
Author Biography

The Institute of Koorie Education at Deakin University unequivocally recognises the integrity of Indigenous Knowledge. In respect of the principles and values enshrined in Indigenous Knowledge systems and in intensive consultation from Elders and Respected Persons the recognition of intellectual property for this paper is vested in the ancestral spirit of the lands of those who contributed. That spirit swirled inside all to produce a plan that drew vestige from centuries of wisdom therefore all in attendance at an important workshop of 2009 are listed as the authors. The Aboriginal Nations of those involved from the Nations of for their representation Wiradjuri, Wotjobaluk, Gunditjmara, Latji Latji, Arabana, Wemba Wemba, Bangerang, Wathaurung, Yorta Yorta, Kurnai/Gunai and Miriwung Jerrong.

Dr. Lynn Gehl lynngehl@trentu.ca

Foremost, as an Algonquin person my first interest is Algonquin history where afterwards my interests circulate around traditional Anishinaabe knowledge such as the strawberry, the eagle, the water song, wampum diplomacy, the clan system of governance, scroll knowledge, and the petroglyphs and petroglyphs located in Ontario, Canada. Other interests include the history of the treaty, land claims, and self-government process in Canada; the legal and cultural politics of Indigenous identity; what motivates volition; the limitations of reason, intentionality, and cognition as ways of knowing; as well as academic discussions of Indigenous knowledge philosophy and Indigenous methodologies. In addition to recently completing my doctoral degree (May 2010) and currently translating my dissertation, titled *Maan Pii Nde' Eng: A Debwewin Journey Through the Algonquin Land Claims and Self-Government Process* into manuscript form, Aboriginal Legal Services of Toronto, over the past 15 years, has and continues to kindly and diligently represent me in a Constitutional challenge to The Indian Act regarding the government of Canada's discriminatory treatment toward children of unknown paternity that leads to them being unregistered members of their own communities. Committed to community knowledge production I publish in community newspapers as well as academic journals. I also cultivate flowering plants, weave wampum belts, draw, and carve little wooden turtles.

Shane Edwards Shane.Edwards@twoa.ac.nz

Shane lives in his tribal homelands of Kawhia on New Zealand's west coast of the North Island with his partner and five children. He serves his various marae communities in various capacities and has a love for education and research. His study interest areas include indigenous epistemologies and social cohesion. He enjoys living by the sea and being in relationship with the forests within his region. His favourite food is butter chicken and enjoys old school sounds. In his work role at Te Wananga o Aotearoa he is the Executive Director of Curriculum and Research. His ambition is to sit on the deck at home and think more.

Marit Henriksen

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I am a Sea Sámi woman from the northern part of Norway. I grew up in the small village Gámavuonna/Komagfjord in the municipality of Alta, but have lived in Guovdageaidnu/Kautokeino since 1988. I have got a Masters degree in Sámi language, and I am currently working on my PhD-thesis on the phonology of the Sea Sámi dialect. I also take interest in other language issues, such as place names and issues concerning translation and interpretation. Elected Vice Rector of Sámi University College and in connection to her work, both as Vice Rector and with my PhD-project has dealt with issues concerning the development of Sámi language as an academic language.

Materoa Dodd

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Materoa is of Ngati Awa and Ngai Te Rangi descent. She is a Senior Lecturer in Development Studies at the University of Waikato, Hamilton, New Zealand where she conducts Nation Building research about post-settlement governance organisations and international indigenous development. Materoa's experience and teaching is in political, socio-cultural and economic development. Materoa specializes in monitoring international development trends and their impact on nation-state economies and indigenous populations. Materoa is a representative on Te Runanga o Ngati Awa (tribal authority) and a member of the Council of Te Whare Wananga o Awanuiarangi (tribal university). Materoa is the Chair of Ngati Wharepaia hapu (sub tribe) in Whakatane and the regional Mataatua representative on the National Federation of Maori Authorities.

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As authors from Kenya, Africa, they share an interest in Indigenous education of the Ogiek on environmental conservation and have published number of papers in the areas. Moreover, Ronah is presently completing a Doctor of Philosophy while working as a Lecturer at Egerton University.

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The authors are all kaimahi (workers) at Te Wānanga o Aotearoa employed in various roles across the country and spent a year in a mentoring position around rangahau (research). Shelly Davies (Ngātiwai, Ngāpuhi, Ngāti Porou) is a writer, kaiako (teacher) and Subject Analyst with Te KAO; Thomas Tawhiri (Te Whakatōhea, Ngāti Raukawa ki Wharepungu) is an evaluator and Subject Analyst with Te KAO; Brigitte Te AweAwe-Bevan (Rangitāne, Te Atiawa, Ngāti Raukawa, Muaupoko, Ngāti Toa, Ngāti Kauwhata) is a kaiako of Adult Education; Leilana Harris (Ngāti Maniapoto, Ngāpuhi) is a Rangahau Coordinator; Kahutoi Te Kanawa (Ngati Maniapoto, Waikato, Apakura and Rarua) is a weaver, kairangahau (researcher) and kaiako of Raranga (weaving); Shelley Hoani (Waikato, Ngati Pou/Ngati Mahuta) is a mother and Kaiārahi Matua (Senior Leader) for Rangahau; and Te Kapua Hohepa-Watene (Te Arawa, Kai Tahu) is a kaiako of computing and kairangahau.

Vuokko Hirvonen

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Vuokko Hirvonen is a professor of Sámi Literature and School Research at the Sámi University College in Guovdageaidnu, Norway. Her research interests include Sámi oral and written literature, gender, postcolonial and indigenous feminist theory. She has also been working on questions concerning Sámi teacher education nearly twenty years.

Kalani Akana

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‘O Hawai‘i ka pae ‘āina. ‘O Anahola me Hāna Houpo Ali‘i nā kulāiwi o nā kūpuna.

E nā kānaka ‘ōiwi mai ka lā hiki a i ka lā kau. Aloha kākou.

Kalani Akana is an indigenous practitioner and researcher in traditional Hawaiian chant, dance and hei, the storytelling art of string figure making. He has lectured at the university on Hawaiian chant and song composition and on Hawaiian history, culture, oratory and language at the community college level. The bulk of his twenty plus years in education has been in teaching elementary school as a pioneer teacher in the first Hawaiian language school on his island of O‘ahu. Kalani has also served as a Hawaiian Studies resource teacher, curriculum developer and coordinator, and school administrator. He describes his best job as getting community kūpuna or elders into the public schools to teach and share their stories and life experiences. Currently, Kalani is a PhD candidate at the University of Hawai‘i’s College of Education and is an associate in Ho‘yokulāiwi: Center for Native Hawaiian and Indigenous Education. He is a published poet and composer. His greatest desire is to see the Hawaiian nation bloom and flourish. E ola kākou a pau loa lā!