



## TYENDINAGA MOHAWK TERRITORY MOHAWKS OF THE BAY OF QUINTE

In our language, we are Kanyen'kehaka, the people of the flint. We are one of the many First Nations of Turtle Island - also known as North America. Our oral tradition tells of a time long ago when the Peacemaker brought five warring nations, the Seneca, Cayuga, Onondaga, Oneida & Mohawk, together. The nations cast their weapons of war beneath the roots of a great tree pledging peace among themselves and establishing Kayaneren'kowa - the Great Law of Peace. The nations became family in the Iroquois or Five Nations Confederacy or Rotinonhsonni. The Tuscarora nation joined later as the sixth. The Mohawks of the Bay of Quinte are part of the Mohawk Nation. Our ancestral homeland is the valley of the Mohawk River in New York State.

The nations of the Confederacy are matrilineal societies, in which the women of the key lineages select the chiefs. The Mohawks have three clans - Turtle, Wolf & Bear. We exercised the arts of war & diplomacy. Our people cultivated corn, beans & squash; collected plants and medicines; hunted, fished, and traded far and wide.

It was the custom for the nations to meet on any issue that threatened the confederacy and to come to a decision by consensus on a way to deal with the threat. The only occasion when the nations agreed to disagree was the American Revolution. Many chose to ally with the British and as a result lost their lands. During & after the war, our ancestors had to leave Mohawk Valley. Some came first to Lachine as political refugees and remained there for seven years until choosing lands at the Bay of Quinte. Our ancestors had been promised restitution for the loss of their lands, homes and farms and they chose this place as our territory to be held according to our customs.

Approximately 20 Mohawk families, under the leadership of Captain John Deserontyon, Captain Isaac Hill and Captain Aaron Hill, landed on the shores of the Bay of Kente (now Quinte) on May 22, 1784. The Lieutenant Governor of Upper Canada, John Graves Simcoe officially granted, by treaty, approximately 97,000 acres of land, fronting on the shores of the bay on April 1, 1793. The landing is commemorated late in May each year with a re-enactment by community members, a thanksgiving service at the cairn (site of the first church), a church service, traditional songs and dances and a feast.

Long ago, time was measured by the passing seasons, and foods in each season like maple syrup, fish, strawberries and corn are still important to us. Corn soup, made with just three ingredients - lyed or dried corn, beans and meat - is present at both solemn and celebratory events. We continue our traditions of farming, hunting & fishing.

The annual Mohawk Fair in September was a time for men, women and children to enter various agricultural competitions and also a time of homecoming, for families and friends



to come together. The Fair marks the traditional time of giving thanks for the harvest and continues to this day. The year 2000 marked the Fair's 100<sup>th</sup> anniversary. The Pow Wow in August is a newer tradition offering native arts, crafts, food, music and dance.

Baseball, lacrosse, horseshoes, bowling, darts, hockey, soccer, volleyball and golf are popular with adults and children alike at Tyendinaga.

The Orange Lodge, the 59ers Seniors, the Ladies Guild, the Lions Club, and the Firefighters Auxiliary are some of the organizations on the territory.

We remember and honour our community heroes from past to present including:

The Peacemaker who, as our stories tell us, was born a Huron and raised in this area.

The Supreme Chief Ranger of the Independent Order of Foresters and physician Oronhyatekha - Dr. Peter Martin - though born at Six Nations, married and built a home at Tyendinaga.

Earl Hill, Chief for many years; Leslie Claus, teacher and artist; Dr. Clare Brant, M.D. and psychiatrist; Patrick Maracle, in the Belleville Sports Hall of Fame for baseball and hockey; Tim Maracle, winner of Special Olympics medals; Norman Maracle, playing in the NHL; Chris Maracle, playing hockey in England; Nicole Loft, winner of national dart tournaments.

We have a long warrior history and remember our veterans who served in the War of 1812, the Rebellion in 1837, World War I, World War II and in Korea.

Considering the generations to come, we look to the future, understanding the need for education & preservation of our language and traditions. FNTI (First Nations Technical Institute) started in 1985 and is an example of the community's investment in education with programs for many levels and ages. The Institute is known nationally and internationally for their ground breaking work in Prior Learning Assessment. Nationally, the Institute is renowned for their distance delivery of Aboriginal-specific diploma and degree programs.

Tyendinaga has more than 7,000 members of which 2,000 live on the territory. The common names, past and present, are: Baptiste, Bardy, Barnhart, Bernhardt, Brant, Claus, Corby, Crawford, Culbertson, Doreen, Fuller, Green, Hill, Jaynes, John, Johnston, Leween (Louis, Lewis), Loft, Maracle, Martin, Moses, Penn, Powless, Purdy, Sero, Smart, Zachariah, and Williams.

More information and history available at <http://www.tyendinaga.net>

WINHEC PARTICIPANTS - 2009										
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Vivian	Ayoungman	Stipiisai'piaaki	132 16 Ave. NE	Calgary	Alberta	T2E 1J7	Canada	FN Adult & Higher Ed. Consortium		
Ray	Barnhardt				Alaska		USA			
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Barakonda	Bell				Ontario		Canada	FNTI		
Ruby	Big Charles		304, 17304 - 105 Ave.	Edmonton	Alberta	T5S 1G4	Canada	Yellowhead Tribal College		
Henry	Big Throat		PO Box 1258	Cardston	Alberta	T0K 0K0	Canada	Red Crow Community College		
Bryan	Bowers				Ontario	K0K 1X0	Canada	FNTI Board		
Jake	Brant		3 Old York Rd.		Ontario		Canada	FNTI		
Debby	Brant		3 Old York Rd.		Ontario		Canada	FNTI		
Suzanne	Brant		3 Old York Rd.		Ontario		Canada	FNTI		
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Shannon	Butcher	Kanen'isakhe			Ontario		Canada	FNFI			
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WINHEC PARTICIPANTS - 2009

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Rick	Hill							FNTI Elder			

WINHEC PARTICIPANTS - 2009

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Delbert	Horton			Fort Frances	Ontario	P9A 3M6	Canada	Seven Generations Ed. Institute			
Marcel	Horton			EMO	Ontario	POW 1E0	Canada	Seven Generations Ed. Institute			
Ron	Jackson	Charging Bull	701 6th Ave. S.	Wolf Point	Montana	59201	USA	Fort Peck Community College			
Carol	Jacobs		PO Box 436	Ohswegen	Ontario	N0A 1M0	Canada				
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14 =

WINHEC PARTICIPANTS - 2009										
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Marcia B. Krawll

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Mark Minchinton

Rector Steinar Pedersen

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Boni Robertson

Leslie Spencer

Linda Sue Warner

Peter Buckskin

Louise Lahache

Gary Thomas

Irene Bujara

**Accreditation:**

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Doreen Beauchamp

Jan Hill

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Brian McDougall

Seaneen O'Rourke

Tracey Poitras-Collins

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Bill Swaney

James Tanner

Roy Murdock Weasel Fat

**Early Childhood Education:**

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Laurie Hermiston

Audrey Caskan Kewaquom  
Elizabeth Pakai  
Jason Taylor-Mercredi

**International Funding:**

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James Shanley  
Jeanette Villeneuve  
Rongo H. Wetere  
Miriam Patterson

**Language Revitalization:**

**Vivian Ayoungman, chair**

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Shannon Butcher  
Ron Jackson  
Gerry Red Bear  
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Marcel Horton  
Maryanna Doan

**Software Tools for Indigenous Knowledge Management:**

**Trevor Lewis, chair**

Josh Arce  
Sandra Wong  
Amelia Crowfoot Clark  
Mary Ann Spencer  
Tekahionhake Peters

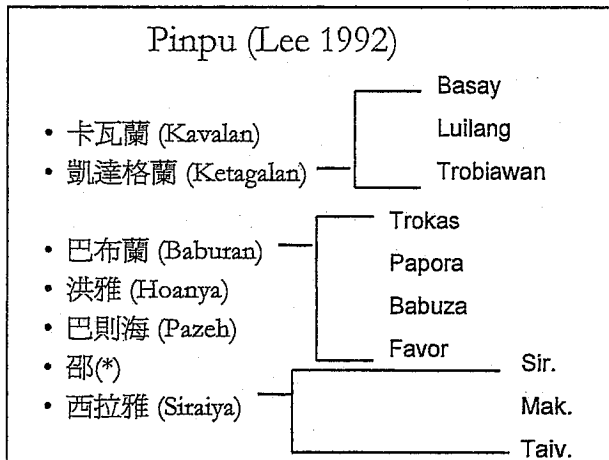
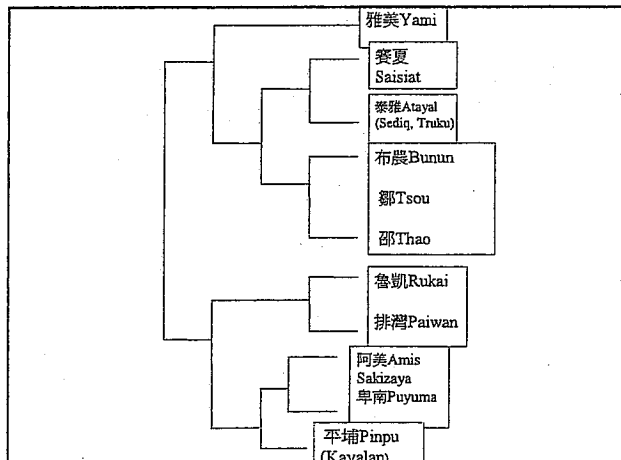
**The following people did not indicate a preference and will need to choose a working group when they register on Tuesday:**

Henry Big Throat  
Naomi Field  
Joyce First Rider  
Paulie Hill  
Ron Kelly Jr.  
Clayton Windigo  
David Serkoak  
Donna Silver-Smith  
Tim Thompson

### Indigenous Higher Education in Taiwan

Tien-Tai Wu  
Representative for the Council of  
Indigenous Peoples in Taiwan

### Indigenous Peoples in Taiwan Austronesian 14 ethnic groups



### Digital Divide in Indigenous Society

- Gender, race, area, family background
  - Disadvantage of social-economic status, school did not share the resources
- Lack of skills and knowledge  
Reproducing Social Class

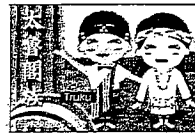
### CIP



CIP



CIP

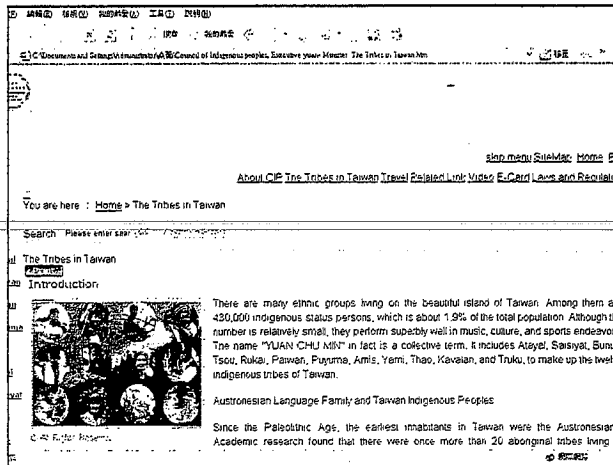


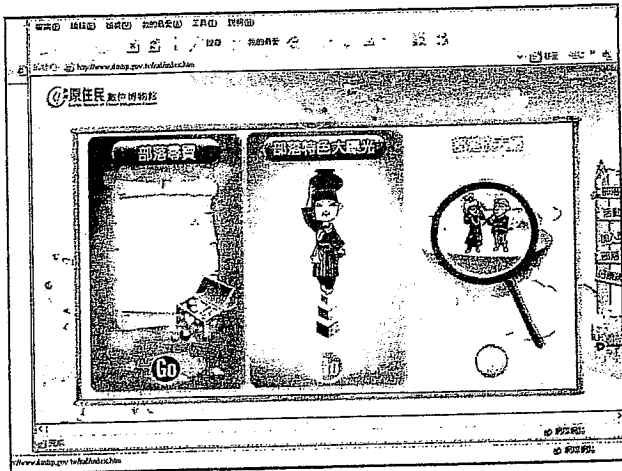
CIP



### Governmental Websites

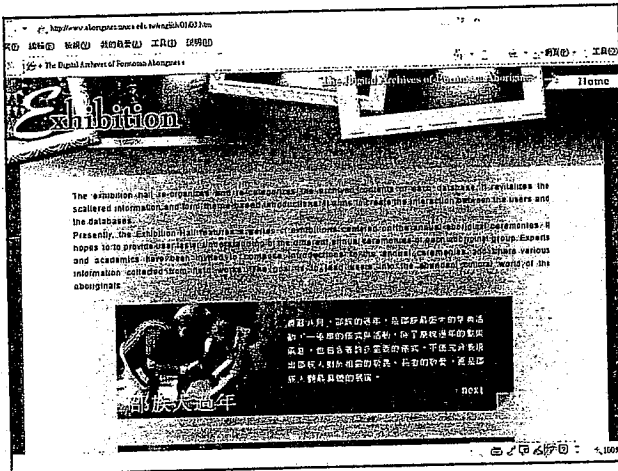
- <http://www.apc.gov.tw>  
( Council of Aboriginal Peoples )
- <http://www.dmtip.gov.tw>  
( Digital Museum of Taiwan Indigenous Peoples )





### Educational Websites

- <http://www.aborigines.sinica.edu.tw>  
(Digital Archives of Formosa Aborigines)
- <http://www.dwes.hlc.edu.tw>
- (De-Wu Elementary School)



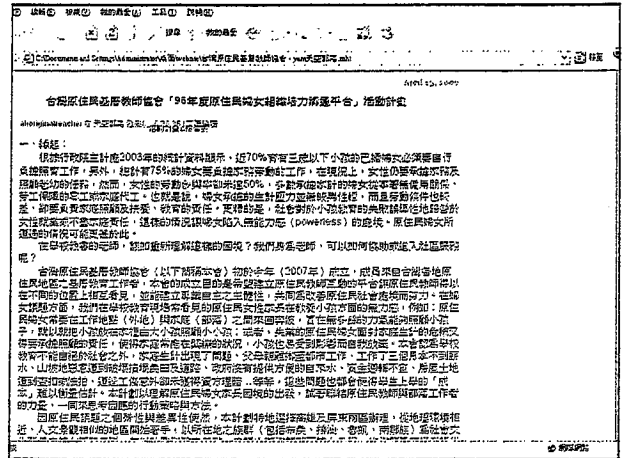
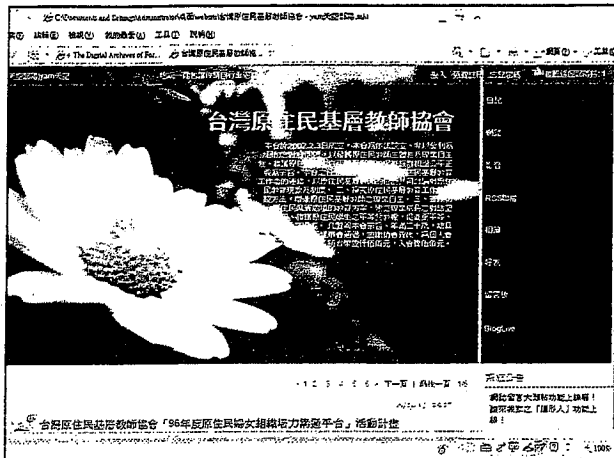
姓名	得獎表現項目	類別	登錄日期
王承勳	民族-年華史、年華劇、歲月金飾、日月金飾	民族類	3/20/25
陳建廷	民族-年華史、年華劇、歲月金飾、日月金飾	民族類	3/20/25
曾宇廷	民族-年華史、年華劇、歲月金飾、日月金飾	民族類	3/20/25
陳俊傑	民族-年華史、年華劇、歲月金飾、日月金飾	民族類	3/20/25
張明傑	民族-年華史、年華劇、歲月金飾、日月金飾	民族類	3/20/25
余漢傑	民族-年華史、年華劇、歲月金飾、日月金飾	民族類	3/20/25
張博明	民族-年華史、年華劇、歲月金飾、日月金飾	民族類	3/20/25
王煥輝	民族-年華史、年華劇、歲月金飾、日月金飾	民族類	3/20/25
謝俊傑	民族-年華史、年華劇、歲月金飾、日月金飾	民族類	3/20/25
謝俊傑	民族-年華史、年華劇、歲月金飾、日月金飾	民族類	3/20/25

### Blogs

- <http://blog.roodo.com/doc>  
(Roodo Cultural Educational Foundation)
- <http://album.blog.yam.com/aboriginalteacher>  
(Aboriginal Teacher Organization)

May 31, 2007

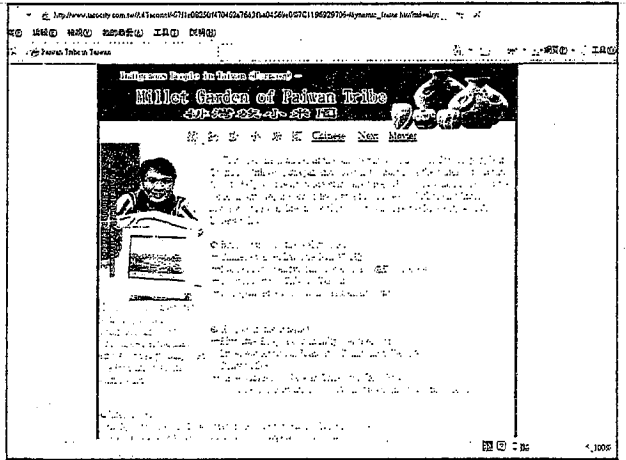




## Internet (E Tribe)

- From Introduction To Dialogue
- CIP Tribal Library Information Station (43)  
— tribal net for tourism、culture

2003-16  
2004-22  
2005- 5



## Indigenous Studies in Taiwan (Huang 1999)

- 1945-1975
- Social recovery and construction of traditional culture
- 1975-1987
- Modernization
- 1987-
- Culture and practice

## The Social Environments

- Cultural Representation and Re-construction
- Indigenous Knowledge System
- Multi-cultural and Multi-ethnic Society

### High School Entrance Examination

Which one is all from foreign translations ?

- A. pizza · sofa · chocolate
- B. logics · sushi · bicycle
- C. T.V. · refrigerator · motorcycle
- D. tomato · bread · ice-cream

A, but ignore the indigenous peoples  
For indigenous students all terms are from outside

### Investigation and Statistics of Indigenous Education

(2002:7)

Indigenous students in higher education is only 10% of the indigenous population, comparing to 25% of the total population.

### Investigation and Statistics of Indigenous Education (2002:64-66)

- 2.19% of the student population but dropout is 4 times higher than the entire student population



Compensation policy- teaching priority Area ·  
in elementary and Junior high school try to avoid bias teaching  
In higher education add indigenous studies courses

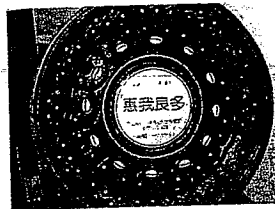
Added model  
Wrap with multicultural education  
Still · the mainstream course structure  
Emphasizing the bias and stereotype  
Reproducing the dominant and dominated cultures

Need reflecting thinking and deeply cultural understanding  
By holistic and comparative points of view to learn local knowledge from life experiences (Liu 2008)

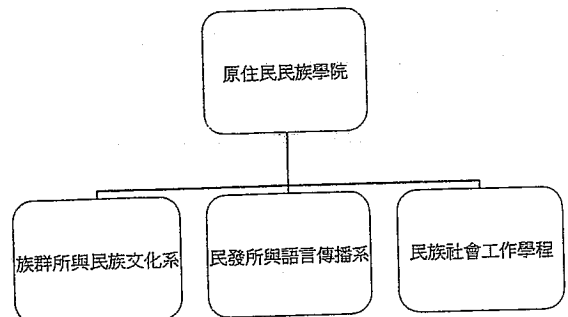
This is what anthropologists can do

### College of Indigenous Studies

- National Dong Hwa University, Taiwan
- In 2001
- The First College of Ethnic Studies
- The Affirmative Action for Indigenous Students



### 國立東華大學



## Statistics

- Students 500 · Full Time Professors 33
- Indigenous Students 1/3 · Indigenous Professors 6 ( Amis 3 · Paiwan 2 · Pin-Pu 1 )
  - Ethnic Language Teachers 6

## 2005 Graduation

- Department of Indigenous Cultures
- National Dong Hwa University
- Dean, Director, Faculty members, Staff, & Students



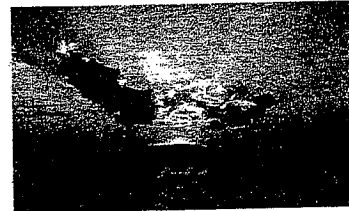
## Our First Undergraduate

- Amis, Truku, Bunun, Tsou, Paiwan, Rukai, and Han Students are in the same class
- Indigenous Education
- Multicultural Education

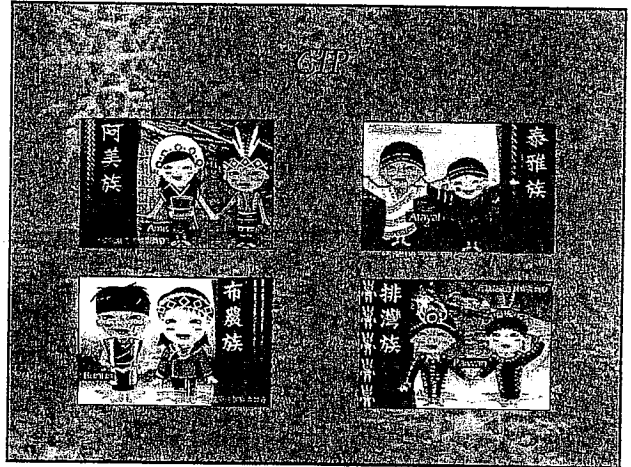
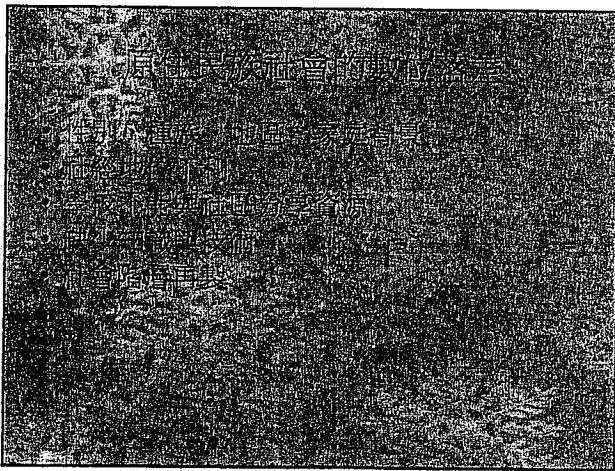
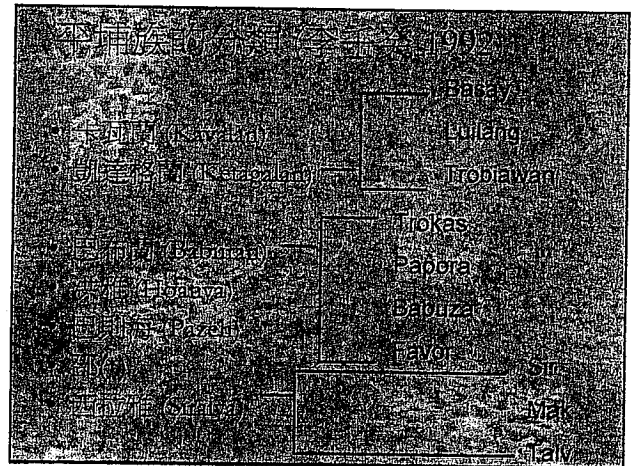
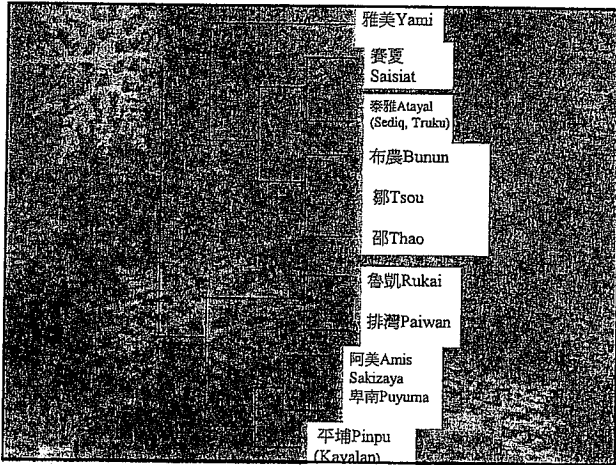
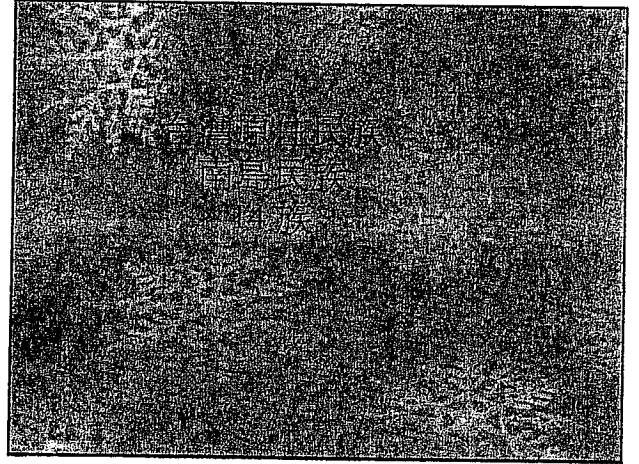
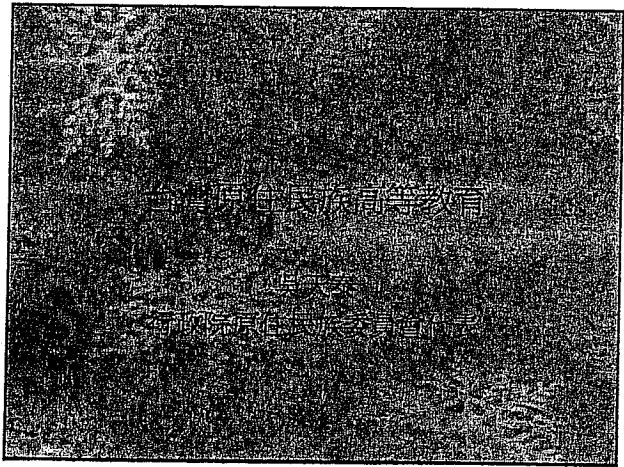


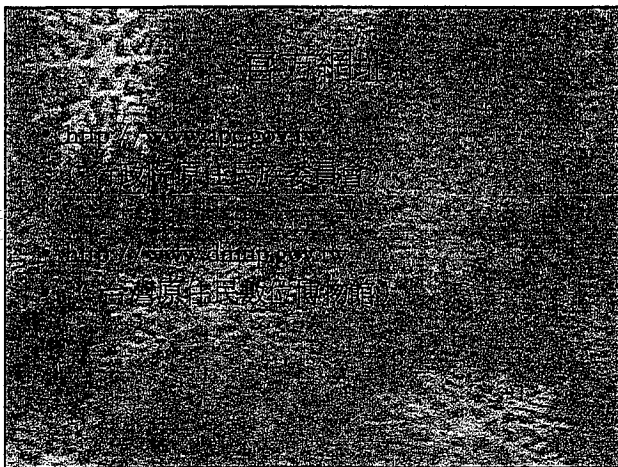
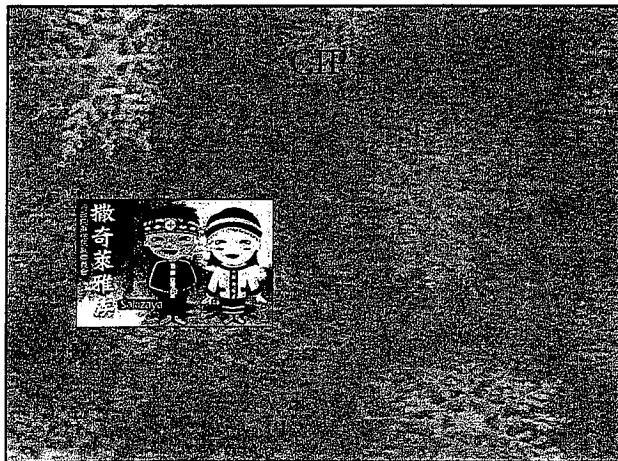
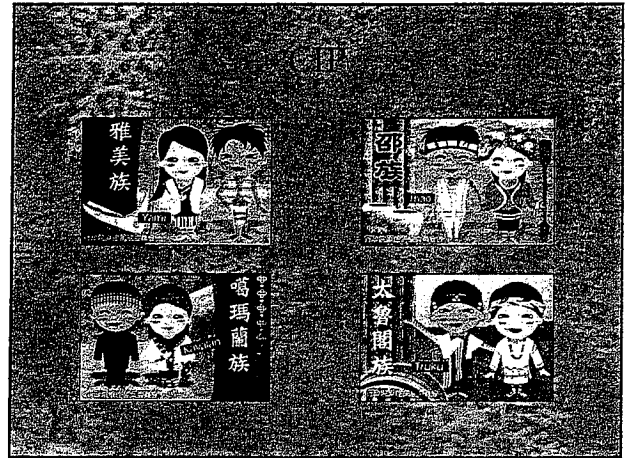
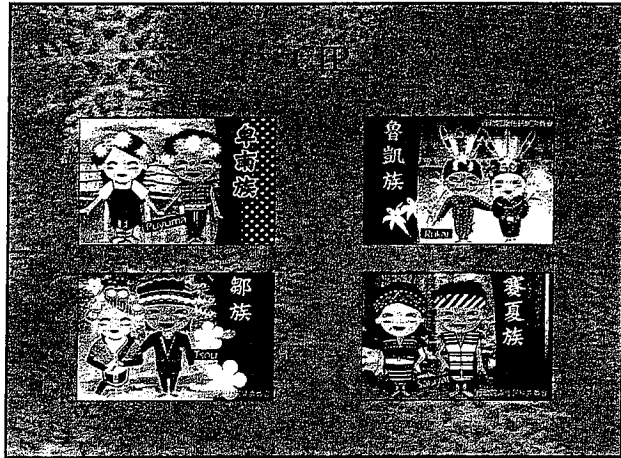
## Tribes Forever

- The sunset is really fine,
- but stars are more beautiful yet.



附件五






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**1) The Tribes in Taiwan**  
**2) Introduction**

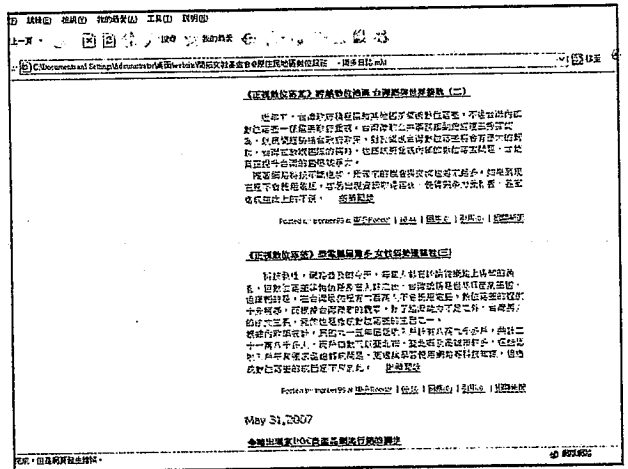
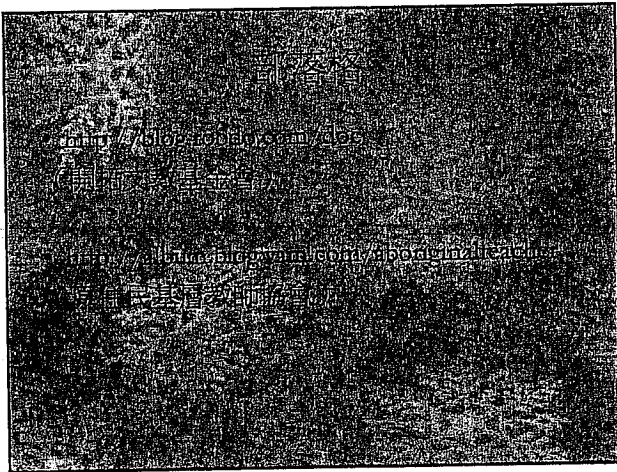
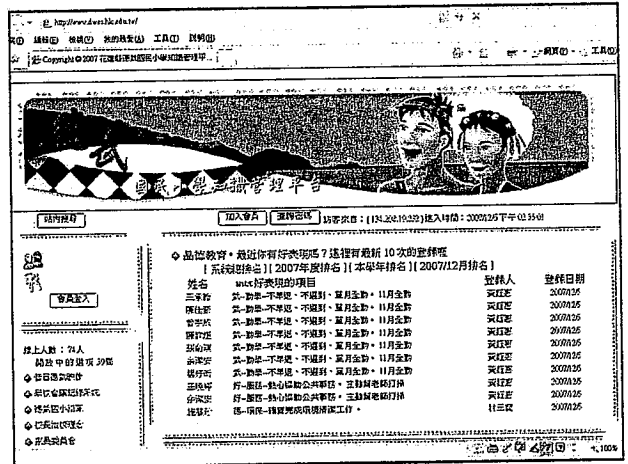
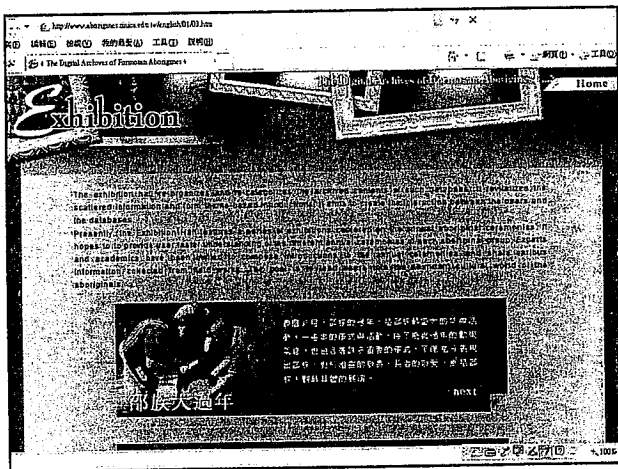
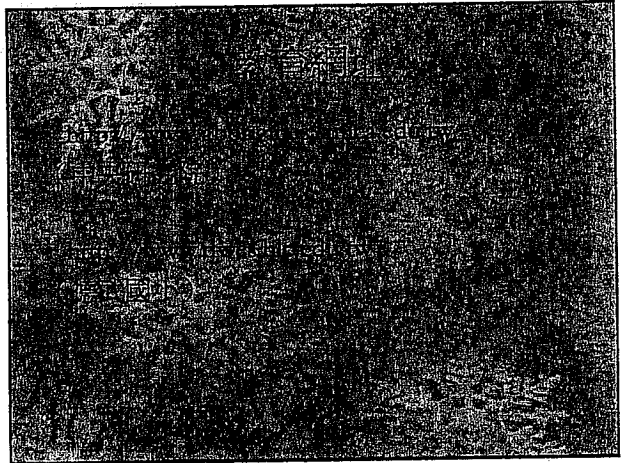
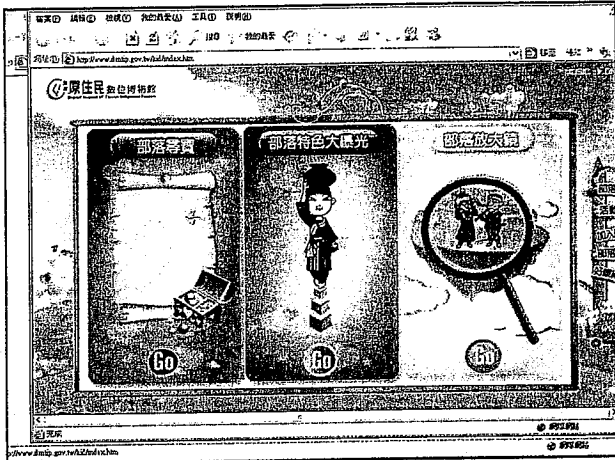


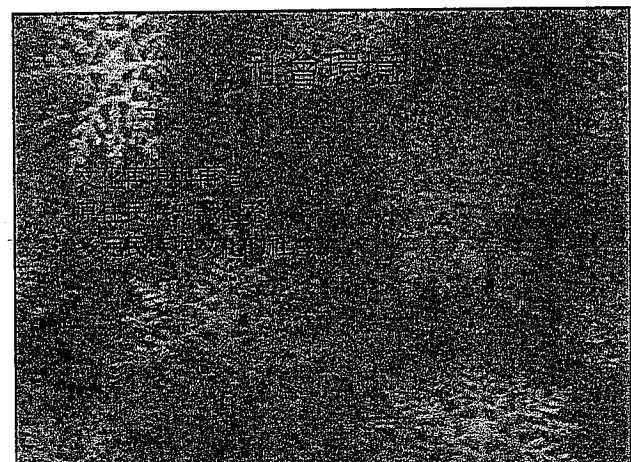
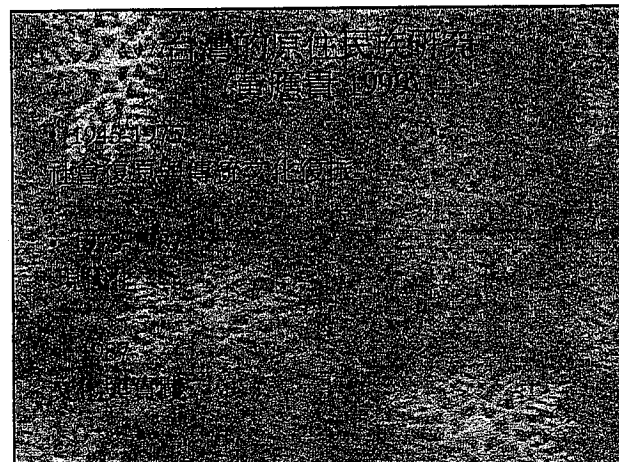
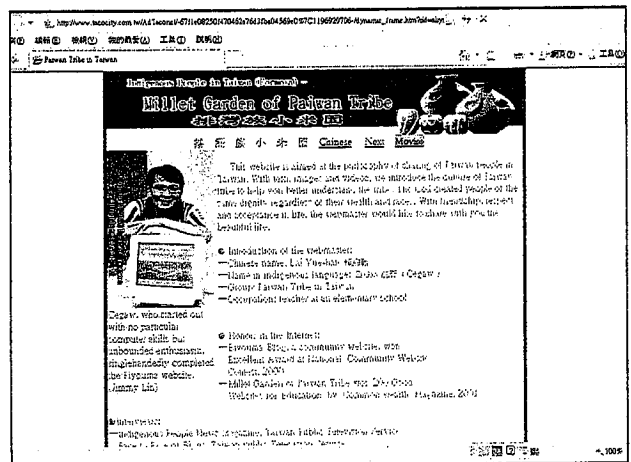
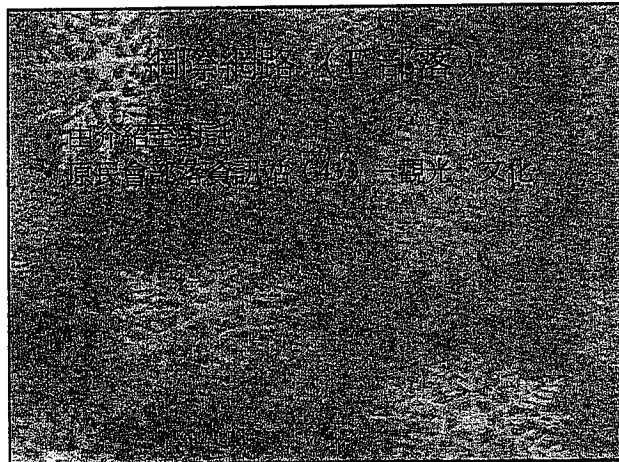
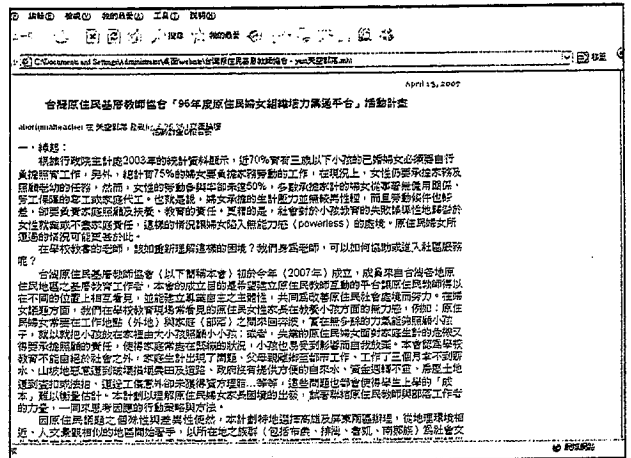
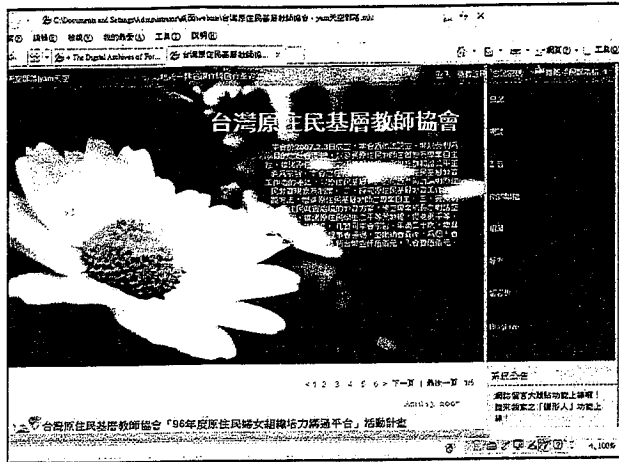
There are many ethnic groups living on the beautiful island of Taiwan. Among them are 430,000 indigenous status persons, which is about 1.9% of the total population. Although the number is relatively small, they perform superbly well in music, culture, and sports endeavors. The name "YUAN" "CHU MIN" in fact is a collective term. It includes Atayal, Saisiyat, Bunun, Tsou, Rukai, Paiwan, Puyuma, Amis, Yami, Thao, Kavalan, and Truku, to make up the twenty indigenous tribes of Taiwan.

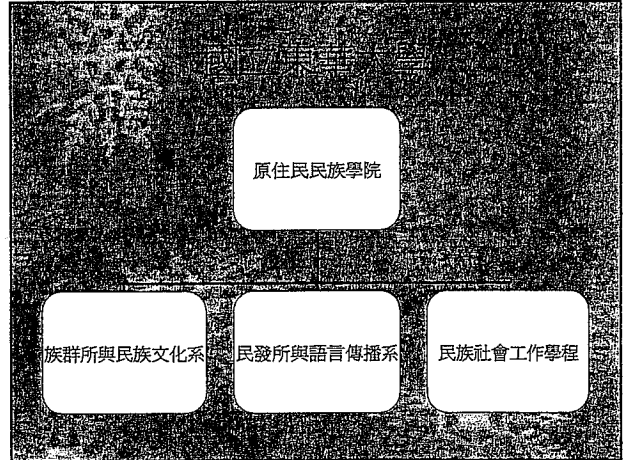
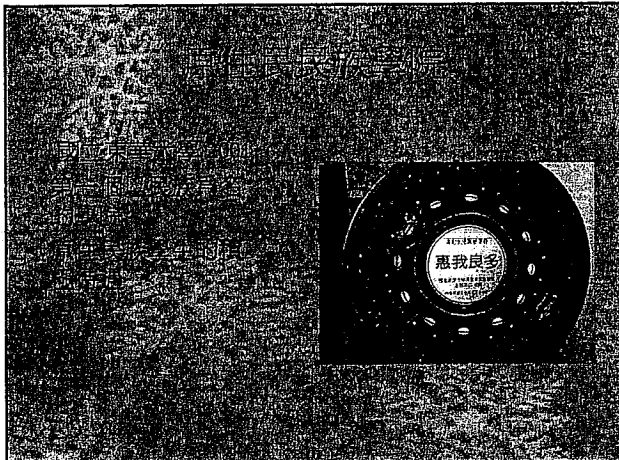
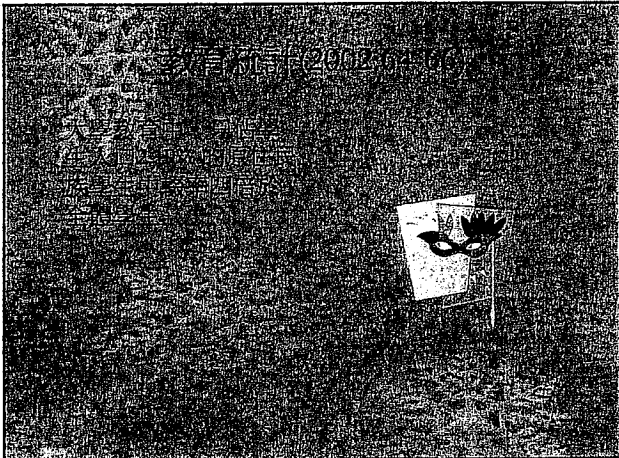
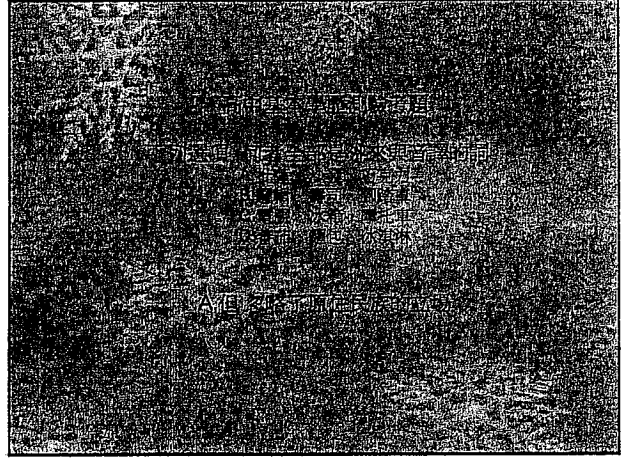
Austronesian Language Family and Taiwan Indigenous Peoples

Since the Paleolithic Age, the earliest inhabitants in Taiwan were the Austronesians. Academic research found that there were more than 20 aboriginal tribes living in Taiwan.

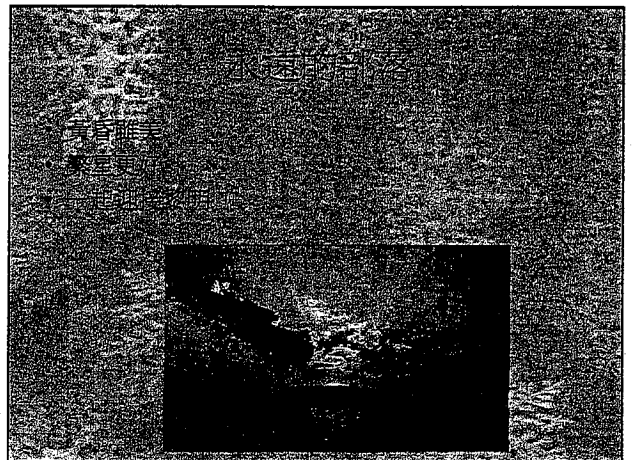
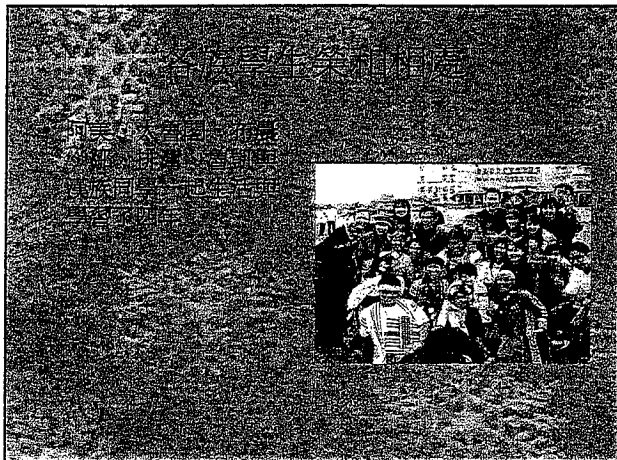
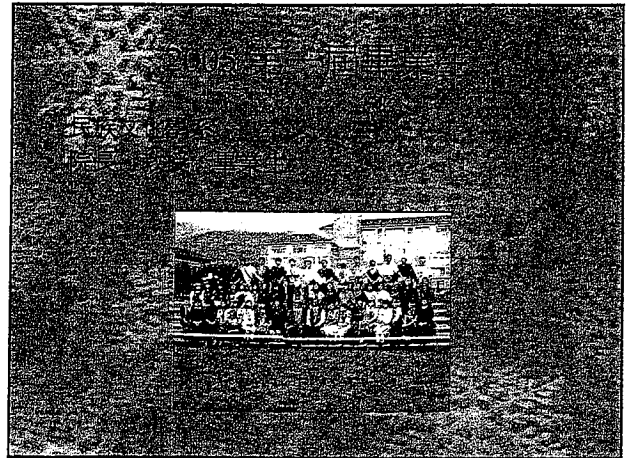
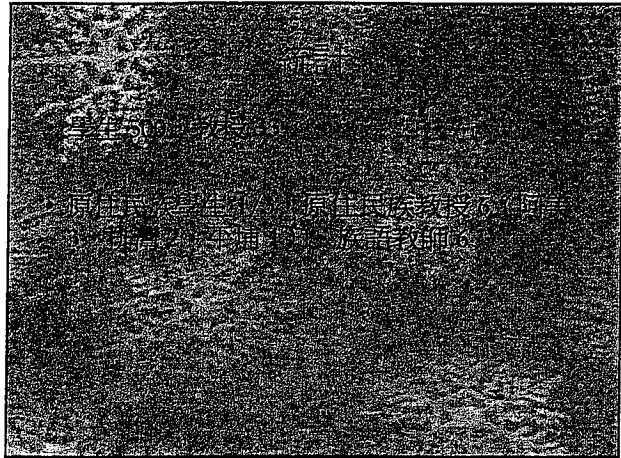
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*Free - Free Home Study - DVD Delivery*



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50 Lessons	Module One	Literacy/Numeracy	10 weeks p/t	125 hrs.
65 Lessons	Module Two	Post Literacy Skill Development	13 weeks p/t	175 hrs.
60 Lessons	Module Three	Learning Skills/Introduction to Computing	11 weeks p/t	200 hrs.
<i>175 Lessons</i>			<i>34 weeks p/t</i>	<i>500 hrs.</i>

Home-based Computer Literacy Option

## *Certificate in Computing*

Computing Level Two and Advanced Computing Level Three	36 weeks p/t	420 hrs.
--	--------------	----------

*Course curriculum was developed by ArrowMight Canada and an International Team of specialists in adult education, literacy/numeracy and computer training. This course is only offered in English.*

*Student Resources provided by ArrowMight Canada*

*Program Delivered only through Community and Post Secondary Institutions authorized under licence from ArrowMight Canada*

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First and second chance adult learners with no prerequisite qualifications

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Immigrants and new Canadians who have completed, or are completing, an ESL course

Parents and grandparents who wish to improve their skill levels to assist their children and grandchildren to excel in their school studies

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**“Educate a Mother and you educate a whole Community!”**

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The New Zealand experience demonstrated that a home based course like ArrowMight encourages family participation by engaging at least one additional volunteer student participant for every enrolled student.

***Two Life Changing Certificate Programs with Exciting Home Study Options!***

# ArrowMight Program Student Resources

*"Families Learning for Life"*

## Box 1

Workbook One  
10 ArrowMight DVD's  
40 Sleeve DVD Caseholder  
1 Pencil Case  
2 Pencils and Sharpener  
1 Eraser  
1 ArrowMight Tri Marker  
1 ArrowMight Dry Eraser Pen  
1 ArrowMight Ball Point Pen  
1 Micro Cloth  
1 Clear PVC Sheet  
1 Eco Notebook  
1 ArrowMight Dictionary

### VOLUNTEER STUDENT PACK

Workbook One  
1 Pencil Case and Contents  
1 Eco Notebook

## Box 2

Workbook Two  
13 ArrowMight DVD's  
(to insert into caseholder)  
Replacement of contents for  
Pencil Case  
1 ArrowMight Ruler  
1 Cursive Writing Book  
1 ArrowMight Encyclopedia  
ArrowMight Certificate of  
Completion for Workbook One

### VOLUNTEER STUDENT PACK

Workbook Two  
1 Cursive Writing Book  
1 ArrowMight Ruler  
Replacement of contents for  
Pencil Case  
1 Eco Notebook

➤ Joint use of DVD's,  
Dictionary and Encyclopedia

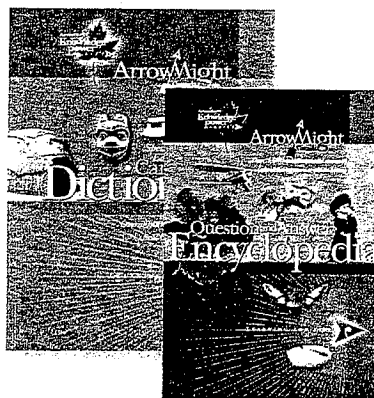
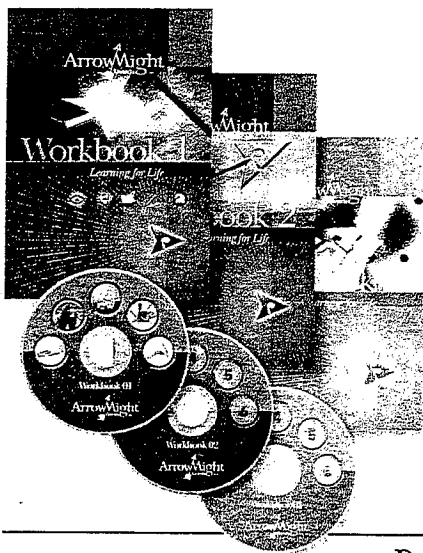
➤ Students must pass Workbook Two  
to access Workbook Three Resource Pack

## Box 3

Workbook Three  
11 ArrowMight DVD's  
(to insert into caseholder)  
1 ArrowMight Calculator  
1 Protractor  
1 Introduction to Computing  
Workbook and Manual  
1 Eco Notebook  
1 Buffy Sainte-Marie CD (2008)  
ArrowMight Certificate of  
Completion for Workbook Two

➤ For all students successfully  
completing Module Three, we plan to  
make available, in conjunction with  
our Provider Network, a home-based  
certificate computer course. Computing  
Level Two and Advanced Computing  
Level Three are both part-time courses of  
18 weeks each and a total of 420 hours  
of study.

➤ ArrowMight will provide a laptop  
computer on loan for the duration of  
the course, with help-desk, video and  
multimedia software for self-directed  
learning. To provide encouragement  
for student success, upon completion of  
Computing Level Two and Advanced  
Computing Level Three, ArrowMight  
will gift the laptop to graduating  
students.



Double return for dollars invested in education

Statistic Canada states that a 1% lift in Literacy Levels translates to 2.5% lift in GDP

TD Bank Economist suggests movement from Level One to Level Three  
potentially lifts the annual income of a participant by \$20,000 per annum.

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Canada Ltd.

附件七

**World Indigenous Nations Higher  
Education Consortium  
(WINHEC)**

**Indigenous Research,  
Principles, Protocols, Ethical Domains and  
Guidelines**

World Indigenous Nations Higher education Consortium (WINHEC)

Internet: [www.winhec.org](http://www.winhec.org). Email: [winhec@samiskhs.no](mailto:winhec@samiskhs.no)

August 2009

Discussion Paper

WINHEC Working Group  
Australia

**Professor Veronica Arbon Chair**  
**Associate Professor Berice Anning**  
**Professor Boni Robertson**  
**Mr Gary Thomas**

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## STATEMENT

This Indigenous Research Principles, Protocols, Ethical Domains and Guidelines document draws from the work of the World Indigenous Nations Higher Education Consortium (WINHEC) and the input of many Indigenous and other intellectual workers from across the world. This document promotes research that respects local Indigenous authority, ethically contributes to Indigenous knowledge continuity and seeks answers to issues of concern for Indigenous people locally, regionally, nationally or internationally. This document is developed to guide, inform and be applied to research undertaken through or under the auspices of the World Indigenous Nations Higher Education Consortium (WINHEC).

As a guide,ble to inform and be applied to research the following key areas are addressed within this document:

- research undertaken from and with the authority of Indigenous people;
- research is to emerge from within Indigenous knowledge systems/frameworks;
- research directions, conduct and application for Indigenous peoples' solutions and advantage; and,
- funding to undertake research by, with and for Indigenous people is to be addressed.

This document requires a negotiated approach to academic freedom. Moreover this foundational document, positions Indigenous knowledge as a parallel system to Western knowledge. WINHEC is therefore committed to research that honours, affirms and grows Indigenous knowledge while seeking to find answers to major concerns for Indigenous staff, students, communities and societies and their authoritative Elders and knowledge holders.

## DEFINITIONS

The following words and meanings, unless otherwise indicated, are as follows:

<i>Research</i>	is a detailed study to discover or reach new understanding through inquiry, examination, investigation, experimentation or interpretation of facts, revision of accepted theories or laws in the light of new facts, or practical application of such new or revised theories or laws through a dynamic process;
<i>Principle</i>	a basic idea or rule that explains or, controls how something happens or works;
<i>Protocols</i>	appropriate behavior and practice in a particular situation;
<i>Guidelines</i>	official information intended to advise people on how something should be done or what should be done.
<i>Ethics</i>	a system of accepted beliefs/statements which guide inform and control behavior. This is especially applicable when based on morals;
<i>Committee</i>	a group of people to represent a larger organisation - gathering information, making decisions is central, e.g., Academic Committee of WINHEC.

## RESEARCH PRINCIPLES

### 1.1 Preamble

WINHEC is committed to research activities which ask and find answers to locally, regionally, nationally or internationally raised questions while honouring, affirming and advancing knowledge through Indigenous scholarship. WINHEC is committed to research undertaken by and with Indigenous people for Indigenous outcomes. Researchers may be Indigenous and, may also be members of the community. WINHEC therefore promotes best practice in the conduct of research. Such practice in research is to be guided by fundamental principles at all stages and levels of activity. The application of these principles to the Indigenous research program of WINHEC or those undertaken under its auspices will be a significant component of a distinctive form of Indigenous scholarship and intellectual work.

These following principles are intended to:

- (a) Ensure research arises from Indigenous authority and knowledge;
- (b) Promote research scholarship and methodologies that honour and affirm own knowledge while contributing to knowledge more generally;
- (d) Impact positively international, national, regional or local issues and outcomes of concern to Indigenous people; and,
- (e) Ensure research complies with the requirements of WINHEC and where applicable local regulatory bodies (e.g. the National Health and Medical Research Council (NHMRC) in Australia or other relevant bodies in other States).

### 1.2. Laws and assumptions

In general all research supervised, sponsored or collaboratively undertaken with WINHEC or under the auspices of WINHEC will respond to the following:

- (a) The authority of community/ies and responsible individual/s/knowledge holders to be central within engaging research approaches;
- (b) Researcher/s must adhere to and safeguard the ownership of the intellectual and cultural property rights of all involved/participants including addressing the following;
  - I. Use of knowledge, language and cultural materials;
  - II. Ceremonial and "Secret" issues
  - III. Use of/reference to deceased people or their names; and,
  - IV. Intrusion into ceremonies and sites of spiritual, cultural and historical significance;
- (c) Research must, where appropriate, remunerate participants as individuals or organizations and groups for time rendered in accordance with local policies; and,
- (d) Researcher/s must ensure that there is local or joint ownership of the knowledge gained from the respective community/ies and/or individuals with copies of outcomes being returned to individual communities in agreed formats

### 1.3. Applications of this document

This document sets out broad protocols and guidelines, which arise from the above, for working as, for and with Indigenous people on research activities undertaken by communities, staff or students whether supervised, sponsored or collaborating with WINHEC



or working under the auspices of WINHEC. Additional documents which may arise as related discussion papers or become addendum include the following:

- (a) WINHEC Research Policy
- (b) Copyright including Intellectual Property discussion paper
- (c) WINHEC Research Ethics Procedures (which address Intellectual Property and Copyright)

#### **1.4. Disclaimer**

WINHEC will not support or accept responsibility for any research project which proceeds without the appropriate approvals required by its authorising committees.

### **RESEARCH PROTOCOLS**

Protocols for Indigenous research are found within transactions between researchers and associated students, staff or individuals or communities. These transactions define protocols which underpin procedural guidelines for enacting research projects. Protocols arise from the transactions considered below under headings which mark the general stages in the sequential unfolding of a research project<sup>1</sup>.

#### **2.1 Research – locally generated**

The generation of projects in Indigenous research is a crucial stage in the determination of their essential form and direction. Projects 'invented' by outsiders to Indigenous communities and their sphere of intellectual and political activity present WINHEC with the following issue to resolve; that a research agenda being imposed upon the Indigenous community and coopting the community's interests to serve primarily the interests of the researcher. A related issue of who will benefit ultimately by participation in a proposed research project arises. This question requires a judgement on the part of well informed community members as to the potential benefits of involvement in advance of the project itself.

The act of formulating a research proposal independently of the Indigenous community participants and then presenting the polished proposal to community participants often has the effect of disempowering these participants from the outset even if the researcher is Indigenous and local to the community. Through this all too conventional and usually bureaucratically driven strategy, Indigenous participants are placed in the invidious position of, at best, tinkering with something that carries the authority of the academic institution or the de-linked researcher. By this strategy there is an imbalance in the contribution level of the Indigenous participants built into the project from the beginning, and the research can then become structured through non-Indigenous cultural perspectives and practices.

The key concept associated with empowering Indigenous research has been community consultation and participation. But, once again, it is necessary to be cautious about researcher claims to have consulted fully with relevant community people. WINHEC endorses the principles of Indigenous self determination, community-based approaches and the 'both ways'<sup>2</sup> position as fundamental to the consultation/negotiation process in Indigenous research. Indigenous involvement must therefore be foundational in initial research activity.

---

<sup>1</sup> This section draws heavily from the Batchelor College, 1996, *Aboriginal and Torres Strait Islander Research and Ethics Procedures and Protocols* document

<sup>2</sup> Both-ways is a concept which includes community-based approaches which was generated out of north east Arnhemland to portray the need to work from two knowledge systems. See among others Marika, R. 1999, 'Milthun Laju Wānga Romgu Yolngu: Valuig Yolngu

In order to weaken the possibility of a primarily non-Indigenous research and ideological agenda being imposed onto Indigenous communities through Indigenous research projects emanating from, or under the auspices of WINHEC, locally or jointly driven projects would be favoured. Joint research projects are those developed from a synthesis of concerns and interests of the Indigenous community. Research projects will be formulated out of the close and detailed negotiation entailed by both these researchers and local researchers.

WINHEC acknowledges and expects that negotiation in Indigenous research will be an ongoing process throughout the life of any project. The principles of authority and joint management mean that community consent may be withdrawn at any point in the life of a project if the commitments of the researchers are not being satisfactorily adhered to from the community perspective. Relevant to ongoing community negotiation is the commitment to appropriate and full communication.

Negotiation requires both internal, and external, researchers to respect community processes of decision-making allowing sufficient lead time for communities to consider proposals. In addressing this requirement, researchers must ensure that they do not act in a pre-emptive manner nor seek access to community sub-groups or individuals without respect for cultural protocols and local authority.

## **2.2 Research - negotiated with others**

Indigenous research projects will as a matter of definition involve Indigenous community participants and Indigenous researchers. This will be the case even with historically focused projects. The issue here is the status of Indigenous community participants within the work of the projects. A further level of community involvement to be considered is that of employing Indigenous researchers from communities in which projects are located. Finally, different individuals may jointly belong/have responsibility for various aspects of knowledge. WINHEC takes the view that if the levels of involvement for community members are limited and minimalist, then Indigenous involvement may be insufficient as safeguards for the ethical matters raised and knowledge base of the local people comes to be de-valued.

WINHEC adopts the view that Indigenous research requires the involvement of Indigenous researchers as full and equal members of research teams as they are the holders of their knowledge system. Researchers are those members of a research team involved in decisions over research design, in the conduct of the research, and, importantly, in the theoretical, conceptual and publishing work of the project. WINHEC endorses the condition that Indigenous research involves Indigenous researchers. But the issue of appropriate levels of Indigenous community involvement is not resolved necessarily by the inclusion of Indigenous researchers in project teams.

Indigenous researchers may be from different communities to those participating in the research. When Indigenous researchers are from the participating communities, research colleagues may assume to Indigenous researchers a position of authority over community matters where only limited cultural rights for making decisions affecting the community exist

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Knowledge In the Education System', *Ngoonjook A Journal of Australian Indigenous Issues*, vol.16 and Marika-Mununggiritj, R. Maymuru, B. Mununggurr, M. Munyarryun, B. Ngurruwutthun, G. and Yunupingu, M. 1990, 'The History of the Yirkala Community School: Yolngu Thinking about Education in the Laynha and Yirkala Area', *Ngoonjook Bachelor Journal of Aboriginal Education*, vol. 3

for individual people. There is also the issue of Indigenous researchers' authority status in their communities based on age and gender, family affiliations and affiliations to country. The status an Indigenous researcher has amongst project team members may not be equivalent to that person's status in the community. For colleagues to assume that an Indigenous researcher on the project team has sufficient status within his/her community for making decisions about the conduct of the research involving community members, resources and access to country simply because he/she is Indigenous and a project team member, may place the individual concerned in an untenable situation, and put the project at risk.

WINHEC adopts the view that Indigenous community involvement in the conduct of Indigenous research is to be formalised through a possible range of processes including identification of an existing Indigenous authority, organisation as the Indigenous community/ies designated consultative/negotiating body or individuals who operate in the local connectedness/relatedness of Indigenous knowledge. These designated organisations/individuals will function as lead-ins to negotiation, advise on appropriate next steps and provide mentorship of groups involved in Indigenous research on local issues. Proposals for Indigenous research will be expected to indicate the form and the timing of Indigenous/community involvement structured through the Indigenous organisations at the local level where necessary or appropriate.

### **2.3 Research - multiple ownership**

Publication of research data is an area of Indigenous research about which Indigenous people are particularly wary and sensitive. Researchers have, in the past, typically violated Indigenous communities' sense of ownership over cultural property through their personal and individualistic appropriation, reconstruction and publication of knowledge shared. This practice has been very damaging to the continuity and practice of Indigenous knowledge and cultures and has also served to increase feelings of powerlessness and oppression amongst Indigenous individuals and communities. The issue therefore concerns not only publication but ownership.

Ownership and publication of data are sensitive matters for WINHEC. Universities of the western tradition guard jealously their freedom to undertake intellectual work and to report the outcomes of such work relatively unencumbered by external restrictions. As WINHEC moves ahead, much thought will need to be given to developing alternative traditions of research and scholarship which establishes new procedures and practices in the area of research data ownership and publication. WINHEC seeks to map a pathway of Indigenous practice in this area of data ownership and publication.

There are already precedents, although some may claim unfortunate ones, whereby caveats on the ownership and publication of research data exist. Aside from the laws covering misrepresentation and libel, caveats have been placed on the data resulting from research sponsored by particular agencies, including governments. The point to be made from these precedents is that Indigenous communities may not be seeking caveats over the ownership and publication of research data in excess of what, for some existing non-Indigenous research, is already routine practice.

WINHEC adopts the view that the issues of data ownership and publication are matters that must be included in the formulation stage of a research project. Negotiations and agreements will be reached between the researcher/s and the participating Indigenous community or Individual/s at this formulation stage. Included will be agreements over ownership of data,

rights of publication of research outcomes, authorship and specific embargoes. Local language use and ownership must also be addressed at this stage.

In order to put in place a uniform base position on this potentially contentious issue from which researchers and Indigenous communities can negotiate the specific conditions for individual projects, WINHEC adopts the following:

- (a) local research material and data will remain the property of the Indigenous community concerned;
- (b) projects may only be conducted according to negotiated and agreed research proposals and supporting documents negotiated with Indigenous communities from the outset; any variations to original agreements can be implemented only after re-negotiations with the relevant Indigenous communities concerned and the changes have been agreed to in writing;
- (c) the publication of research data or reports will have addressed the issue of appropriate authorship before proceeding to publication. WINHEC expects that the normal form of authorship will be joint authorship in which the name(s) of the relevant designated Indigenous organisation(s), individual (s) and researchers will appear as authors or with the names of individual researchers and community researchers contributing to the research report listed in alphabetical order underneath. Shared ownership of knowledge and language of the Indigenous group must also be acknowledged (this point is discussed in attached discussion paper on copyright). Prior to the publication of research data or reports the approval of the publication texts by the relevant designated consultative Indigenous organisation is required;
- (d) publication of the research data will include details of the role of the Indigenous researchers, individuals and community in formulating the direction and work of the project;
- (e) results of research will not be published in a form that permits the identification of individuals without their consent;
- (f) data will not be used for any purpose other than that for which consent was gained unless further permission is given by the relevant designated consultative Indigenous organisation; and,
- (g) the return, storage or destruction of data will be negotiated with the relevant designated consultative Indigenous organisation, individual(s) or community(s) before data collection begins and again at the completion of the data collection phase of projects.

Negotiated proposals addressing ownership and publication of research data will be lodged locally with Individuals, community/ies or with oversighting body(ies).

#### **2.4 Research - budgets and employment**

In the development of the final submission for a research project the development of the project budget will be a joint enterprise involving the project research team and the designated Indigenous organisation, individual (s) or community(s). Community resources must not be used for the research project without prior written agreements. Costs to be incurred, or incurred, by the community or by members of the community from the conduct of research projects must be built into the budget submission.

Indigenous people working in research projects will be employed under an awards system, as appropriate. Contracts of employment when agreed upon must be accompanied by evidence of the employee's understanding of the contract and agreement.

## 2.5 Research - post-research obligations

Researchers entering into a research relationship with Indigenous communities must be mindful of their continuing obligations to those communities. These obligations require researchers to be respectful of the trust Indigenous community participants have placed in them.

As an expression of reciprocity to the trust given, researchers will be expected, at the very least, to:

- 1) return to communities information based on the joint research projects and inform community members fully of the research outcomes in formats and language appropriate to the communities involved with the research projects;
- 2) should the media solicit comments from researchers once the work of their joint projects are in the public arena, researchers' comments should be sensitive and restricted to the research issues of the projects, and,
- 3) conference or other forum presentations must, where possible, include Indigenous people of the local community/organisation involved in the research.

## RESEARCH METHODOLOGIES

### 3.1 Indigenous methodologies

WINHEC while recognising Indigenous research methodologies in the academy are a new and emerging area affirms Indigenous knowledges which underpin such developments. Such methodologies are being established as researchers adapt their projects to the multiple, and, perhaps at times, seemingly contradictory agenda of this new field. Developments in Indigenous methodology will undoubtedly draw on insights becoming available from the research by academics representing local or other marginalised sections within western society. Indigenous methodology will however be progressed by the local, regional, national and international community of Indigenous scholars and researchers.

Indigenous knowledge is relational and passed through the generations by the various Indigenous groups such as the Yolngu of North East Arnhemland who speak of the children being related to land<sup>3</sup> or the people of south east of South Australia<sup>4</sup> or the Arabana people of central northern South Australia who once saw their lives as organised related existence with all other living entity<sup>5</sup> or the people of Cape York who operate through different levels of connectedness<sup>6</sup> or other groups around the world who see existence in this complex inter-related or connected way. Indigenous knowledge is therefore holistic; deeply related to land, stories and ancestors where the past is made manifest in life within the local environment, family or event through these connections of past, present and future.

Each generation is responsible for ensuring the next is informed of important aspects of this knowledge. Indigenous knowledge can be understood across the world but there is a need for each individual to work with their people from within their specific knowledge position. Therefore, there is no single way to work from such knowledge other than with or as the

<sup>3</sup> Marika, 1999, *The 1998 Boyer Lectures*, points to being related to country.

<sup>4</sup> Watson, 2002, *Looking at you looking at me – : an aboriginal history of the south-east* raised the importance of being related to land and family.

<sup>5</sup> Arbon, 2008, *Arlathirnda, Ngurkurna Ityrnda. Being, Knowing and Doing: De-Colonising Indigenous Tertiary Education* raises relatedness as critical to Aboriginal/Indigenous Australian ontology.

<sup>6</sup> Martin, 2008, Martin, K., 2008, *Please knock before you enter Aboriginal regulation of Outsiders and the implications for researchers*, raises the 'ontological premise' of relatedness in Australia.

people from a local area. This is a fundamental recognition of Indigenous people belonging to a complete knowledge system with its own languages, epistemology, authority and validity. Research undertaken from within Indigenous knowledge must be concerned with Indigenous methodology.

Indigenous methodology was recently defined as “research by and for Indigenous peoples using techniques and methods drawn from the traditions and knowledges of those people” (Denzin, Lincoln and Smith 2008). Indigenous methodology is research with Indigenous peoples (2007) and increasingly by Indigenous people using techniques and methods drawn from the knowledge of those people.

The key methodological issues for WINHEC are the:

- 1) proposed research methodologies associated with Indigenous research, which ones are to be used;
- 2) which ones provide the potential to meet the authority, ethical and protocol criteria of the field;
- 3) research methodologies features that will diminish the negative element of the research experience for Indigenous participants;
- 4) features of those research methodologies that will enhance the prospects of Indigenous realities being taken seriously by research projects;
- 5) methodologies, which accommodate and/or elicit Indigenous perspectives on the world without implicitly imposing the world view of non-Indigenous researchers; and
- 6) which research methodologies developed in non-Indigenous cultural contexts which may contain elements of organisation, procedure, data collection, analysis and interpretation, and reporting that show a potential to be assimilated into Indigenous cultural traditions.

Indigenous methodology/ies are emerging through the involvement of local people and communities within research projects by and/or with and for Indigenous individuals, community/ies and society/ies. This methodology/ies approach relies heavily on the monitoring, reviewing and evaluation of Indigenous research projects undertaken by researchers, Indigenous researcher/s and/or Indigenous communities by local knowledge holders. This will be at sometimes be ‘research-on-research’ projects.

## **RESEARCH ETHICAL DOMAINS**

The above give rise to a number of ethical issues which will be discussed below as three ethical domains<sup>7</sup>.

### **4.1 Ethical Issues – First Domain**

The first domain of ethical issues centers on researcher cross-cultural sensitivity; that is, researcher preparedness to honour culturally different values, needs, practices and perspectives. While participating in Indigenous research projects researcher/s will be more helpful to community/ies involved when their role is respectful of Indigenous knowledge, cultural practices and traditions which include amongst others:

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<sup>7</sup> This section also draws from the Batchelor College, 1996, *Aboriginal and Torres Strait Islander Research and Ethics Procedures and Protocols* document

1. 'family' as a centering concept and the various obligations associated with particular kin relationships;
2. personal, as distinct from professional, relationships in establishing conditions for further interactions;
3. the significance of Elders and community-based organisations in community life;
4. the need for extended time frames in which decisions are made and the collective nature of those decisions;
5. the status of individual autonomy within a cultural system of collective as well as individual responsibility for social action;
6. the first languages of Indigenous people, communities or societies as the languages of authentic communication amongst community members;
7. the concepts of 'women's business' and 'men's business'; and,
8. the publication of only appropriate pictorial material and texts (eg. not including names or photographs of deceased persons, nor referring to individuals according to Eurocentric constructs of the other particularly Indigenous people where these acts offend community sensibilities).

It is not possible to create a definitive list of Indigenous knowledge, cultural practices or traditions as a checklist for researcher/s. The above short list is intended as a pointer to the cross-cultural territory over which researcher/s must be prepared to travel. More important than definitive lists of cultural practices is the preparedness of a researcher/s to engage in the process of de-centering from cultural perspectives associated with being a member or educated within a dominant and all pervasive culture in which 'to be like me' is taken for granted as the acceptable and respectable way of expressing one's humanity. Many researchers, by their educational experiences, schooling, socialisation and status, are usually successful adherents to this background and may be more ethnocentric in practice than they may be prepared to admit. Thus, for Australian researchers, for example, cultural sensitivity in Indigenous research will require a process of cross-cultural de-centering.

By way of making this point more concrete for people wanting to be involved in Indigenous research including Indigenous researcher/s, the following understandings, attitudes and practices, as examples, should inform their orientation to their developing role as a researcher:

1. every Indigenous community, family or individual is different and community members expect that their community be treated as unique in its own country;
2. outsiders to the community's country are expected to be respectful of the community's cultural and political practices and knowledge;

3. community consultation and/or negotiation takes time; sit down and listen rather than take on a controlling role whereby the project is run purely to outsiders' timetables and agenda;
4. community members expect consultation to influence the way people work together; consultations must be reflected in actions; listen to the people and respond to their ideas and ways of working, work to embed the activities of the project into the accepted community lifestyle and rhythms;
5. the community's past and present will influence the character of the project and the research; be sensitive to the accustomed ways of working through issues in the community, be sensitive to the history of the community and to community developments already in place, assist people to inform the project through their history and developments;
6. the most valuable resource for the project are people living in the community itself; recognise and accept the expertise within the local community and facilitate people to become participants in the project;
7. the success or failure of the project will ultimately be decided within the authority structure of the Indigenous community; respect the authority of the elders in the community and be prepared to take direction from their advice;
8. research for self-determination involving researchers affiliated with tertiary institutions, is uncharted territory; avoid thinking that you are already an expert just because you have had some experience with Indigenous people;
9. researchers with Western derived education qualifications may experience ambivalent and contradictory responses from community members, during the introductory phases of a project; recognise that your academic qualifications give you no automatic access to the most appropriate research protocols with Indigenous communities. These are likely to be a hindrance to your work in community-based projects if flaunted. Status in Indigenous communities is not particularly related to an academic education;
10. Indigenous community members expect to be involved in open and equal communication about projects that affect their lives; accept and facilitate the need for open and equal interactions with community members, interactions which secure community input into defining the actual work of the research project;
11. researchers must interact across the community, respectful of family and kinship obligations, and appreciating the politics of the community from an Indigenous perspective; although committed to social and political issues, researchers must avoid involvement in local political issues which could be interpreted by sections of the community as partisan support;
12. language is both a means of empowerment and oppression; researchers need to communicate the work of the project and its potential outcomes, in language that is accessible to community members; avoid exclusive, esoteric language and always use culturally acceptable forms of communication; for all reports, whether



progress or final reports, adopt including a plain English version for each report or oral feedback amongst its other forms;

13. Indigenous communities do not necessarily discriminate between personal and professional identities when judging a person's character and worthiness of respect; be open to the community as a person, be accountable at a personal level for your actions in the project and avoid presenting yourself to community members only through professional and institutionally defined roles;
14. individualistic approaches to researcher roles, may run counter to Indigenous community values about appropriate ways of behaving; attempt to define your researcher role as one which contributes to connected approach to research.

The researcher role will be informed by both Indigenous knowledge, cultural values and, the values of the Western scientific research tradition. The above list of understandings, attitudes and values should be observed by researchers in each of the communities where research is conducted.

#### **4.2 Ethical Issues – Second Domain**

There are ethical issues associated with the historical experience of Indigenous communities with the research community of non-Indigenous Australia. These issues are particularly difficult for non-Indigenous researchers participating in an Indigenous research program but could also prove complex for Indigenous people across the world.

The historical experiences referred to here and the relationships established have, in many cases, been structured through power imbalances between Indigenous and non-Indigenous participants and researchers. This research has generally not served the interests of Indigenous communities, families or individuals; it has however served to build academic reputations within the wider research community and universities.

The challenge for researchers is to work with Indigenous communities, families and individuals to develop new forms of research practice; practices which ensure the interests of Indigenous people and their knowledges are engaged under the authority and protocols of the people.

#### **4.3 Ethical Issues – Third Domain**

There is an issue, not disassociated from the two domains above, but which specifically relate to the appropriation of ideas, conceptualisations and understandings by particular researcher/s for their own professional advantage, when the insights may not be the individual intellectual property of these researcher/s. The insights are developed from the research work of other colleagues as much or more than from the work of the researcher. This is a particular form of the 'power over' ethical issue.

~~The issue, put bluntly, is that he/she who publishes first becomes identified as the prime researcher in the research project and the owner of the new knowledge. The documentation of ideas, conceptualisations and understandings arising from collaborative research and the deliberations associated with that research must be a collaborative process itself.~~

Documentation cannot become individualistic attempts to present collegial knowledge as a particular research team member's own property at the expense of colleagues. This issue is

particularly relevant to any research program. This is so because the facility to write academic English will not usually be equally distributed amongst the researcher/s.

Ownership of Indigenous knowledge (intellectual and cultural property rights) gained by the research team, will need to be negotiated with the relevant community/individuals, as mentioned previously. This refers to all aspects of written works, recordings, photographs, artworks, and music compositions with commercial potential, to ensure ownership protection of all parties.

The researcher role for people involved in Indigenous research will be informed by an acknowledgment and understanding of the above three domains of ethical issues along with working through Ethics application documents developed to address the various areas identified within this document..

## **RESEARCH GUIDELINES**

### **5.1 Research Guidelines**

These guidelines arise from the previous pages to address a range of areas. These are the enacting principles of authority and management over the development, implementation and evaluation of Indigenous research projects approved by or undertaken under the auspices of WINHEC. The guidelines indicate how something should be done or what sort of action should be taken in a research situation by a number of key stakeholders to ensure research honours and affirms Indigenous knowledge while finding answers to the often complex issues faced locally or across the world. Central then are sets of behaviour or required action for five key areas<sup>8</sup> including:

- Indigenous Research;
- Researcher/s;
- Research Process and Practice;
- Organisational Operation; and
- Community Engagement Practice.

#### **5.1.1 Indigenous Research**

- (a) reinforces the integrity of the knowledge, culture and tradition brought to the project;
- (b) recognises knowledge as part of a living and constantly adapting system that is grounded in the past, but continues to grow through the present and into the future;
- (c) uses the local language respectfully as a foundation for interpretation and meaning in the research;
- (d) fosters a complementary relationship across knowledge derived from diverse knowledge systems; and,
- (e) situates local knowledge and actions in a global context.

#### **5.1.2 Individual Researcher/s**

- (a) become well grounded in the knowledge, culture and traditions of the community;
- (b) are able to build on the knowledge and skills of the local cultural community as a foundation from which to achieve success;

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<sup>8</sup> This section draws from the WINHEC Cultural Standards, interpreting and extending same to inform the research area.

- (c) able to actively participate in various cultural environments;
- (d) able to engage effectively in research activities that are grown from/based on Indigenous ways of knowing; and,
- (e) demonstrate an awareness and appreciation of the relationships, connections and processes of interaction of all elements in the world.

### **5.1.3 Research Process and Practice**

- (a) incorporates Indigenous ways of knowing and practicing in its work.
- (b) engages the local environment and community to link what they are researching to everyday lives;
- (c) incorporate all requirements including funding into grant applications;
- (d) works closely with individuals and communities to achieve a high level of complementary research outcomes and expectations; and,
- (e) recognises the potential of individuals and communities and provides the training as necessary for them to participate powerfully in research.

### **5.1.4 Organisational Practice**

- (a) fosters the on-going participation of Elders and others in all aspects of the research process;
- (b) has a high level of involvement of Indigenous staff;
- (c) uses facilities that are compatible with the community environment in which they are situated; and,
- (d) has on-going participation, communication and interaction between researchers, programs and community researchers and personnel.

### **5.1.5 Community Practice**

- (a) incorporates the practice of local knowledge, culture, values and language in its everyday affairs;
- (b) take an active authoritative role in research while nurturing family responsibility, sense of belonging and cultural identity;
- (c) assists new members in learning and utilising knowledge and information generated through research; and,
- (d) contribute to all aspects of research design, implementation and outcomes for local advantage.

## **5.2 Research Communication**

Communication in the context of Indigenous research requires that individuals, community/ies or society/ies be engaged with all relevant processes, information and explanations of any research proposal including the intent, methodology, evaluation and potential use of research outcomes be provided. This critical information must be comprehensible to the community involved and researchers must also comply with any request from relevant community organisations for further information. These obligations remain for the duration of any research project. Developing agreed process to encourage community responsiveness will ensure Indigenous people inform: the research methodology/ies; who will be engaged in the research; what happens to the knowledge gained from the research; who owns the knowledge; and if and how the knowledge can be documented for local, regional, national or international societal benefits.

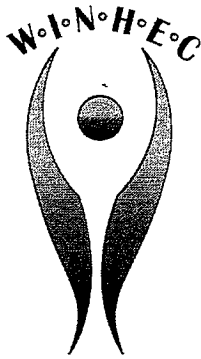
Researchers must therefore engage with local communities through developing and maintaining open and ethical communication that encourages and fosters participation and

involvement in research at all levels to abide by the ethics detailed in this document which honours the fundamental authority of Indigenous peoples.

**REFERENCE**

Australian Government, 2007, REVISION OF THE JOINT NHMRC/AVCC STATEMENT AND GUIDELINES ON RESEARCH PRACTICE, **AUSTRALIAN CODE FOR THE RESPONSIBLE CONDUCT OF RESEARCH**, National Health and Medical Research Council and Universities Australia, Adelaide.

Denzin, N and Lincoln, Y, 'Preface' of Denzin, N Lincoln, Y, Smith, L., 2008, (eds.) *Handbook of Critical and Indigenous Methodologies*, SAGE, Los Angeles



World • Indigenous • Nations • Higher • Education • Consortium

附件八

## WINHEC EXECUTIVE BOARD RESOLUTION

**TITLE: Resolution in Support of the Native Hawaiian Government Reorganization Act of 2009**

WHEREAS, the World Indigenous Nations Higher Education Consortium was founded on the principles outlined in the 2007 United Nations Declaration on the Rights of Indigenous Peoples, to wit:

### **Article 3**

*Indigenous peoples have the right to self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.*

### **Article 4**

*Indigenous peoples, in exercising their right to self-determination, have the right to autonomy or self-government in matters relating to their internal and local affairs, as well as ways and means for financing their autonomous functions.*

WHEREAS, the right to self-determination and self-government are fundamental to other rights enumerated in the U.N. Declaration, to wit:

### **Article 14**

- 1. Indigenous peoples have the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning.*
- 2. Indigenous individuals, particularly children, have the right to all levels and forms of education of the State without discrimination.*
- 3. States shall, in conjunction with indigenous peoples, take effective measures, in order for indigenous individuals, particularly children, including those living outside their communities, to have access, when possible, to an education in their own culture and provided in their own language.*

### **Article 15**

- 1. Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information.*
- 2. States shall take effective measures, in consultation and cooperation with the indigenous peoples concerned, to combat prejudice and eliminate discrimination and to promote tolerance, understanding and good relations among indigenous peoples and all other segments of society.*

WHEREAS, these rights, collectively, ensure recognition of the Native Hawaiian people internationally with all the rights and privileges as stipulated in the U.N. Declaration, as well as other international conventions and the Coolangatta Statement on Indigenous Rights in Education, and

WHEREAS, the Native Hawaiian people, through the Office of Hawaiian Affairs, and other Hawaiian organizations, are pursuing a process to establish their right to self-determination and self-government within the framework of the United States Constitution through the Native Hawaiian Government Reorganization Act of 2009, and

WHEREAS, the World Indigenous Nations Higher Education Consortium acknowledges and supports the Native Hawaiian people in its pursuit of exercising their right to self-determination and self-government, and the implications that the exercise of these rights to the adoption and promotion of carefully articulated and culturally appropriate education systems essential to the goals outlined above:

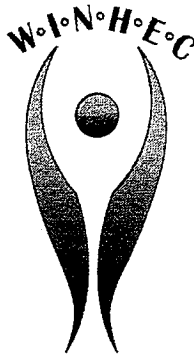
NOW THEREFORE BE IT RESOLVED by the Executive Board of the World Indigenous Nations Higher Education Consortium that we do hereby fully endorse the efforts of the Native Hawaiian people to pursue federal recognition as set forth in the provisions of the Native Hawaiian Government Reorganization Act of 2009, and

BE IT FURTHER RESOLVED that the Executive Board of the World Indigenous Nations Higher Education Consortium hereby calls upon the President and Congress of the United States of America to immediately take action upon the requests of the Native Hawaiian people and its representatives, through the Office of Hawaiian Affairs, for the passage of the Native Hawaiian Government Reorganization Act of 2009.

Resolution Adopted by WINHEC Executive Board

Signed: \_\_\_\_\_  
Jan Henry Keskitalo, Executive Chairperson

Date: August 26, 2009



World • Indigenous • Nations • Higher • Education • Consortium

附件九

### WINHEC EXECUTIVE BOARD RESOLUTION

**TITLE: Resolution in Support of World Indigenous Peoples Network-AINU**

WHEREAS, the World Indigenous Nations Higher Education Consortium was founded on the principles outlined in the 2007 United Nations Declaration on the Rights of Indigenous Peoples, to wit: *“Indigenous peoples have the right to all levels and forms of education of the State. All indigenous peoples also have this right and the right to establish and control their educational systems and institutions providing education in their own languages, in a manner appropriate to their cultural methods of teaching and learning. Indigenous children living outside their communities have the right to be provided access to education in their own culture and language. States shall take effective measures to provide appropriate resources for these purposes,”* and

WHEREAS, the Ainu people are recognized internationally and by the Japanese Government as a distinct Indigenous people’s with all the rights and privileges as stipulated in the U.N. Declaration as well as the Coolangatta Statement on Indigenous Rights in Education, and

WHEREAS, the World Indigenous Peoples Network–AINU is pursuing the development of an educational system that is grounded in Ainu cultural traditions and practices, and

WHEREAS, a carefully articulated and culturally appropriate education systems is essential to the implementation of the above goals outlined above:

NOW THEREFORE BE IT RESOLVED by the Executive Board of the World Indigenous Nations Higher Education Consortium that we do hereby fully endorse the efforts of the World Indigenous Peoples Network–AINU to pursue the development of an Ainu program of education, and

BE IT FURTHER RESOLVED that the Executive Board of the World Indigenous Nations Higher Education Consortium hereby calls upon the Japanese Government’s official specialty body, the Office for the Promotion of Ainu Policy, to ~~immediately take action upon the requests of the Ainu people so that they may~~ begin to implement concrete measures for the establishment and advancement of Ainu Indigenous education.

Resolution Adopted by WINHEC Executive Board

Signed: \_\_\_\_\_  
Jan Henry Keskitalo, Executive Chairperson

Date: August 26, 2009





附件十

檔 號：

保存年限：

## 行政院原住民族委員會 函

地址：103 台北市大同區重慶北路 2 段 172 號

承辦人：蔣宇婷

電話：(02)2557-1600 分機 1412

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受文者：吳天泰教授

發文日期：中華民國 98 年 8 月 25 日

發文字號：原民教字第 09800397802 號

速別：最速件

密等及解密條件或保密期限：

附件：

主旨：敦請 貴校吳天泰教授代表本會參加本(98)年「世界原住民族高等教育聯合會議」(WINHEC 2009)，並同意給予公假，請 查照惠復。

說明：

- 一、本案敦請 嫻熟我國原住民族教育現況及發展之學者吳天泰教授與會，以利了解各國原住民族高等教育概況及發展趨勢、加強與國際間少數民族教育文化之交流，及蒐集相關資料俾供我國推動原住民族高等教育之參考。
- 二、本案出國時間自本(98)年 8 月 24 日至 29 日，前往地點為加拿大一安大略省一莫霍克一第一國族技術學院 (First Nation Technical Institute)，費用由本會 98 年度「世界原住民族高等教育聯合會」年度會議所需國外旅費支出。

正本：國立東華大學

副本：~~本會教育文化處、吳天泰教授 (花蓮縣壽豐鄉志學村大學路 2 段 1 號族群所)~~

# 主任委員 章仁香

依權責劃分規定授權業務主管執行

