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Submitted Report Exemplar

Level 3 Education for Sustainability

Achievement Standard 91736

Analyse how different world-views, and the values and practices associated with them, impact on sustainability

Merit

TOTAL	06
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ASSESSOR'S USE ONLY

Student ID (NSN): 

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Level 3 Education For Sustainability: AS91736

How Indigeonous Vs Western European/Christian Worldviews Impact Sustainability

Outline of My Report

In this report I will outline how indigenous and European worldviews impact different aspects of sustainability. I will analyse both of these worldviews, then explore how they relate to sustainability. I will talk about their issues and benefits. I will then compare and contrast these worldviews and their similarities and differences. Finally I will explore the complexities of these worldviews and draw conclusions about how the different worldviews impact sustainability differently.

Definition of Western European worldviews:

A western European worldview is a generalisation of the worldview that has dictated western society for the past thousands of years. 'The West' is the geography of parts of the world which are heavily influenced by western European Ideologies, for example Australia, New Zealand, and most countries in North and South America^[1]. This worldview is historically rooted in Christianity, taking many of its values from the religion as well as ancient Roman law and ancient Greek and Roman philosophy and arts^[2]. According to study.com democracy, individualism, human reason, capitalism, and tolerance are all main themes in the current western world^[3].

Definition of Indigenous worldviews:

Indigenous worldviews as I will write about will be a combination of several indigenous societies and the common grounds of their worldviews. According to The Oxford Dictionary the definition of indigenous is: **Indigenous adjective**; (of people and their culture) coming from a particular place and having lived there for a long time before other people came there; relating to, belonging to or developed by these people. I will use this definition when discussing different indigenous societies and their viewpoints.

Western Values and Practices

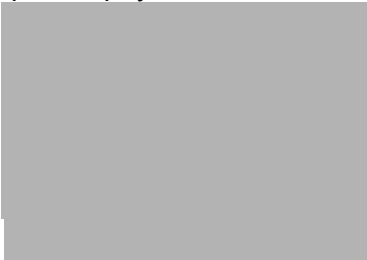
The values and practices of the western worldview are reflected in our current western society. Generally the Western values are those based in Christian values as well as some values of ancient Greek and Roman societies. According to historian Tom Holland, in his book 'Dominion: The Making of the Western Mind' every western mind, religious or not, finds their beliefs ineradicably shaped by Christian presuppositions. Christianity, and some variations of the

religion, is still to this day the largest religion in Western continents such as: [Europe](#), [Latin America/ South America](#), North America ([Canada](#), [America](#)), and Oceania ([The Island Nations](#), [New Zealand](#), [Australia](#)).

Despite this our relationship to nature and other living beings was strongly influenced by ancient Greek philosophers [4]. They believed in a natural hierarchy for everything that exists, from the gods down to the soil in the ground. It was commonly believed in these times that man was the superior species, as they had politics, and intellect. As Aristotle had put it “Animals have sense perception in varying degrees, and must also have the nutritive faculty, which allows them to survive. Human beings have intellect or mind (nous) in addition to the other faculties of the soul.”[5]. Along with this sense of superiority was a major separation of man and other living creatures, or man and “beast” “(and said with great readiness that) there were two kinds of living beings, the human race and a second one [...] the beasts”[6].

This seems to have carried on into the west's modern beliefs as according to Dr H.Nakamura[9], in her comparison of Eastern and Western relationships to nature Westerners or moderns tended to think that men were quite separate and different from the natural world. This Value is quite defining of the western world view, and drives the practices that define the west.

Throughout the years this belief has evolved. In the Elizabethan era there was the great chain of being.[7] This was the philosophical idea that has evolved through several different era's of philosophy that was used to rank not only humans and animals but also sex, class, and race.[8]



This evolved again when around 300 years ago people began to think more scientifically. In the west values and practices have changed drastically over many years, especially in the last 300 years following the ‘Age of Discovery’ or the ‘Scientific Revolution’. This was the era in which many scientific discoveries were made in the West leading to a seismic shift in the Christian faith, realigning long-held views about the Bible and its interpretation[9]. This led to the uptaking of the scientific view of the world. This lead to Darwin's theory of evolution, and eventually the view of Social Darwinism in which people believed that instead of certain creatures being more holy or “higher” it was believed that they were more evolved, and thus biologically superior which again was used to separate class, race, and different species into a hierarchy of “higher evolution”[10]

According to Dr. Vandana Shiva, another theme of western worldview is “mechanistic and separatist thinking”. She explains that our current worldview is designed in the paradigm of mechanistic thought. She claims that this thought is based on the assumption that humans are separate from nature, and that nature is constituted of many separate particles that can only relate through force[11].

Indigenous Values and Practices

There are many varying practices and values across different indigenous populations across the world, but there are common themes in their societies that allowed these cultures to thrive for thousands of years. I have found that one of the main values of all indigenous cultures I have studied is an aspect of connection to nature. This connection is often described as a union, as indigenous cultures tend to hold the belief that they are a part of nature. According to Keri Opai Maori people and many other indigenous cultures believe that they are descendants of the elements that surround them. A common whakatauki (Maori saying) that he quotes in this book *Tikanga*: “Ko wai au? Ko te wai au, Ko te hau au”. This translates to “What am I? I am the water, I am the wind.” This relationship is what drives many if not in some cases all of the practices of these societies. According to the 2020 article *Indigenous Natural and First Law and Planetary Health*: Indigenous Peoples associate their own laws with the laws of the natural world, which are formally known as or translated as Natural or First Law^[12]. This means that even the social systems that uphold indigenous societies are rooted in this connectivity. According to Indigeonous Corporate Training INC: “*Society operates in a state of relatedness. Everything and everyone is related. There is a real belief that people, objects and the environment are all connected. Law, kinship and spirituality reinforce this connectedness. Identity comes from connections*”.

Section 3)

Western European/Christian Worldviews in Relation to Sustainability

The West's relationship to sustainability is one that is rooted in their relationship to nature, which as mentioned earlier, is one of separation and superiority. This can be seen throughout history, and was particularly noticeable during the age of colonialism, in which men from western europe set out to discover and conquer the southern hemisphere. In Bruce Pascoe's book *Dark Emu*¹ mentions the several accounts of colonisers attempting to “conquer” the land, to manipulate the natural environment to their will, all without consideration for the negative impacts of these actions, for the land, and the people who lived there. This view was highly endorsed by the leaders of the western world, in particular the kings and queens of the western world. According to the Australian National University: Queen Victoria was the centrepiece of a peculiarly colonial culture of monarchy^[13]. This disregard for the environment and its health has influenced the sustainability of our natural world for hundreds of years.

As mentioned in [Definition of Western European worldviews](#): a key theme of western civilisation is Capitalism. According to The World Economic Forum, capitalism's virtues are embedded in its impressive productivity and growth rates. Unfortunately, these growth rates are not supported by the natural resources of our planet. According to the book, *The Limits of Growth* *If the present growth trends in world population, industrialization, pollution, food production, and resource depletion continue unchanged, the limits to growth on this planet will be reached sometime within the next one hundred years. The most probable result will be a rather sudden and uncontrollable decline in both population and industrial capacity. The industrial capital stock grows to a level that requires an enormous input of resources. In the very process of that growth*

¹ Pascoe, Bruce. *Dark Emu*; New Edition, Magabala Books, 2018

it depletes a large fraction of the resource reserves available². This can be seen throughout the world as we now face food shortages, famine and poverty[13], increased soil erosion[14], and climate crisis[15]. This is direct proof that this worldview, and its impacts, are not sustainable in any area, economically, socially, culturally, and especially not environmentally.

Fortunately worldviews are ever changing, and the western worldview has begun to have a focus on conservation of our natural world and resources in response to the crisis. According to National Geographic: *Conservation is the care and protection of these resources so that they can persist for future generations*. National Geographic also states that: *Conservation seeks the sustainable use of nature by humans, for activities such as hunting, logging, or mining, while preservation means protecting nature from human use*[16]. This focus on sustainable use of natural resources is becoming a key issue for the Western world as it has built its values for hundreds of years upon conquering, and using nature in order to support the capitalist economy[17]. As time has passed on Westerners are becoming more concerned with the sustainability of our actions, and thus the United Nations[18], Government bodies in the West (such as NZ[19]), and other Western world leaders have pledged to reduce CO2 emissions, and improve on other areas of sustainability in the coming future. Despite this as mentioned earlier; Westerners still tend to hold the view that humankind is separate from nature, and each other, which inevitably impacts how we think about, and act upon sustainability.

Indigenous Worldviews In Relation to Sustainability

For indigenous people, sustainability has been at the forefront of their actions. According to Ngati Hei Kaumatua (elder) Joe Davis, Maori people were entirely dependant on the natural environment, this is true for indigenous people around the world, as their societies, practices, and livelihood all depend on according to Karletta Chief of the Navajo or Diné people in America: "Indigenous communities are in a unique situation because they have a very deep connection to environment, not only because of their history and culture, but also because they have a greater dependency on natural resources for food, shelter and ceremonial life than the average American³". The interdependability of indigenous peoples with nature is what has shaped their relationship with sustainability for thousands of years.

A great example of how a society has sustained the health of the economy, the people, and the natural environment is the indigenous Australian people or the First Nations people. In the book *Dark Emu* Bruce Pascoe claims that these people lived peacefully alongside the land, trading, building, sowing, and irrigating the land without damaging the natural landscape but instead supporting it and working alongside it, supporting and upholding the natural environment, and thus their livelihoods as well. An example given is the firestick farming. First Nation Peoples would carefully light fires in grasslands, and to prepare them for propagation. They would leave inferior soils to be restored by forests. This not only maximised their food sources, but

² by Donella H. Meadows, Dennis I. Meadows, Jorgen Randers, William W. Behrens III. *The Limits To Growth, A Report To The Club of Rome*; Potomac Associates – Universe Books

³ Wildcat, D.R. Introduction: climate change and indigenous peoples of the USA. *Climatic Change* 120, 509–515 (2013). <https://doi.org/10.1007/s10584-013-0849-6>

eliminated the risk of uncontrolled wildfire, and allowed for new pasture for wildlife. The land was split into complex mosaics that were periodically burned, while other areas were sheltered for protection of homes, individual crops, and improved the aesthetics of the natural world around them⁴. There are many similar examples in other indigenous societies of this union of nature and humankind, where instead of simply taking resources from nature, the people ensured the sustainability of these resources and as a result the sustainability of their cultures, economies, wellbeing, and the natural world around them. This ensured that their cultures and societies have been able to exist for tens of thousands of years.

Examples like this prove that sustainability is at the forefront of their values, and worldview. This has evolved throughout the years as crisis has taken hold of the natural world. Their cultures have been affected by colonisation. Their land has either been taken or impacted by climate change and pollution. This has led to indigenous people taking up new roles as guardians of nature. According to Te Ara Maori people see themselves as Kaitiakitanga, or guardians of nature. "Kaitiakitanga means guardianship and protection. It is a way of managing the environment, based on the Māori world view"[\[20\]](#). Throughout the world indigenous people have been advocating for conservation, and environmental justice[\[21\]](#), not only to protect the land, but to protect their cultures which are forever intertwined with the natural world.

Section 4)

Western European/Christian Worldviews Past issues

In the past several issues have plagued westerners due to their worldviews. In the west a belief of hierarchy. The philosophy that humankind is greater and more holy than nature, but also that other groups of people are better than others whether that be religiously or pseudo scientifically. This has led to several issues with the economic, ethical, and environmental effects of these worldviews stem from these issues. One of these such issues is discrimination. According to evolution news *When (The Great Chain of Being is) applied to humans, the Great Chain of Being has always functioned to perpetuate political oppression such as racism, sexism, and classism*. The great chain of being was a world view that was dominant in Eurasian society for hundreds of years during the middle age period[\[9\]](#). As mentioned in [Values and Practices](#): as time went on newer, more scientifically based (but not scientifically accurate) theories took the place of religious ones. Social Darwinism was one of such theories. According to South African History Online: The theory that there is a hierarchy of human species into 'races' has affected international politics, economics and social development across the globe. Social Darwinism was used to rationalise imperialism, colonialism, racism and poverty. According to Bruce Pascoe, colonists justified their actions with this theory. Bruce uses examples from colonist's writings to support this claim⁵.

Born of colonisation, and eventual slavery of the people in the affected nations was the version of capitalism that still exists today[\[22\]](#). This form of capitalism, built on Western values at the time, led to severe overexploitation of natural resources[\[23\]](#). An example of this is the Kauri logging trade in New Zealand. This trade led to the huge biodiversity loss in New Zealand Forests as thousands of hectares of forests were cleared for the Kauri timber[\[24\]](#). This over

⁴ Pascoe, Bruce. *Dark Emu*; New Edition, Magabala Books, 2018

⁵ Pascoe, Bruce. *Dark Emu*; New Edition, Magabala Books, 2018

exploitation has been a theme of colonisation and Western history, as there are other similar examples across nations and history.

Western European/Christian Worldviews Present Issues

As mentioned earlier, due to our modern capitalist economy (which is based on old ideas of separation and superiority) resource depletion is a major issue that we face. According to the book *The Limits to Growth* *If the present growth trends in world population, industrialization, pollution, food production, and resource depletion continue unchanged, the limits to growth on this planet will be reached sometime within the next one hundred years*⁶. This is mostly due to our current worldviews, which are based in individualism, and mechanistic thinking. According to Dr Vandana Shiva this thinking allows us to rationalise nature, and perceive it as just another thing, rather than a living being, with interconnected relationships with itself, humans, and everything in existence. This philosophy has allowed humans to rationalise the overexploitation of natural resources for profit and personal gain^[11]. These practices, as mentioned in [Western European/Christian Worldviews in Relation to Sustainability](#): cause eco destruction, and various other problems with economical, societal, and ethical sustainability.

Indigenous Worldviews Past issues

After colonisation it was clear that indigenous societies and their worldviews would not be accepted by Western culture. Colonisers made sure that indigenous people could not exist on their land and that they couldn't keep their culture, traditions, or worldviews if they wanted to survive^[31]. This happened particularly in Australia after the Aborigines Protection Act of 1886 was passed. The Aborigines Protection Act 1886, No. DCCCCXII (912), commenced the policy of forcibly removing "half caste" aboriginals from missions and reserves. It did so by changing the definition of aboriginal to exclude 'half-castes'. This act allowed for children of First Nation descent to be taken from their homes and raised as "whites" if they had a certain colour of skin, or enough European ancestry^[32]. Due to trauma such as this and many indigenous people have suffered greatly, thus forcing their worldview to change to one more aligned with the West. These traumas have also led to drug and alcohol abuse, violent offence, and abuse amongst native communities such as Australia's First Nation People^[33], which does not align with the values that their ancestors held.

Indigenous Worldviews Present Issues

The problems mentioned in [Indigenous Worldviews Past issues](#) continue to plague indigenous communities globally. LoVina Louie, an indigenous rights activist mentions accounts of drug alcohol and abuse within her own tribe, and says that it is the same for many indigenous Americans as well. She talks about the generational trauma of the horrific actions of the past

⁶ by Donella H. Meadows, Dennis I. Meadows, Jorgen Randers, William W. Behrens III. *The Limits To Growth, A Report To The Club of Rome*; Potomac Associates – Universe Books

that continue to cause her people pain, and that many have lost their way and are no longer connected to their beliefs[37].

Section 5)

Comparison of Impacts:

Similarities

Both western and indigenous worldviews have similar impacts when regarding conservation. It is mentioned in [Western European/ Christian Worldviews Changing Values Over Time](#) that western world views have been shifting toward appreciating nature more and wishing to conserve natural resources and biodiversity. The impacts of these conservation efforts to these changing worldviews has had a positive impact on environmental sustainability. These have protected biodiversity of the areas that conservation efforts were made[33]. This is the same impact that the indigenous ways of life have, as mentioned in [Indigenous Values and Practices](#), indigenous people made sure to prevent any harm toward their natural environments, which led to the native biodiversity that surrounded them being protected. An example of this is rahui. According to Matua Joe Maori people would place a rahui as a form of spiritual protection over a species, or piece of land, whenever the people felt it was in danger of being over exploited or harmed. This was a conservation effort by Maori people that had the impact of protecting biodiversity of the species, or land that it was placed on.

Differences

Despite conservation efforts, one of the main differences when it comes to the two impacts of these two different worldviews is the environmental impacts. As mentioned before there are several examples of indigenous cultures living as a part of their natural environment, and not only managing to sustain it, but to uphold and maintain it. One of the main impacts of the indigenous worldview is environmental sustainability. Because indigenous people hold the world view that they are connected, and a part of the natural world, they act as if harming the environment is equivalent to harming themselves. This meant that all of their practices, such as agriculture, fishing, gathering, or any other resource collecting, the sustainability of these actions were considered. One such example of this is the Berriwina fishing traps made by the First Nations People of Australia. In Australia people would carefully control the flow of rivers, and build dams. One such dam in Berriwina has been estimated to be 15,000-19,000 years old, and was reported to be in use by colonisers in the 1800's. According to Bruce Pascoe *"The dam was designed to allow for the passage of breeding stock to pass through so that upstream fisheries could gain a share... it was an integrated and sustainable system"*. Fish were an essential trading resource and food source for the people who lived there, and yet it was harvested using a system that ensured sustainability, not just environmentally, but socially, and economically as well.

Western cultures on the other hand have had severely negative impacts on the several areas of sustainability. One way that this can be seen is by comparing the sustainable method of First Nations Fisheries, which aims for all around sustainability, and western fisheries practices which aim to collect as much as possible in order to make a profit; this has led to pollution, species extinction, and habitat loss[\[34\]](#). Such practices are not sustainable environmentally, or economically[\[35\]](#). Similar examples of overexploitation of natural resources are a common theme in the West. It is easy to make a link between Westerners' beliefs in separation and superiority over nature, and the rationalisation of such destructive acts as. This has inevitably led to the overall negative impacts that we see today; Some of these include food shortages, famine[\[13\]](#), increased soil erosion[\[14\]](#), and climate crisis[\[15\]](#).

Western European/ Christian Worldviews Changing Values Over Time

Western worldviews have changed many ways over history, and so have its values. The modern western worldview values are based on several old, and new philosophies, and religions that have shaped these values for thousands of years. Most of the West's values are based on Christian morality. Before the enlightenment period all of the west's values were that of the church. The church and the monarchs ruled over everything[\[25\]](#). During this time there was the belief in the great chain of being which believed man at the top of the physical realm, as almost holy beings and the rest of nature following after. As mentioned earlier this philosophy was also used to separate humans by class, race, and sex in order to justify discrimination.

After the enlightenment period people began to align themselves more with the values and principles of scientific knowledge, individuality, and human rights[\[26\]](#). One value that almost never wavered though was the belief in a hierarchical order to nature, which humans were at the top of.

Eventually in the 1800's-1900's social darwinism emerged which was then to say that not only were humans biologically superior to nature but that certain humans were more evolved than others, which was used to justify racism, slavery, and colonialism. This theory is still prevalent today, but is not seen in a positive light by the majority as people have since the late 19th century begun to take up values involved with social justice, which is mainly based around values of equity, human rights, and encouragement of diversity. Social justice set out to stop hierarchical social beliefs amongst humans so that they can live without suffering[\[27\]](#).

Along with this the western world has begun to prioritise conservation of our natural world and resources in response to the current climate crisis. This focus on sustainable use of natural resources is becoming a key issue for the Western world as it has built its values for hundreds of years upon conquering, and using nature in order to support the capitalist economy. As time has passed on Westerners are becoming more concerned with the sustainability of our actions. This reflects a change in our values shifting toward caring more about nature rather than seeing it as an asset to support the economy.

Indigenous Changing Values Over Time

Pre Colonisation indigenous people lived in isolation for thousands of years and yet their values rarely changed. According to Bruce Pascoe aboriginal people lived in harmony with nature for tens of thousands of years. They held the same values and followed their natural law which allowed them to live alongside the Australian natural world. This is similar to what has been seen in many other indigenous societies. They lived in ways that prioritised sustainability. Changes in values began after the colonisation of these nations.

For many indigenous nations, during colonisation indigenous people were forced from their land, and important resources were taken from them. They were no longer allowed to practice their traditions[28]. This led to a loss of culture for many indigenous people. This loss of culture disconnects them from the traditional values and practices[29].

Fortunately many indigenous people around the world have been able to stand up for their rights and advocate for their people[36]. Indigenous people have taken on new values over the years as they have responded to the injustices to their people and their ancestral lands. An example of a woman who is standing up as an indigenous rights activist, and environmentalist is Dr Vandana Shiva. She is a woman of indigenous Indian descent, and is now fighting for the rights of intellectual property of seeds (of which she believes should be in the commons, not a private intellectual property) that affects indigenous farmers, in particular indian farmers, and the environment negatively around the world[11]. It is because of efforts such as hers that indigenous people around the world are able to reconnect with their values once again as their rights are restored.

Conflicting Values

The main conflicting values that outline the major difference between indigenous and christian are the worldviews surrounding the nature of reality.

There are two main conflicting values between western and indigenous worldviews:

- 1) Westerners believe in mechanistic thinking. That is: nature is made of many different, individual parts that can only interact because of force (how Dr Vandana Shiva explains in [Values and Practices](#)), whereas the indigenous worldview tends to be that Everything is intrinsically connected. Everything in nature is one and cannot be separated from itself.
- 2) Westerners believe that there is a hierarchy of being, human beings are at the top of the physical world, and the rest of nature follows, and thus humans are separate, higher beings from the rest of nature, whereas indigenous values say that humans are a part of nature, and thus are also one with it. There is no hierarchy to the natural world as it all has equal value and potential.

Conclusions and Complexities of Western Worldviews

Western worldviews when regarding the sustainability of the environment have little chance of succeeding. Its values have been rooted not only in ideas of superiority, but also in the disconnect between human and nature which has driven the rationalisation of many injustices throughout history. Of these views and the injustices caused by them an economy was created that uses resources for profit and gain at a faster rate than nature can produce them and thus has led to environmental collapse globally. As it is mentioned in the book *The Limits of Growth*, there is no sustainability in the current way of the western world, economically, socially, or environmentally⁷. Fortunately as it has been seen throughout history Western worldviews are subject to frequent change, and seem to be changing for the better, especially when regarding conservation of wildlife and biodiversity.

Conclusions and Complexities of Indigenous Worldviews

Overall indigenous worldviews seem to have proven themselves to be sustainable in all aspects of society as these cultures sustained for extremely long periods of time with their worldviews, values, and practices helping to sustain their livelihood and the natural environment that surrounded them. It is agreed by many people that uptaking indigenous values may be the way forward for improving environmental sustainability[\[30\]](#). Through the sustainability of the natural environment indigenous people also sustained their economies, societies, and cultures, in some cases for tens of thousands of years. Though indigenous people have been greatly affected by the traumas of colonisation, many still uphold the original values, beliefs and worldviews of their ancestors, and wish to use their knowledge to improve the sustainability of our world.

Conclusions

After exploring how these different worldviews it is clear to see that how indigenous people viewed and continue to view the world has more of a positive impact on how they relate to the world is extremely sustainable. The view that life is connected as one was is the very foundation that allowed them to sustain their cultures for far longer than Western society has existed without environmental, economic, or social crisis that threatens to damage the world beyond repair. Not only this, but these worldviews, and the indigenous knowledge that was born of that are more than likely able to help solve the major sustainability issues that we face in our modern world. On the other hand western worldviews, and its defining factor of separation of humanity and nature, races, sex, and every living thing into a category or hierarchy are at the root of the global crisis that our world is currently facing.

⁷ by Donella H. Meadows, Dennis I. Meadows, Jorgen Randers, William W. Behrens III. *The Limits To Growth, A Report To The Club of Rome*; Potomac Associates – Universe Books

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- 2) [Wolfhart Pannenberg *Christianity and The West* \[2\]](#)
- 3) [Impact of Western European Ideologies on Western Civilization \[3\]](#)
- 4) [Ancient Greece And Its Influence On The West \[4\]](#)
- 5) [Ancient Greek Philosophers and Their Theories \[5\]](#)
- 6) [Ancient Greek Beliefs About The West \[6\]](#)
- 7) [Indigenous Natural and First Law in Planetary Health \[7\]](#)
- 8) [Britannica: Capitalism](#)
- 9) [Britannica: Great Chain of Being \[9\]](#)
- 10) [The Racism Of Darwinism \[10\]](#)
- 11) [Vandana Shiva Talk IWD Harvard Talk \[11\]](#)
- 12) [Indigenous Natural Law \[12\]](#)
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- 14) [United Nations: Information on Famine \[14\]](#)
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- 25) [What The World Looked Like Before The Enlightenment \[25\]](#)
- 26) [Preview of "Before The Enlightenment Period" \[26\]](#)
- 27) [An Overview Of Social Justice \[27\]](#)
- 28) [Colonialism Definition \[28\]](#)
- 29) [The impact of indigenous Cultural Identity engagement On Violent Offending \[29\]](#)
- 30) [Indigenous Peoples: defending and Environment For All \[30\]](#)
- 31) [Cultural Colonisation and National Identity \[31\]](#)
- 32) [The Half Caste Act of 1886 \[32\]](#)
- 33) [alcohol and Drug Abuse Amongst First Nation Australians \[33\]](#)
- 34) [Environmental Impacts of Overfishing \[34\]](#)
- 35) [Economic Impacts of Marine Life Destruction \[35\]](#)
- 36) [Indigenous Women Standing Up For Their Rights \[36\]](#)
- 37) [LoVina Louie: We Will Remain TED Talk \[37\]](#)

Merit Exemplar 2022

Subject	Education for Sustainability	Standard	91736	Total score	06
Q	Grade score	Annotation			
1	M6	The candidate provided some great examples and analysis, although deeper conclusions around conflicting values and complexities were needed for E7. There was a majority focus in the later parts of the report on environmental sustainability; additional analysis of the other aspects would have resulted in a more comprehensive response overall. Māori words were lacking macrons throughout.			