

THE LONGEVITY OF ALTERNATIVE ECONOMIC PRACTICES : GREEN DOLLARS IN AOTEAROA/NEW ZEALAND pdf

1: PRACTISING INDIGENOUS FEMINISM | Makere Stewart-Harawira - www.enganchecubano.com

Presenting in-depth profiles of the trading networks that have been constructed both historically and more recently, including Local Exchange Trading Schemes (England), Green Dollars (New Zealand), Talente (Hungary), and the barter system in Argentina, Peter North shows how the use of currency has been redefined as part of political action.

Messenger Indigenous people in Australia and New Zealand, despite the distance separating them and varying histories, have one disturbing issue in common: A landmark comprehensive report published today in medical journal *The Lancet* has highlighted that this commonality is shared among 23 countries and million Indigenous and tribal people around the world. Researchers assessed data on measures including life expectancy at birth, infant mortality, birthweight, maternal mortality, nutritional status and educational attainment for the countries involved. On all measures, Indigenous people were found to suffer more than their non-Indigenous counterparts. No matter the type of measure used, the results show unacceptable levels of health disparity. Indigenous children are less likely to receive a proper education and more likely to suffer mental illness as teenagers and be exposed to dangerous levels of alcohol. This speaks to the amplifying nature of intergenerational poverty and disadvantage. Without a good start in the womb, an Indigenous baby will struggle to live a long, healthy life even before taking its first breath. Small babies have less reserve in the bodies they are born into. Smaller kidneys and lungs and fragile hearts have less ability to deal with future challenges. Indigenous children are less likely to receive a proper education, and more likely to suffer mental illness as teenagers and be exposed to dangerous levels of alcohol. They will grow up more prone to chronic diseases and be more likely to contract an infectious disease, such as syphilis. All this translates to a shorter life. Below, we compare how both countries fare in key health indicators: There is nothing to suggest Aboriginal Australian and Torres Strait Islander people are intrinsically susceptible to disease. For instance, acute rheumatic fever – a preventable cause of heart disease in young Indigenous Australians that is now extremely rare in non-Indigenous children – was just as common in non-Indigenous Australians years ago. Poorer medical access in these areas naturally leads to poor health outcomes. A large number of Indigenous Australians live in remote regions. This is associated with overcrowded housing and an inability to participate in the mainstream economy and benefit from living in a wealthy nation such as Australia. But even this often fails to explain why young people are driven to the finality of suicide, at a rate nearly five times higher among Indigenous youth between 15 to 19 than other Australians of the same age. In this can be seen the existential nihilism of a lack of hope associated with compounding factors of family and community stress and attendant drug and alcohol use. While health disadvantage persists, some areas have improved. Childhood mortality, for instance, has been substantially reduced over the last 20 years. This is in large part a testament to vaccination, slowly improving environmental conditions including housing, water and sanitation facilities and better access and quality of community and hospital health care. Pregnancy is a critical time to quit smoking, not just for the health of the baby, but also because children are more likely to become smokers if their parents smoke. This requires an approach that works for the whole family, as women are more likely to resume smoking after pregnancy if they live with a smoker. This will require a steep change in tobacco control – reducing supply as well as demand, and stopping future generations from starting. In the 80s and 90s, rates soared, alongside the introduction of policies specifically impacting youth wages, increased costs for tertiary education, reduction of apprenticeships, lowered alcohol drinking age. Communal gardening projects have gone a way to help diabetes. This movement makes a difference. To mitigate, resist and undo ongoing racism and coloniality, it is vital to have a robust alternative vision for our communities and society. The health of our nation depends on it.

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2: North Money and Liberation The Micropolitics of Alternative Currency Movements (Minnesota,)

[] 7 The Longevity of Alternative Economic Practices GREEN DOLLARS IN AOTEAROA/NEW ZEALAND 8 New Zealand has always been an early adopter. From the Treaty of Waitangi, the experiment in a part-

The capital, Wellington, can be found on the very end of the north island, just a ferry ride away from the top of the south island. There are three official languages that are spoken in the country of the long white cloud: Māori, English and New Zealand Sign Language. People Considering the number of inhabitants, New Zealand is a relatively small country, counting only 4.7 million. Aotearoa is a very multicultural nation as many Kiwis are either immigrants themselves or are descendants. Shaped by these multi-cultural influences New Zealand can be seen as a very modern and democratic society which is rich of culture and which has no ingrained class system. Freedom of speech, expression and religious beliefs are guaranteed by law and widely practiced throughout the country. A national addiction to all groups is sport, including rugby, cricket, hiking, kayaking, fishing, white-water rafting, football, basketball, skiing and much more. But European settlement did not take place until a century later when the explorer Captain James Cook claimed New Zealand for Britain in 1769. In New Zealand became the first country in the world to let its native people vote and in 1893 it became the first country in the world to give all women the vote. Fourteen years later in 1907 the New Zealand Dollar is introduced by the Government. The Lord of the Rings: On February 22, 1967, a 6. Weather Roughly said there is nothing in NZ than can kill you beside the weather as it varies greatly throughout the country. It could be sunny and warm on the East Coast, while pouring with rain on the West Coast. Experiencing four seasons in one day is not that unusual. But generally speaking New Zealand is a very sunny country as Auckland, for example, has about 220 days of sunshine per year. The far north can be considered as the warmest part of the country throughout the year which allows all sorts of outdoor activities. Check out the latest and most popular podcasts. The village is a popular service town for tourists on State Highway 39 who are heading to the Waitomo Caves. The village has a rich history. Roadside Stories is a series of audio guides that follow major road trips in New Zealand. Becoming New Zealand " George Andrews looks at some of the people and the events that determined the route followed on the journey towards nationhood. His latest book takes a less than conventional look at the analysis and creation of the past " as we know it, or think we do. Waters of Greenstone " Matthew Leonard was invited to make location sound recordings on "and sometimes in "one of the fast flowing rivers of the South Island of New Zealand, the Arahura. Tuatapere is located eight kilometres from the southern coast of the South Island. The main local industries are forestry and farming.

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3: Alternative foreign currency conversion methods

Money and Liberation examines the experiences of groups who have tried to build a more equitable world by inventing new forms of money. Presenting profiles of the trading networks that have been constructed, including Local Exchange Trading Schemes (England), and Green Dollars (New Zealand), Peter North shows how the use of currency has been redefined as part of political action.

Advanced Search Abstract Objective. Previous small studies in Aotearoa New Zealand have indicated a high prevalence of gout. This study sought to determine the prevalence of gout in the entire Aotearoa New Zealand population using national-level health data sets. A similar prevalence of 2. Applying algorithms to national administrative data sets provides a readily available method for estimating the prevalence of a chronic condition such as gout, where diagnosis and drug treatment are relatively specific for this disease. This disease can cause severe joint pain and musculoskeletal disability [1 , 2], and is associated with metabolic syndrome, hypertension, diabetes and cardiovascular disease [3â€™8]. In recent decades the incidence and prevalence of gouty arthritis has increased worldwide [9â€™11]. The increasing rates of gout are likely to be due to increasing longevity, modification of dietary intake and the obesity epidemic [12]. Studies reporting gout epidemiology have used a variety of case definitions and data collection methods, including self-reported physician-diagnosed gout in population surveys and analysis of health-care data sets [8â€™11 , 13â€™23]. However, the prevalence of gout using entire-nation databases has not been reported. The aim of this study was to determine the prevalence of gout in the entire New Zealand population using nationwide health data sets. Methods Gout prevalence was estimated using two independent data sources. Other papers presenting data from this population may refer to the denominator population simply as the NZHT population. To assess the accuracy of the prevalence of gout derived from this source, prevalence was also calculated using HealthStat, a separate primary care database that collects information in a different way from the ANZHT data and cannot be linked to the ANZHT data set. Health services contact includes: All New Zealand residents are assigned a unique alphanumeric code at the time of their first contact with the health-care system, the National Health Index NHI , which is linked to most routinely collected national health databases. The NHI can be encrypted and linked anonymously to various databases. The denominator population for this study refers to people who were registered with a NHI, were alive on 30 June and had any form of health services contact in New Zealand from 1 July to 30 June We identified a denominator health services contact population of 4 people as on 30 June Ethnicity data for this population were taken from the second quarter primary care enrolment database and the NHI extract for the second quarter. In keeping with other ethnicity reporting in Aotearoa New Zealand health data, ethnicity was prioritized from multiple ethnic codes in the following order: NZDep is a small area-based ordinal scale of socio-economic deprivation based on nine variables from the New Zealand Censusâ€™income, employment, receiving a means-tested benefit, home ownership, access to car or telephone, household living space, educational qualifications and social support. The NZDep quintiles range from 1 least deprived to 5 most deprived and are assigned to people living in a defined geographical area meshblock rather than to individuals. For this study, the NZDep Index was taken either from the primary care enrolment register for second quarter or, in the absence of a meshblock code for the domicile on the primary care database, from the most recent health domicile code on the NHI identifier. People were identified as having gout in the ANZHT population if they had either received a discharge diagnosis of gout ICD-9 , ICD M10 from a public hospital admission from to or been dispensed allopurinol or colchicine from a community pharmacy between and Such individuals also had to be still alive and living in Aotearoa New Zealand, evidenced by some form of recorded health contact during July â€™June For individuals who had been diagnosed with leukaemia or lymphoma ICDAM CC96 in the previous 24 months, dispensing of allopurinol was excluded as an indicator of gout. Allopurinol and probenecid are the only two registered urate-lowering drugs available in New Zealand. Allopurinol is not recommended for the treatment of asymptomatic

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hyperuricaemia in New Zealand. Probenecid was not included in the algorithm, as it is used infrequently in Aotearoa New Zealand for the treatment of gout, and is often used to increase antibiotic blood levels for the treatment of bacterial infections in primary care. The HealthStat data we accessed covered the interval from 1 October to 31 December, but only patients registered with HealthStat practices on 31 December were included, to align with the denominator used for the ANZHT cohort. HealthStat data are collected by automatic electronic upload each week and include consultation dates and types, diagnoses, prescriptions and complete registers every 3 months for defining denominators. All data are anonymized but linked by a unique practice-level identifier. People were identified as having gout in this cohort if they had either a primary care practitioner record of a diagnosis of gout or a prescription of allopurinol or colchicine for at least 1 month ordered by a primary care practitioner and recorded in the database during the period 1 October to 31 December. HealthStat practices are not randomly selected from primary care practices across New Zealand, and the ethnicity of their patients differs from the ANZHT population. Of the HealthStat population, these estimates were adjusted for first-order effects but not interactions. Prevalence estimates were also calculated and age-standardized to the WHO reference population to facilitate international comparisons. Ethical considerations All unit record data were non-identifiable, analysis was undertaken by the institution holding the data and no contact was made with the study population. Therefore, ethical review was not required, in accordance with New Zealand Ministry of Health Guidelines. A prevalence of 2. For the HealthStat population, gout case ascertainment was made in

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4: Alternative Communities in Aotearoa, New Zealand: The Cohousing Lifestyle

LETS in the United Kingdom -- KalÁjka and KÁr: green money, mutual aid, and transition in Hungary -- The longevity of alternative economic practices: green dollars in Aotearoa/New Zealand -- Surviving financial meltdown: Argentina's Barter networks."@en.

Introduction, an historical overview Yes, I have read all the books, all the pertinent material pertaining. New Zealand has always been a sexist society, a patriarchal panoply of male power, controlling and suppressing female prowess " as so well exemplified in its literary structures. Sexism in literature is a reflection of a wider societal sexism whereby a deliberately constructed literary masculinity ruled up until the s or at least the 80s. Because the male writers at the time were also often the editors and publishers of the literary magazines and journals, and therefore the gatekeepers of style and content, their attitudes towards the women poets and writers affected whether those women were published Worryingly, however, he felt that such 20th century literary misogyny was still somehow excusable. So I also take serious issue with academic Stuart Murray when he warbled in relation to this selfsame group of male writers: Much of the strong element of misogyny that runs through the "should be viewed in this light of the national need to administer difference through strong oppositionality, and the continual fear of parallel and alternative national narratives that might exist. In the New Zealand context, these alternatives were often those of women Wrote Locke of James K. Baxter and Sam Hunt. Yet, for Jensen, Baxter can be excused of any abusive sexism. I, for one, side completely with Locke here. They are out-and-out nasty-sexist and women hating: Could easily have made it with the chick Who picked me up: The New Zealand masculinist tendency to mythologise their sexual prowess and potency and the associated diminishment and anonymity of women this incorporated, obviously extends well and truly beyond the 20th century. Just how far, I will soon expand on. Nor does he consistently address the latent and manifest sexism of any of these authors, but rather their own latent and more manifest sexual dysfunctionalities. Ironically, many aspects of Maori masculinity now regarded as traditional were merely selected qualities of British colonial masculinity. Let me be clear here: Necessarily, women had no place for " let alone in this crew. This is a book Jensen owes a considerable amount of insight to, even if the text is never referred to in his own work. Millar wants to say that this generalized and rosy overview of a new literary nationalism was more of a gloss from later literati and that " at the time " contemporaneous writers like Robin Hyde saw such men as literary gang members as revealed in her article, Singers of Loneliness. The appalling irony is, of course, that the gangsters at the time repudiated women writers such as Hyde herself, Ursula Bethell and Eileen Duggan, and it has taken decades for them to receive their deserved attention and accolade as women writers see for example Michele Leggott et al and their NZEPC online resource pertaining to Hyde. Rather they were in many ways dupes of their London-centred liege. Bannister, then, travels well beyond earlier scribes such as Phillips. All of the above, then, is well and good, and palpably probable, especially as regards a firm majority of New Zealand males of whatever ethnicity, historically kowtowing during our colonial and neo-colonial epochs to imposed and then self-inculcating British manipulations, extending well beyond literary genre. Far from it " there is no excuse for patriarchy then or now, regardless of these historical factors and forces. Indeed an early quote from Jock Phillips best summarises my own approach here: Which leads on to the vital enquiry. As Bannister quite clearly points out in So why then does the Kiwi bloke still exist? The original white elitist masculinities, as initiated in Britain, unfortunately continue to implode our everyday lives even now, as so-called globalization continues to bite. Sociologist Raewyn Connell, an important harbinger when it comes to writing about categories of masculinity and their implicit sexism, stresses also that: Specific masculinities, specific gender relations, were inscribed in colonialism and imperial expansion themselves"Gender was embedded, was formative, in imperialism, and thus in the initial construction of global arena New Zealand literature is then, also still replete and complete with sexist bores and patriarchal prattlers; something that re-hit me recently when I read and reviewed two

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contemporary books by Kiwi males and which became the genesis of this piece. One is a novel, which won accolades and a swamp of prize-money think Ockhams , the other a collected poetry work, as published by a mainstream university press in this skinny country. What pissed me off beyond the overt masculine tropes marrowed throughout both books, was the myopic critical effusion accorded both, with complete blind spots as to just how sexist both books intrinsically are. New Zealand literature is For Coming Rain by Stephen Daisley and Blood Ties by Jeffrey Paparoa Holman are sexist tracts, sublimating women not so much via overt sniggers and disparagement, nor the patronizing “ sometimes savage and downright nasty ” dismissal of women by the masculine writers identified by Jensen et al, but by their sheer omission. Sexism by preclusion, if you will, but sexism nevertheless. Jones succinctly summarised such sexism when he describes Curnow: Both books are exercises in what Connell “ yes, a woman writer as opposed to all the mainly manly jokers I adumbrated above alarmingly, Bannister had blindly surmised Connell was a male ” would once have nominated as complicit masculinity. Not hegemonic masculinity as such, but a vast tract of mankind imbued with patriarchal whiteness, violence, suppression of emotions and an obsession with physical strength. Holman is in fact a throwback to Fairburn, Glover and Co. The following poem from Blood Ties, for example, relegates the sullied woman to the level of flapping linen on a West Coast clothesline.

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5: Project MUSE - Money and Liberation

This book is dedicated to those who have traded labor notes, stamp script, green dollars, and cr ditos from Auckland to Budapest, from Manchester to Mendoza. They all helped make a better world for my daughter, Polly, who was born as I completed this volume.

Philanthropy was modernized by Sir Francis Bacon in the s, who is largely credited with preventing the word from being owned by horticulture. Samuel Johnson simply defined philanthropy as "love of mankind; good nature". The building has been demolished. During the 18th century, however, "a more activist and explicitly Protestant tradition of direct charitable engagement during life" took hold, exemplified by the creation of the Society for the Promotion of Christian Knowledge and Societies for the Reformation of Manners. Hanway was also instrumental in establishing the Magdalen Hospital to rehabilitate prostitutes. These organizations were funded by subscription and run as voluntary associations. They raised public awareness of their activities through the emerging popular press and were generally held in high social regard  some charities received state recognition in the form of the Royal Charter. This included organized campaigns against the ill treatment of animals and children and the campaign that succeeded in ending the slave trade throughout the Empire starting in . In addition to making annual donations, increasingly wealthy industrialists and financiers left generous sums in their wills. It was a federation of district committees, one in each of the 42 Poor Law divisions. Its central office had experts in coordination and guidance, thereby maximizing the impact of charitable giving to the poor. This included the promotion of allotment of land to labourers for "cottage husbandry" that later became the allotment movement, and in it became the first Model Dwellings Company   an organization that sought to improve the housing conditions of the working classes by building new homes for them, while at the same time receiving a competitive rate of return on any investment. This was one of the first housing associations , a philanthropic endeavor that flourished in the second half of the nineteenth century, brought about by the growth of the middle class. Later associations included the Peabody Trust , and the Guinness Trust. The principle of philanthropic intention with capitalist return was given the label "five per cent philanthropy. He shared the first Nobel Peace Prize for this work in . After that it became a major factor in shaping French civil society as a non-religious humanitarian organization. By it operated one thousand local committees with , members, 21, trained nurses, and over 27 million francs in assets. It was in a cash starved position when the war began in , but quickly mobilized its national offices set up a Central Prisoner of War Agency. For example, it provided food, mail and assistance to , British and Commonwealth soldiers and civilians held captive. War veterans came up with a solution: It also set up schools to train physicians and nurses. The princes and in the various Imperial states continued traditional efforts, such as monumental buildings, parks and art collections. Starting in the early 19th century, the rapidly emerging middle classes made local philanthropy a major endeavor to establish their legitimate role in shaping society, in contradistinction to the aristocracy and the military. They concentrated on support for social welfare institutions, higher education, and cultural institutions, as well as some efforts to alleviate the hardships of rapid industrialization. The bourgeoisie upper-middle-class was defeated in its effort to it gain political control in , but they still had enough money and organizational skill that could be employed through philanthropic agencies to provide an alternative powerbase for their world view. The Catholics, for example, continued their medieval practice of using financial donations in their wills to lighten their punishment in purgatory after death. The Protestants did not believe in purgatory, but made a strong commitment to the improvement of their communities here and now. Conservative Protestants Raised concerns about deviant sexuality, alcoholism and socialism, as well as illegitimate births. They used philanthropy to eradicate social evils that were seen as utterly sinful. Each was devoted to a specific benefit to that religious community. Each had a board of trustees; these were laymen who donated their time to public service. Chancellor Otto von Bismarck, an upper class Junker , used his state-sponsored philanthropy, in the form of his invention of the modern

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welfare state, to neutralize the political threat posed by the socialistic labor unions. For example, state funding for universities and gymnasiums covered only a fraction of the cost; private philanthropy became the essential ingredient. Indeed, such German institutions as the kindergarten, the research university, and the welfare state became models copied by the Anglo-Saxons. The civil society so elaborately build up in the 19th century was practically dead by However, by the s, as the "economic miracle" was restoring German prosperity, the old aristocracy was defunct, and middle-class philanthropy started to return to importance. It was led by Herbert Hoover. For example, the CRB shipped ,, pounds of flour to Belgium. At its peak, his organization was feeding nine million Belgians and French a day. The ARA fed millions. When attacked for distributing food to Russia, which was under Bolshevik control, Hoover snapped, "Twenty million people are starving. Whatever their politics, they shall be fed! Philanthropy in the United States The first corporation founded in the 13 Colonies was Harvard College , designed primarily to train young men for the clergy. A leading theorist was the Puritan theologian Cotton Mather â€”, who in published a widely read essay, Bonifacius, or an Essay to Do Good. Mather worried that the original idealism had eroded, so he advocated philanthropic benefaction as a way of life. Though his context was Christian, his idea was also characteristically American and explicitly Classical, on the threshold of the Enlightenment. Franklin attempted to motivate his fellow Philadelphians into projects for the betterment of the city: A world-class physicist himself, he promoted scientific organizations including the Philadelphia Academy â€” which became the University of Pennsylvania â€” as well as the American Philosophical Society to enable scientific researchers from all 13 colonies to communicate. George Peabody â€” is the acknowledged father of modern philanthropy. A financier based in Baltimore and London, in the s he began to endow libraries and museums in the United States, and also funded housing for poor people in London. His activities became the model for Andrew Carnegie and many others. After selling his steel corporation in the s he devoted himself to establishing philanthropic organizations, and making direct contributions to many educational cultural and research institutions. Rockefeller[edit] John D. Rockefeller in Other prominent American philanthropists of the early 20th century included John D. It launched medical and scientific projects in Britain, France, Germany, Spain, and elsewhere. It supported the health projects of the League of Nations. Ford Foundation With the acquisition of most of the stock of the Ford Motor Company the late s, the Ford Foundation became the largest American philanthropy, splitting its activities between the United States, and the rest of the world. Outside the United States, it established a network of human rights organizations, promoted democracy, gave large numbers of fellowships for young leaders to study in the United States, and invested heavily in the Green Revolution , whereby poor nations dramatically increased their output of rice, wheat and other foods. Both Ford and Rockefeller were heavily involved. It reached a compromise between the Christian Democrats and the Socialists, to help promote uniform treatment and equal outcomes. The success in Italy became a model for Ford programs and many other nations. Ford therefore turned to agricultural reform. Structured giving through foundations is slowly growing, although public data on the philanthropic sector is sparse. The sector is represented by Philanthropy Australia, [56] the peak membership body for grant-making trusts and foundations. Giving Australia [60] provides comprehensive, up-to-date information from individuals, charitable organisations, philanthropists and businesses in Australia about giving and volunteering behaviours, approaches and trends. New Zealand[edit] Philanthropy New Zealand [61] is the peak membership body supporting and representing philanthropy and grantmaking in Aotearoa New Zealand.

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6: The World Factbook – Central Intelligence Agency

Complementary currencies have emerged as social policy tools in a number of countries in the last 15 years. This article examines the performance of Green Dollar Exchanges in New Zealand/Aotearoa.

Resistance to Imperialism¹ Makere Stewart-Harawira The writing of this chapter has challenged me in a number of ways, not the least of which has been to define for myself my own view of Indigenous feminism. The central question of this book is whether or not Indigenous feminism is a legitimate position. And if so, the corollary question is, what are they? What do they look like? What represents an Indigenous feminist? Thus the first challenge for me has been to reflect on my own positionality in relation to Indigenous feminism. I preface this discussion with a brief explanation of terms. I am an Indigenous person from Aotearoa New Zealand. Although we would argue that we are far from homogenous as people, the generic term most commonly applied since contact is Maori. I am also of northern Scots descent. Hence I approach this chapter conscious of my dual heritage yet positioning myself as neither hybrid nor of multiple subjectivities. I am simply both. Both descent lines were once strongly matriarchal. Neither can be described thus today. Historical forms of imperialism and colonialism have contributed to the rewriting of Indigenous histories and the re-gendering of our societies. Most generally today, I do not consciously engage in writing or speaking from a feminist position. This is not due to any deliberate decision. I simply am what I am. Indigenous woman, activist, grandmother. This echoes a debate within Maori society whose roots begin in the re-inscribing of gender roles within Maori society by white anthropologies and historians and which has continued to disrupt the fabric of Maori society across many tribes and communities. Despite the evidence that Maori women had powerful leadership roles in pre-contact Maori society, c. The convictions that I hold are unquestionably shaped by my historical consciousness. Central to this chapter and to my stance with regard to Indigenous feminism is my conviction that both the project of decolonisation and that of human survival and ultimately, peace for a world hovering on the brink of self-destruction require, at the very least, the return of the feminine principle and in the process, right balance and the compassionate mind, to the centre of our political ontologies. I hardly think so, as I will argue later. As the title suggests, I have chosen to situate this chapter within the complexities of the new forms of imperialism that characterize a world seemingly gone mad, and the particular importance of Indigenous women in this situation. My thesis here is twofold: Yet by virtue of their historical role in pre-colonial Indigenous societies, large numbers of which were, as Paula Gunn Allen points out, gynocentric, through their ability to reconcile the political and the spiritual, Indigenous women have the power to facilitate a sea-change in the political ontologies of governance. The reconciliation between the political and the spiritual is the primary task in the development of new and sustainable ways of compassionate co-existence on this planet. In locating myself in the tensions that this discussion invokes for me at a personal level, I acknowledge the deeply political nature of the act of writing, as the discussion on contemporary imperialism that follows, bears out. The important point that these discussions preface is the urgency of the need for a new political ontology of governance and spiritually-grounded, feminist – centred political ethics as one critical response. Writing as Politics Like many other Indigenous academic women, my writing is the primary vehicle for my own participation in the global struggle to find a positive way forward out of the global morass of despair and frustration, and to bring to birth a politics of hope that has specific and particularistic relevance within a broad global ontology of being. The contradictions inherent in this positioning are obvious. One of the issues it brings into focus is the pitfall of essentialism and universalism. Another is the question of how I mediate the complexities of the self that I bring to my writing? Trinh-min-hah well articulates the struggle by feminist critics to bring reflexivity to bear upon the mode of writing and speaking, so that it is no longer possible to write or speak unthinkingly without being aware of the production of subjectivities that accompanies such activities. Or woman of color? My understandings of events both past and present are always subject to my own conditionality. In my case, I write also as the

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daughter of a diasporic and ardently 2 nationalist Scotsman with Highland Celtic roots. I come from two historical traditions in which women were both knowledge holders and decision makers. Hence my understandings and interpretations of the past, present and future are tempered by an intentional re-membering, re-claiming, re-articulating which emerges from the political and cultural circumstance of being and knowing as a Waitaha woman academic who is also Celtic Scot, with a background of Maori activism, one who is simultaneously mother, and grandmother and above all, a daughter of Papa-tua-nuku⁴. Such a politics of course carries its own risk. As Trinh , p. And because it is my privilege to be the grandmother of six wonderful people, I further use this space to call for the voice of the grandmothers to be powerfully raised against systems of being that are founded in greed, consumption and corruption as they impel our world yet further into the abyss of genocide and destruction, and to demonstrate in its place a political ontology of compassion, love and spirit as the only possible remedy, the only way forward. This is, I claim, the most urgent decolonization project today. At this point, I want to digress momentarily to address the accusations of essentialism that will undoubtedly be levelled at my arguments, in particular those based on a post-structuralist approach to feminism. I am bothered by post-modern, post-structuralist, post-colonial arguments of this nature. I wonder about the effect of such approaches. An inclusive feminism is one that will not only recognise difference but seeks to disrupt privileging impact of the unequal structures of power. Whilst I concur with the view that deeply embedded discourses of the inter- linking of Woman and Nature have frequently invoked both as passive victim I am concerned about the effects of indigenous delinking of these categories. One is that the delinking of Indigenous from Nature, and by definition also the land, is in danger of undercutting the claims on which Indigenous peoples the world over base their claims to self-determination, that of place in relationship to the land. In response to accusations that the linking of land and women functions to re-inscribe Indigenous women as passive and subordinate, I argue that this evidences the ongoing inscribing of colonial interpretations onto Indigenous societies. Unlike the societies of the colonizing countries, women and land were held in the highest regard in Indigenous societies. It is the case that some traditional Indigenous languages contain many textual keys that ascribe the feminine to the earth. There are multiple well-known references to land as the sustainer and provider of life. Ko te ukaipo, te whenua. Ko te whenua, te ukaipo. By no means do such sayings signify Maori women as historically passive or subordinate. For many Maori women, and I include here Rangimarie Te Uriki Rose Pere, Sana Murray and Del Wihongi as representative of strong, contemporary Maori women leaders and activists for whom our link to Papatuanuku, Earth Mother, is a source of our strength, and for whom this linking far from implies a weak-kneed, milly-molly-mandy view of the nature and role of Maori women as passive. Despite the colonizing mythologies of early anthropologists and historians and in contradiction to oft- repeated arguments today promulgated today primarily by Maori men, Maori women in at least some parts of Aotearoa New Zealand fought alongside the men and paddled the 4 war canoes. They were warriors and they were healers. They were spiritual leaders and political leaders. They were advisers and they were politicians. In her analysis of the silencing of Maori women, Seuffert points out that this process mirrored the reconstruction of the national identity from one of caring community identity to the highly individualist, self-sufficient competitor in the global marketplace. Almost without exception, Maori women have remained on the margins. In the context of corporatized post-settlement enterprises deals and the global economic imperative of imperialism, the on-going sale of Maori land some of which is leased back by some male-dominated corporate tribal trust boards is an impelling reason for arguing that the decolonizing of Maori society requires, at the very least, a recognition of and return to the role and function of Maori women within political and spiritual leadership. Yet this claim is not likely to have an easy passage. I turn here to the main context for this discussion, the imperative for responding to the new forms of global imperialism. Imperialist Terrorism in Our Time There is no longer any denial of the fact that today we are witnessing a new configuration of imperialism that has global ambitions. In the New Imperial Order I identified two competing and parallel conceptualizations of empire in the literature, one seen in the identification by senior state diplomat Robert Cooper, of the European

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Community as a postmodern empire; the other seen most strongly in the activities of the neoconservative cabal currently dominating the George Bush Junior administration of the US Government. Its chief characteristics are mutual interference in traditionally domestic affairs coupled with mutual surveillance; the breaking down of the distinction between domestic and foreign affairs; the growing irrelevance of borders; and the rejection of force for dispute-solving. Since the conclusion of that writing, a second imperialist state model with similar hallmarks has emerged. The catchwords for this new postmodern state endeavor are again security and economic prosperity. The SSP international framework for trilateral and bilateral cooperation between Canada, the US and Mexico is designed to strengthen North American competitiveness particularly in the face of increasing economic competition from China, India and the EU. The twin agendas of national security and economic prosperity are supported by three key principles: Recommendations for achieving this include: In the current phase of US imperialism, the Monroe Doctrine is expanded to encompass not just the entire globe but space as well. The unequivocal objective of American empire in the 21st century is explicit in the US National Security Strategy document. Throughout the entire world there is one only economic and political system that is viable, it declares, and that is the American model of liberal democracy and free enterprise. And this model would henceforth be promoted and defended through the unilateral use of force, pre-emptively if necessary. In a world in which militarism and endless warfare have become the signifiers for a civilization in which westernization is the legitimizing ideology for what can only be described as a bloodbath, in which the disfigurement and murder of young children, the wanton and deliberate murder of civilians fleeing in obedience to orders for their attackers, deliberate targeted attacks on hospitals and places of worship, the deliberate murder of UN peacekeepers, the destruction of thousands of years of knowledge and 6 historical records as in the case of Afghanistan and Iraq, and other horrific the casualties of war, are sanctioned as a geopolitical strategy to exert domination over the Middle East. Today most of the world stands in silent complicity as the US-Israel alliance ensures that no other power will emerge to challenge US supremacy in that region by razing cities and villages, shooting down fleeing women and children and bombing helpless children sheltering in terror in underground basements. That the American version of neo-imperialism is in decline can hardly be in doubt. The obvious question that begs to be asked is this: And, for the purposes of this chapter, how does this connect with Indigenous women? As a preface to my response to this question, I return briefly to the historical impact of imperialism on Indigenous women. Imperialism, war and the marginalization of women The impact of historical forms of imperialism on women and in particular, women in Third World countries has been well recounted. The impact of colonialism has also been well articulated. Maori feminist scholarship has well documented the re-ordering of the gender relationship of balance and reciprocity that characterized Maori social structures, the demoting of the status of Maori women and the undermining of their considerable power as a direct result of colonialism in Aotearoa New Zealand c. Maori mythology acknowledges the powerful role of atua wahine, or Maori goddesses, within Maori cosmology including the ability of Maori women to control the forces of the universe Yates-Smith Although the force of that power is still invoked in ritual practices today, these practices are often misunderstood and the power that they contain thus hidden. It is commonplace for non-Indigenous women to decry what they see as the subordination of Maori women in ritual practices through sheer lack of understanding of the power and meaning of the practices that they observe. She demonstrates that what has been seen as the historical exclusion of Maori women from certain spaces during particular times such as menstruation or pregnancy is instead an acknowledgement of their sacredness and importance. In earlier work, Ani Mikaere argued that notions of unclean, impure and cast out were introduced for consistency with the bible and have no foundation at all in traditional Maori society. Earlier feminist post-positivist critiques of androcentric models in social and material sciences emphasized the relationship between the domination of women and the domination of nature e. Merchant ; Griffen , Starhawk , , ; Daly , ; Waring , The major role played by Christian Church in perpetuating patriarchal ideologies of dominance has been well documented. In the early centuries of Christianity, ancient belief systems and religions that celebrated the Mother Goddess and the fecundity of

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Earth Mother became incorporated into the Marian doctrines of the Catholic Church. The Celtic Church also became known for its celebration of Nature and for the ecclesiastical leadership of women. Ultimately, however, the dominance of patriarchal ideologies led to the dogmas responsible for the marginalization and oppression of both women and Nature.

7: A Patriarchal Parade: Sexism in Aotearoa New Zealand Literature

In Aotearoa/New Zealand, the bicultural early childhood curriculum, Te Whāriki (Ministry of Education [MoE],), supports holistic, inclusive, play based learning based on four principles; Whakamana/Empowerment.

8: Fiscal Strategy Report | The Treasury New Zealand

Taku Manawa: Patterns of alternative health care practices in Aotearoa/New Zealand. The Proceedings of the National Māori Graduates of Psychology Symposium

9: Total economic value | Ministry for the Environment

The unique design of cohousing influenced social, economic, and environmental aspects of day to day living. This impacted the experience of living in cohousing as residents consciously engaged in sustainable living practices.

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