:24:13.620

She really started that movement alongside Witi Ihimaera,

00:24:13.620 --> 00:24:18.930

who was author for the Whale Rider and the Whanau,

00:24:18.930 --> 00:24:23.230

which is [FOREIGN] and other films that have been coming out, amazing works.

00:24:23.240 --> 00:24:26.415

Those two really pushed for Maori

00:24:26.415 --> 00:24:30.420

to find a pathway through and a breakthrough as artists.

00:24:30.420 --> 00:24:35.280

Now their works are within the canon of literature of New Zealand history.

00:24:35.280 --> 00:24:37.290

But it's just great getting

00:24:37.290 --> 00:24:41.355

the contexts from Patricia as to how tough it was in those days,

00:24:41.355 --> 00:24:43.800

it's pretty racist to me.

00:24:43.800 --> 00:24:45.780

[LAUGHTER] It's hilarious today,

00:24:45.780 --> 00:24:48.765

but yeah it was part of what made today.

00:24:48.765 --> 00:24:55.360

>> Well, that leads me to my other question or thought in listening to you.

00:24:56.630 --> 00:25:00.375

I'm not an expert per se in Oceania,

00:25:00.375 --> 00:25:03.120

I have family who are Kanaka Maoli and live in

00:25:03.120 --> 00:25:06.315

Hawaii and I've been to New Zealand just once,

00:25:06.315 --> 00:25:08.520

couple of years ago for the Native American and

00:25:08.520 --> 00:25:12.990

Indigenous Studies Association meeting that was held there.

00:25:12.990 --> 00:25:19.440

It occurs to me, these themes of transit and moving from place to place.

00:25:19.440 --> 00:25:26.080

It sounds like that's a big part of the history of your organization.

00:25:26.240 --> 00:25:29.445

It just strikes me that in this moment,

00:25:29.445 --> 00:25:32.970

we're all kind of grappling with this question of movement.

00:25:32.970 --> 00:25:36.135

Where to stay, when to leave,

00:25:36.135 --> 00:25:45.060

traveling, all of this has such a big impact in terms of our carbon footprints.

00:25:45.060 --> 00:25:49.545

[LAUGHTER] Our access and connections with the rest of the world,

00:25:49.545 --> 00:25:54.120

all within a larger context of colonialism globally.

00:25:54.120 --> 00:26:00.210

I wonder if you can speak a little bit of how maybe you see

00:26:00.210 --> 00:26:07.185

these different efforts as part of a bigger story of indigeneity,

00:26:07.185 --> 00:26:10.680

both in Aotearoa and maybe globally as

00:26:10.680 --> 00:26:15.015

well because here we take a lot of inspiration from the work you all are doing.

00:26:15.015 --> 00:26:17.190

>> I think it's a really good question and I think there's

00:26:17.190 --> 00:26:19.350

a few parts we're tackling there.

00:26:19.350 --> 00:26:20.970

Firstly, when I look at

00:26:20.970 --> 00:26:25.020

New Zealand's historical journey

00:26:25.020 --> 00:26:29.820

especially the migration of Maori out of the regions and then into the cities,

00:26:29.820 --> 00:26:32.145

where the work was.

00:26:32.145 --> 00:26:34.275

They had been locked in '50s, '60s,

00:26:34.275 --> 00:26:39.660

and '70s when there just wasn't enough work in the rural areas,

00:26:39.660 --> 00:26:42.750

so people left for new opportunities and jobs in

00:26:42.750 --> 00:26:46.695

different schemes that sets up for works, trade work schemes they had.

00:26:46.695 --> 00:26:49.560

But also that meant that a lot of people left

00:26:49.560 --> 00:26:53.175

their papa kāinga when they had families at their homelands.

00:26:53.175 --> 00:26:56.775

They had families and some connections, they're all lost,

00:26:56.775 --> 00:26:58.980

that's where a lot of people lost connection with who

00:26:58.980 --> 00:27:01.785

they were as people and they lost their language.

00:27:01.785 --> 00:27:03.690

Also in that process,

00:27:03.690 --> 00:27:11.685

we're also going through a time where people were punished at school if they spoke Maori.

00:27:11.685 --> 00:27:13.140

That generation then said to their

00:27:13.140 --> 00:27:17.140

kids, "I don't want you being punished the way we were, with the corporal punishment."

00:27:22.520 --> 00:27:27.840

We had a two generation shift of people who didn't speak te reo Māori,

00:27:27.840 --> 00:27:31.890

and only since 1982 have we really made that push to try and increase

00:27:31.890 --> 00:27:35.925

those numbers of which

00:27:35.925 --> 00:27:41.820

20 percent of Maori can speak Maori of which only 10 percent can speak it,

00:27:41.820 --> 00:27:43.950

really conversationally at that level.

00:27:43.950 --> 00:27:46.320

That's where that's at. For New Zealand,

00:27:46.320 --> 00:27:47.490

up out of 5 million,

00:27:47.490 --> 00:27:49.500

only 4 percent can speak te reo Māori.

00:27:49.500 --> 00:27:53.625

It's still pretty small numbers when you think about it.

00:27:53.625 --> 00:27:57.540

Overall, in a way,

00:27:57.540 --> 00:28:00.120

a strongly performing indigenous culture that our Aotearoa

00:28:00.120 --> 00:28:03.600

was so it just shows how much of a journey we have to go.

00:28:03.600 --> 00:28:06.630

Yet the classes for te reo Māori,

00:28:06.630 --> 00:28:11.130

are so over subscribed now we've got 2000 - 3000 people who can't get into classes.

00:28:11.130 --> 00:28:14.010

That's a lot of migrants coming in and seeing the value

00:28:14.010 --> 00:28:17.790

in a Maori world view and Maori culture wanting to learn more about it.

00:28:17.790 --> 00:28:21.075

They're increasing those classes and jumping in.

00:28:21.075 --> 00:28:23.715

We're having a revolution on that front, which is amazing.

00:28:23.715 --> 00:28:25.980

But I think in that travel that migration,

00:28:25.980 --> 00:28:27.930

people lost connection with their identity,

00:28:27.930 --> 00:28:29.925

lost connection with their roots.

00:28:29.925 --> 00:28:33.990

That really disempowered Maori

00:28:33.990 --> 00:28:37.230

and that whole process and then the works that we've been

00:28:37.230 --> 00:28:40.710

creating as how do we connect ourselves on that front.

00:28:40.710 --> 00:28:43.470

In the '70s and '80s and '90s,

00:28:43.470 --> 00:28:48.585

our leaders were trying to create platforms so at least our stories could be told.

00:28:48.585 --> 00:28:53.100

So, Taki Rua did establish a place so that main stage work

00:28:53.100 --> 00:28:57.840

would go on theaters and we let and built in a way to be able to talk about themes.

00:28:57.840 --> 00:29:00.885

Back in the '70s and '80s very much on land themes

00:29:00.885 --> 00:29:04.365

and Iwi getting their lands back because there was mass confiscation.

00:29:04.365 --> 00:29:11.700

We got 66 million acres of land in New Zealand and now in Maori pre-colonizing,

00:29:11.700 --> 00:29:14.160

obviously shared that between all the different tribes.

00:29:14.160 --> 00:29:17.385

But then in Aotearoa, it's now down to 3 million.

00:29:17.385 --> 00:29:21.450

Yes, that's the reality of how much

00:29:21.450 --> 00:29:24.260

Māori ownership has just been decimated.

00:29:24.260 --> 00:29:27.010

Although in the last 22 years,

00:29:27.010 --> 00:29:31.195

we've had treaty settlements where significant payouts,

00:29:31.195 --> 00:29:34.090

significant comparative, I

00:29:34.090 --> 00:29:37.000

would say when you look at the payments that have gone out for COVID-19,

00:29:37.000 --> 00:29:40.675

and in supporting that they're very minuscule comparatively.

00:29:40.675 --> 00:29:46.780

But Iwi have been given payouts to try and build

00:29:46.780 --> 00:29:49.720

and utilize that funding to

00:29:49.720 --> 00:29:53.960

make more money to be able to put back into their communities in positive ways.

00:29:54.090 --> 00:29:57.985

Ngāi Tahu down in the South Islands, they were the one of the first to [INAUDIBLE],

00:29:57.985 --> 00:30:03.445

and they've done extremely well with having purchased into tourism, ventures,

00:30:03.445 --> 00:30:06.700

and subdivisions to help grow houses

00:30:06.700 --> 00:30:10.105

for our people and community and they have wonderful schemes they've

done.

00:30:10.105 --> 00:30:12.250

They have been at a bill too, where they've got

00:30:12.250 --> 00:30:14.620

a fight over scheme where you invest, I think,

00:30:14.620 --> 00:30:18.070

about \$50 in fewer children every year, they four times

00:30:18.070 --> 00:30:21.865

the money so about 200 and plus member credits.

00:30:21.865 --> 00:30:25.000

That's totally towards either tuition or education to help

00:30:25.000 --> 00:30:28.675

pay your student fees or first house or retirement.

00:30:28.675 --> 00:30:32.980

Their whole focus was on we need more of our Māori going into university.

00:30:32.980 --> 00:30:35.245

Let's try and eliminate one of those barriers.

00:30:35.245 --> 00:30:38.065

So at least that first year of university can be payed for,

00:30:38.065 --> 00:30:44.665

and trying to reduce those fees because that has been a barrier to a lot of our Māori.

00:30:44.665 --> 00:30:47.155

They're finding really clever ways to do this.

00:30:47.155 --> 00:30:50.050

When a baby is born, they've got a baby care kit that goes out with

00:30:50.050 --> 00:30:53.230

a kono and a blanket.

00:30:53.230 --> 00:30:55.870

And just to highlight that you are one of our [FOREIGN] babies.

00:30:55.870 --> 00:30:59.080

It's just that touch of being able to,

00:30:59.080 --> 00:31:02.260

that sense of belonging and that part of belonging,

00:31:02.260 --> 00:31:05.800

and how empowering that does for someone who knows that you're a part of

00:31:05.800 --> 00:31:10.840

a wider Iwi, a wider people, and connected to that and

00:31:10.840 --> 00:31:12.820

I think that Māori worldview of seeing how

00:31:12.820 --> 00:31:16.630

a community can hold each other really strongly together,

00:31:16.630 --> 00:31:19.105

Māori do that really really well.

00:31:19.105 --> 00:31:24.310

We've seen that in 2010 when we hit the Christchurch earthquake and Christchurch,

00:31:24.310 --> 00:31:28.930

and a lot of the city was flat and people moved into different areas but

00:31:28.930 --> 00:31:34.000

so many houses that were uninhabitable on that front and it's been a 10-11 year rebuild.

00:31:34.000 --> 00:31:38.830

It's getting there but still hasn't fully finished or fully redeveloped itself.

00:31:38.830 --> 00:31:41.050

It's been slow but [FOREIGN]

00:31:41.050 --> 00:31:44.170

were incredible when these subdivisions are building and providing land.

00:31:44.170 --> 00:31:46.225

Because they had resource,

00:31:46.225 --> 00:31:49.630

they were actually putting it back into the community where a lot of people who

00:31:49.630 --> 00:31:53.410

had built businesses there, when the going got tough,

00:31:53.410 --> 00:31:58.075

they just got out, moved to Auckland or other places and it kind of was that element,

00:31:58.075 --> 00:32:00.850

I think New Zealand's consciousness finally woke up.

00:32:00.850 --> 00:32:03.520

Had a bit of a green light, realizing that, gosh,

00:32:03.520 --> 00:32:08.170

if you invest with Iwi, Iwi and Māori will never leave the bones of their tupuna

00:32:08.170 --> 00:32:10.360

where they're buried under the atmosphere and you can't

00:32:10.360 --> 00:32:12.910

bring this to poison us and we'll die and we'll have to move from there.

00:32:12.910 --> 00:32:15.130

That's the only time they're going to leave the binds of

00:32:15.130 --> 00:32:18.355

their ancestors unless they're persecuted or moved out.

00:32:18.355 --> 00:32:22.180

Which has happened in the past in New Zealand's history too, unfortunately.

00:32:22.180 --> 00:32:24.550

But for me that's an

00:32:24.550 --> 00:32:27.880

eternal partner so if you can build a positive relationship with your Iwi,

00:32:27.880 --> 00:32:31.885

they are always going to be investing back into your community in a much greater way.

00:32:31.885 --> 00:32:36.880

I love that saying by Julian Wilcox who's been a great commentator on TV,

00:32:36.880 --> 00:32:38.620

but as he always says,

00:32:38.620 --> 00:32:40.450

What's good for Māori is good for Aotearoa.

00:32:40.450 --> 00:32:43.810

It enhances that benefit right

00:32:43.810 --> 00:32:49.390

across and also if we can provide more stronger support from Māori as well because our

00:32:49.390 --> 00:32:58.630

stats within incarceration and prison is as bad as any other indigenous in the world.

00:32:58.630 --> 00:33:01.765

We did a show called Cellfish that was written by Jason Te Kare,

00:33:01.765 --> 00:33:03.685

Miriama McDowell and Rob Mokaraka,

00:33:03.685 --> 00:33:07.780

which looked at the Shakespeare in prisons program.

00:33:07.780 --> 00:33:10.045

It's got a very dark humor,

00:33:10.045 --> 00:33:13.225

very funny funny piece, a two-hander,

00:33:13.225 --> 00:33:16.360

where they play five different inmates and

00:33:16.360 --> 00:33:20.470

the security guard and Miss Lucy come in to teach Shakespeare class.

00:33:20.470 --> 00:33:23.845

Genius work, really being put on,

00:33:23.845 --> 00:33:26.920

but really what we're trying to acknowledge in

00:33:26.920 --> 00:33:30.625

that play and use it as a platform is that thirty years ago,

00:33:30.625 --> 00:33:33.130

Māori males in incarceration,

00:33:33.130 --> 00:33:36.175

was 50% and thirty years its still 51%.

00:33:36.175 --> 00:33:39.609

But the real problem is as female Māori populations

00:33:39.609 --> 00:33:43.495

in prison thirty years ago was 11% and now it's 64%.

00:33:43.495 --> 00:33:47.365

It's just terrible and it's just, and no one knows about it.

00:33:47.365 --> 00:33:50.050

This should be taught

00:33:50.050 --> 00:33:53.320

This is major issues and what are we doing wrong as

00:33:53.320 --> 00:33:57.775

a nation and to be able to change those statistics.

00:33:57.775 --> 00:34:01.690

It's the, and Moana Jackson one of our great writers he's been

00:34:01.690 --> 00:34:05.980

doing a report for Indigenous Incarceration across the world, for the United Nations.

00:34:05.980 --> 00:34:09.590

He's been asked to put that report together.

00:34:10.370 --> 00:34:14.035

And it's similar percentages across Australia,

00:34:14.035 --> 00:34:15.520

First Nations and Australia,

00:34:15.520 --> 00:34:18.325

and Canada, and also in the States as well.

00:34:18.325 --> 00:34:21.310

It's a pretty harrowing element and it really

00:34:21.310 --> 00:34:24.370

shows when you are disconnected from your identity,

00:34:24.370 --> 00:34:26.065

disconnected from your home,

00:34:26.065 --> 00:34:29.260

and you don't have a place of or knowing who you are.

00:34:29.260 --> 00:34:37.020

You've got nothing to kind of hold you to be able to live a life

00:34:37.020 --> 00:34:40.515

but sometimes the choices you make for yourself, but if you've got your

00:34:40.515 --> 00:34:43.200

ancestors connected to them and watching over you,

00:34:43.200 --> 00:34:44.865

you might not make that choice.

00:34:44.865 --> 00:34:50.725

You've got another reason for upholding a stronger value system and so,

00:34:50.725 --> 00:34:54.310

and just not understanding how beautiful Māori values are.

00:34:54.310 --> 00:34:56.245

But a lot of people don't even know them.

00:34:56.245 --> 00:35:02.110

How do we instill that empowerment into our community and to our people,

00:35:02.110 --> 00:35:04.930

and then into our wider community and Aotearoa we're trying to do

00:35:04.930 --> 00:35:08.740

because values in Māori, Manaakitanga is

00:35:08.740 --> 00:35:12.220

the element of care and respect of uplifting

00:35:12.220 --> 00:35:16.420

the Mana, the presence in people and the care

00:35:16.420 --> 00:35:19.900

and respect that we have for people is the element of

00:35:19.900 --> 00:35:21.895

Manaakitanga. When you're working with

00:35:21.895 --> 00:35:24.100

Manaakitanga and [FOREIGN] unifying.

00:35:24.100 --> 00:35:30.520

How do we unify people to be able to have stronger connections with each other?

00:35:30.520 --> 00:35:33.355

Stronger unifications and you may

00:35:33.355 --> 00:35:35.290

still have your difference, your personalities

00:35:35.290 --> 00:35:38.545

but finding one of those points where we can connect through to

00:35:38.545 --> 00:35:43.330

and [inaudible] that element of the extended family,

00:35:43.330 --> 00:35:45.160

not just your own bloodline family,

00:35:45.160 --> 00:35:48.475

but your extended family and how do we build a family relationship?

00:35:48.475 --> 00:35:49.900

That supports each other.

00:35:49.900 --> 00:35:52.555

They're just great ways for a community to exist,

00:35:52.555 --> 00:35:54.355

business organizations to exist,

00:35:54.355 --> 00:35:58.240

and we're trying to,

00:35:58.240 --> 00:36:02.080

we see more arts organizations that aren't Māori but are wanting to inhabit

00:36:02.080 --> 00:36:06.670

these values because they just see it as a better way to do their business.

00:36:06.670 --> 00:36:10.270

Look after their people, look after the well-being of their communities,

00:36:10.270 --> 00:36:12.370

their artists that they're working with,

00:36:12.370 --> 00:36:14.530

and supporting them through.

00:36:14.530 --> 00:36:18.115

That's part of our work at Taki Rua at the moment is how do we

00:36:18.115 --> 00:36:21.520
hold the holder of our kaimahi, workers?

00:36:21.520 --> 00:36:26.320
How will our contractors who come in whether they're technicians or
our artists,

00:36:26.320 --> 00:36:27.715
our directors, designers,

00:36:27.715 --> 00:36:31.645
how do we look after them and hold them in a way so that they can

00:36:31.645 --> 00:36:36.220
get on and deliver the best of their ability and that's what we call
pūkenga tana.

00:36:36.220 --> 00:36:41.035
Their skills their expertise that they can deliver of the best of
their artistic ideas,

00:36:41.035 --> 00:36:43.640
the best of their creativity.

00:36:44.340 --> 00:36:51.145
The fifth value that we have within Taki Rua is Kaitiakitanga which is
the element

00:36:51.145 --> 00:36:54.280
of because we've been running for 38 years and many people

00:36:54.280 --> 00:36:58.045
who have held the mantle and many of our [FOREIGN].

00:36:58.045 --> 00:37:01.720
Our men and women who have helped guide us.

00:37:01.720 --> 00:37:04.135
over the generations have passed on now.

00:37:04.135 --> 00:37:09.880
How do we uphold and maintain the traditions that they have provided

00:37:09.880 --> 00:37:12.520
for us and then moving on to the future and providing

00:37:12.520 --> 00:37:15.880
a good platform for the next generation to take it on?

00:37:15.880 --> 00:37:20.470

There's that stewardship of Kaitiakitanga and for us

00:37:20.470 --> 00:37:24.895

we've kind of built [FOREIGN] like a whare, like a meeting house.

00:37:24.895 --> 00:37:26.725

We've got our five values.

00:37:26.725 --> 00:37:31.240

These the amo which is the pole through the air, Manaakitanga

00:37:31.240 --> 00:37:36.745

and [FOREIGN] that supports [FOREIGN].

00:37:36.745 --> 00:37:39.820

The abilities that sets the [FOREIGN] of the whare and then

00:37:39.820 --> 00:37:42.430

you have a little carving there the [FOREIGN] and that's

00:37:42.430 --> 00:37:47.650

the element of [FOREIGN] and we have wana all together,

00:37:47.650 --> 00:37:49.600

we discussed together, we debate together.

00:37:49.600 --> 00:37:51.745

But once we come up with one unified vision,

00:37:51.745 --> 00:37:54.790

then we come out to our community and share that with one vision.

00:37:54.790 --> 00:37:59.110

And at the top of a wharenuī you have a carving of the [FOREIGN].

00:37:59.110 --> 00:38:02.815

That's the eponymous ancestor and that's Kaitiakitanga for us.

00:38:02.815 --> 00:38:05.170

That's holding on to that ancestral legacy.

00:38:05.170 --> 00:38:06.865

Then we would go inside the whare,

00:38:06.865 --> 00:38:09.220

you've got the four walls of our whare.

00:38:09.220 --> 00:38:11.230

We look at the first whare.

00:38:11.230 --> 00:38:12.760
you come into, the first wall you've just come

00:38:12.760 --> 00:38:14.500
through as your tinana, your physical body,

00:38:14.500 --> 00:38:15.610
how do we look after that?

00:38:15.610 --> 00:38:17.260
And then you've got the hinengaro.

00:38:17.260 --> 00:38:20.200
How do we look after the emotional well-being of

00:38:20.200 --> 00:38:25.570
the mental space of our actors, performers, and kaimahi,

00:38:25.570 --> 00:38:29.980
the ngākau means well-being of the emotional heart and that work that they have to do

00:38:29.980 --> 00:38:32.785
the deep heart work that they do and in the back wall

00:38:32.785 --> 00:38:35.950
where we would normally have our photos of our ancestors tupana.

00:38:35.950 --> 00:38:39.745
It's the wairua] our spiritual aspect as a human, how do we hold that?

00:38:39.745 --> 00:38:43.450
Make sure their whole full process of

00:38:43.450 --> 00:38:47.725
a human being is being catered to and looked through to.

00:38:47.725 --> 00:38:49.945
Then when you go inside the whare we have,

00:38:49.945 --> 00:38:52.690
what we call the [FOREIGN] and that's the mid post.

00:38:52.690 --> 00:38:55.150
That holds that whare up, so that needs to be nice and

00:38:55.150 --> 00:38:57.745
straight and strong to be able to hold that full whare up.

00:38:57.745 --> 00:39:02.035

And our [inaudible] in Taki Rua is that we go from the floor up.

00:39:02.035 --> 00:39:03.775

So our membership is the papa

00:39:03.775 --> 00:39:06.010

Both our [vet] and then our [vet]

00:39:06.010 --> 00:39:08.665

becomes our boards so they're at the bottom of that pole,

00:39:08.665 --> 00:39:11.365

and then myself and Nathan Mckendry who are the

00:39:11.365 --> 00:39:16.200

executive or the kaiwhakahaere matua [FOREIGN] then our [FOREIGN].

00:39:16.200 --> 00:39:18.960

supporting the [FOREIGN], to do their work who then support our artists

00:39:18.960 --> 00:39:22.170

and our artists then can adorn the roof of our wharenuī,

00:39:22.170 --> 00:39:23.535

which is a triangular roof.

00:39:23.535 --> 00:39:26.160

They do it with, what we call kōwhaiwhai patterns,

00:39:26.160 --> 00:39:30.390

a whole beautiful painting. And so in a way they're decorating each show

00:39:30.390 --> 00:39:34.350

they do is a new roof which they're decorating. Then I cut that roof off,

00:39:34.350 --> 00:39:36.675

turn it around, and the beauty of the triangle shape

00:39:36.675 --> 00:39:38.115

is that it's like a waka or a canoe.

00:39:38.115 --> 00:39:40.395

So that's the vessel that's holding the show.

00:39:40.395 --> 00:39:43.425

Then that vessel then travels all around our communities,

00:39:43.425 --> 00:39:46.185
being a resource, sharing the story,

00:39:46.185 --> 00:39:50.370
the narrative with our community coming back to Tikanga to be
resourced,

00:39:50.370 --> 00:39:53.145
replenished, recover the group before they go out again.

00:39:53.145 --> 00:39:58.050
Each new show is another waka that we add to our list to share out to
the community.

00:39:58.050 --> 00:40:02.665
So that's kind of a visual interpretation of

00:40:02.665 --> 00:40:07.780
the philosophical holding of how we are trying to hold our company,

00:40:07.780 --> 00:40:12.655
but also the value systems for Maori and to the way we hold our people

00:40:12.655 --> 00:40:17.980
and for me that looks at the whole hauora,

00:40:17.980 --> 00:40:21.685
the well-being of our full community,

00:40:21.685 --> 00:40:23.095
that work together with us.

00:40:23.095 --> 00:40:25.900
And then our audiences who are experiencing are work.

00:40:25.900 --> 00:40:30.280
I think that's a really interesting process in terms of how we do
that,

00:40:30.280 --> 00:40:33.745
especially now we're in a COVID environment.

00:40:33.745 --> 00:40:37.540
I think every country has had a definite

00:40:37.540 --> 00:40:40.045
big challenge on that front. I think for us,

00:40:40.045 --> 00:40:42.130
in Aotearoa we were very lucky.

00:40:42.130 --> 00:40:46.330
that we're far away on the other side of the world, from once it
headed through

00:40:46.330 --> 00:40:48.550
China and then Italy and then UK.

00:40:48.550 --> 00:40:49.630
And then you started to realize

00:40:49.630 --> 00:40:50.680
wow, this is definitely

00:40:50.680 --> 00:40:54.040
starting to go wider. If we don't move quickly,

00:40:54.040 --> 00:40:57.505
we're going to be as inundated just as much as Italy, UK have,

00:40:57.505 --> 00:40:59.650
and then France and then of course

00:40:59.650 --> 00:41:02.630
the United States and widely.

00:41:02.630 --> 00:41:04.710
I wouldn't say we acted fast.

00:41:04.710 --> 00:41:06.780
I think no, we didn't act fast,

00:41:06.780 --> 00:41:12.780
we were probably slower than we could have been but we were just
lucky,

00:41:12.780 --> 00:41:15.640
to be honest, that we were far enough away.

00:41:16.070 --> 00:41:19.125
For New Zealand, if we'd acted two weeks later,

00:41:19.125 --> 00:41:22.845
we'd be in a very different state now than we are.

00:41:22.845 --> 00:41:27.540
The one thing that I think that was really interesting in New
Zealand's case for

00:41:27.540 --> 00:41:32.100

COVID is just excellent communication from our Prime Minister Jacinda Ardern.

00:41:32.100 --> 00:41:34.815

She really put a very clever level,

00:41:34.815 --> 00:41:36.360

1, 2, 3, 4.

00:41:36.360 --> 00:41:39.135

We're at Level 1 at the moment.

00:41:39.135 --> 00:41:46.065

Level 2 is a process where you can have gatherings up to 100 people,

00:41:46.065 --> 00:41:53.520

but in restaurants you can go to one table and have one person, two, three.

00:41:53.520 --> 00:41:56.790

It's kind of quasi, all throughout life.

00:41:56.790 --> 00:42:00.525

Level 3 is only essential businesses working,

00:42:00.525 --> 00:42:02.800

everyone else is at home.

00:42:06.200 --> 00:42:09.660

Alert Level 4 is full lock-down and is full lock-down.

00:42:09.660 --> 00:42:11.940

I think a lot of people are calling their lock-downs,

00:42:11.940 --> 00:42:13.635

lock-downs, but they aren't lock-downs.

00:42:13.635 --> 00:42:17.430

We do lock-down. Lock-down is you're not moving from your home.

00:42:17.430 --> 00:42:20.085

Only time is to go get food in the supermarket.

00:42:20.085 --> 00:42:23.205

Really, their contact trace elements and

00:42:23.205 --> 00:42:27.690

connecting those elements was the only time you can go out and then a

walk.

00:42:27.690 --> 00:42:29.130

We did that for 6, 7 weeks.

00:42:29.130 --> 00:42:36.480

It was an interesting process and March 28th was when we made our call on that.

00:42:36.480 --> 00:42:39.000

At that stage we were only 15 cases a day.

00:42:39.000 --> 00:42:41.070

And it came through. We went into lock-down,

00:42:41.070 --> 00:42:42.390

so it was intense.

00:42:42.390 --> 00:42:44.310

On Saturday I can remember,

00:42:44.310 --> 00:42:48.900

four days I think was 24th or that Saturday 23rd the alert levels were mentioned,

00:42:48.900 --> 00:42:50.220

so the country knew it.

00:42:50.220 --> 00:42:52.845

Two days later, so we had two days just to become aware of it.

00:42:52.845 --> 00:42:54.990

It was like we're in alert Level 3,

00:42:54.990 --> 00:42:57.420

you've got two days to get all your bits together,

00:42:57.420 --> 00:43:00.330

because we're going to alert Level 4 on Wednesday at midnight.

00:43:00.330 --> 00:43:02.040

Everyone just moved got their works,

00:43:02.040 --> 00:43:05.145

businesses reset up in their homes all those elements.

00:43:05.145 --> 00:43:08.115

They said we'll be in lock-down minimum for four weeks,

00:43:08.115 --> 00:43:10.905

but expect more in terms of that case.

00:43:10.905 --> 00:43:15.270

We went into lock-down by that Wednesday and what was really interesting for us is then

00:43:15.270 --> 00:43:20.325

those cases fully started to accelerate for those days that we'd been way too casual.

00:43:20.325 --> 00:43:24.090

They got up to a maximum of 87 over those next 10 ten days.

00:43:24.090 --> 00:43:28.830

We waited two weeks that had been added to 70 a day even into the thousands.

00:43:28.830 --> 00:43:31.500

Once you're there, I don't think there's a way of coming back,

00:43:31.500 --> 00:43:32.700

so that was

00:43:32.700 --> 00:43:36.195

the basic process that they said is we're going to go elimination strategy,

00:43:36.195 --> 00:43:37.665

and we're going to eradicate it.

00:43:37.665 --> 00:43:40.260

We're going to close our borders and shut ourselves

00:43:40.260 --> 00:43:43.650

off from the world except for New Zealanders who wanted to come back,

00:43:43.650 --> 00:43:45.780

but they have to go into 14 day quarantine,

00:43:45.780 --> 00:43:50.010

which is another intense and not [INAUDIBLE]

00:43:50.010 --> 00:43:52.690

right out of quarantine too which is really tricky.

00:43:54.230 --> 00:43:57.465

After 10 days, it got up to 87,

00:43:57.465 --> 00:44:00.660

89 cases was the highest we ever got to on that front,

00:44:00.660 --> 00:44:03.390

but it never then leveraged from there, then it started going down.

00:44:03.390 --> 00:44:06.615

I think the whole element of 5 million New Zealanders,

00:44:06.615 --> 00:44:11.010

one thing that was really advantage is that we all bonded to each other because we'd

00:44:11.010 --> 00:44:13.005

had enough awareness of what was happening

00:44:13.005 --> 00:44:15.330

outside around the rest of the parts of the world and said,

00:44:15.330 --> 00:44:19.630

if we don't do this, we're just going to be in the same challenges that others are.

00:44:20.690 --> 00:44:24.270

Then after five weeks it was in Level 4,

00:44:24.270 --> 00:44:26.640

we were then able to come to Level 3 for 2-3 weeks.

00:44:26.640 --> 00:44:30.450

We brought our cases down and then it got down to zero cases

00:44:30.450 --> 00:44:35.310

for 28 days before they brought us to Level 3

00:44:35.310 --> 00:44:39.720

and then further later beyond that, before

00:44:39.720 --> 00:44:41.640

they brought us to Level 2 and we could start

00:44:41.640 --> 00:44:44.295

existing a little bit more and going out to work.

00:44:44.295 --> 00:44:49.065

We had had no cases for nearly a 100 days, community transmission cases.

00:44:49.065 --> 00:44:56.100

The tricky thing for

00:44:56.100 --> 00:44:59.460

us is that the borders are still closed except for yesterday.

00:44:59.460 --> 00:45:02.820

is the first day that we opened the Trans-Tasman Bubble to Australia,

00:45:02.820 --> 00:45:06.840

which is nerve wrecking for us because easily people can come straight in,

00:45:06.840 --> 00:45:08.760

don't have to go into 14 day quarantine.

00:45:08.760 --> 00:45:11.490

It's a big risk, it's a big test on this front,

00:45:11.490 --> 00:45:14.040

especially with the new strains that are going through at the moment,

00:45:14.040 --> 00:45:19.725

and no place to hold them and control them.

00:45:19.725 --> 00:45:23.535

We are in a situation now and in Aotearoa New Zealand where,

00:45:23.535 --> 00:45:26.940

because so few cases have come between Australia and New Zealand

00:45:26.940 --> 00:45:30.520

because we were both on an elimination strategy that

00:45:31.190 --> 00:45:35.040

we're willing to take that risk to see how that goes.

00:45:35.040 --> 00:45:36.870

We're right on that cusp now.

00:45:36.870 --> 00:45:43.100

But we've had three extra lock-downs on top of what we've had.

00:45:43.100 --> 00:45:45.620

Mainly Auckland we have one or two cases,

00:45:45.620 --> 00:45:49.040

spread to five or six cases and then the city's lock-down.

00:45:49.040 --> 00:45:53.240

That's really hard on businesses it's really for long on that case,

00:45:53.240 --> 00:45:55.190

but on the other hand, we've been out of

00:45:55.190 --> 00:45:59.105

work and been in lock-down for probably 8-9 weeks.

00:45:59.105 --> 00:46:01.790

All up in our time we're

00:46:01.790 --> 00:46:06.600

the seeing nations that have had cases down from 1,000 today or things like that,

00:46:06.600 --> 00:46:08.430

we can open up again. You can't.

00:46:08.430 --> 00:46:10.665

It's just the reality you can't.

00:46:10.665 --> 00:46:17.040

Then of course they're just going to expound right through as well on that front.

00:46:17.040 --> 00:46:23.115

I think that we've just been really fortunate that the country committed to that.

00:46:23.115 --> 00:46:25.050

But I think if we went into another lock-down,

00:46:25.050 --> 00:46:26.760

you'll start to see more people say no,

00:46:26.760 --> 00:46:30.075

we can't do this again because people's livelihoods are being really affected.

00:46:30.075 --> 00:46:32.085

But I think for us,

00:46:32.085 --> 00:46:36.660

less affected because at least we're still able to tour works now.

00:46:36.660 --> 00:46:40.110

Even during the COVID pandemic last year,

00:46:40.110 --> 00:46:42.660

we had about five weeks of our shows canceled,

00:46:42.660 --> 00:46:44.910

about 13, but we still did eight weeks.

00:46:44.910 --> 00:46:48.210
still 12,000 tamariki got to experience our shows because we'd got

00:46:48.210 --> 00:46:52.785
ourselves back down to zero cases and then we could get it around on
level 1 again.

00:46:52.785 --> 00:46:55.785
> That actually brings me to the next question.

00:46:55.785 --> 00:47:01.620
I want to leave a bit of time for questions from our audience as well.

00:47:01.620 --> 00:47:03.885
We're starting to think about,

00:47:03.885 --> 00:47:07.440
and it sounded like it was a corner being turned, hopefully, right.

00:47:07.440 --> 00:47:12.640
I know those of us in New York City are also really hoping for this.

00:47:16.880 --> 00:47:22.140
How would you envision in Maori ethic system of

00:47:22.140 --> 00:47:27.460
values in aiding that system of recovery or that process of recovery?

00:47:28.970 --> 00:47:31.695
>> For me really good question.

00:47:31.695 --> 00:47:39.090
I think it's that element of whanaungatanga and kotahitanga, elements
of unifying together as a collective,

00:47:39.090 --> 00:47:44.880
as a country and being able to

00:47:44.880 --> 00:47:51.030
see the better good for what I call [inaudible] and [inaudible].

00:47:51.030 --> 00:47:52.620
Seeing their ancestral legacy,

00:47:52.620 --> 00:47:55.380
that it's more than just us at the moment, we are setting

00:47:55.380 --> 00:47:59.950
that legacy for future future future generations.

00:48:00.560 --> 00:48:03.525

When you start to see the lens through,

00:48:03.525 --> 00:48:06.945

how do we look after multiple generations beyond us,

00:48:06.945 --> 00:48:09.810

we get it more out of our ego, our situation,

00:48:09.810 --> 00:48:14.010

and we're laying that foundation for a safer space forever.

00:48:14.010 --> 00:48:17.640

I think actually indigenous cultures have most of

00:48:17.640 --> 00:48:21.570

the key answers they can help our world navigate through challenging spaces.

00:48:21.570 --> 00:48:28.590

But it does mean being able to move yourself from one's own ego,

00:48:28.590 --> 00:48:30.209

one's own needs and desires,

00:48:30.209 --> 00:48:34.065

and seeing the benefit for the wider, longer-term solution.

00:48:34.065 --> 00:48:37.200

I know a lot of cultures and faiths have that too,

00:48:37.200 --> 00:48:41.490

have bought us views, very long distant views well.

00:48:41.490 --> 00:48:43.230

When you see it in that perspective,

00:48:43.230 --> 00:48:46.620

then you see that these pandemics and these elements,

00:48:46.620 --> 00:48:49.515

they've come, they've been, they've gone in terms of those elements.

00:48:49.515 --> 00:48:51.660

We will ride through them, we will be resilient through

00:48:51.660 --> 00:48:55.455

them, at least as a nation come together.

00:48:55.455 --> 00:48:59.160

Our communication has been strong enough that we've learned,

00:48:59.160 --> 00:49:02.190

the Spanish flu was 20-50 million people died was the prediction.

00:49:02.190 --> 00:49:03.840

And that's only of 1 billion on the planet.

00:49:03.840 --> 00:49:06.495

We're 7.5 billion and only 1.3 million deaths.

00:49:06.495 --> 00:49:12.450

I think on that front we are actually doing specifically much better than we did.

00:49:12.450 --> 00:49:15.180

But I would ask the question,

00:49:15.180 --> 00:49:19.330

have we really achieved as human society?

00:49:19.370 --> 00:49:24.780

This is for me is a low-level test of what climate change will bring for us.

00:49:24.780 --> 00:49:27.000

Some areas I think we've done well and overall,

00:49:27.000 --> 00:49:28.560

I think we've failed miserably.

00:49:28.560 --> 00:49:30.630

I think the world should have gone,

00:49:30.630 --> 00:49:32.010

this is a major pandemic.

00:49:32.010 --> 00:49:37.080

Okay fine, but these are the best two or three vaccines from what we've gotten at the moment.

00:49:37.080 --> 00:49:40.170

All countries invest and open their [INAUDIBLE] and

00:49:40.170 --> 00:49:41.790

get those vaccines done.

00:49:41.790 --> 00:49:44.295

If Pfizer's at 95 percent value,

00:49:44.295 --> 00:49:47.370

there should be hundreds of Pfizer places

00:49:47.370 --> 00:49:50.430

being built and spread right across the net to stop mutation.

00:49:50.430 --> 00:49:53.820

Because that's what's going to bring everyone's economies back.

00:49:53.820 --> 00:49:55.260

Calls like that,

00:49:55.260 --> 00:49:58.920

if they were made and done and they can be made and they can be done.

00:49:58.920 --> 00:49:59.940

It's just their ego,

00:49:59.940 --> 00:50:01.715

money driving capitalism,

00:50:01.715 --> 00:50:05.700

that is creating a situation where people want that personal hole,

00:50:05.700 --> 00:50:07.020

but in the end, oh my gosh,

00:50:07.020 --> 00:50:08.265

the well-being could be done.

00:50:08.265 --> 00:50:11.670

We could be over this so much quicker than it's going to take us with

00:50:11.670 --> 00:50:17.560

that kind of bold leadership and belief in a world to really look after each other.

00:50:18.440 --> 00:50:24.900

This is I think a good test for us as well to really see, especially for leaders,

00:50:24.900 --> 00:50:26.835

it hit within a three month period,

00:50:26.835 --> 00:50:28.425

that were all dealing with the same problem,

00:50:28.425 --> 00:50:30.765

and you can really see who dealt with it well,

00:50:30.765 --> 00:50:33.930

and who didn't with their communication and management.

00:50:33.930 --> 00:50:38.970

But what you aren't seeing is really collective organization,

00:50:38.970 --> 00:50:43.110

world collectivity of ideas and thoughts of how to look after

00:50:43.110 --> 00:50:47.490

ourselves on that front.

00:50:47.490 --> 00:50:49.320

>> That's beautifully said.

00:50:49.320 --> 00:50:53.490

I'm so appreciative of your time and your perspective on this.

00:50:53.490 --> 00:50:57.120

I just want to open it up to our participants and audience

00:50:57.120 --> 00:50:59.730

in case there are questions or comments,

00:50:59.730 --> 00:51:19.985

reflections for Tānemahuta.

00:51:19.985 --> 00:51:22.220

>> I was very intrigued

00:51:22.220 --> 00:51:26.285

I'm going to be asking a question that might be on many of our minds.

00:51:26.285 --> 00:51:32.190

You said the pandemic is a preview for us dealing with climate change.

00:51:32.950 --> 00:51:36.590

How has Taki Rua been doing this?

00:51:36.590 --> 00:51:39.470

How do we talk about it.

00:51:39.470 --> 00:51:46.500

Again, when we think about a Maori worldview or indigenous practices,

00:51:47.140 --> 00:51:52.250

how has that been front and center of a lot of your work?

00:51:52.250 --> 00:51:56.960

>> Well, our current show at the moment that we're touring is a show

called Sing To Me

00:51:56.960 --> 00:52:03.755

which looks at a sea maiden and a land dweller and a relationship.

00:52:03.755 --> 00:52:07.910

It's the epitome of Māori [FOREIGN] relationship coming together,

00:52:07.910 --> 00:52:10.190

and having a child, and the challenges of that.

00:52:10.190 --> 00:52:16.295

But that sits within the background of a climate in crisis.

00:52:16.295 --> 00:52:18.500

You can see the difference,

00:52:18.500 --> 00:52:22.115

you see the world, the conversation of Alex Lodge's script is,

00:52:22.115 --> 00:52:24.860

how the land is polluting the water, and vice versa,

00:52:24.860 --> 00:52:27.620

and how they used to be in harmony and now they're in disharmony.

00:52:27.620 --> 00:52:34.430

It allows us that lens and that opportunity to talk

00:52:34.430 --> 00:52:38.660

to what will be our major challenge

00:52:38.660 --> 00:52:44.510

for human civilization coming up for us is climate change,

00:52:44.510 --> 00:52:45.680

and how we negotiate it.

00:52:45.680 --> 00:52:47.480

We are in the middle of it now,

00:52:47.480 --> 00:52:52.220

it obviously has the potential to go extreme or to come back,

00:52:52.220 --> 00:52:56.760

and be in a controlled space if we can make change.

00:52:56.830 --> 00:53:01.490

I think for me, when I look at the COVID situation,

00:53:01.490 --> 00:53:04.850

it's the element of how well can we combine as a team

00:53:04.850 --> 00:53:08.240

together as a world nation to be able to tackle these elements.

00:53:08.240 --> 00:53:10.130

We did it with the fluorocarbons,

00:53:10.130 --> 00:53:12.695

when they come through on fridges.

00:53:12.695 --> 00:53:18.320

The ozone hole was just really quick over Antarctica it came over New Zealand,

00:53:18.320 --> 00:53:19.610

we still got that hole there.

00:53:19.610 --> 00:53:22.160

But I think within a year all worlds completely

00:53:22.160 --> 00:53:24.815

stopped that for all fridges, all countries did that.

00:53:24.815 --> 00:53:28.775

They made that call because they could see the damage so quickly, so effectively.

00:53:28.775 --> 00:53:30.800

We moved really quick, and it was done.

00:53:30.800 --> 00:53:32.975

I just think, such shows that it can be done.

00:53:32.975 --> 00:53:35.570

It can totally be done. So that hole stayed where it is,

00:53:35.570 --> 00:53:38.520

and it's slowly recovering, the ozone hole.

00:53:38.560 --> 00:53:42.530

Definitely is with that heat that changed New Zealand,

00:53:42.530 --> 00:53:44.045

not that we're hotter,

00:53:44.045 --> 00:53:47.540

but the burning on our skin is like 10, 12 minutes burn.

00:53:47.540 --> 00:53:50.255

Where before I remember as kid being out on the beach,

00:53:50.255 --> 00:53:52.985

and not putting on sun tan lotion for five six hours,

00:53:52.985 --> 00:53:56.030

Terrible, but you can really see the difference,

00:53:56.030 --> 00:53:59.250

in that burn, and so we could feel the difference ourselves.

00:53:59.250 --> 00:54:02.375

That was quite a revelation,

00:54:02.375 --> 00:54:04.325

that great that the world really came together.

00:54:04.325 --> 00:54:08.810

I think for us, it's sharing the big elephant in the room.

00:54:08.810 --> 00:54:13.280

When I went to Edinburgh festival to go and see shows an d

00:54:13.280 --> 00:54:17.990

see whether it would take Cellfish as a potential to share the work there.

00:54:17.990 --> 00:54:20.705

The big call that marks the festival was,

00:54:20.705 --> 00:54:27.230

how do we drop our carbon usage by traveling shows around the world.

00:54:27.230 --> 00:54:28.640

We're very heavy usage,

00:54:28.640 --> 00:54:30.260

in the arts of moving shows,

00:54:30.260 --> 00:54:36.335

and people around, and the call from some was that this festive model was over.

00:54:36.335 --> 00:54:40.310

We need to be doing online elements and doing through there.

00:54:40.310 --> 00:54:44.180

For me though, it's interesting

00:54:44.180 --> 00:54:48.635

seeing the theater works that have come out and the works online that you're seeing.

00:54:48.635 --> 00:54:53.660

I so much like the kanohi ki te kanohi, the face to face, the live theater experience.

00:54:53.660 --> 00:54:55.775

You just can't beat that element of that,

00:54:55.775 --> 00:54:57.830

I just don't think we can compete with Netflix,

00:54:57.830 --> 00:54:59.000

and films and

00:54:59.000 --> 00:55:01.730

what they've gotten in terms of the investment

00:55:01.730 --> 00:55:05.390

required to make that impact in a film or TV.

00:55:05.390 --> 00:55:08.150

For me, we've invested in keeping

00:55:08.150 --> 00:55:12.560

that live connection happening because you can just see everyday,

00:55:12.560 --> 00:55:14.150

that contact with your people,

00:55:14.150 --> 00:55:16.580

how much we change people's lives,

00:55:16.580 --> 00:55:20.420

and the moment where we don't know specifically if that's

00:55:20.420 --> 00:55:24.500

really happening when someone's watching a recording of our film.

00:55:24.500 --> 00:55:30.560

You don't get that on the moment connection with people.

00:55:30.560 --> 00:55:33.185

I don't want that to stop.

00:55:33.185 --> 00:55:35.540

But that does require us moving to come to

00:55:35.540 --> 00:55:39.380

each other's countries to make this work once borders open up.

00:55:39.380 --> 00:55:41.945

I think we just have to be more savvy about it,

00:55:41.945 --> 00:55:45.830

much more and really just investing in

00:55:45.830 --> 00:55:50.650

ways to drop our carbon footprint using technology,

00:55:50.650 --> 00:55:57.850

and investing technologies to be able to make flights work without using hydrocarbons,

00:55:57.850 --> 00:56:01.554

and in ways that aren't as polluting.

00:56:01.554 --> 00:56:07.745

On that front, but I think we've got more issues with de-fishing,

00:56:07.745 --> 00:56:10.955

and fishing out the sea because I think if we

00:56:10.955 --> 00:56:15.545

kill our sea, then that's our big health provider for us as the earth

00:56:15.545 --> 00:56:22.850

If we don't look after that, after Tangaroa, then there's nothing more that we know,

00:56:22.850 --> 00:56:25.490

it's going to be out of our control in terms of that case,

00:56:25.490 --> 00:56:27.935

and it's going to be a very uninhabitable space.

00:56:27.935 --> 00:56:33.440

I think as humans we have such responsibility to really step up,

00:56:33.440 --> 00:56:36.830

and try, and be the difference not only in the small areas,

00:56:36.830 --> 00:56:38.060

but in the big areas.

00:56:38.060 --> 00:56:41.075

As artists to really push,

00:56:41.075 --> 00:56:43.640
and make protest,

00:56:43.640 --> 00:56:50.165
and to the elements that are going to fit the generations ahead of us
so dominantly,

00:56:50.165 --> 00:56:51.770
but they will also affect us.

00:56:51.770 --> 00:56:53.270
I think we're going to be older,

00:56:53.270 --> 00:56:58.670
when these things come through.

00:56:58.670 --> 00:57:00.290
I look at my dad whose just passed away,

00:57:00.290 --> 00:57:01.340
and him dealing through COVID,

00:57:01.340 --> 00:57:04.220
and mom who passed just before COVID hit.

00:57:04.220 --> 00:57:06.380
I'm just so relieved she passed before COVID hit.

00:57:06.380 --> 00:57:08.780
She didn't have to deal with those isolation moments in

00:57:08.780 --> 00:57:12.095
a retirement home, us not being able to see and she really wasn't
well.

00:57:12.095 --> 00:57:14.615
That would have been so tough and I just think,

00:57:14.615 --> 00:57:19.400
if a dad doesn't have to have that lock-down isolation again,

00:57:19.400 --> 00:57:21.365
it's just so hard.

00:57:21.365 --> 00:57:25.715
I just think that's what's waiting for our generation now,

00:57:25.715 --> 00:57:27.440
because we'll be in 40 years time,

00:57:27.440 --> 00:57:34.340

[FOREIGN] and not having to deal with complications as well.

00:57:34.340 --> 00:57:39.260

It's in the interests of our leadership,

00:57:39.260 --> 00:57:41.900

and people from 10, 15 years older than us,

00:57:41.900 --> 00:57:49.955

who have had great benefits from the baby boomer community to see it with a longer lens.

00:57:49.955 --> 00:57:51.620

At the moment, I think they're still tied up in

00:57:51.620 --> 00:57:53.750

and what I need for myself.

00:57:53.750 --> 00:57:56.585

We do need that change.

00:57:56.585 --> 00:58:01.280

That's where the values of indigenous come through strongly,
[FOREIGN],

00:58:01.280 --> 00:58:04.820

[FOREIGN], gifting of stuff, being able to share

00:58:04.820 --> 00:58:07.700

a little bit more rather than keeping all for ourselves.

00:58:07.700 --> 00:58:10.170

That's a really important part.

00:58:12.100 --> 00:58:16.490

>> Everyone, we're right at the five o'clock mark.

00:58:16.490 --> 00:58:21.455

I think unless there are any questions I'd like to say,

00:58:21.455 --> 00:58:24.230

include at the last minute.

00:58:24.230 --> 00:58:27.440

>> I have a question.

00:58:27.440 --> 00:58:32.090

It's about Mount Taranaki.

00:58:32.090 --> 00:58:35.945

I wanted to ask what kind of role does it play

00:58:35.945 --> 00:58:44.070

in what you have been speaking about?

00:58:44.530 --> 00:58:45.980

>> Just to clarify, Shayoni is it okay

00:58:45.980 --> 00:58:48.050

if we have a few, like five minutes or so?

00:58:48.050 --> 00:58:51.210

>> Yes, I tend to chat a lot,

00:58:51.210 --> 00:58:53.340

so [LAUGHTER] sometimes things go on.

00:58:53.340 --> 00:58:56.490

Mount Taranaki, there's two names for it.

00:58:56.490 --> 00:58:57.930

There's [FOREIGN],

00:58:57.930 --> 00:59:02.820

that I learned about this just last year because one of our [FOREIGN],

00:59:02.820 --> 00:59:04.440

her name's Picada Ray,

00:59:04.440 --> 00:59:07.290

who helps advise us on [FOREIGN] Māori.

00:59:07.290 --> 00:59:11.140

She's from Taranaki.

00:59:11.330 --> 00:59:15.675

She has a very close affinity with the spirituality of that mountain.

00:59:15.675 --> 00:59:19.125

It's called Titohea, is the other name as well for it,

00:59:19.125 --> 00:59:24.180

but with Taranaki and all our mountains that we have,

00:59:24.180 --> 00:59:27.555

they really do have mauri and an energy

00:59:27.555 --> 00:59:31.440

which has come from the land that it's built them up as well in terms

of that side.

00:59:31.440 --> 00:59:34.440

But Taranaki's story is really interesting because it was

00:59:34.440 --> 00:59:37.815

fighting over with Tongariro for the love of,

00:59:37.815 --> 00:59:39.960

I think it was Pirongia.

00:59:39.960 --> 00:59:43.680

They were battling and battling together and

00:59:43.680 --> 00:59:47.950

the desire to have Pirongia to be their wife.

00:59:48.680 --> 00:59:53.490

Then in some kōrero, Taranaki made the call when he saw that if they kept

00:59:53.490 --> 00:59:57.330

fighting then Pirongia will die through out fighting,

00:59:57.330 --> 00:59:59.970

so then he left and he created the Whanganui River.

00:59:59.970 --> 01:00:04.140

He migrated out across to come to

01:00:04.140 --> 01:00:08.235

the West Coast and hold fort there so he could still see Pirongia.

01:00:08.235 --> 01:00:10.950

Tongariro ended up with Pirongia,

01:00:10.950 --> 01:00:14.550

but for him, it was his love for Pirongia,

01:00:14.550 --> 01:00:16.050

he knew he had to leave her, otherwise,

01:00:16.050 --> 01:00:18.450

she was not going to survive,

01:00:18.450 --> 01:00:20.310

which is, in a way,

01:00:20.310 --> 01:00:21.840

really ultimate love story.

01:00:21.840 --> 01:00:27.870

That perspective has been shared from different people I've heard of that kōrero.

01:00:27.870 --> 01:00:31.845

The other one was that Tongariro beat Taranaki and he got lambasted out,

01:00:31.845 --> 01:00:33.540

but I like the love story version.

01:00:33.540 --> 01:00:37.230

I think it's really beautiful because it really shows the sacrifice that

01:00:37.230 --> 01:00:41.920

someone's prepared to make for keeping their loved one alive.

01:00:43.040 --> 01:00:45.780

You can feel it with the mountain there too.

01:00:45.780 --> 01:00:50.220

There's such a spiritual energy about that mountain.

01:00:50.220 --> 01:00:52.950

It's a beautiful cone-shaped as well,

01:00:52.950 --> 01:00:56.380

double cone with one lower below it.

01:00:56.960 --> 01:01:05.055

Just because it is the mātua, the [INAUDIBLE] of that area,

01:01:05.055 --> 01:01:09.250

it just holds that space and holds the mauri.

01:01:10.040 --> 01:01:13.545

The people of Taranaki are the maunga.

01:01:13.545 --> 01:01:15.975

They're part of that maunga and the maunga is them.

01:01:15.975 --> 01:01:19.260

Each different iwi like Waikato has a big water,

01:01:19.260 --> 01:01:21.390

the Waikato River comes through and there's this

01:01:21.390 --> 01:01:24.900

saying, Ko au te Awa, ko te Awa ko au, I am the river the river is me.

01:01:24.900 --> 01:01:26.385

So what I do to the river,

01:01:26.385 --> 01:01:29.745

and if we pollute it, then I'm just polluting myself because that's what I'm drinking.

01:01:29.745 --> 01:01:34.125

It's all those elements of if we can be one with it,

01:01:34.125 --> 01:01:38.470

we can look after it in a way that it needs to be looked after.

01:01:38.750 --> 01:01:43.260

As I said at the beginning of this quote about [FOREIGN]

01:01:43.260 --> 01:01:49.020

the philosophy of that Big Bang Theory and the element of the [FOREIGN],

01:01:49.020 --> 01:01:50.400

a bit of everything.

01:01:50.400 --> 01:01:52.800

We all have a mauri, a life force in essence.

01:01:52.800 --> 01:01:56.265

Whether you're an inanimate rock or a human being like us or an animal,

01:01:56.265 --> 01:01:57.690

we're all part of that.

01:01:57.690 --> 01:01:59.520

Same thing as First Nations, it's the same thing.

01:01:59.520 --> 01:02:00.585

We all come with the stars.

01:02:00.585 --> 01:02:06.300

We totally come from the stars and the matter that comes out of cosmic

01:02:06.300 --> 01:02:12.360

explosions and build from supernovas and that.

01:02:12.360 --> 01:02:14.130

I think for me

01:02:14.130 --> 01:02:16.950
that mauri is present.

01:02:16.950 --> 01:02:18.930
When you see the world through those lenses,

01:02:18.930 --> 01:02:24.840
then you'll see the connection of the animal world,

01:02:24.840 --> 01:02:28.695
the floral world, the elemental world all working as one.

01:02:28.695 --> 01:02:31.680
I really think the reconnecting to

01:02:31.680 --> 01:02:35.280
an indigenous lens is definitely what this world needs because we're

01:02:35.280 --> 01:02:42.210
just polluting it and not seeing how Papatūānuku Earth mother is
wasting away.

01:02:42.210 --> 01:02:45.720
But in the end, Papatūānuku will survive, it will be us that
disappears

01:02:45.720 --> 01:02:50.280
[LAUGHTER] because we're not that strong. I think that's

01:02:50.280 --> 01:02:55.245
changing our perspective to go look after the planet because it will
look after us,

01:02:55.245 --> 01:02:58.920
but if we don't, it will remain and it will take millions of years to
recover.

01:02:58.920 --> 01:03:01.545
But we'll go through an era and say,

01:03:01.545 --> 01:03:02.730
well, we don't need you.

01:03:02.730 --> 01:03:06.150
[LAUGHTER] We are visitors.

01:03:06.150 --> 01:03:07.290
We are manuhiri

01:03:07.290 --> 01:03:08.970

when you think about it, we are very low

01:03:08.970 --> 01:03:14.550

in light in the [FOREIGN] of ongoing creativity.

01:03:14.550 --> 01:03:17.430

For Maoridem, we're seen as tāina the humans, at least

01:03:17.430 --> 01:03:20.340

we've got the brain to kaitiaki and look after things,

01:03:20.340 --> 01:03:23.595

but so many animals and birds have come before us.

01:03:23.595 --> 01:03:25.410

In the [inaudible] of things,

01:03:25.410 --> 01:03:28.860

we are very low in terms of the elements

01:03:28.860 --> 01:03:33.030

of priority of who we need to look after because they are our elders.

01:03:33.030 --> 01:03:34.890

The whales are much older than us,

01:03:34.890 --> 01:03:41.850

much longer life spans of [FOREIGN] generations of different species on this planet,

01:03:41.850 --> 01:03:43.950

so just our responsibilities to look

01:03:43.950 --> 01:03:46.500

after them because we've been given those skills to do that.

01:03:46.500 --> 01:03:48.990

That's a good [inaudible] for the panel today. [LAUGHTER]

01:03:48.990 --> 01:03:53.130

>>Thank you. I think I cannot ask the next question,

01:03:53.130 --> 01:03:56.025

but I just will still say it.

01:03:56.025 --> 01:04:03.060

The mount has been granted at least a partial legal personhood practice?

01:04:03.060 --> 01:04:09.480

>> Practice. Yeah. That firstly happened for Taranaki and the Whanganui River.

01:04:09.480 --> 01:04:11.520

The first one that happened was the Whanganui River,

01:04:11.520 --> 01:04:14.010

I think that New Zealand are really leading

01:04:14.010 --> 01:04:21.585

status of where indigenous lore, L-O-R-E,

01:04:21.585 --> 01:04:25.125

and British law, L-A-W,

01:04:25.125 --> 01:04:29.340

are finally finding a way to be merged together,

01:04:29.340 --> 01:04:31.320

to create a way to give that mauri,

01:04:31.320 --> 01:04:32.520

that life force,

01:04:32.520 --> 01:04:35.505

but also their entity so now we can

01:04:35.505 --> 01:04:39.375

act on behalf of that river and on behalf of that mountain.

01:04:39.375 --> 01:04:42.690

It's an entity in itself but for me,

01:04:42.690 --> 01:04:45.805

it has become a mauri entity and lore.

01:04:45.805 --> 01:04:48.585

It has been in conversation but now it's brought into law.

01:04:48.585 --> 01:04:49.920

This for me is genius,

01:04:49.920 --> 01:04:53.010

it's just so phenomenal that we're putting it

01:04:53.010 --> 01:04:58.350

into our laws and it can now be utilized in [inaudible] for its protection,

01:04:58.350 --> 01:05:04.800

for its care so that humans are finding a way to bring this way of seeing the world,

01:05:04.800 --> 01:05:07.290
the Maori of this element,

01:05:07.290 --> 01:05:08.745
that bringing it into

01:05:08.745 --> 01:05:16.335
a British legal framework and forming our own Maori party of framework of our law,

01:05:16.335 --> 01:05:21.720
L-A-W, can allow these entities now to be

01:05:21.720 --> 01:05:27.790
able to more easily protect themselves and much more easier look after themselves.

01:05:28.490 --> 01:05:36.390
It's just in a way we're navigating with that journey of how do we give

01:05:36.390 --> 01:05:39.825
these amazing entities in our country

01:05:39.825 --> 01:05:44.175
much more status than they have ever had and status where it's protected within the law.

01:05:44.175 --> 01:05:46.755
Before it's just been people trying to fight the rights and

01:05:46.755 --> 01:05:50.670
protect the space but now it has gone to another level.

01:05:50.670 --> 01:05:52.515
I'm really excited about that.

01:05:52.515 --> 01:05:55.350
I just think it's a great experiment in where let's see where

01:05:55.350 --> 01:05:58.800
this one grows and goes because I hope it will be

01:05:58.800 --> 01:06:06.165
another opportunity for indigenous in other countries to work with their law-makers to give

01:06:06.165 --> 01:06:10.710

prominence and care for your special places, your heritage places

01:06:10.710 --> 01:06:15.975

your [FOREIGN] places, and some countries already do that really well.

01:06:15.975 --> 01:06:20.640

That's that journey, which is very special,

01:06:20.640 --> 01:06:25.500

really wonderful that we are moving in a stronger

01:06:25.500 --> 01:06:31.575

bi-cultural way to honor these and protect these [FOREIGN] in this way.

n

01:06:31.575 --> 01:06:34.770

>>Thank you so much for explaining it. Thank you.

01:06:34.770 --> 01:06:36.915

>> I'm not really an expert.

01:06:36.915 --> 01:06:39.180

There's other people who can speak a little better than I can.

01:06:39.180 --> 01:06:42.450

But for my understanding of what's happening there,

01:06:42.450 --> 01:06:43.875

it's a very exciting time.

01:06:43.875 --> 01:06:45.615

I'm really excited about that.

01:06:45.615 --> 01:06:47.475

The Whanganui river was first there,

01:06:47.475 --> 01:06:49.785

then I think Urewera National Park,

01:06:49.785 --> 01:06:54.480

the forest is also going to be coming and getting that status too.

01:06:54.480 --> 01:07:01.890

So slowly but surely different Iwi who want to make sure that their tupuna, for them

01:07:01.890 --> 01:07:03.600

the mountain is their tupuna, their ancestor,

01:07:03.600 --> 01:07:11.100

are well and properly looked after in all fronts so that they can't be desecrated by the law.

01:07:11.100 --> 01:07:14.310

Other situations you can get around the law some way so that's

01:07:14.310 --> 01:07:17.940

making sure that it's also protected from that side as well,

01:07:17.940 --> 01:07:19.995

which is great. It's really exciting.

01:07:19.995 --> 01:07:21.345

>> Yeah. Thank you.

01:07:21.345 --> 01:07:24.825

>> Honestly, I can't think of a better metaphor

01:07:24.825 --> 01:07:29.115

to end not just today's conversation but really the series.

01:07:29.115 --> 01:07:37.755

To think of our role as caretakers and the long lens towards future generations.

01:07:37.755 --> 01:07:43.095

I truly think the arts and theater have a role to play in that.

01:07:43.095 --> 01:07:46.985

Thank you Tānemahuta to bring that so beautifully to us.

01:07:46.985 --> 01:07:50.330

I will think about the structure that you made for us for

01:07:50.330 --> 01:07:55.775

a long time and hopefully begin to understand it more deeply in some way.

01:07:55.775 --> 01:08:00.620

Thank you Tiffany so much for moderating this conversation and really bringing

01:08:00.620 --> 01:08:07.305

your sensibility and our locatedness or dislocatedness to this conversation.

01:08:07.305 --> 01:08:09.795

Thank you both, and thank you everyone for joining us.

01:08:09.795 --> 01:08:15.150

We will have videos of these conversations at the Barnard website.

01:08:15.150 --> 01:08:18.660

It'll be barnard/global/pandemicpanels.

01:08:18.660 --> 01:08:22.230

We've had an incredible year and learned so much from everyone.

01:08:22.230 --> 01:08:26.790

Thank you.

01:08:26.790 --> 01:08:30.700

>> Thank you very much for the opportunity to share from Aotearoa.

01:08:31.070 --> 01:08:36.060

For all of us, we're in this journey all together and to be brave in

01:08:36.060 --> 01:08:40.275

our works that we do and to push the mission,

01:08:40.275 --> 01:08:42.840

the [FOREIGN] that we need to push to further

01:08:42.840 --> 01:08:46.920

justice and equality for all communities and all people on our planet.

01:08:46.920 --> 01:08:48.330

[FOREIGN]

01:08:48.330 --> 01:08:49.290

>> Thank you.

01:08:49.290 --> 01:08:49.950

>> Thank you.

01:08:51.015 --> 01:08:52.530

>> Thanks, everyone.