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Kaitohutohu Māori
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Khyla is presently employed as the Kaitohutohu to Te Kura Matatini ki Otago, a senior management position, in charge of overseeing the embedding of the Treaty of Waitangi across the organisation. Within Otago Polytechnic, Dr Russell also sits on the Research and Development Committee.

Prior to the Kaitohutohu role, Dr Russell had a part time private consultancy as well as being a Senior Lecturer for the Bachelor of Occupational Therapy and related health areas at the Otago Polytechnic. She held a similar position at the University of Otago in Social Work, for the Bachelor of Teaching, as well as guest lecturing in Law, History, Anthropology and Social Geography.

Dr Russell sits on the University of Otago Ethics Committee, Te Reo Committee, the Treaty of Waitangi Committee and is the Pouheretangata to the Department of Zoology (a research advisory and Tikaka role). Holding a similar position in the School of Law, Dr Russell is the Arai-te-Uru advisor to the Dean of Te Tumu (Māori Studies) of Otago University. She sits as an Iwi representative on the Dunedin Public Health Organisation Governance Committee, the Southern Region Ethics Committee and the Otago District Health Board Mortality Committee. She was a member of the Performance Based Research Fund Māori Knowledge and Development Panel and has been approached to continue on the panel.

Dr Russell is also a Rūnaka representative on the MoU review Committee with Otago University and sits on the Mana Whenua education working party (formerly employed by Kai Tahu as an Education Facilitator for Rūnaka on behalf of Ngai Tahu Development Corporation).

Dr Russell is of Kai Tahu, Kāti Mamoe, Waitaha and Rapuwai descent on her taha Māori and Polish and Irish on her taha Tauwiwi. She grew up in Ōtākou, and has carried out research overseas in the Pacific, America and England. She is a registered Iwi member and registered Rūnaka member of Arai-te Uru, Waihapai and Te Tai Poutini Rūnaka.

Dr Russell's doctorate is in Anthropology.

***A Kai Tahu's perception of Landscape: (Re)Defining Those Understandings
From an Indigenous Perspective***

Our world-view as Kai Tahu raised at our homeplaces is based on how we thought, think and relate ourselves to those places as part of our environment and with our landscapes and seascapes, who are our tūpuna. We are living whakapapa as well as being both past and future parts of it. We accept this way of understanding as usual. We also understand that there can never be a separation of whakapapa from DNA or of DNA from whakapapa and both of these are as much a part of us as we are a part of our landscapes. We also accept as usual, that use rights to the landscapes are also about whānau or hapū boundary management and why these are inseparable from identity and the place of Kai Tahu within our environment.

On the other hand, Tauīwi existence in this nation came with the arrival of whalers and sealers and the later and subsequent colonisation of Te Wāipounamu and Aotearoa. Claudia Bell (1996) has suggested that this Tauīwi settlement was as big a myth in its portrayal of being a peaceful colonisation as is said of Iwi historical accounts of their arrivals here via the great fleet migration. A number of Tauīwi historians (Dacker 1990, 1993; Evison 1988, 1993; Oliver 1991; Orange 1997) have attempted historical rewrites of the settlements of Aotearoa and Te Wāipounamu in which both Māori and Tauīwi remembrances of a less than idyllic colonisation are acknowledged.

Thus we find that on the one hand this was an accurate portrayal, while at the same time, many I know are sure that some of the settlers from Britain had intentions of a fair and just colonisation and more appropriate use of our tūpuna and landscapes, if not an always well -intentioned civilisation of them. This, even when the colonial masters more than occasionally considered the incoming culture they were bringing to be superior to the pre-existing Iwi one.

This purpose of this paper then is to explain why Kai Tahu adopted the term “landscape” in preference to other terms more usually associated with place, identity and environment. It does so by detailing how we who are now known as Kai Tahu, formerly allocated and understood whakapapa-based use and access rights to the landscape. For our tūpuna (ancestors) this encompassed both land and sea as it continues to do for us, the uri (descendants of those early people of these landscapes). That clearly by use of such a definition, must include the foreshore and seabed since land and shore are indivisible from the perspective we held and still hold. Therefore landscape as an Anglo/European or Anglo/American terms is vastly different from that as understood and espoused by Kai Tahu.