A Wiki contribution on Cultural Implications of Blindness and Low Vision on Development by Jillian

The dominant hegemony of Aotearoa New Zealand is claimed as being based on Pakeha values and mores (Waldon 2010). Case studies of growing up as a Kāpo Māori child using services underpinned by Pakeha philosophies are provided by Higgins et al (2010) who claim Maori children develop best with services that are provided from a Kaupapa Māori model. An example of a Kaupapa Maori model of service delivery for people who are blind or have low vision is portrayed by [Ngāti Kāpo O Aoteroa Inc](http://www.kapomaori.com/About_Us_-_Mo_Matou_Ra_3.aspx). Ngati Kāpo O Aotearoa Inc provide services for Te Kāpo that strive to achieve empowerment and sustainability while maintaining the central position of whanau. A key complaint of provision experienced by Kāpo Māori is that they are separated from whanau and their land if they are to access support services. The consequent loss of cultural identity is damaging to both Māori Tino Rangitiratanga and to transmission of Te Reo and Tikanga Māori. As such it contravenes article 30 of the United Nations Convention on the Rights of the Child and also Māori rights to their taonga of language and culture guaranteed by Te Tiriti O Waitāngi.

Reference List

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Waldon. J., (2010) Tamariki Māori: A Māori View of Children’s Rights Published as a supporting paper for the ACYA report to the United Nations Committee on the Rights of the Child “Children and Youth in Aotearoa 2010”

Additional Links

[http://www.weka.net.nz](http://www.weka.net.nz/%22%20%5Co%20%22Link%20to%20the%20Weka%20website%22%20%5Ct%20%22_blank)

[http://www.tpk.govt.nz](http://www.tpk.govt.nz/%22%20%5Co%20%22Link%20to%20the%20Te%20Puni%20Kokiri%20website%22%20%5Ct%20%22_blank)