

***Mauri ora: In pursuit of tohungatanga, wisdom and
peace in higher education***

Piki R. Diamond

2021

School of Education, Faculty of Culture and Society

A thesis submitted to Auckland University of Technology in fulfilment of the requirements
for the degree of Doctor of Philosophy

Mihimihi: Acknowledgements

Mihi tuatahi: I am filled with gratitude and love for my tohunga and healers, Dr. Rangimarie Pere, Hohepa Delamere, Tāwhiri and Kaa Williams, Aio, Chaz Doherty, Ruatau Perez and Tracey-Leigh Te Paa. I absolutely know that without their knowledge and expertise I would have too easily fallen to the dis-ease of the system within the university. Likewise, I am sincerely grateful to my supervisors, Professors Alison Phipps and Andrew Gibbons who have provided me guidance and protection in the culture and systems of the university and education.

Mihi tuarua: I thank the Auckland University of Technology (AUT), for its experiences that have seen me let go of generational trauma that will no longer be carried by my kōtiro or mokopuna. It has been my wānanga with AUT, I have learnt to let go of that which no longer serves me; mine, my tūpuna, the university and its community, and I am seeing who I truly am; tōku pono mārīka.

Mihi tuatoru: The staff and whānau of Te Puna Kōhungahunga, who provided sanctuary for my wairua, and a place of marae for our whānau. You inspired me in your 'being' Tiriti-honouring.

Mihi tuawhā: In designing whakairo into my thesis I am sincerely grateful to the artists and the copyright holders who have granted me license to use their works and though I have not used some images I wish to mihi your generosity. Ngā mihi ki, Robyn Kahukiwa and Blackdoor Gallery, the Peter Gossage Estate, Xoe Hall and Teachers Talk, and Mitch Leathem.

Mihi tuarima: To Tawona Sithole, thank you e hoa for proofreading my mammoth thesis. The care you took in providing feedback reminded me to take care right to the end.

Mihi tuaono: To my whānau, Paul, Iona and Isla I dedicate this thesis to you. And, to my siblings, ngā mihi aroha! You were there to make space for me to finish this and to give the aroha that only aunts, uncles and cousins can give to Iona and Isla. And of course, to my mother-in-law, Susan Smith. You were there every year until COVID-19 closed our borders, providing that inter-generational aroha that is unique and precious between grandparent and mokopuna. Ngā mihi aroha.

Mihi tuawhitu: This research was granted ethics approval from AUTEK on 20 June 2017, approval number 17/191.

Ki a koutou katoa, ngā mihi nui, ngā mihi aroha. Tēnā koutou, tēnā koutou, tēna koutou katoa.

Dedication

I am eternally grateful to my whānau who have supported me through this pilgrimage. Paul, Iona, and Isla, I dedicate this thesis to you, my darlings. No words or expressions could be enough to show my aroha for you. You are my centre, my grounding, you are my home.

Arohanui!

Abstract

This study could be rationalised down to an autoethnographical study of decolonising the university. However, this language, lacks the spirit and honour that has been at the heart of this wānanga (deep transformative learning experience). Instead, it required the gentle tones, artistry and imagining elicited through storytelling, poetry, performing and visual arts. It is a tale that reveals the need and the power of healing. Healing that comes from the whenua (land) to heal the people.

Foreign spaces, language and rituals are what one expects when you explore abroad, study abroad and work abroad. But what happens when these foreign elements implant themselves in your homelands? Growing and pollinating their ideals and values into Indigenous land, people, minds, and spirits; overgrowing indigenous formal higher learning of the whare wānanga with the seeds and fruits the university?

This is my tale as an emerging indigenous female academic developer, starting in my second year in the role. It has been a seven-year journey of me discovering *who* the university is, through its values, emotions, ideals, language, practices, and people. It has been a harrowing journey in supporting staff's desires to honour Te Tiriti o Waitangi (The Treaty of Waitangi).

With my basket filled with fruits of tikanga (Māori ways of being a good person) grown from the marae (traditional Māori communities), wānanga (esoteric wisdom from school of higher learning) gifted by tohunga (wisdom keepers) and my stubbornness that peace is achievable, sprinkled with creative and healer whakapapa (inheritance) I begin my relationship with the university as an academic developer.

Engaging the university with my marae eyes and heart, the familiar āhua (appearances) of our atua (divine elemental beings) reveal themselves, guiding me in the art of healing relationships, healing trauma, and healing myself. Pain becomes my greatest teacher and whānau (family) are my salvation as we, the people of the university, become the hope we are searching for. Through whakawhanaungatanga (allyship) the staff of the university explore their own way to remembering peace.

Table of Contents

<i>Mihimihi: Acknowledgements</i>	<i>ii</i>
<i>Dedication</i>	<i>iv</i>
<i>Abstract</i>	<i>v</i>
<i>Table of Contents</i>	<i>vi</i>
<i>Table of Whakairo (Figures)</i>	<i>xiv</i>
<i>Table of Tables</i>	<i>xv</i>
<i>Attestation of Authorship</i>	<i>xvi</i>
<i>Preface</i>	<i>xvii</i>
Ko wai au? From whom did I come?	xvii
Nuances to my thesis	xviii
Words matter	xviii
In-text interpretations	xix
Citing as a form of honouring.	xix
Beauty in the eye of the beholder	xx
<i>Ritual 1 – Whakatau: Preparing to enter</i>	<i>2</i>
Te kaupapa: The issue that brings us together	2
The context of a Tiriti-governed nation	4
The context of a Māori academic developer’s practice	4
Recognising my sisters in Academic development	5
Te kakano: The seeding questions	9
Titiro, whakarongo: Sensing my way	11
My biases reveal my instincts	11
Translators bridge my access	13
Navigating my thesis	13
The paradigm of wānanga	18
Te marae – home of the wānanga	18
Ngā tāngata o te marae: Scholars of the marae	22
Professors perform their duties	24
Manaaki measures success	27
Repo(u)sitioning the elements of my thesis	29
	vi

Wisdom of order	30
Wānanga as a methodology and pedagogy	32
Thesis as a cultural artefacts	33
Whakairo as a philosophy of wānanga	34
Wisdom in kōwhaiwhai	36
Wisdom in tukutuku	38
Wisdom in poupou	39
Wisdom of oratory	42
<i>Pou 1: Honouring Hine-Keira, the unseen atua of justice</i>	43
Sensing Hine-Keira	44
Remembering Hine-Keira	46
Hine-Keira reports back: The unseen sees the unseen	48
Te Tiriti o Waitangi	49
Mapping out the house of Te Tiriti o Waitangi	50
Positioning of pou	52
Kith and kin tell story	54
Change is afoot	55
From practice to theory	56
The policies and roadmap strategies	58
Māori auditors hidden in plain sight	60
Ngā wai o Horotiu: Spiritual auditors	60
AUT's Value statement	61
Justification for the study: Honouring Te Tiriti o Waitangi in practice	65
What is honour and being honourable?	66
The creative servant welcomes in tohunga	67
Ko wai ā Hine-Keira?	69
Graduate attribute of Hine-Keira	70
Ritual 2 – Pōwhiri: Stepping into the unknown	71
Expertise from experience	72
Alliance is in our whakapapa	74
Manuhiri who share whakapapa	75
Mapping the conscience of Te Tiriti o Waitangi	77
On the threshold of Te Tiriti o Waitangi	78

Kauae i runga, kauae i raro: As above is below	80
Whakaeke: Entering my marae thesis	81
Indigenous art keeps our ancestors alive	85
Te Wero: The Challenge	87
Let us manaaki	89
<i>Pou 2: Honouring Hine-Te-Iwaiwa, the atua who weaves in creation</i>	91
Sensing Hine-Te-Iwaiwa	94
Ngā Kaikaranga	95
The call of Hine-Te-Iwaiwa	96
Hine-Te-Iwaiwa in the university	98
Ko wai ā Hine-Te-Iwaiwa	99
Graduate attributes of Hine-Te-Iwaiwa	99
<i>Pou 3: Honouring Tūmatauenga, the atua who protects</i>	100
Tūmatauenga’s tikanga	101
Expressions of Tūmatauenga	102
Kaiwhaikōrero demonstrate their mastery of delivering scholarship	103
Mihi of the university	105
“Colonisers only brought the English language”	108
Expressing Māori mauri in English	109
It’s in writing	111
For Public Service, Profit and Privilege	113
Mihi of the New Zealand academic developer	116
Academic development and Te Tiriti o Waitangi	118
Motivations for change	119
Mihi o ngā tohunga	121
Tohunga: Growers of wisdom	123
Dawning of a new generation of tohunga	124
Koha	127
Taonga mai ā lo	128
Mihi o te Māori Academic Developer	131
Honouring Te Tiriti o Waitangi in curriculum design	132
The Neoliberal vine	132

A call for words of wisdom	136
Ko wai ā Tūmatauenga	141
Graduate attributes of Tūmatauenga	141
<i>Ritual 3 – Hukatai: Chosen to wānanga</i>	142
Tohunga – Growers of wānanga	143
“Don’t be so quizzy, girl, it’ll get you into trouble”	144
Te Tiriti o Waitangi – Remembering a time of peace with the Gods	145
With my mother’s eyes	147
<i>Pou 4: Honouring Rongomātāne, the atua of peace</i>	148
Whare-tūpuna: The realm and discipline of Rongomātāne	149
Scholarship of the realm of Rongomātāne	152
Cultivating peace	153
Searching for Rongomātāne within the university	156
Upholding the integrity of the wānanga	158
Io-wānanga – Creating a methodology from aroha	159
Ranginui’s gifts: Ngā manawa me te ahi kōmau	159
Finding aroha in the Tiriti partner’s soul	167
Seeing through Goethe’s eyes	170
Goethe as the scientist	170
Delicate empiricism	172
From aroha comes love	177
Ko wai ā Rongomātāne	178
Graduating attributes of Rongomātāne	179
<i>Pou 5: Honouring Tāne, the atua who seeks</i>	180
Tāne who seeks knowledge and healing	181
Wisdom of ngā tohunga	183
Wānanga ā Whāea Rose	187
Rose’s sweet song	191
Wisdom in whakapapa	192
Wānanga a Pāpā Joe	194
Integrity to Values: Transforming and evolving conscience and consciousness	196
Pono Marika: Journey to Absolute truth	198

Wānanga, a journey home to your highest conscience	204
What's in a name?	207
In conversation with Ruatau Perez	209
In conversation with Tāwhirimatea and Kaa Williams	211
In conversation with Aio	216
The wisdom of wānanga	221
The academic developer seeking wisdom	222
Ko wai ā Tāne	224
Graduate attributes of Tāne	224
<i>Ritual 4 – Pure, clearing and cleansing the conscience</i>	225
Mirimiri and romiromi: Listening to the spirit within the body	227
The art of healing	229
<i>Pou 6: Honouring Tangaroa and Hine-Moana, ngā atua of creating and change</i>	230
Tangaroa's Healing: Healing a collective consciousness	231
Tangaroa and Hine-Moana's Healing 2: Safe spaces for learning	233
Ko wai ā Tangaroa	235
Graduate attributes of Tangaroa	235
<i>Pou 7: Honouring Tāwhirimatea, the atua of blinded love</i>	236
Tāwhirimatea Healing 1: Head for high-ground	237
Tāwhirimatea's Healing 2: The trauma of whakapapa	239
Ko wai ā Tāwhirimatea	240
Graduate attribute of Tāwhirimatea	240
Healing as the first phase of wānanga	241
<i>Ritual 5 – Creating in wānanga</i>	244
Time to wānanga	245
What is wānanga?	246
The values in wānanga	247
Searching for the allyship in wisdom	249
Beyond imagining the beauty of Te Tiriti	250
Wisdom of Pōhangia	256
<i>Pou 8: Honouring Rūaumoko, the unconditional atua</i>	258
1. Lessons from Te Puna Kōhungahunga	264

Te Whāriki: the hidden overlooked bicultural curriculum	265
Manaaki our staff into te ao Māori	267
2. Newcomers and next generation	268
3. Transforming the UKPSF	270
4. Down ‘n’ Dirty with the Treaty inception of Mana Curriculum	277
Remembering the joy in exploring	278
The administrative anomaly	283
Absorbing the shockwaves of emotions	284
Who am I? Child of marae, in the womb of the university?	284
Ko wai ā Rūaumoko	285
Graduate attributes of Rūaumoko	285
<i>Pou 9: Honouring Whiro, the atua who exposes human fragility</i>	287
Whiro’s expressions of death is love	290
Whiro in the university	292
Whiro’s faith-filled empowerment sanctuary of home	293
Down ‘n’ Dirty: Into the belly of the beast and the whenua	294
Ako Aronui journeys deeper into Te Pō	296
Accountable ngā ūara	304
No room for honouring in change-management	305
Whiro restructures Rongomātāne’s house	310
Unsafe practices of vulnerable conscience	312
Ko wai ā Whiro	313
Graduate attributes of Whiro	314
<i>Pou 10: Honouring Hine-Moana, the atua who turns the whenua</i>	315
Returning the shame	316
Midwives called me home	318
Re-turning is required to re-birth	319
How did I set the course back on track?	321
Ko wai ā Hine-Moana	322
<i>Ritual 6 – Poroporoaki: Honouring the memory</i>	323
A mother’s fears	324
<i>Pou 11: Honouring Hine-Nui-te-Pō, the atua who holds our transgressions</i>	326

Hine-Nui-te-Pō in the university	327
Leadership’s shame	327
Wānanga as pedagogy of the land	328
This wānanga called university	333
Ko wai ā Hine-Nui-te Pō	333
Graduate Attributes of Hine-Nui-te-Pō	334
<i>Ritual 7 – Rehutai: Exiting this wānanga</i>	335
... tika (justice) and pono (truth in wisdom)	335
Te Mauri ō Wānanga Aronui	338
<i>Pou 12: Honouring Hine-Tītama, the atua of hope for humanity</i>	341
Tohu of Hine-Tītama: Signs of hope	342
Graduate Attributes of Hine-Tītama	344
Pou as a thesis	345
<i>Ritual 8: Hākari, time to reset, reflect and replenish</i>	347
Whenua ... Perfect in her divinity	348
<i>Pou 13: Seeking Tahu, food for thought</i>	350
Normalising Te Tiriti-honouring with aroha	350
The responsibilities of tangata whenua / Māori academic developers	350
The responsibilities of tāngata Tiriti / allied academic developers	351
University responsibilities	352
National responsibilities	353
A kōha to the tohunga	353
Mauri tau	354
<i>References</i>	355
<i>Appendices</i>	387
Appendix A: Ethics approval	387
Appendix B: Research tools	388
i. Interview questions	388
ii. Consent forms	389
iii. Copyright license	390
Appendix C: Te Tiriti o Waitangi	392

i.	Original te reo version	392
ii.	The Treaty of Waitangi (English translation by Williams)	394
iii.	Te Tiriti o Waitangi English translation done by Sir Hugh Karawharu in 1989	396
	Appendices D: Tohunga Suppression Act	398
	Appendix E: Support material for alt-text	399
i.	Interpretation of Tinirau and Kae (Whakairo)	399
ii.	Interpretation of Hineteiwaiwa by Robyn Kahukiwa	399
iii.	Hawkins' Map of Consciousness	400
iv.	Allied Wisdom represented in table for accessibility	401
v.	Interpretation of Ruaumoko and Papatuanuku by Robyn Kahukiwa	402
vi.	Detailed description of Whiro's expressions of death	402
vii.	Scharmer's Ego-Eco System matrix table for accessibility	403
viii.	The kōrero of Hine-Nui-Te-Pō's rage	404
ix.	Interpretation of Hine-Tītama by Robyn Kahukiwi	404
	Appendix F: The House of Rehua (booklet follows)	406
	<i>Glossary of kupu (Māori terms and words)</i>	421
	Aa	421
	Ee	421
	Hh	422
	Ii	423
	Kk	423
	Mm	425
	Nn	427
	NG ng	427
	Oo	427
	Pp	428
	Rr	429
	Tt	430
	Uu	433
	Ww	433
	WH wh	434

Table of Whakairo (Figures)

<i>Whakairo 1: Mapping the journey - Whakatau</i>	2
<i>Whakairo 2: Entrance of AUT marae - Ngā Wai o Horotiu</i>	3
<i>Whakairo 3: Rituals and pou on a marae</i>	16
<i>Whakairo 4: Rituals and pou within the whare tūpuna</i>	17
<i>Whakairo 5: Inside Te Pūrengi at AUT's marae, Ngā Wai o Horotiu</i>	33
<i>Whakairo 6: Taonga shape my thesis</i>	35
<i>Whakairo 7: Kōwhaiwhai on the tuaara and the heke (spine and rib rafters) in Te Pūrengi.</i>	36
<i>Whakairo 8: Niho (toothed)-patterned tukutuku in Te Pūrengi</i>	38
<i>Whakairo 9: Poutahu pou (interior front post) in Te Pūrengi</i>	39
<i>Whakairo 10: The House of Rongo</i>	51
<i>Whakairo 11: Mapping the journey - Pōwhiri</i>	71
<i>Whakairo 12: Manuhiri enter. credit photo: Simon Smith</i>	81
<i>Whakairo 13: Hine-Te-Iwaiwa in Ngā Atua : Māori Gods © Robyn Kahukiwa</i>	91
<i>Whakairo 14: Iona readies for action</i>	100
<i>Whakairo 15: Realm of Tūmatauenga</i>	102
<i>Whakairo 16: Mapping the journey – Hukatai</i>	142
<i>Whakairo 17: :Tangata whenua staff called to wānanga</i>	143
<i>Whakairo 18: Isla plays in her sanctuary</i>	148
<i>Whakairo 19: First- and second-generation atua held within the whare tūpuna</i>	151
<i>Whakairo 20: Roadtrip to Tane Māhuta in Northland's Waipoua Forest</i>	180
<i>Whakairo 21: Map of consciousness</i>	206
<i>Whakairo 22: Atua wāhine by Mitch Letham</i>	223
<i>Whakairo 23: Remember you are Io by Mitch Letham</i>	223
<i>Whakairo 24: Mapping the journey - Pure</i>	225
<i>Whakairo 25: Isla and Iona in creative waters</i>	230
<i>Whakairo 26: Re-membering to my tūpuna</i>	236
<i>Whakairo 27: Mapping the journey - Wānanga</i>	244
<i>Whakairo 28: Conceptualising allied wisdom</i>	251
<i>Whakairo 29: Gathering allied wisdom</i>	252
<i>Whakairo 30: Allied wisdom</i>	253
<i>Whakairo 31: Rūaumoko & Papatūānuku by Robyn Kahukiwa</i>	258
<i>Whakairo 32: Elements of Rūaumoko</i>	261
<i>Whakairo 33: Experiences within wānanga</i>	261
<i>Whakairo 34: Seeking foundational form</i>	263
<i>Whakairo 35: Storying the relationship of higher learning and higher education</i>	264
<i>Whakairo 36: My colleague recognising our privilege, 29 May 2017 at ANU.</i>	274
<i>Whakairo 37: Creating shared understandings with Ako Aronui</i>	276
<i>Whakairo 38: Designing curriculum to needs</i>	282

<i>Whakairo 39: Drawing-out Whiro by Piki Diamond</i>	287
<i>Whakairo 40: Rarohenga and Rangitūhāhā depicted by Gossage. ©Peter Gossage Estate</i>	292
<i>Whakairo 41: Notes from meeting with Faculty Dean</i>	294
<i>Whakairo 42: Te wānanga ā Te Tiriti o Waitangi</i>	311
<i>Whakairo 43: Scharmer’s Ego-Eco-system matrix.</i>	312
<i>Whakairo 44: Hokianga harbour from Ōmapere</i>	315
<i>Whakairo 45: Healer, Tracey Te Paa and myself in wānanga in Te Pūrengi.</i>	318
<i>Whakairo 46: Mapping the journey - Poroporoake</i>	323
<i>Whakairo 47: Maui violates Hine-Nui-te-Pō ©Peter Gossage Estate</i>	326
<i>Whakairo 48: Mapping the journey - Rehutai</i>	335
<i>Whakairo 49: Aligning pōwhiri ritual with transitional justice process</i>	336
<i>Whakairo 50: Depicting the root causes of trauma in Te Tiriti</i>	337
<i>Whakairo 51: Growing ūara in AUT</i>	337
<i>Whakairo 52: Hine Titama 1980 by ©Robyn Kahukiwa</i>	341
<i>Whakairo 53: Hope leads me home</i>	343
<i>Whakairo 54: Mapping the journey – Hākarī</i>	347

Table of Tables

<i>Table 1: Spaces, Rituals and Pou bring experiences</i>	31
<i>Table 2: The two P.E.O.P.L.E.s of Te Tiriti o Waitangi</i>	140

Attestation of Authorship

“I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.”

Piki R. Diamond

Preface

Ko wai au? From whom did I come?

I te taha o tōku māmā: ko Tongariro te maunga, ko Taupō-nui-ā-Tia te moana, ko Whānganui te awa, ko Ngāti Te Maunga tōku hapū.

I te taha o tōku pāpā: ko Ramaroa-ā-Kupe te maunga, ko Hokianganui-ā-Kupe te moana, ko Matariki te awa, ko Ngāti Whārara te hapū. I te taha hoki i tōku pāpā ko Ngāti Pākehā āhau, nō Sussex. Engari, i tipu ake āu i te maru o te maunga o Mauao, ā, te taha i te moana o Tauranga, i te rohe ā-iwi o Ngāi Te Rangi, Ngāti Ranginui, Ngāti Pūkenga ki Tauranga. Ā, kei Tāmaki Makarau tōku kainga inaianei. Ko Piki Roberta Diamond ahau. Tēna koutou, tēna koutou, tēna tātau kātoa.

From my maternal ancestry, I flow from tribal lands of Whānganui Bay and Little Waihi of Tūwharetoa. The icy fresh water of the Whānganui River flows through these lands from our great warrior ancestor, the sacred volcanic mountain, Tongariro. The river flows from a high into our sacred simmering reservoir, Taupō-nui-a-Tia¹. These sacred elements are the responsibility of my extended family, Ngāti Te Maunga and Turumākina.

From my father's whakapapa I flow from the tribal lands of Ōmapere and Ōpononui of Ngāpūhi. The gentle flow of the Matariki stream meanders through the lands cared for by Ngāti Whārara and others. Our limestone sacred mountain, Ramaroa-ā-Kupe, was the guiding light for our ancestor Kupe to navigate the channeling harbour of Hokianga-nui-ā-Kupe. It is also from my father that my prominent settler ancestry flows. British settlers with values that cared for the land, provided for the family, and fought for the land and people. These are the waters from whom I flow and honour. I am Piki Roberta Diamond. I greet you; I greet your ancestors; I greet the great Spirit from whom we flow.

¹ Volcanic crater with geothermal activity.

Nuances to my thesis

My thesis pushes the boundaries of a thesis by my re-structuring of the elements held within the thesis. Because of the restructuring some nuances are necessary to hold the integrity of the kaupapa, subject and to navigate the reader in its reading.

Words matter

Throughout my thesis I have found myself shifting where possible terminology and kupu that are familiar to that of Te Tiriti o Waitangi, I discuss this document in my introduction chapter. I have done so as I have struggled with the use of a certain words and kupu as the histories of the more commonly used words feel at odds with Te Tiriti o Waitangi.

These words include decolonisation where I prefer, where possible, the term re-membling, and instead of Māori I state tangata whenua. The latter is in the origins of the term Māori which is not a noun used in either Te Tiriti o Waitangi or the Treaty of Waitangi. Tangata whenua and Native were the terms used to refer to the indigenous people of the lands of Aotearoa / Nū Tīreni / New Zealand. The adopted term Māori diminished the tangata whenua status of political sovereignty as people of the land to tāngata Māori and more commonly Māori adopting the translations of natives, common, normal and usual and the social status held with such terms (Human Rights Commission, 1998; Salmond, 1991; O. Wilson, 1963).

The reader will also observe that some words are sometimes hyphenated and sometimes not. There are two reasons for this; the first is I have chosen to hyphenate atua names however, other authors have not and when quoting I will stay true to the cited authors' or artists' preference. The second is the hyphenation of words to reveal the words within, revealing an image and being within the word or name. I provide examples of this within my poems and throughout my thesis. It is a method used by tohunga guiding my thesis.

Finally, the reader will witness as I set aside terms such as epistemology, ontology,

axiology, and methodology to allow space for the language of the marae and wānanga to lead and use common spoken language that allows multi-disciplinary accessibility to tōku ao Māori.

In-text interpretations

As well as a glossary, I have chosen to also give translations of te reo as expressions of the kupu (words and concepts), as context can change the meaning and the feel of the kupu. I do not use italics for words to indicate their difference but rather allow the way the vernaculars of Aotearoa-New Zealand interweave within formal text. I also offer approximate translation in brackets to aid the English language speaker but wish to emphasise that there are whole worlds underlying a single word in this domain and therefore the bracket words are merely there to offer a hand as you climb into tōku ao Māori, my Māori perspective and understanding. This is challenging with wordcount restrictions, however, necessary to be dutiful in the care of language, culture, to learner and the sharing of knowledge.

Citing as a form of honouring.

As is required, formal reference lists of searchable resources are included however, this is problematic as wānanga are not publicly available; they are more like embargoed works that require permission from the tohunga to access and sometimes come with a time release in the ability to reshare. This has been the case with the wānanga I have obtained from Hōhepa Delamere. Therefore, though his wānanga are not retrievable to the public, I do reference them with no date and are distinguished by the wānanga topic, for example, Delamere, H. (n.d.) Wānanga: Te Reo.

In adhering to APA reference formatting, the reader will recognise the variances of Rose Rangimarie Pere. This is due to Rose using different forms or possibly evolutions of her name at different stages of her life. I am observing this as an evolving trend as I see Māori scholars, mainly female, include their full name, including names gifted by a community². These

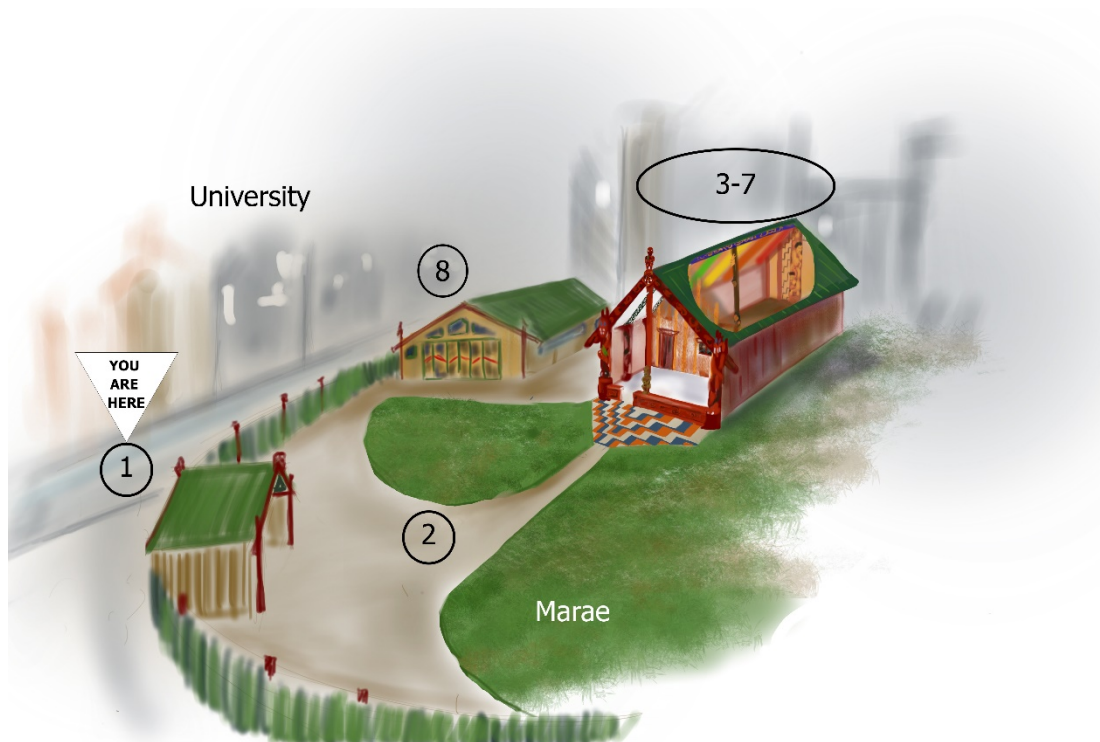
² For example: Dr. Linda Smith evolved to Linda Tuhiwai Te Rina Smith; Dr. Lisa Smith evolved to Hinekura Lisa

nuances are not to confuse you but rather to honour and hold the integrity, the mana (invested power) of wānanga (wisdom).

Beauty in the eye of the beholder

Throughout my thesis I have used images and poetry that are creative expressions of my experiences in relationship with the university. No critical analysis or reflections accompany these as they are my emotional sensing and sense-making to which I gift to you. I leave the decision for you to interpret with your delicate sensories, to find your own meaningful understanding of them.

Ritual 1 – Whakatau: Preparing to enter



Whakairo 1: Mapping the journey - Whakatau

Te kaupapa: The issue that brings us together

The genesis of the academic developer (AD) was birthed from a need within tertiary/higher education³ of the global north, forming a codependency relationship (Clegg, 2009; Land, 2004). The focus of my autoethnography lies in the role of the indigenous, and in this case tangata whenua, academic developer in a university in Aotearoa-New Zealand. The specificness of the kaupapa unearths the unique environment and expectations bestowed on the universities to hold such a title.

³ In Aotearoa-New Zealand all post-secondary school education is called Tertiary education. My preference to use higher education is in reference the attainment of degree-level qualifications, which is the primary focus for universities within Aotearoa/New Zealand.



Whakairo 2: Entrance of AUT marae - Ngā Wai o Horotiu

Primarily, my thesis was focused on my role as a tangata whenua academic developer and supporting staff in developing Te Tiriti-honouring curriculum. What has eventuated is a poly-theological study of the university, as my experiences led me to explore the moral values, beliefs, practices, and languages that are at the heart of the two cultures held within the Te Tiriti agreement – te ao Māori and the Industrial and science paradigms of the West. The attention to moral values is necessary as it is a defining character of universities of Aotearoa-New Zealand to take on the “role as the critic and conscience of society” (New Zealand Legislation, 1989). In accepting the stated role, as the ‘conscience,’ it would be reasonable to expect the universities to have intimate knowledge of the shared moral values of our society of Aotearoa-New Zealand, as a nation governed under two-cultural paradigms. As the ‘critic,’ it would be reasonable to expect the universities to protect and uphold moral justice within the society, through their teaching, research and consultations on public and private issues and leadership. The emphasis

on ‘shared’ moral values is where the work of Te Tiriti unravels and the question is asked, do we as a Tiriti-nation have shared moral values?

The context of a Tiriti-governed nation

A nation actively governed by a treaty is not a common occurrence in this world and its uniqueness provides a point of resistance and challenge for any Western or Global North agenda. Particularly when there are intentions – conscious or unconscious – to expand the colonising value system of industrial and technological progress. In Aotearoa-New Zealand, Te Tiriti o Waitangi / The Treaty of Waitangi has been the nation’s founding document since its signing on 6 February 1840. The basic premise of the agreement, as stated in the preamble, is for a government body to be established to represent the British Crown within these lands, and to settle the lawless behaviour of the growing British population. This governing body was not to hinder or interrupt tangata whenua’s (indigenous people’s) rights and responsibilities to protect amongst many things, their environment, customs and laws which ensured for them, a continuous reality of well-being, of “peace and good order” (Te Tiriti o Waitangi, 1840).

It has now been over 180 years of the Crown dishonouring Te Tiriti o Waitangi (Te Tiriti), but since 1989 the Crown has been seeking to redress the grievances both historic and contemporary. An awareness of redress in contemporary matters validates the fact that Te Tiriti is not a historical document, but rather a living document, where the contextualising and relevance of its intentions is determined by the Waitangi Tribunal⁴. This is a brief, yet necessary, political background of the context in Aotearoa-New Zealand. It has played a significant foundation in shaping and navigating my experience within Auckland University of Technology (AUT).

The context of a Māori academic developer’s practice

⁴ “The Waitangi Tribunal is a standing commission inquiry. It makes recommendations on claims brought by Māori relating to legislation, policies, actions or omission of the Crown that are alleged to breach the promises made in the Treaty of Waitangi” ([Waitangi Tribunal, n.d.](#)) Each claim is assigned a number and prefaced with WAI – short for Waitangi.

My research, my story, is set within AUT and centred within a request frequently sent to me as a tangata whenua academic developer, ‘What does honouring Te Tiriti look like in practice?’ As I started working with academics, I envisioned this research leading to a set of resources or workshops.

I started my thesis at the same time my girls started at a bilingual early childhood education (ECE) centre, Te Puna Kōhungahunga (TPK). This was a serendipitous correlation as I sought to design a bicultural curriculum for AUT while my daughters flourished in the nurturing environment governed under the bicultural curriculum *Te Whāriki*. In looking at the paperwork, much of the work had been done in *Te Whāriki*, to build resources one could recontextualise this curriculum model to build resources for the academic staff. I was so naïve.

I had not taken into account the complexity of the emotional intelligence of the community and the ego that raised the university’s community of self-importance so high that this adoption of a curriculum designed for babies and children was somehow inadequate. Yet, for me I saw it as returning the linear hierarchical model of education to the circular generative model.

Though I experienced some initial resistance of working with *Te Whāriki*, my daughters had already guided me to a suitable ‘match’ or partner for this journey – which upon reflection has been a pilgrimage. They led me to tohunga and wānanga, the highest ‘professors’ and the ‘university’ of te ao Māori. What was being called for me to do was to relate and test the compatibility of the higher education of the university to the higher learning of wānanga.

Recognising my sisters in Academic development

Who am I in this research? I am a Māori female academic developer in a central unit of a university. This is no commonality; three existed at the time of this research. Associate

Professor Dr. Meegan Hall at Victoria University of Wellington, Dr. Hinekura Smith at University of Auckland⁵, and myself. I would respectfully call Meegan our tūakana (senior through experience as AD). Her wealth of experience and knowledge within academic development provides teina (junior through experience as AD) like Hinekura and I, the building blocks, strategies, and understandings of context that are important to know how to navigate new territories. But the reality is that for Māori female academic developers we perform and navigate the complex nexus of energy and power between matriarchal and patriarchal; masculinity and femininity; indigenous and non-indigenous; lecturers and management; self and collective; community and higher education; university and wānanga, and tangata whenua (host) and manuhiri (guest). With so few who have shared our experiences within academic development our roles are undefined and become wayfinding experiences at best, and at most times survival, or at worst soul-destroying.

For me, I performed as I would on the marae, in the kitchen ‘just getting the work done’ to feed the body, soul and minds of the people. This could be described as being responsive to the environment and being guided by the needs of the people that allow them to grow, to prosper. Though simple in concept, difficulties arise when the needs of the people are contrary to the agendas of the university.

Professor Mark Barrow’s proposed three conundrums facing academic developers in Aotearoa-New Zealand.

- ◆ The philosophical – speaking back to the university vs agents of the university.
- ◆ Coat-tailing/serendipity – learning management systems, digital learning, learning analytics, engagement
- ◆ Curriculum change – challenging Western paradigms, postcolonial approaches, Mātauranga Māori. (Mark Barrows, personal communications at Academic Developer Symposium in Wellington, N. Z. on 27 October 2017).

⁵ October 2019, University of Auckland disestablished their academic development unit, the Centre of Learning and Research – CLeAR

As a Māori academic developer, conundrums of 1 and 3 are interwoven because, for mātauranga and tikanga Māori to be recognised and for Te Tiriti o Waitangi to be honoured, I must speak back to the university so that I am an agent of the people of the university who seek to honour Te Tiriti. Doing so calls for a change in curriculum or to use the more vogue phrase of the time; it calls for the curriculum design to be ‘reimagined’ (Barnett, 2013; Besley, 2013; Bloom, 2013; Glustrom, 2018; Green et al., 2020).

Though this is a challenging position, it is also a privileged position that is full of duty: My duty as a public servant of Aotearoa-New Zealand who upholds and honours Te Tiriti o Waitangi; a university educator to uphold the characteristics which define a university, and a mother recognising the impact university education has on our broader education system and the learning experiences of future generations. In my role I see all of this at once, without the siloed walls of faculties and schools, management and staff, or home, study, and work. In my role as academic developer, I can move in-and-out of these environments, sensing the emotional struggle of internal politics as I hold space for facilitation for healing, while staff engage in the technical and relational politics of power.

I quietened my voice, instead, opting to titiro, whakarongo, to sense the emotion, listening for the unspoken pleas that guide me to acknowledge the needs of the people and in some spaces give voice to those needs when the vulnerable cannot speak or be heard. This is the hidden literacy of the wairua, the spirit, trained and cultivated within my Māori reality.

This mode of communication allowed me to see how I can facilitate healing within the environment and community. A mode of healing that does not solely attend to symptomatic measurables such as student attrition, pass-rates and PBRF scores. Instead, I see the root cause that has fractured and continues to separate our community, our people. I see a hurt that is rooted in the conflict that arose from the dishonouring of Te Tiriti o Waitangi. I see staff wanting to honour Te Tiriti o Waitangi but simply not knowing ‘how’. I see a stifling and suffocating of not only Maori culture but of Spirit across all peoples and beings, which has devalued everything to a consumable privilege of the industrialist’s conscience.

In honouring Te Tiriti, I see the ‘power’ discourse dominating within the university, the

project of decolonisation and indigenisation again continue to divide with a ‘them-and-us’ discourse and little said regarding a ‘us-and-we’ approach. I advocate the us-and-we approach is necessary so that we can mend the torn relationships. In two of her presentations Professor Linda Tuhiwai Smith gave sage advice. At the 7th Biennial International Indigenous Research 2016 preconference workshop, she urged indigenous early career academics to define their space of expertise by marking out their boundaries so that they do not become everything to everyone. She cautioned that the latter is an unsafe practice. She reiterated this in a presentation on Kaupapa Māori Methodologies (L. T. Smith, 2017) remarking, there are two spaces for Māori academics, kaupapa-Māori and Te Tiriti (Walker, 2005). I would surmise that these are the two spaces of citizenship within Aotearoa-New Zealand where honouring Te Tiriti can occur and this is identified as tangata whenua (Māori) and tāngata tiriti (non-Māori) (Barnes, 2013; Came et al., 2020; Margaret, 2012; Moewaka-Barnes et al., 2013).

I have come to understand kaupapa-Māori as tangata whenua’s responsibility to perform our tino rangatiratanga (free will, freedom) as stated in Article Two of Te Tiriti o Waitangi. What is less discussed are the responsibilities that come with those rights. I contend that this is the duty of mana motuhake (interconnected responsibility to people, environment, and universe). Hawksley and Howson (2011) provide a vital distinction between tino rangatiratanga and mana motuhake. Mana motuhake “implies more of a spiritual connection with the land, where your mana comes from the land and through your people” (ibid, p. 250). This is seen in the breakdown of these terms: mana – your authority, motu – the islands, and hake – to dig up. Therefore, mana motuhake is the authority for one to work the land (ibid, p. 254), and it is in the way that you work the land that you can choose to keep her alive (Gardiner-Hoskins, 2013) or kill her off.

It is the connection to mana motuhake that I ascertain tino rangatiratanga as rooted in the rituals, artefacts, people, and knowledge of the marae. Therefore, in my role as an academic developer it is these repositories of knowledge that guide me to what is tika and pono in my conduct and the knowledge I share with the community of the university.

Te kakano: The seeding questions

In 2015, I questioned Professor Linda Tuhiwai Smith, could she see our pou, tukutuku, kōwhaiwhai accepted as knowledge within the academy, the university?

Within her crafted open-ended response, I heard 'No. Much would need to change for that to happen.'

Her response fed a seeding question I had early in my research "What is faith?" and led me to consider, why can't a pou be a thesis [without dissertation or exegesis]? These questions have been the essence of my research as I turn to the whare tūpuna to explore 'how to assess the qualities of the atua in the university?' That is, how does the university demonstrate the qualities and attributes of ngā atua? And furthermore, how does the design of curricula do likewise?

In posing this question in a thesis, under Te Tiriti, I am exploring my duty as a Te Tiriti partner to extend the current expectations of a thesis. I do not present a pou, though I do present my thesis with my cultural sensibilities of scholarship and wisdom that is inherent within the marae, a microcosm of te ao Māori that is guided by the divine philosophy, purpose and a criterion of a pou and all practices on the marae – the ability to elicit experiences of ihi, wehi and wana, aesthetic experiences of simultaneous fear and wonderment, activating divine engagement and uplifting and maintain one's wellness and mauri ora (Diamond, 2013; Kruger, 1984; Kruger et al., 2004).

This may seem an unusual research question for one embarking on an autoethnographic research into her own experiences as a Māori academic developer in a university. The relationship becomes more apparent when curriculum design is not solely bounded by the mono-cultural power of Western science and Industrialism. Subsequent questions sprout from this fertile land of encounter. Such questions include:

When competitive efficiency to produce an end-product comes into relationship with indigenous responsibilities to the wellbeing of environment, people, and spirit; how does the criterion of success within the university's curriculum measure conscience, wellbeing, mauri ora and its capacity to honour Te Tiriti.

The questioning of the values and beliefs which give life to each paradigm are explored throughout my thesis, asking: whose values system is determining what is tika, what is right and wrong? Whose tikanga are we following?

The deeply rooted intentions of divide and conquer grinds against equally deeply rooted actualising of connection and life in this space of decreation (Phipps, 2019) and creation more commonly regarded in academia as colonisation and decolonisation, or devolution and evolution. What becomes apparent in my research is the place of healing. Healing that tends to the wounds of our supposed foe, which binds the hearts of friends as family.

Relating the values, beliefs, and cosmologies of te ao Māori with that of the Western knowledge and culture signposts that at the heart of this autoethnography study is a polytheology of higher education. Such a critical analysis on systems of values and beliefs follows in the footsteps of tohunga, scholar, and Reverend Māori Marsden.

In this study higher education provides context where ngā atua characterises the role of the Māori academic developer. What might our curriculum and places of learning be like if criteria of success were measured by one's wellbeing, mauri ora? Where mauri ora was measured by relational fortitude of the mana as apparent in manaaki and mana-aki; and where mana-aki required the weaving, healing and strengthening the mana relationships of mana atua, mana tangata and mana whenua. Could such a reimagining of curriculum, curriculum design, and success become a reality?

What my research unraveled was that the question of how could a pou-atua be a thesis, takes more than reimagining. It will take much 'doing' of restorative peace work, consented sacrifices, healing and creating of holistic collective wellbeing.

Titiro, whakarongo: Sensing my way

To guide my way through this research I adopted an autoethnographical lens. (Chang & Boyd, 2011; Denzin, 2018; Kumar, 2011; Marx et al., 2017; Muncey, 2005), that leads to the heuristic approach of Goethe's Delicate Empiricism (Wahl, 2005; Weik, 2017; Zajonc, 1999). This approach complements my Māori sensing for seeking knowledge through being immersed and being one with the environment and the people (J. Williams, 2016).

The motivation to frame my research on my own practice was a pragmatic decision. As part of my academic career contract, I needed to obtain my PhD, a growing international criterion for academic employability. I was to embark on this journey upon my return to work after maternity leave – we had twin girls. To say I had a lot going on would be an understatement, so reflecting on my own practice seemed to be a practical solution to my time- and energy-poor, yet experience-rich existence. Once again, my naivety found me ignorant of the reality of juggling the nexus of my new realities, mother, fulltime work, and study.

The reality of drowning in data that comes from autoethnographical studies, found me grappling for my external reference points for guidance (Poulos, 2021). This is where my instincts encoded by my marae upbringing provided the necessary theory and framework for me to shape and form my research as it is so presented.

My biases reveal my instincts

Raised in the ūkaipō (sanctuary seedbeds) of my Māori kainga (home) and upon ngā marae (communities where tangata whenua cultivate their values through practice) of Tauranga Moana, my intelligence – emotional, cognitive, physical, and spiritual – took root and were nurtured by the hearts of my whānau (family) and the mana whenua (the indigenous spiritual and customary custodians) of Tauranga Moana then, shaped by the wisdom of rituals and environments, natural and manmade, which I encountered since birth on a weekly-basis until I left home at 16-years old – curious of the world beyond.

Growing up on marae you were taught to use your senses, to titiro, whakarongo ... mahi (look, sense ... do). I was trained that 'actions speak louder than words'. My whole body was fine-tuned and my processor of intelligence where feelings took me beyond sensing the physicality of te kete Aronui, the natural world. On the marae one is trained to sense the vibrations of the metaphysical real world of te kete tuauri and eventually the eternal world of te kete tuatea. Looking back, the less you spoke the more you sensed and learned, the more you paid attention to the subtle wisdom hidden in the everyday norms. This was the foundational training that developed a form of communication that is vibrational and can enable access to the infinite intelligence of the metaphysical, spiritual and the Universe – Tuatea and Tuauri (Kruger, 1984; Loesel, 2006; Marsden, 2003; Mead, 2003; Moon, 2003).

This worldview is my blueprint to which I mapped my dwelling within the university and higher education in my homeland of Aotearoa-New Zealand. The theories and scholarship of wānanga were captured and instilled in the tikanga (philosophies and ways of being) and kawa (formalised practices and protocols) performed on the marae; pōwhiri, wānanga and tangihanga (funeral rituals), and in the artefacts – their making, their storytelling, their counsel. These expressions and practices of scholarship, inquiry, and theories are my reference points for me to chart a reality of the university as a higher learning environment, and to gauge its adequacy to be an honourable and equal partner to wānanga.

Reading and knowing rituals and artefacts of the marae required not only a critical analysis on the tikanga and kawa, but also critical reflection on the affective impact of tikanga and kawa where an enlightening 'moment' revealed its wholeness of possibilities, where lessons learnt are revealed. This 'moment' of enlightenment teleported me beyond seeing tikanga from the West novelty of the 'other's culture', and beyond the normalised 'it's just how we do things as Māori'. I was made to recognise tikanga as a generative practice of sustainability, and as a managing of relational energetics and emotions.

Translators bridge my access

To delve into tikanga has been an uncomfortable space for me as it is so coupled with one's fluency in te reo Māori and relationship within Māori communities. I am not a fluent te reo speaker, I have relied on fluent – mostly native – te reo speakers to retell whakapapa kōrero and wānanga. It has not gone unnoticed that many of the translators and teachers who appear to me whakapapa to the tribe, Tūhoe. Chaz, Kaa Williams, Rangimarie Rose Turuki Pere, Hōhepa Kereopa, and Ruatau Perez. I find comfort in this connection as I know it is my spiritual guardian, my tūpuna (ancestor) from Tūhoe, Tokotoko, who guides me to these fountains of wisdom. It is these connections of whakapapa and uncontested access to this wisdom that validate the truths within the wānanga gifted to me and my right to speaking these truths of wānanga (divine wisdom).

My relationship with my Māori communities I have found troublesome. In this journey I found I did not have the luxury of time nor energy to regularly travel to my marae. Yet, this journey has started my reconnection to my marae in Ōpononi, Pakanae. With this discomfort I spoke to kaumātua from both sides of my whakapapa. Both settled my grief and guilt, echoing each other, “Girl, you have work to do down there. You can always come home to get rejuvenated.” And “Bub, you look after our mokopuna. You’ll have plenty of time to come home after.”

Navigating my thesis

My thesis is divided up into sections which align to eight (8) rituals practiced on the marae. Within each section are chapters, which I call pou, an honouring of atua I re-membered to in this experience with the university. There are 13 Pou in total. Here I will give a brief outline of each ritual (section) and the pou atua (chapters). I have also provided a map illustration of Ngā Wai o Horotiu marae to where each pou will be encountered.

We are currently in the first Ritual, Whakatau. This chapter welcomes you into my Māori

worldview, and in particular the marae where you will meet the people who ensure that the integrity of tikanga (Māori ways of being) are cultivated, kept strong and passed to the next generations. You will meet only one atua here: Hine Keira. She is honoured here to sense that which cannot be seen as she is hidden in plain sight, gathering information, seeking out where integrity is weak and vulnerable.

Ritual two: Pōwhiri, is a formal ritual of welcome and diplomatic meeting. Here we explore the context of marae held within the grounds of a university in Aotearoa New Zealand. Held within the pōwhiri you will meet two atua, Hine-Te-Iwaiwa and Tūmatauenga. Hine-Te-Iwaiwa, the matriarch of the pōwhiri proceedings and learn how she weaves people, ancestors, and spirits together to give life to the cause⁶. The other atua to meet in the pōwhiri is Tūmatauenga, protector of peace and humanity. We honour him as he shows how whakapapa is used to peel back the layers of misconceptions so that the root cause can be established. He peels back the layers of truth held within whakapapa to find the initial transgression which has caused the issue. Where tikanga was displaced.

Ritual three: Hukatai, we enter, recognise and honour the atua and space that provides us protection in sanctuary as we prepare and go into wānanga. Here we meet the brothers Rongomātāne and Tāne.

Ritual four: Pure, we are cleansed so that we do not take impurities into this sacred space of learning. Tangaroa, Hine-Moana and Tāwhirimātea demonstrate their powers and I honour them here.

Ritual five is the wānanga. The wānanga is at the heart of this thesis, as a pedagogy, a discipline, as a place, as a learning experience. Through wānanga we discover who we are, as it is not our skills and knowledge that is being assessed; but more-so one's character to honour, the environment, the people, and oneself. The pōtiki (youngest sibling) and the mātāmua (eldest sibling), Rūaumoko and Whiro are honoured. Hine-Moana also returns to bring re-alignment for rebirthing and returning home.

Ritual six: Poroporoaki is acknowledged here recognising its duty in birth and death. I focus

⁶ The reason why people have come to gather.

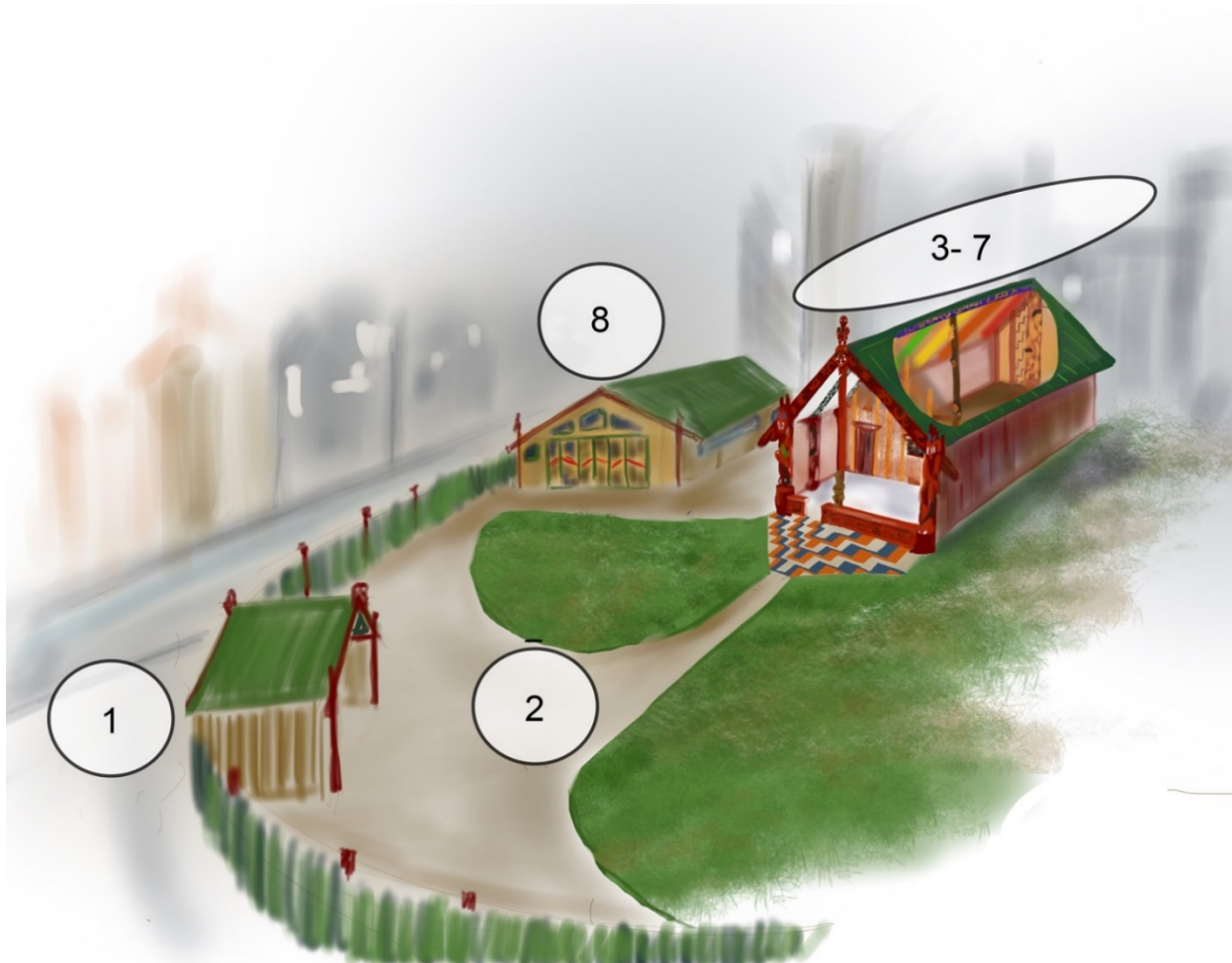
on it as a time of rebirth and appreciation, where we acknowledge atua wāhine, (feminine divine elemental being) Hine-Nui-te-Pō. We honour her sacrifice in taking her love to protect humanity.

Ritual seven: Rehutai, is the acknowledgement of Hine-Nui-te-Pō in her former original state as Hine-Tītama, the Dawn Maiden, perpetual hope and faith.

Finally, Ritual eight: Hākarī. A necessary ritual to transition safely from tapū (intense states of sacredness) to noa (states of lowered sacredness to communal normality). Here, we honour Tahu, as I seek his forms of feasting and celebrating within the university, which shares and grows koa (joy and grace).

Structuring my thesis in accordance to the rituals and pou atua who are active on the marae, shifts the structure of the thesis from solely the objective logic of the rational to include the subjective logic of the relational.

It is here that autoethnography centres my research to *my* experience with the university. I submersed myself into the soils of the university in Aotearoa-New Zealand armed with the seeds of my research questions, following the guidance and protection of my ancestors and my atua, as I ventured knowing and naïvely into uncharted territory.



Whakairo 3: Rituals and pou on a marae

Ritual 1 – Whakatau

Pou 1 Hine-Keira

Ritual 2 – Pōwhiri

Pou 2 Hine-Te-Iwaiwa

Pou 3 Tūmatauenga

Ritual 3-7/Pou 4-12

(see detailed image)

Ritual 8 Hākari

Pou 13 Tahu



Whakairo 4: Rituals and pou within the whare tūpuna

Ritual 3 – Hukatai

Pou 4 Rongomātāne

Pou 5 Tāne

Ritual 4 – Pūrē

Pou 6 Tangaroa

Pou 7 Tāwhirimātea

Ritual 5 – Wānanga

Pou 8 Rūaumoko

Pou 9 Whiro

Pou 10 Hine-Moana

Ritual 6 – Poroporoaki

Pou 11 Hine-Nui-te-Pō

Ritual 7 – Rehutai

Pou 12 Hine-Tītama

The paradigm of wānanga

For me to seek what academia and scholarship means within a wānanga perspective, I turn to the spaces of the marae and roles, responsibilities and rituals that protect and maintain the integrity of wānanga. I provide an overview of the places, spaces and people who activate the marae keeping our Māori rituals, tikanga (ways of being), reo (language and communication), mātauranga (knowledge), and wānanga (wisdom) alive. I share my knowing through my experiences growing up on marae in my hometown of Tauranga Moana. This includes the space of the marae ātea, whare-tūpuna and the wharekai. The rituals will include whakatau (the chapter we are currently in), pōwhiri, wānanga, hākari, and poroporoaki. The roles of the kaikaranga, kaiwhaikōrero, ringawera, and tohunga will be discussed as they evoke the elemental, energetic and emotional beings of ngā atua who preside over the ritual. I will not be able to go into depth on these roles here as they are wānanga and thesis in their own right. Instead, I offer how they shape knowledge through experience, both past and future, and the whare-tūpuna as a learning environment for wānanga. I will also share how ringawera, the people behind the scenes, have shaped me and how I learnt to enter organisations and to read beyond strategy documents, policies and position descriptors, instead sensing the flow and relationships of people and kaupapa as energy.

Before we step onto the marae ātea and into pōwhiri, I will provide some description of the marae, its people and how the formal rituals maintain their integrity through tikanga and kawa.

Te marae – home of the wānanga

The marae is an organisation based on cultural values, beliefs sustained through rituals guided by tikanga and formalised through kawa. The life of the marae is activated and maintained through people knowing intimately their roles, responsibilities and duties. The complexities of the marae make it rich with possible perspectives to frame what is a marae and for it to be an analogy of the world as understood by tangata whenua. How writers have framed

or applied marae or the tikanga of marae seems to be determined by the writer's area of interest, be it in social interaction, the structural buildings, the domains and rituals, or the institutions (Austin, 2011; M. Durie, 2007; T. M. Ka'ai & Higgins, 2008; R. Pere, 1997).

Physically, there are two main spaces of ritual: the marae atea and the whare-tūpuna. In recent histories, since colonisation, the wharekai has been added. How the spaces are used are determined by the atua who presides over the particular space and ritual (personal comms Chaz Doherty). These 'codes of conduct' are tikanga and kawa.

These ritualised habits are designed to expand a person's awareness, from a sense of dependency through to their awareness of their self-independence, and the awareness of their relationship – influences and responsibilities – to others, human and non-human (Duncan-Andrade, 2016; M. Durie, 1998). This is how I have understood what Hōhepa Delamere and Anne Milne refer to as evolving one's consciousness and being critically conscious. Evolving critical consciousness is explored further in Rituals three to seven.

The importance of tikanga in the university

The formalising of rituals on the marae, which have then informed informal behaviour, have been designed and actualised through embedding tikanga and kawa. However, when tikanga and kawa are not the common code of conduct within a community, such as the university, and the tikanga and kawa of the university's marae are not enshrined into common practice by the people, Māori and non-Māori, contradicting practices can create culturally unsafe environments.

My need to know more about tikanga and kawa arose after I was accused of breaking tikanga on AUT's marae, Ngā Wai o Horotiu. I started researching and having kōrero (discussions) to find out what was this perceived shared understanding of tikanga and kawa amongst tāngata whenua (Barlow, 1991; Jackson, 2007; Mead, 2003; Mikaere, 2007). What I found was that the shared understanding is a myth. This myth was also observed by Mead (2003) stating "Though a few people are quite knowledgeable, the vast majority know little about the subject" (p. 2). Mead's scholarship exposed that the role of formal education was largely to silence tikanga and mātauranga Māori. Over the last decade attention to the latter has

increased due to policy changes and priorities outlined in educational and research strategies. These will be discussed later in the next section. The most dominant setback to a more cohesive and shared understanding of tikanga, Mead concludes, are biases which perceive scientific knowledge as “proper knowledge” and reject the validity of tikanga and mātauranga. What Mead highlighted was the tension between science and mātauranga, but what I was concerned with was how on a tribal marae, tikanga and kawa of the marae set the norms. How was it that I followed the tikanga of the marae as guided by kaumatua of the marae, yet I was still accused of breaking tikanga by another Māori.

Likewise, a paper presented by Moana Jackson (2007) was like a ‘cat amongst the pigeons’ in my exploration of tikanga. He retold of a debate on the tikanga on venetian blinds in the whare-tūpuna, where a decision was rushed due to the arrival of manuhiri. From my own undergraduate studies and teachings from Chaz Doherty I had learnt of tikanga which underpinned the design of the whare-tūpuna, the inclusion of venetian blinds identified tikanga was not present in the initial design of the whare as a whare-tūpuna.

I found myself back at Chaz’s description. “Tikanga is a physical expression with a philosophical baseline and that all other actions are merely random activity” (Diamond, 2013, p. 11).

His descriptor seemed more fundamental when I began to consider the philosophical baseline. Is there a fundamental philosophy that has allowed Māori to engage respectfully with each other on their marae? If yes, what is it?

Serendipitously, I found myself a few weeks later spending the weekend at his whare [house] with my whānau, Alison and Tawona. As I watched Chaz pass a copy of Te Kawa o te Urewera to Alison I was reminded of my tikanga conundrum. Chaz helped me to understand how the tikanga of the marae is based on the philosophy of our creation narrative and our atua. What I learnt was, different atua preside and protect the practices within different spaces, time and places. Chaz illustrated,

“Tūmatauenga is on the marae atea and brings forth from the kaikaranga and kaiwhaikōrero acts of courage, whakapapa, strategic defence, and eloquence”. Venetian blinds were human matters not of atua (Chaz Doherty personal comms. 2016).

Tikanga designed to maintain balance

Rituals performed on marae, such as whakatau, pōwhiri, pure, wānanga, poroporoaki and haka, are designed from tikanga peacefully balancing the energetic emotional expressions of ngā atua as they present themselves in many forms, dependent on the kaupapa (issue or subject matter), people, and context (Chaz Doherty personal communication, 2016; Marsden, 2003). Our creation narratives tell of the war of ngā atua, and of how peace was established between some of them. These sites of resolution provide the wisdom of tikanga as rituals establishing and maintaining balance – peace and good order. These rituals are formalised on the marae with the tangata whenua of the marae determining the kawa, the order in which protocols will take place.

Kawa

Kawa is the formal sequencing of actions of and within rituals and from my understanding are not negotiable, however, if kawa is transgressed tikanga initiates another ritual to correct transgression. Kawa establishes and maintains an intense focus and state of consciousness that affects the collective tangata whenua and manuhiri (visitors). Rituals transform the community from their day-to-day human activities known as noa, to the heightened consciousness of our atua – a state regarded as tapu.

On a marae, the kawa often speaks of the sequence in which duties are performed; for example, the order in which kaiwhaikōrero (speakers) perform mihi (acknowledgements). It is important to acknowledge that kawa varies on marae and is often dependent on the kawa practised by the associated hapū (extended family) or iwi (tribe).

The kawa presented is a flow that can be experienced by the manuhiri as they enter, engage, and exit the marae. Therefore, physical spaces may transform with a changing of the guard occurring. However, kawa is there to give that safety in the familiarity of the formalities. The marae, its tikanga and kawa are about managing human behaviour and cultivating a culture that is underpinned by the ‘light’ and good attributes of the values aroha (unconditional love), tika (justice), and pono (truth) (Te Uru Taumatua, n.d.)

Power of tikanga and kawa

Without tikanga and kawa people can become vulnerable to attacks that can affect them spiritually, physically and psychologically, and can become displaced from their connection to their environment. I often described tikanga and kawa as Māori OSH (Occupational Safety and Health) practices of sustaining the life of the environment and people. It is this sense of safety and protection that is at the heart of tikanga and, within a learning environment, cultivates and maintains an open heart, mind and spirit engagement from both students and teachers.

Though knowledge around tikanga and how as Māori we could talk of tikanga may differ, tangata whenua and manuhiri seem to intuitively adapt through respecting their roles of host and guest and recognising the role of being a ‘good’ host or guest is in the trusting and allowing of self to be led through rituals. As an academic developer, whose tikanga guided my practice within the university? What did tikanga look like in curriculum design? I turn to the scholars of the marae for guidance.

Ngā tāngata o te marae: Scholars of the marae

On the marae, the ‘academics’ are the knowledge holders who lead the formal ritual within the community. The role and responsibilities of the ‘scholars’ can vary in each ritual. I will provide an overview here of the scholars of the marae, for the reader who maybe unfamiliar with the relational and emotional intelligence being demonstrated by these scholars.

The most visible ritual is the pōwhiri where men, and on some marae, women, have the responsibility and duty to stand, to mihimihi (greet and acknowledge), under the watchful presence of the kaikaranga (matriarch of the community). Knowledge of sacred connections are shared in the many forms of whakapapa kōrero (genealogical storytelling of connection with people, lands and the Universe) (Edwards, 2009; T. Smith, 2000). These bring to life histories of the past that offer guidance and messages to mokopuna (descendants). As I have previously described the spaces of the marae, I now describe the people of the marae in their collectives of manuhiri, tangata whenua, ahi kaa, ringawera, then the professors – kaikaranga, kaiwhaikōrero and tohunga.

Manuhiri

The word manuhiri speaks of the unsettled bird needing to take refuge, to rest, or to settle themselves with an issue. In pōwhiri, manuhiri are the guests who come to take part in the kaupapa, to attend to the issue of concern. They are regarded as waewae tapu, meaning they are sacred and need to go through the pōwhiri ritual to lift their sacredness by determining their intentions. Do they come as friend or foe?

Tangata whenua

Tangata whenua are the hosts, the home people and kaitiaki (stewards) who have intimate knowledge of the local lands, resources and histories of that community. It is their duty to protect their lands and people.

Te ahi kaa

Te ahi kaa are the people that keep the ‘home fires burning’ (Ferguson, 2008). They ensure the life of the marae continues, caring for the marae, ensuring they are always ready to welcome

manuhiri. Ahi kaa ensure the warmth of unconditional love of our primordial parents is kept alive. They are also the kaitiaki of the intimate knowledge of their whakapapa kōrero held within their lands and people (Teddy et al., 2008). This knowledge includes rituals of kawa and tikanga within all disciplines upon the marae. They are the kaikaranga, kaiwhaikōrero, ringawera, and tohunga. The kaikaranga and the kaiwhaikōrero are tasked with carrying out the formal duties. They are the ‘professors’ being the wise service-leader on the marae. The ringawera ensure the day-to-day care of the marae, maintaining its environment; they are the ‘professional staff’ ensuring that the integrity, the mana and mauri of the marae are upheld through demonstrating hospitality and care to all. Then there are ngā tohunga, the spiritual counsellors, holding true moral behaviours and esoteric wisdom that sustains the energetic balance held between the relationships of ngā atua. This they do to maintain and when necessary, raise the collective consciousness toward peace and love. Holders of roles are determined by the people, their needs and the ahi kaa’s capabilities to provide a service to that need. It is often a responsibility endowed upon you by the ahi kaa, and less likely a role you advocate a right to hold or apply for.

Professors perform their duties

The kaumatua, kaikaranga and kaiwhaikōrero, are the delegated ‘professors’ upon the marae. Their duty is to uphold tikanga, ensuring the spiritual and physical wellbeing of the people and the environment are maintained. They are the ‘critics and conscience’ of the marae, just as the people of the universities of Aotearoa New Zealand are dutied to be for our society.

Within the pōwhiri ritual, kaumatua have a duty to restore connections between people and places, and to uphold the mana and mauri of the person, people and ngā atua. Within their respective roles they present holistic evidence, not to determine who is right or wrong, instead, contextualising the hypothesis, the claim, the issue, the kaupapa so that knowledge is transparent. This can demonstrate how individual knowledge, emotions, and agenda can shape an argument that is presented as truth yet in reality it is only one droplet of the ocean of pono

mārika, the truth of the universe. Personal agendas are quickly revealed as whakapapa kōrero and tikanga seek to find the root cause, the take, where the mauri of the issue resides, and it is from that origin wānanga can begin transformative learning.

The kaikaranga and kaiwhaikōrero

The kaikaranga and kaiwhaikōrero roles acknowledge and signify the balancing roles of the matriarch and patriarch of the marae. Appointed these roles through mana tāngata, the collective power of the people, it acknowledges the respect they have gained with being dutiful members of community. They have learnt the wānanga (esoteric knowledge) of the people, the environment and spiritual teachings through the active engagement in rituals across the marae. I will go into further detail of the kaikaranga and kaiwhaikōrero in Pou 2 and 3. As an overview their duties expand all spaces of the marae demonstrating their grounded humility and an unwavering duty to their people, environment and spiritual belief. Those proficient in these duties elicit ihi, wehi, wana that transcends one's consciousness to an alternate reality (Kruger, 1984). This is the power of te reo (Delamere – Te Reo; Kereopa in Moon, 2003; Pere, 1997) and as Phipps (2019) described it is unlike language which has been “merely a vehicle or is perceived as a barrier”. Instead, te reo is the human communication that slips gently past the barriers of the conscious mind carving a path to speak wairua-ki-wairua, mauri-ki-mauri, spirit-to-spirit, purpose-to-purpose.

The kaikaranga, as a conduit for Hine-Te-Iwaiwa weaves the spirit worlds of tangata whenua and manuhiri while Hine-Keira ensures that the ego is pacified, leaving the kaupapa to guide the process. The kaiwhaikōrero demonstrates their mastery of te reo, reconnecting and building necessary bridges while simultaneously dismantling barriers, creating and destroying with one sweep of the tongue of the taiaha⁷; and within the duties of the tohunga, Rongomātāne brings the fruits of knowledge, teachings of wisdom – in forms such as storytelling, karakia,

⁷ Tongue of the taiaha – refers to wit, sharpness and agility of the kaiwhaikōrero to deliver necessary knowledge with that charismatic blend of wit, humour and truth.

waiata, mirimiri – to facilitate healing to reconnect people, land, and self-identity.

Within the whare-tūpuna the kaikaranga and kaiwhaikōrero become the facilitators and conduits between atua, tūpuna, and tāngata. These duties extend to sharing wānanga and continuing to maintain tikanga and kawa within the realm of Rongomātāne. Facilitating energies and attributes of Rongomātāne allow for people to attend to grievances, healing them to restore the mauri, holding a safe space for people to speak and be heard, to create, to choose whether or not to support the collectively chosen path of action. Their work is that of the servant to their people; forever humble, forever grateful. Unlike the rational style of scholarship from Western ideologies, which has steadily allowed a militant language (Blackstock, 2011; Rosamond, 2017; J. Williams, 2016) to settle in – aims, targets, strategies – the kaikaranga and the kaiwhaikōrero demonstrate a proficiency of te reo, of storytelling and debate that seeks to negate arguments through remembering connections that link us to each other.

The sound vibrations of English words such as ‘strategise, policy, tactical, deploy, capture and extract data and roll out’ are contrasted against kupu such as ‘mihi, whakapapa, tikanga, kawa, mana, and wairua’. Within the language the disconnected rationalising power of the Global North is revealed when called to engage with the relational power and language of the land.

Tohunga

In my experience with tohunga, I would describe them as the unconditional loving healer, child, nurturer, creator, protector, counsel, and indeed the charismatic humble enigma. They are equally serious as they are playful in their work; they are a balance of the divine mother, the divine father, and the divine child (R. Pere, n.d.), and most of all they are the unconditional servants bringing balance and mauri ora to humanity and the inhabitants of “this blue planet” (Delamere, n.d. Tīnana). They are the gardeners tending to our blue planet helping to organically grow an array of species. Planting the seeds of wisdom in accordance with the seasons of wānanga, mine, theirs ... ours. The connection of tohunga and gardeners is the necessary language of peace-work that normalises the experiences around basic human needs of

sustenance, protection and belonging.

Yates-Smith (1998) offered the relationship between tohunga and ruahine as being of the same ilk, stating: “the terms can be defined in much the same way as ruahine although the roles of a male tohunga may differ from that of a female. Often the two worked together, one’s function complementing the other” (p. 163). This maintains the balance and kōtahitanga (unity) of Ranginui and Papatūānuku.

Today, our kaikaranga, kaiwhaikōrero, tohunga and ringawera meet these obligations to their community whilst attending to their day-to-day human and ‘professional’ needs, habits and small ‘p’ politics. This duty to our whānau (family) and Māori community is instilled through being on marae, particularly from a young age as our emotional intelligence is being cultivated.

Manaaki measures success

It is the proficiency, as stated above, of the kaikaranga and the kaiwhaikōrero to which I measure my success of this thesis, so that I, a Māori student can achieve my potential as Māori academic, that is Māori experiencing success as Māori (Ministry of Education, 2013, 2015). This presents a challenge for me to succeed as these criteria do not necessarily align with the assessment criteria set out for this thesis and nor is there a criterion based on tikanga and manaaki formalised within the university. Therefore, as it is in building Tiriti-honouring practices, there are two notable aspects I must consider, translation and integrity. Te reo is communication that gives sensory form to emotion where the translations must convey the emotion for you the reader not to lose meaning in translation (Cowell, 2013; Delamere, n.d. Te Reo; Moon, 2003; Raede, 2016). That in itself challenges the scientific-style of scholarship that prefers the use of non-emotive language, however, performance and poetic autoethnographers have paved a way for emotive language, ritual and prose to be acceptable (Denzin, 2018; Holman Jones, 2016; Kumar, 2011).

The second aspect to consider is integrity. Throughout the research I have had to discover the lines of the negotiable and the non-compromisable – so I never compromise who I am, or

the wānanga, and remembering to stay humble so that pride does not hinder growth.

Every indigenous culture has wānanga. One of the things to remember when you are in wānanga is never compromise. Never, never, never. Just sit back. Retreat. Go ok that's what happened today. Ok. (Aio personal communications, 8 November 2018)

The guidance gifted by tohunga, Māori healer, and lecturer, Aio, illustrated to me that 'being' in wānanga is when you are living 'your truth', the retreating is the preservation of mana, one's own and ensuring that you do not get drawn away from your truth and into others'. It is also acknowledging that you should not allow another to live your 'truth'. This is wisdom of the tohunga.

Applying manaaki as a measure-of-success was ingrained into me as a child. Our ability to host and care for people was paramount. Delving into the kupu, manaaki, repositions the criteria of measurement from the individual to the collective.

Manaaki – being careful with how we nurture and look after people and their mana. [Meeting the needs of both tānagta whenua and manuhiri].

Mana-aki – taking care of and enhancing the mana of the people. This is what is measured [through one's confidence to take on responsibilities].

Mana-ā-kī – the power of the spoken word about the measurement. Mana-ā-kī reminds 'hosts to be expressive and fluent in welcoming visitors. It is also a reminder to the tangata whenua (hosts) that the power of the word (or the words) of your manuhiri (guests) can sing your praises if your expression of manaakitanga is exemplary. But beware – it can also be detrimental, if manaakitanga is less than acceptable'. Mana-ā-kī reminds the tangata whenua that they need to be consistent and truthful in what they say, for actions will reveal any discrepancies and if what we say and/or do is not favoured by the manuhiri it can be detrimental to the tangata whenua and their project (Buissink et al., 2017).

The shift from the individual to the collective encourages an interdependence model of

empowerment. Calling forth the diplomacy of the kaiwhaikōrero, the weaving of the kaikaranga and wise guidance from the tohunga while being nourished by the ringawera.

These are the spaces and people of the marae. They shape my sensemaking, moral compass, and my expectations of mauri ora, excellence and being a good academic developer. However, we are not yet ready to enter my marae thesis. Now that I have familiarised you with the people of the marae, I will explicate how the scholars and rituals of the marae have restructured my thesis (as mentioned in my Preface) so that I do not compromise the mauri of their wisdom nor the mana of the people and ngā atua.

Repo(u)sitioning the elements of my thesis

The restructuring of my thesis and repositioning of thesis elements has been in accordance to uphold mana and mauri. The elements of aims, research questions, methodologies, literature review, data, findings, and recommendations are all present, however they are woven throughout the thesis instead of being confined to chapters in their own rights. I have done this so that I may honour the context and subject matter that is at the heart of my thesis, Te Tiriti o Waitangi (Te Tiriti) and the Treaty of Waitangi. Here I provide a legend, key points that have aligned the text of thesis writing to the text of the whare-tūpuna (ancestral home). I do so, to acknowledge the two paradigms held within Te Tiriti; science upheld in the higher education of the university and wānanga, higher learning upheld in Wānanga and on the Marae.

My thesis is structured in accordance with the rituals performed upon the marae and here I try to follow the tikanga and kawa guided by atua with my Te Tiriti experience. The rituals include: Whakatau; Pōwhiri; Hukatai; Pure; Wānanga; Poroporoaki; Rehutai, and Hākari. Each ritual has a different purpose ensuring both spiritual and physical safety. Each ritual section identifies threshold moments that are the experiences and encounters within the environments – people, places, conscience and consciousness – who evoke and attract different atua (divine elemental beings). Within the ritual sections I story-tell the experience and introduce you to the people who perform the rituals. Within the rituals Pōwhiri, Hukatai, Wānanga, Rehutai, and

Hākari I share poems which have encapsulated the whispers heard within the experiences.

Following each ritual section, ngā atua are introduced as pou. These chapters honour and acknowledge ngā atua I have become one with, within my wānanga (learning journey). Each pou-atua is accompanied by the tukutuku (latched lattices) and kōwhaiwhai (asymmetrical spiral vine-like paintings) coded by colour and Tahoma font. Wānanga from tōhunga are the kōwhaiwhai gifting the hua, the fruits and resources of wisdom to enrich, guide and protect me. These include karakia, waiata, seeds of wisdom, and those precious wānanga disguised in children's stories. Tukutuku provide the stories of the environment, both nature and human consciousness. This information has been presented as vignettes of my experiences within the university, memories that make sense of my current experiences, and the reflections and memories that help me to identify ngā atua in this new environment, the foreign but local conscience of the university within Aotearoa-New Zealand.

Wisdom of order

In Ritual 1: Whakatau, I will go into further detail in regard to kawa. Here I mention kawa to identify the origins of the sequencing of the content within each pou. The kawa adopted in my thesis is pāeke or pāharakeke which is the sequencing of the mihi, starting with the tangata whenua (host), then all the manuhiri (visitors) speakers and, after the receiving of the koha (gift) from the manuhiri, tangata whenua will conclude and close the mihi ritual. This kawa is chosen as it is the kawa gifted to the University's marae, Ngā Wai o Horotiu by Ngāti Whatua ō Ōrakei, the iwi (tribe) who hold mana whenua (responsibilities of protection and balance of the local natural resources) on the land in which the marae rests.

This means tangata whenua and manuhiri are given an opportunity to present their knowledge, similarly to what may occur in a courtroom between plaintiff and defence, without interjections. This thesis is not to determine innocence or guilt, instead, it seeks to settle on a shared truth established by the collective, tangata whenua and manuhiri. From here they can move forward together in a shared cause.

There are three main sites of engagement on the marae: on the marae atea, in the whare-tūpuna, and wharekai. Within each space three experiences are given attention to in my thesis.

1. Intelligence of forthcoming context.
2. Healing
3. Creating from tensions

The table below provides a map of the pou who will provide the above experiences in correlation to their spaces. Whakairo 2 and 3 are visual representations of this table to navigate this process for the reader as it may occur upon the marae. An anomaly occurred within my experience, as Whiro presented himself within the whare-tūpuna. In my experience this resulted in Hine-Moana being required to re-turn the wānanga back into the state of Rongomātane to prepare for my re-birthing from this experience. The need for healing at the threshold space of transformation and creation becomes more prevalent within the thesis, even in the wharekai as I recognise the absence of Haumietiketike and his ‘uncultivated’ wisdom.

I have attributed the ritual spaces to personae. Drawing out certain attributes of each pou atua. The eliciting of attributes from experiences I align to the starting pointing of curriculum design which is at the end of a student’s journey within the programme or curriculum. The student as a graduate foreseen in a ‘graduate profile’ where students have demonstrated the necessary ‘graduate attributes’ in the programme’s curriculum.

The significance of the term attribute is seen in its etymology. As a noun, it holds theological roots and connects to the formation of a prototype or an archetype. As a verb, it is an act of honouring those who have shaped and influenced the making (Oxford English Dictionary, n.d.-a). With these roots the term infers that the ‘attribute’ is inherent in the student. This raises questions of the philosophical approach and role of curriculum design, academic development and the university regarding learning and teaching. To start with graduates’ attributes aligns with wānanga ideals and approaches that recognise the role of the teacher or

Table 1: Spaces, Rituals and Pou bring experiences

	Marae atea	Whare-tūpuna,	Wharekai

The protecting warrior providing Intelligence of forthcoming context	1. Hine-Keira	4. Rongomātāne 5. Tāne		
The caring healer clearing hurt and nurturing peaceful balance	2. Hine-Te-Iwaiwa	6. Tangaroa 7. Tāwhirimātea		13. Tahu
The creative artist manifesting purposeful solutions	3. Tūmataunga	8. Rūaumoko 9. Whiro	11. Hine-Nui-te-Pō 12. Hinetītama	

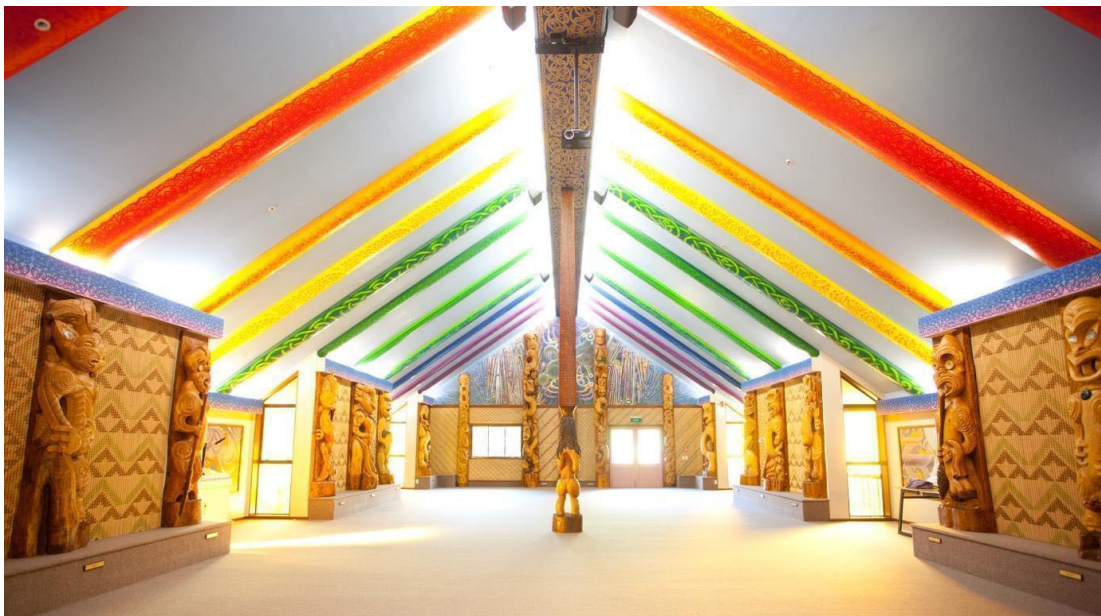
tohunga is to elicit certain good qualities to the surface so that the student identifies their potential and can relate it to the wellbeing of the community. This is discussed throughout my thesis often referred to the inside-out approach or as Whāea Rose (1997) described as waxing as a person’s mauri, or Otto Scharmer (2015) described emerging futures, and Parker Palmer (2007) advocating for teachers who have the courage to teach.

Wānanga as a methodology and pedagogy

Perceiving students as potential beings and the role of the teacher/educator/lecturer to provide experiences for students to realise and actualise their potential, challenges the Industrial model of education. Designing wānanga as learning experiences focuses on the eliciting of tacit knowledge; to peel back the layers of protection a person can build-up through a lifetime of experience that hinders and detaches them from their ‘why’, their mauri, their purpose (Palmer,

2007; R. Pere, 1997; Sinek, 2009). In designing wānanga I looked at how I could design experiences that would give opportunities of growth to a person's mauri, opposed to hindering or diminishing it (Pere, 1997). This calls for learning experiences to be designed with a potential-approach, the mindset of the facilitator or educator to provide the experience and knowledge that unlocks cellular memory, and to engage in and with the learners on a spiritual level.

Thesis as a cultural artefacts



Whakairo 5: Inside Te Pūrengi at AUT's marae, Ngā Wai o Horotiu

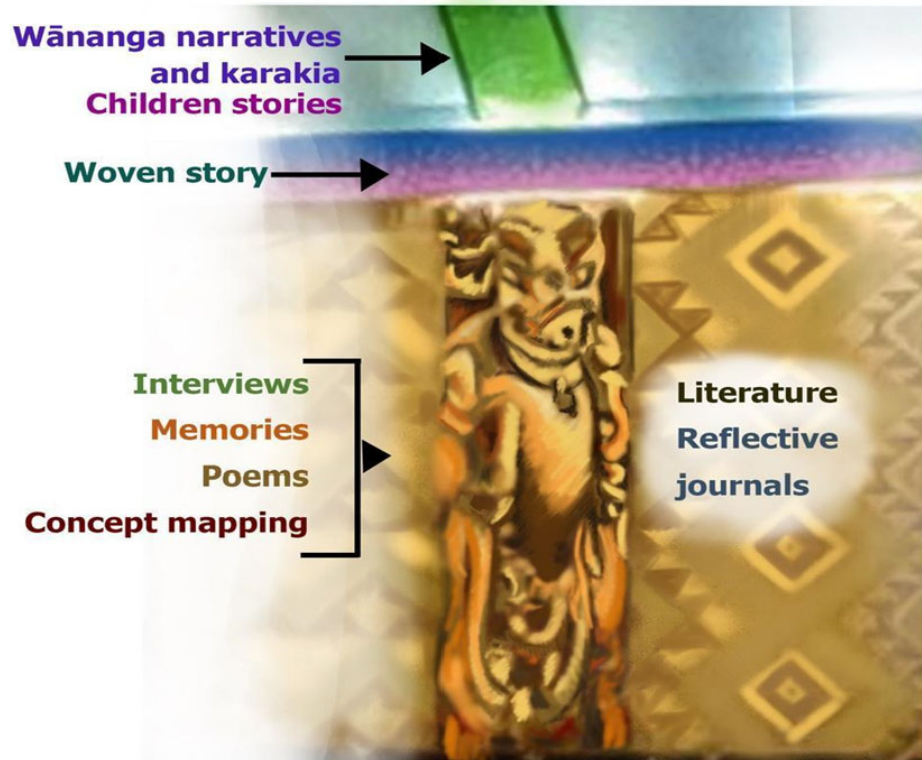
I am a Māori artist. I sense-make knowledge and experience through my artistic perception that has been informed through my primary aesthetic training on the marae. The whare-tūpuna has been a paramount influence in how I compose and map my understandings but also how I determine, ethically and morally, what is light and what is shadow. My artistic training also informs how I define, practice and design learning experiences that are wānanga. Here I apply my understanding of whakairo as my philosophy to designing wānanga. Before speaking on whakairo as a teaching and learning philosophy, I will briefly introduce wānanga as a pedagogy as it is discussed throughout my thesis.

Whakairo as a philosophy of wānanga

Whaka – to make, to enable, to cause happen.

Iro – often used as an idiom, “e iro, e iro!” Or “kua mau to iro!”: you should’ve learnt that lesson. You will know better next time. The idioms indicate a scar of a memory that is put upon you to indicate that you have learnt a particular lesson. Iro is also a maggot, and maggots eat away decaying rotting flesh that allows for healthy tissue to form and heal wounds... then the maggots transform to flies and fly away (Moorfield, n.d.; H. W. Williams, 2004, p. 80).

Whakairo is to cause the removal of debris, rotting or infected flesh, or as is said in the healing circles, “let go of that which no longer serves you” (Einhaeuser, 2014). As healers, artists use implements to cause the removal of unneeded excess to reveal the healthy beauty within – the mauri – one’s essence. As a teacher, under a whakairo philosophy I believe my role is that of the artistic healer who sees the beauty and potential in students and colleagues and my role is to set up an environment that causes a lesson to happen that enables participants to shed beliefs, perceptions or even hurts that no longer serve them; hurts that have encrusted their potential. This potential is linked to a person’s wairua (spirit), mauri (life purpose, soul, destiny), tino rangatiratanga (free-will and self-determination) and mana motuhake (interconnected responsibility to people, environment and universe), all facets and practices that will be discussed later.



Whakairo 6: Taonga shape my thesis

The whare-tūpuna is a microcosm of the universe as understood by Māori. Taonga (artistic elements) of poupou, kōwhaiwhai and tukutuku within the whare-tūpuna, are attentive to designing aio (harmony and balance) through the visual and tacit expressions of positive and negative, the seen and unseen. The whare-tūpuna, and all of its taonga, are there to evoke experiences ihi, wehi, wana (divine aesthetics to awaken consciousness, to bring the beholder's alertness into the present moment) (C.Doherty cited in Diamond, 2013; Mead, 1995). The mastery to evoke experiences ihi, wehi, wana is also exemplified upon the marae ātea (Kruger, 1984) in performing rituals through karakia (prayers), karanga (reciprocal calls of welcome), whaikōrero (reciprocal telling of histories) and waiata tautoko (supportive singing). Here the 'professors', kaikaranga and kaiwhaikōrero, weave the scholarship of the whare-tūpuna. They are the talking pou for their people, they are the pou as thesis.

Pou are orators, whispering to the attentive heart of a beholder, as well as being mnemonic signposts showing how to relate one element with another. Pou as orators demand the voices of interviews and personal communications to take precedent as primary research, with the literature providing context of the environment.

Wisdom in *kōwhaiwhai*



Whakairo 7: *Kōwhaiwhai* on the tuaara and the heke (spine and rib rafters) in Te Pūrengi.

Kōwhaiwhai are the ornate wisdom descending from higher consciousness and connectivity with Io, the universe. They are the teachings of the heavens that hold our creation narratives. The inception of this wisdom is founded in the vibrations of aroha, in the attentive balance in sustaining life. These vibrations traverse time, space, and beings. Within my thesis *kōwhaiwhai* are the wānanga (teachings of wisdom) gifted to me via karakia (incantations), whakapapa kōrero (relationship histories connecting people, place and spirit) and (pūrākau) children's stories (T. Smith, 2000). In forming, shaping and defining the pou, the *kōwhaiwhai* nurture and strengthen the integrity of the heartwood of the pou. The *kōwhaiwhai* are the non-compromising values and beliefs that sustain the wellbeing and balance from which harmony can flow.

Legend to decipher kōwhaiwhai

Io- and atua-wānanga are discourses and narratives held by tangata whenua and define who they are. These are expressed through karakia and whakapapa kōrero Io- and atua-wānanga provide the moral and ethical values establishing how the community conducts themselves in relation to the individual, the collective and their environment. Io- and atua-wānanga guide the composition of the structure of the whare-tūpuna and the repositories of knowledge adorning its walls and ceilings.

Pūrākau (Children's stories, myths and legends) are too often set aside as fanciful make believe for entertainment purposes however, masterly-crafted these are mystery teachings of the secrets of the universe and morals of humanity (Marsden, 2003; T. Smith, 2000). The redesigning of Io-and atua wānanga to pūrākau and pakiwaitara allows for children and adults to strengthen their spiritual bond to Io and atua through their human teleporting mechanism known in English as one's imagination and, in te ao Māori, ao-wairua.

Wisdom in tukutuku

Tukutuku are the whakapapa kōrero that provide context and tell how the natural environment determines the community's many ways of being. Within my thesis I draw on literature to recognise and acknowledge the unique context of relationships within Te Tiriti, the university and wānanga, and AUT.

Within my thesis it is the literature, my reflective writings and the semi-structured interviews that provides the context of both the university and wānanga.

Literature sources include academic scholarship and grey literature. Grey literature includes publicly shared evidence from tangata whenua experiences and knowledge not in academic writing, for example, blogs, magazine and newspaper online articles and podcasts.



Whakairo 8: Niho
(toothed)-patterned
tukutuku in Te Pūrengi

Legend to decipher tukutuku

Semi-structured Interviews validate a shared experience as I discover others' experiences of bringing wānanga into Tertiary Education in Aotearoa-New Zealand. Semi-structured interviews sought to discover shared experiences of wānanga within tertiary institutions in Aotearoa-New Zealand. Because of the nature through nurture, many will not self-acclaim to be tohunga as the responsibilities and duties were always restricted to the few who could hold the wisdom and pass it on in the ways necessary. Through my journey I have found people who hold wisdom and some who strive to share that wisdom more openly, and in particular, those who share it within public and private tertiary institutions.

Reflective writing in the form of journals, diaries and blog posts – sharing and capturing insights I had along the way. Journaling is the initial surface reflection, capturing moments of te ao Mārama and wisdom-given. ‘Dear Diary’ performed the space to vent and to let go of hurt so that I may heal.

Wisdom in pou pou

A thesis in prosody is the laying down of the foot or lowering of the hand to stress the beat (‘Thesis, n.’, n.d.). Thesis in prosody aligns with the oral traditions held upon the marae. Whakapapa (genealogy) recited in time to the pounding tokotoko (talking stick), the coded reverberations in darkened whare-tūpuna (ancestral house). Whakapapa as prosody holding the whakapapa kōrero as thesis propositions held within the cultural artefacts. Pou pou the thesis within thesis; our whakapapa; our ancestors brought to life and re-membered echoed in the darkness. Larger than life the pou pou, pou for short, can never re-enter into the physical realm, their abstract form with large heads, protruding tongues, three fingers and the presence of mischievous mauri child elicit an experience of ihi, wehi, wana. Designed to ignite our delicate senses, we are connected in conversation with our subtle energies that quietly whisper to our subconscious, consciously audible to those willing to listen from within. Pou are the chapters greeted and experienced in this wānanga, my experience within the university. Pou for my thesis are mostly atua seen within Te Pūrengi (AUT’s whare-tūpuna).



Whakairo 9:
Poutahu pou
(interior front post)
in Te Pūrengi.

Within my thesis the poupou are the divine elements that are within everyone and are within me. As I consider the pou as a thesis, I allow myself to be carved by the environments of wānanga and the university and my experiences as a tangata whenua academic developer. I discover what is my heartwood, and appreciate my knowledge, skills, and attitude cultivated and strengthened prior to these experiences of the university. These are seen in my vignettes of memories, poetry and conceptual mapping and drawings. These hold within them the creative process of the wānanga in relation with higher education of the university. They are the internal struggles of trying to make sense of this relationship. Where the experiences hit my heartwood, revealing what I can process and accept, they create some sense of understanding.

Legend to decipher poupou

Poems shared were called forth from a particular experience. These are the moments where I consciously let go of 'thinking' and let thoughts and words flow from me. This way I captured the experience of the people. Poetry is a form of language that is precursor to the descriptive language of science as it captures abstract ideas and emotions that are so complex, that to articulate the ideas in a linear literal form would, what an artist may consider, be the overuse of space, time, and energy. 'A picture says a thousand words' and poems are word-eliciting emotions that spark memories and images. These forms of communication seek to resonate with shared emotions with their audience, to speak to their hearts and not only their rational minds.

Memories are the added context that could not be captured in its entirety at the time of writing. They are tacit knowledge that gives form to shape and detail to form. Memories are bygone experiences that arise from present experiences that help me make sense of new experience.

Concept mapping (CM) (Novak & Cañas, 2006) is an approach that elicits visual road maps between previous, current, and concurrent ideas. Mind and concept maps are often used to encourage, trace, and/or develop student thinking about particular concepts or as a means to reveal the dynamics of social relationships with the experience (Prosser & Loxley, 2008). Prosser and Loxely (2008) also contended that “graphical-elicitation and other sensory methods have the potential to provide agency where none existed for those on the periphery of society” (p. 28). Powel (2010) also supported the CMs as a powerful approach, instructive when literacy and cross-cultural communication is problematic or when there are major differences in expertise between researchers and/or participants.

The power of CM and drawing-out emotions is that illustrator/artist engages the brain and mind differently as images are forms of communication which are precursor to words or verbal language. In my research the images elicited from me as maps of images provide a form to the emotional, instinctual and intuitive intelligence that had not yet been given form or verbal language in my conscious mind.

CM is intuitive for me. It is how I make sense of the world and how I translate the Western world to my Māori understanding. CM helped me understand who the university is; through its movements, its behaviour to discovering its archetype/s. It also helped me design my wānanga as I looked again, to understand the needs of the staff and design to those needs. These are not ‘needs’ in the mechanical sense, but rather needs to empower potential, to be able to give in a meaningful way, to be of service (Lemkin, 2008; Rosenberg, 2015). These needs were calls for a wellness in life; cries for a socially- and environmentally-conscious culture to be established. These are cries for a culture of care, a culture of manaaki to take root.

Wisdom of oratory

The wisdom of oratory is the role of the tohunga as scholar and teacher to weave and interpret all the above in a manner that makes it accessible to the audience. Here the orator taps into the imagination of the people to take them on a journey, an experience, a wānanga.

Legend to decipher oratory

Woven story: When encountering unknown spaces the orator can become the guide, giving just enough information to shift fear of the unknown to the wonderment of the exotic ... depending on the emotion the orator wishes to elicit in that moment of the story. To provide the reader unfamiliar to te ao Māori some guidance of experience of rituals and encounters I have occasionally woven in the ritual as if experienced on the marae.

Though the flow and structure of my thesis may depart from contemporary expectations, there is a history of its structure seen in de Spinoza (1954), Nietzsche (2015) and Goethe (1840). Goethe's flow I resonate with, possibly due to my bias as I connect with him through whakapapa and my love of colour and light. Goethe's *Theory of Colours* (1840) challenged the science community as he revealed the nature and character of colour and light can be determined by the perception of one's own personal and discipline beliefs and their language. Each perspective is presented with his unexpected conclusion, revealing the 'morals' of colour. That is, their relational duty and how colours maintain harmony within those relations. Goethe's artistic language slips into his scientific witnessing of the observation, where these relationship-bound duties, a law of nature present in colours can also hold a wisdom and truth fundamental to wellness and mauri ora of humanity.

The intention of this section has been to prepare the reader for a different experience of thesis. This redesigning of thesis is necessary so that the nuances and dynamics in the relationship between wānanga and the university could be revealed. This chapter has been for the reader. It is the necessary care needed to welcome a guest into a new experience.

Pou 1: Honouring Hine-Keira, the unseen atua of justice



Whakairo 9: Screenshots of animation of Tinirau and the whale.
© Museum of New Zealand Te Papa Tongarewa

Hine-Keira is regarded as the feminine partner of Tūmatauenga, the feminine warrior. Little is written of Hine-Keira and as a pou within my marae thesis I am called to spend time with her. To stand in conversation and experience through the subtle sensory of a non-verbal communication. Hine-Keira provided the necessary intelligence of sensing the university with my wānanga and marae intelligence. Her vision of success going beyond the material world of possessions and measurable outputs or the utopian ideals of peace. Her duty is in restoring balance. I am shown what was requiring balancing within the university so that Te Tiriti could be honoured by the people of the university.

The little written of her encompasses her as the unseen and her wānanga (knowledge) is being released at this time through the wānanga (teachings) left by Hōhepa Delamere.

Sensing Hine-Keira

This section has been difficult to scribe, not because it is traumatising, in fact meeting Hine-Keira gave me the strength I needed to navigate the university. My difficulty accepting Hine-Keira lay in the language used to speak of who she is. For her world is within the realm of the martial arts, strategy, and execution. Though this language is more aligned to the militant language heard within the university, I was reminded these translations are poor interpretations of who Hine-Keira is and what she is capable of. When Hine-Keira appears, I must remember that a situation, an experience has called her forth, an issue with her mauri (divine purpose) and it is her duty to carry-out her responsibilities in ensuring the manifestation of the mauri is kept alive.

In February 2018 I attended a wānanga (workshop) that introduced the teachings of Tūmatauenga (Protector of Humanity and Peace).

I recall the feeling of familiarity and comfort in learning mau rākau, even excited by it. This caused a confusion within me as I was always about being creative, non-violent. Why was this so invigorating for me? I felt as if I had stepped into my element? That evening an event occurred where I demanded Ruatau (tohunga facilitating the wānanga) to finish the takutaku (energy-moving incantation) before he could go to sleep. My 'bossiness' caused me to be bestowed with the nickname, Hine-Keira. What happened?

It was the early hours of the morning. Ruatau was exhausted, he'd been doing back-to-back healing festivals and wānanga. I was scribing the takutaku on the whiteboard for the students to copy. I had obtained this takutaku in a previous wānanga but enjoyed the new perspectives shared that broadened my understanding. However, it also meant that I knew where we were at in the takutaku. There were only six more lines of the takutaku to share and wānanga. The students were in "flow", they were absorbing and hungry to learn and share; when Ruatau

says to the group, "Let's finish it off tomorrow. I need to sleep." I could see that this was not the time to call it a night. The takutaku needed to be completed. I empathised with the students. In these early morning hours, we were in the optimum wānanga time. The students' wairua were awake, highly active, and emotionally invested. To sleep well, I felt they needed closure to the takutaku. Stopping the wānanga now would be like having a power-cut while watching a highly engaging movie just as it was about to hit the climax. So, to ensure the students could rest ... [enter Hine-Keira] and my banter with Ruatau. "You go to sleep now ... you won't be waking up". It was banter that was often tossed about by 'the boys' in wānanga. Then Ruatau replied, "Whoa! Where did Hine-Keira come from!" I snapped back, "Who's Hine-Keira?" "She's the assassin. Tūmatauenga's partner." He replied. "Hmph! Just finish this, so they [acknowledging the students] can sleep. There's only six lines to go. Finish it!" None-the-wiser to who Hine-Keira was, and as a creative nonviolent person I was a bit perturbed with the association of an assassin. I needed more understanding, so the next day as Jake Berryman continued the Tūmatauenga wānanga, this time in its practice of mau rākau (martial arts), I asked him. "Who's Hine-Keira?" To answer my question Jake got me to prepare for a strike with my left hand in front ready to block and my right ready to strike, he tapped my right-hand, "This is Tūmatauenga". As Jake went to strike me my left hand blocked and took out his strike leaving him vulnerable. Then tapping my left-hand Jake said, "And this is Hine-Keira".

Coupled with some of the theoretical wānanga of Tūmatauenga, Jake had recontextualised Tūmatauenga and now Hine-Keira from war of the people to the strategy of mind and spirit. Hine-Keira was not a criticism of the cruel and mercenary, she was a tactician, quietly removing

the strongholds to create open spaces, so that Tūmatauenga could enter to remove the un-required. Both Hine-Keira and Tūmatauenga draw on their strengths to carry out their intentions, and for Hine-Keira it is a technique seen in many martial arts practiced by women. It is the using of their opponent's own strengths to take out said opponent. Jake demonstrated to me how Hine-Keira's duty is to take out the initial defense mechanisms that protect the heart.

Remembering Hine-Keira

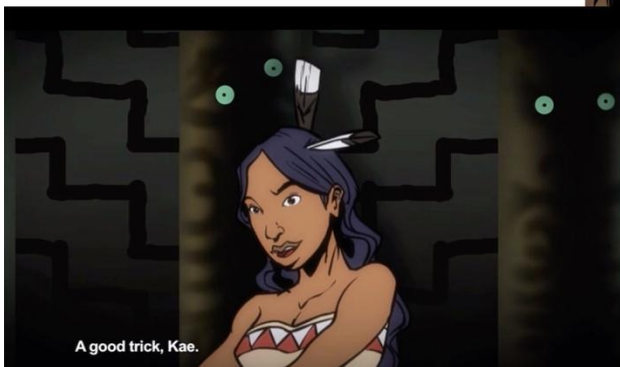
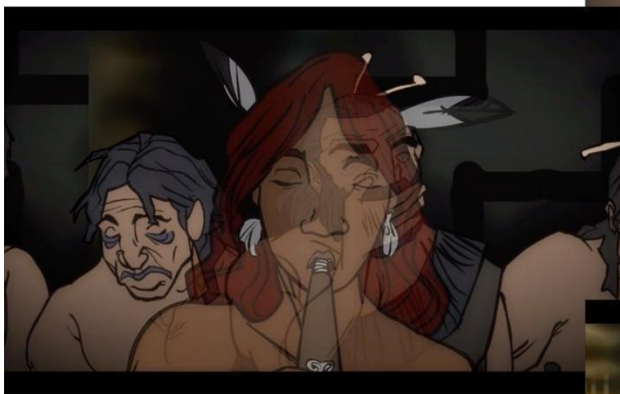
Later that day, Ruatau asked me where in my whakapapa I learnt the Hine-Keira behaviour. At first, I thought it was maybe through mum, but as I practised mau rākau memories of my Pop (my paternal grandfather) came to me. Pop was a boxer. He would teach us how to stand, where to punch from and how to use the opponent's strength to our advantage. He would also speak in riddles, answering questions with questions or use word play. For example, Pop said to a male friend, "You're a bit of a passionfruit, aren't you?".

"A what?" my friend replied, completely confused.

"He's being cheeky!" I explained, "He's commenting on your PDA (Public Display of Affection)" as being 'passionate'.

Simultaneously I threw Pop a pūkana – the piercing wide-eyed glare. A warning to stop it! Pop walked away laughing. Though he was being cheeky and loved doing that, part of me always felt like he was testing me. One of his many little tests to see who I was now that I was living away from home. Pop may have been a boxer, but he was also a mischief.

In this experience, I learnt this is a necessary trait to keep humility through joy; as the university can take itself a bit too seriously, sapping away the joys of learning, teaching and life.



Whakairo 10: Screenshots of animation of *Tinirau and the whale*.
© Museum of New Zealand Te Papa Tongarewa

Ruatau's question of whakapapa to ngā atua made me realise that I had many encounters with Tūmatauenga and Hine-Keira. I see them on the marae ātea with the kaikaranga and the kaiwhaikōrero and hear them in whakapapa kōrero that tell of Kae and Tinirau. This historical

event tells of the seductive strategies used by ngā wahine (women) in seeking revenge against Kae who stole and killed Tinirau's whale friend, Tutunui.

I have learnt to draw upon Hine-Keira to identify the strongholds within the university. Particularly, those strongly held and too often unquestioned belief systems which adopt behaviours and ways of being which continue to hurt people and our environment. It is with this knowledge I can facilitate wānanga within the university, with the people of the university to heal and grow mauri ora, a potential based in collective wellness.

Hine-Keira reports back: The unseen sees the unseen

Applying tikanga as my guidance I look to ngā atua on the marae to be the pou, holding safely the context of each section, each space, and sentinels upon the thresholds marking the boundaries of their roles and responsibilities. The context is higher education in Aotearoa-New Zealand. The specifics of this context are required as it highlights the kaupapa which is at the heart of this thesis, how to honour Te Tiriti o Waitangi (Te Tiriti) – our national founding document – within the university.

On a global context, Te Tiriti lies within the aspirations of the UN Declaration on the Rights of Indigenous Peoples⁸. Alignment to the United Nations recognises Te Tiriti as a document which protects the cultural justice for tangata whenua and our rights to protect and be responsible for our ways of being that grows our mauri ora, potential wellness, and tino rangatiratanga, self- and collective-efficacy.

⁸ Acknowledging the Māori version of the Treaty of Waitangi in accordance to the UN Declaration on the Rights of Indigenous Peoples. After initially voting against the Declaration on 13th September 2007 (United Nations, n.d., 2011). New Zealand reversed its vote on 20th April 2010, and Aotearoa-New Zealand is now developing a strategy to “progress towards the aspiration of the UN Declaration on the Rights of Indigenous Peoples”.

Te Tiriti o Waitangi

To honour Te Tiriti requires an overview of what it is. As stated above it is one of the founding documents of Aotearoa-New Zealand⁹ and initially signed on the 6th of February 1840 by 40 rangatira (Māori leaders). Subsequent signings occurred throughout the country. Signing by rangatira was contextualised by the previous political relationships between tangata whenua and settler in the creating, signing and honouring of the Te Whakaputanga o ngā rangatira o Nū Tīreni – Declaration of Independence of the United tribes of New Zealand signed on the 28 October 1835 (Network Waitangi Otautahi, n.d.; State Service Commission, 2005).

There are three versions of the texts. The te reo version drafted on 4th of February 1840 was signed by 500 rangatira, the literal translation into English drafted between the 6th of February or a few days later which was signed by 39 rangatira. The third version is a modern English translation by Professor Sir Hugh Kawharu that set to capture how our tūpuna would have understood what they were signing. This is not a literal translation but rather an interpretation that takes into account the need to convey tangata whenua understandings using the English language that automates to a colonising cultural paradigm (Waitangi Tribunal, n.d.-b, n.d.-a).

Te Tiriti comprises of a preamble and three Articles [see Appendix C]. The preamble outlines the issue being addressed and the intention held within the treaty. Te Tiriti has been described as “New Zealand’s own statement of human rights” (Human Rights Commission, 2010), however as Mikaere (2007) recognised, the focus on rights positions privileges whereas to regard Te Tiriti as a human responsibility document articulates what is being required in the relationship held within Te Tiriti. The Preamble outlines the need for the Crown to establish a governance to attend to the unlawful behaviour of the British citizens so that citizens could experience peace and good order. Article One – Kāwanatanga – outlines the Government’s responsibility to govern over government land, migrants and their descendants. Article Two – Tino Rangatiratanga – Rangatira responsibility to protect and care for all their treasures, animate and inanimate, whilst also having the opportunity to sell land to the Crown for an

⁹ In Te Tiriti the name Nū Tīreni is the transliteration of New Zealand that acknowledges the lands covered by the Treaty.

agreed price between the hapū and the Crown representative. Article Three – Ōritenga – The responsibility of the Crown to protect the citizens (ordinary people) of New Zealand and grant them the same rights as the people of England (Human Rights Commission, 2010; Jackson, 2005, 2010; Mikaere, 2007; Waitangi Tribunal, n.d.-a). In summary Te Tiriti is a living covenant document which outlines the roles and responsibilities attributed to the Crown and tangata whenua and collectively, in terms of engagement.

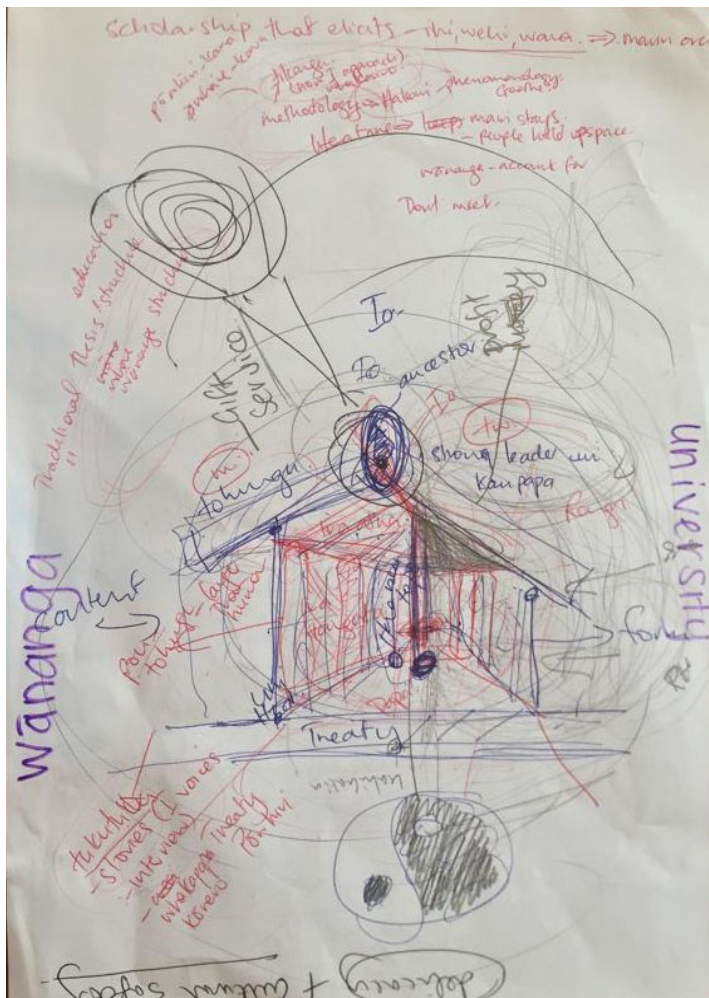
Positioning Te Tiriti in the context of the university within Aotearoa, poses the question, how is the university being a 'good' Te Tiriti partner. Due to past grievances, I would propose this would include restorative and reparative justice as well as upholding its responsibilities as outlined in Te Tiriti. Such a question may seem misaligned to my research question, "Why can't a pou be a thesis [without the appendices of an exegesis or dissertation]? My thesis question can only explore the relational dynamics between a pou (scholarly artefact within the whare-tūpuna) and the currently accepted thesis (scholarly artefact within the university) through acknowledging and exploring the relationship between two different paradigms, two different worldviews.

Mapping out the house of Te Tiriti o Waitangi

Alison and I sat at my dining table and discussed my thesis. It was one of those opportune moments that we could be physically and spiritually together. She had read my entire thesis the day before and we were delving into the juxtaposition of scholarship between the whare and university and the forms, structure and philosophies of scholarship between the whare (building / house) and the thesis. As we spoke I, as usual, mapped out our conversation so that I could make sense of what was being discussed. It was in my mapping Alison and I saw what was missing in the university and thesis structure, therefore highlighting what is a crucial and necessary component of scholarship in te ao Māori.

The drawing (Whakairo 10) depicts the whare with Io (creative universe), Rangi (wānanga-celestial knowledge) ira atua (realm of deities), ira tangata (realm of humankind) and Papa (the land) scribbled in red. On the ‘university’ side of the whare, I subconsciously drew shortened walls, therefore the roof appears askew and weakened. The darkness within the ceiling was my drawing out of the uncertainty of the university’s divine connection to the universe. A spiritual amnesia, which continues its unconscious separation from universal wisdom.

This drawing revealed my tacit and subconscious knowing. Pou on the university side were shortened, their whakapapa shortened, and their roof, their wānanga void and collapsing in on itself. Pou (supporting the roof) denote the scholarship of deeds, duty, the volition of ancestors who form the structure of the human realm. Pou alone do not give an entire picture, a completed whare, a completed thesis or moreso pou as thesis must be contextualised within the



Whakairo 10: The House of Rongo

paradigm held within the *whare tūpuna*. Papa, the land is required to give stable foundations, the institutional values of the land; Rangi brings forth the wisdom from the Io, in the forms of *kōwhaiwhai*, and *tukutuku* provide the context and resources of the local environment.

In some ways this answered my research question by reminding me that you cannot take a *taonga* out of its cultural context and transplant it solely into another. To do so would make it vulnerable. Therefore, knowledge of the cultural origins of the *taonga* at an emotional and spiritual level where the ‘why’ to the ‘doing’ of ritual and behaviours are understood. This allows me, as a Māori student, to enjoy and achieve education success as a Māori (Ministry of Education, 2013, 2015). I am doing this through advocating that my sense-making to understanding is strongly informed by the wisdom of *ngā atua* and Io. This contextualises my thesis to the uniqueness of our treaty nation, Aotearoa-New Zealand. The drawing has purely hypothesised my question and it is through my undertakings as a Māori academic developer I test the university’s connection to Spirit with encounters of divinity, wisdom, humanity and the ‘other’.

Positioning of pou

Attempting to express *ngā pou* in my thesis, centres the research around the Māori paradigm which actively acknowledges and engages the co-existence of the spiritually divine and the physical human being. My thesis focuses on *pou atua* whose divine experiences and deeds are storied through the language of human attributes and behaviour. *Pou atua* can provide the wisdom and aspirations of being a ‘good’ person and ancestor whilst also having the capability to do the opposite in equal measures.

Tikanga of the *marae* determine *atua* accentuates the former. *Mātauranga* shared within demonstrates what it means to be a ‘good moral’ person, as well as, demarcating the thresholds, behaviours, choices and ways of being which threaten to transgress *mana* and violate *mauri ora*.

Within *te ao Māori*, *ngā atua* are within the *whare-tūpuna*, on the *marae*, upon the lands of

Aotearoa¹⁰ (New Zealand). The foundation of the university is a foreign entity that has wedged itself between the land and marae. As the university replaced the churches as disseminators of knowledge to the population, so too has it attempted to do to wānanga. This I discuss further in Pou 4. To do so, we acknowledge that pou do not stand in isolation. They are an element within whare-tūpuna whose integrity to function both physically and spiritually is determined by tikanga.

The pou connect to kōwhaiwhai, as direct channels of wānanga from the higher realms rangitūhāhā (Rangitūhāhā will be addressed in Pou 3, where Tāne ascended to the higher consciousness and universal connectiveness of Io, the supreme ominous entity). The positioning of pou atua to the kōwhaiwhai recognises that pou atua connect at higher points of wānanga than our pou tūpuna. This indicates their experiences, wānanga and wisdom are informed by realities of higher consciousness, of aligned conscience and connectivity to Io.

The pou are also nestled between tukutuku that provide the environment and the environment determines the experience. These relational experiences form, shape, carve, and define who the pou is. Each experience requires choices to be made, and choices made further forming, shaping, carving and defining the person, the pou. Within my thesis I am the pou being formed, shaped, carved and defined by the experiences provided within AUT, and the actions I choose to take revealing who I am, my character, my mauri. This experience defines who I am as a wahine Māori, mother, sister, aunty, kuia, in relation to who I am professionally as an academic developer.

In presenting each pou atua I share my knowing of them through marae and wānanga experiences, then how I have recognised them within the university context. The shift in context away from the origins of ngā atua challenges the character of the atua to return to a relational state of balance with their kith and kin. Finally, these experiences seek to identify some characteristics or graduate attributes that may distinguish the tohunga as an academic within the university, recognising who it is, opposed to what it is, I am developing or

¹⁰ Collective land mass of islands regarded globally as New Zealand, locally as Aotearoa-New Zealand, and amongst Māori, Te-Ika-ā-Māui (North Island), Te-Wai-Pounamu or Te-Waka-ā-Māui (South Island), Wharekauri (Chatham Islands), and Rakiura (Stewart Island).

cultivating, as my role as a Māori academic developer. Concluding each Pou chapter I offer a graduate profile that could capture the guiding attributes of an academic of wānanga, inspired by my experiences with this autoethnography wānanga. This is to consider what he tangata, the person who is an academic, is regarded foremost.

Kith and kin tell story

My wānanga within the university has been traversed by many others and in many lands. Indigenous people voice their right for belongingness within the scholarship of their lands; a belongingness that goes beyond surviving, where other forms of scholarship are just as accepted as the academic norms found in each discipline. This is part of a continuation of the legacy of decolonising, indigenising, and reimagining the university that seeks to keep the practice of seeking knowledge in a way that is sustainable, relevant, fair, and ethical (Barnett, 2013; hooks, 2015; Hoppers, 2002; Meyer, 2013; L. Smith, 1999; Thiong'o, 1986; R. Walker, 1979, 2016). A lofty dream, but it is a dream of duty to be 'good ancestors' leaving a better legacy for future generations.

This dream has seen our warriors leading a political haka (war dance) against racism, oppression and injustices shaking the foundations of the university. Narratives told by indigenous people, ethnic minorities and feminists lead the way for equality, equity and diversity. Healers honour the legacy of the warriors, providing physical, spiritual and psychological healing that allows for them to continue without harm in their homelands with their whānau (Bloom, 2013; M. W. Brown, 2011; Campbell & Evans-Campbell, 2011; A. Durie, 1998; M. Durie, 1998; Murphy, 2011; Phipps, 2019; Walters et al., 2019; Wirihihana & Smith, 2014). Artists narrate and invite us to imagine, to reconnect, to our origins and to our strengths (P. Grace & Kahukiwa, 2000; King, 2003; Okri, 2014; Phipps & Saunders, 2009; Pouwhare, 2020; Te Kanawa, 2009; R. Walker, 2008; Yates-Smith, 1998). With each generation the triad of – warrior, healer and artist – scholars continue to make space of remembering and re-membering, being resilient in seeking truth in values; to duty-bound the

university to offer meaningful experiences to its citizens and rebirthing an evolved state of consciousness, conscience and wellbeing (Kittelson & Transure, 1984; H. L. Smith, 2017).

Change is afoot

At the time of beginning my research, leadership shifts began happening both within the department I was in, Centre for Learning & Teaching (CfLAT), and with the Senior Leadership of AUT. These changes were coupled with the results from the university performance and academic audits. These events saw AUT and CfLAT shift into what I can only describe as a pause in top-down-directives. Void of a top-down strategic-approach, an opportunity and freedom arose for the needs of the people – both academic and allied staff – to be voiced and heard by our team.

We began to co-create. This was a ground-up approach, being birthed from whenua (ground, land, placenta). The ground-up approach was supported by interim management who were conscious of the oppressive colonising history of our nation and the importance of righting wrongs of our country's social and governance injustices. The change-management lasted for the full duration of my research (2015-2020). Within that time AUT cycled through three Assistant Vice-Chancellors, and an appointment of a full-time-permanent position for a Pro-Vice-Chancellor of Learning and Teaching¹¹. This later appointment occurred late in 2019 and then in February 2020 under the CfLAT's new identity of altLAB, a new Director was appointed. As always in change management, the changing of the guards sees a change in the troops. Our team became international and intercultural in its appearance, we lost many who were allied in their actions to Te Tiriti.

Change was also happening at a national level, as our political governance changed from the centre-right National Party to centre-left coalition parties of Labour, New Zealand First and the Greens; with a new younger female Prime Minister, RH Jacinda Ardern, in charge. Her code of ethics and style of politics echoed our team during the time of CfLAT – manaaki, care

¹¹ Previously PVC Learning & Teaching was at 0.2 FTE position

and kindness. This values-based and needs-driven approach began to destabilise the narrative of progress, targets, aims and competition that was perpetuating the neoliberal agenda. I will discuss this further in Pou 3.

From practice to theory

As a Māori academic developer, the only one in our unit for the majority of the time of my research¹², meant that my experience was unique, where my Māori intelligence became my ‘point of difference’ and what I discovered was a ‘point of demand’. Staff, both lecturers and management, sought my counsel as they considered how and what it meant to ‘honour the Treaty of Waitangi in practice’. This demand on cultural intelligence is not unique to me and is often experienced by Māori academics in Higher education (Buissink et al., 2017; M. Hall, 2013b, 2013a; Love, 2017; Mercier et al., 2011; Staniland, 2017). Generally, this cultural intelligence of mātauranga Māori is not formally recognised unless it is outlined within institutional policies, strategies, budgets, employment contract, and promotional criteria and dependent on administrators’ ability, requiring and wanting to honour such documents (S. Wilson, 2012).

Reflecting upon my experiences brings forth a reality of multifaceted demands, and these surface in the research in a multitude of experiences ranging from absolute gratitude, borderline harassment, and racism. These discourses are subsidiary to my main focus that attends to the call, the need from the people of the university to attend to “honouring the Treaty of Waitangi” in practice. In my role as a Māori academic developer, which meant welcoming people into a Māori world as I understood it; and that was, what I learnt on the marae and at home.

A refining of the focus of the role of a female Māori academic developer in a university in Aotearoa-New Zealand, highlights during the time of my research, as mentioned previously,

¹² The management finally employed a Māori colleague in October 2018 as I was due to go on Sabbatical leave, and they were with us for a year.

there are only two other wāhine who can claim this position, Associate Professor Meegan Hall and Dr. Hinekura Smith. Meegan Hall's research gives a sense of focus on an era in academic development, guided by policies and strategies. Her research on developing Māori academics speaks of equity and parity, and also the unseen nature of tikanga and mātauranga Māori (Māori literature or practice) within the university (Addis et al., 2011; M. Hall, 2013a; M. Hall et al., 2013; M. Hall & Sutherland, 2013). Her practice around curriculum design, in particular including tikanga Māori and ngā ūara Māori (Māori values) into content and the resources she developed from that practice, reflects the broader role of the academic developer.

At a recent conference (HERDSA 2019) I sat with Meegan and asked her about her resources she had developed around 'content'. She reflected on them being created in a time when that's what staff asked for. She was answering the call from the people. She continued to acknowledge that now her strategy is to start with tikanga; and this I feel is an indication of an era.

Meegan too has commented on navigating the worlds as she writes of discovering the line of non-compromisables to ensure we maintain integrity in both our Māori communities and within the university.

... we [Māori] need to be able to work for and with our Māori communities, we want to be able to maintain our Māori customs and practices. But at the same time, we want to be good at our jobs. We want to be good scholars, who produce great research and deliver great teaching, who can act as the critic and conscience of society and who can meet all the expectations of the academic institution. For example, not only do we have to meet the expectations of the PBRF process but we also have to meet the high expectations set by our tīpuna (M. Hall, 2013a, p. 51).

Meegan has captured precisely what I feel as my responsibility and duty within the university. The focus on tikanga calls forth the practicing of values and what it means to be a

good human being.

Hinekura Smith is the newest of the three wāhine Māori to academic development in Aotearoa-New Zealand universities. Hinekura's focus on reclaiming and revitalising Māori language, culture, and identity through education, with a focus on women and children, will bring a lens and strategies that define the role of female Māori academic developers (H. L. Smith, 2017). I am excited by the possibilities of a Māori academic developer with intimate knowledge of Hine-Te-Iwaiwa, atua who childbirth and weave (who you will meet in Pou 2).

The policies and roadmap strategies

Our unit had a strong focus on learning and teaching as suggested by its name, Centre for Learning and Teaching (CfLAT): Pokapū Ako. Therefore, as an academic developer in CfLAT, I focused on the staff and curriculum; research development seemed a secondary concern, though I often encouraged lecturers to engage in reflective practice and to consider the scholarship of teaching and learning (SOTL).

During the time of my research many staff were focused on their discipline research and preparing for the up-and-coming round of the Government's Performance-Based Research Fund (PBRF). Improving teaching and curriculum was not a high priority for our staff; but there were the champion academics of teaching and learning, who included an increasing number of Teaching Assistants, contracted teaching staff, and teaching-only academics. Adding to the demands were the timely results of AUT's Academic Quality Audit (AQA) Cycle 5, the Staff Engagement survey, the designing of AUT's new strategy plan, and the, then recent, Tertiary Education Strategy (TES) 2014-2019 from the Ministry of Education. These documents aimed to prioritise good academic practices that ensured quality to the standards dictated by the culture of the international market of universities. Searching these documents for terms such as Te Tiriti o Waitangi, Treaty of Waitangi, mātauranga, or te reo Māori revealed a breakage in understanding the need to prioritise Te Tiriti o Waitangi.

The TES states a priority in "Boosting achievement of Māori and Pasifika success" with

very clear Assessment Indicators that go beyond counting the number of Māori staff and students. Though AUT has stated its commitment to “respecting Te Tiriti o Waitangi” (AUT University, 2018) their assessment indicators align to the agendas of equity, diversity and external engagement. This is a misunderstanding I encounter frequently in my role as an academic developer and curriculum designer, and one that is vitally necessary to clarify, as though related these indicators deal with the small ‘p’ politics of social relationships whereas Te Tiriti is big ‘P’ politics of power. I frequently expressed the following.

“Honouring Te Tiriti is a different kaupapa, agenda, issue to Equity and Diversity. They are not the same. Māori equity is not the complete picture of honouring Te Tiriti. It is ‘a’ measurable one that is dishonourable when we do not give Māori students the opportunity to learn, know, and express their values, beliefs, and rituals. If Māori students are not able to engage in their tikanga, reo and mātauranga then that needs to be a part of the restorative justice process of this Nation. This is correcting the wrongs of the past so that honour and mana is restored to both parties of Te Tiriti.

Professor Linda Tuhiwai Smith shared at a conference workshop in 2015, that there are good policies in the university. Find and use them. This is Hine-Keira, seeking the weaknesses as windows of opportunity.

A search on the AUT intranet reveals five policy documents that state the term Treaty of Waitangi, none stating Tiriti o Waitangi. The two employment policies refer to The Treaty of Waitangi Act 1975: two regarding programme design and AUT’s commitment to the Treaty of Waitangi, and the fifth attends to research following the principles of the Treaty of Waitangi. There are no specific policies addressing Te Tiriti, te reo Māori or mātauranga Māori – all phrases commonly-used by AUT staff.

In working at the coalface with academics in curriculum I found no need to delve into these

policies; instead, more attention was paid to the strategies that were being shaped by the dominant culture and knowledge system, a problematic trend in organisations as highlighted by Love and Tilley (2014). They conclude, the dominant culture has adopted the scientific rational paradigm to tell their narrative “that attempts to include ‘other’ (ethnic, diverse) voices are often based on their commercial viability and utility (Edwards, 2011).” (Love & Tilley, 2014, p. 33). These approaches struggle to share power with organic approaches, as of an organisation, seen in te ao Māori, to build culture rather than meet strategic outputs.

Māori auditors hidden in plain sight

To Hine-Keira the aforementioned dynamics are the surface dressing. For her to sense the dynamics of the university she consulted the unseen observers and auditors. Rarely spoken of within AUT is another group of auditors, and these include our Māori spiritual auditors who reside upon our AUT marae, Ngā Wai o Horotiu; our ingoa Māori, (Māori name) Te Wānanga Aronui o Tāmaki Makaurau; AUT’s value statement, and AUT’s semi-heraldic logo used mainly at graduation and a symbol of alumni since AUT transitioned from a polytechnic to a university. For my thesis, I will be focusing on Ngā wai o Horotiu and AUT’s value statement.

Ngā wai o Horotiu: Spiritual auditors

People who know the history of AUT as a tertiary education institute know of the land of Ngā Wai o Horotiu as a residence for a pub, and some will know of the origins of the name and its connection to the pā (fortified village) site situated at Albert Park and the chief’s alliance and relationship to Ngāti Whatua o Ōrakei, the iwi (tribe) who are mana whenua (stewards of these lands). What is less known is the precolonial use of the site of Ngā Wai o Horotiu. It was in fact a mara, a garden, that had thriving crops to feed its people (AUT Ngā Wai o Horotiu Marae, 2017). This is significant as within the first use of the land, mauri (potential essence) is set and

remains (Kereopa in Moon). Therefore, the site of Ngā Wai o Horotiu is fertile lands primal for nurturing and growth which is then recaptured in the honouring of the Divine Mother Energy as the poutokomanawa (centre post) within Te Pūrengi¹³ (the name of the whare-tūpuna, the ancestral house). A distinction of Te Pūrengi are the many wāhine who are honoured here. The acknowledgement of ngā wāhine not only looks to bring balance and presentation of a Māori belief system but it also forces a considering of the lone entity, which is the deeds of men, to the deeds of women and the relationship between the two. Where necessary I will go into further detail of these relationships particularly with our atua.

AUT's Value statement

On face-value the difference between a vision, mission and value statements could be difficult to identify, where distinctions are seen in their intentions. A vision statement is future focused and aspirational whereas a mission statement tells how the organisation intends to achieve those aspirations. Value statements are a code of ethics, defining a way of being which grows the culture of the organisation (Cady et al., 2011; Laloux, 2014; Lee et al., 2013; Leggat & Holmes, 2015; Mirvis et al., 2010; Reynolds & Ablett, 1998; Senge, 2006). The seed planted by AUT Chancellor of the time, Sir Paul Reeves, grew to become AUT's value statement:

Tāwhaitia te ara o te tika, te pono me te aroha, kia piki ki te taumata tiketike.

Follow the path of integrity, respect, and compassion; scale the heights of achievement.

(AUT, 2018).

A key distinguishing factor between a value statement and the mission and vision statements is that the value statement stipulates the moral compass of the organisation. An

¹³ "Te Pūrengi was named by the local iwi Ngāti Whatua. The name represents the ropes, which help keep the mast strong and sturdy on its long journey" (AUT Ngā Wai o Horotiu marae, 2017).

organisation which is values-driven organically grows the culture of the organisation. A mission and vision statement-driven organisation tends to the mechanics of meeting measurable targets and outcomes (Kirkpatrick, 2017; Laloux, 2014; Love & Tilley, 2014; Spiller et al., 2015).

Values lost in translation

In exploring AUT's value statement, a colleague and I compared the imagery elicited from our reading of this value statement. Here we recognised how the vital intentions of words can be lost in translation, especially literal translations.

Questions rose amongst our team about the meaning of tika and pono. In the AUT translation they are translated to integrity and respect, but which word translated to which Māori value I had to always look up as I was not used to these translations. I discussed the feeling behind the statement one of my colleagues shared.

"Scaling the heights of achievements, to me, means pushing a boulder up a hill and all these other boulders are rolling down at me." Her imagery reminded me of the Greek myth of Sisyphus. My thoughts questioned 'who in their right mind would come to a place to do that!' It was not surprising my initial reaction was one of absurdity, for that is at the heart of the story of Sisyphus. I replied, opening with the comical Kiwi¹⁴ saying, "Yeah ...nah! For me, I've grown up knowing aroha, tika, pono to mean, unconditional love; doing what's right, what's just; and pono is truth. And on the marae, in wānanga, the taumata tiketike is presented on the back wall, it is the poutama (stairway to heaven) and our atua. It's in your acts and being the

¹⁴ Colloquial name for a New Zealander

embodiments of aroha, tika, pono that you arrive and remain at the taumata tiketike. It's a state of being. When students graduate from wānanga it was a symbol that they had attained wisdom."

My colleague responded, "That is so cool! Far better than pushing a boulder up the hill."

Our imagery illustrated how worldview, values and knowing, can frame a single sentence so differently. My interpretation of the values statement understood it from my Māori perception of how the normalised practices of aroha, tika and pono was an assurance that one would realise their potential and be enculturated into a way of being that valued interdependency. My colleague's imagery reminded me of the tale of Sisyphus' punishment in Hades, to roll a boulder up a mountain, for it to roll down again - the moral maybe of absurdity

The role of values will be discussed further, however, what is significant and must be acknowledged is context particularly when considering "scale the heights of achievement" in an institution and culture that values the measurable, that of the physical whereas aroha, tika, and pono are spiritual values which are required to "attain to the excellence of its being; or, to authentic existence. This refers not only to human beings but to all created things" (Marsden, 2003, p. 39).

AUT's marae and value statement proposed as criterion for measuring performance is a lofty task. However, if we change the measure from performance to wellness or mauri ora, could it be possible to find or create an event where the measurable told the story of wellness? Could the marae rituals of manaaki provide telling pictures of the university's state of prosperity? Of its mauri ora? Of its mana? To consider the wellbeing of an organisation requires its consciousness to be measured. What measures may be adequate? The norms of student and staff satisfaction surveys seem inadequate, yet even they tell a tale. Considering marae rituals, I recalled my friend James Hudson's telling of evidence of community wellbeing for Māori.

As we sat around in the staff lunchroom, Professor Cindy Kiro joined us and elicited this nugget of wisdom from James's research with his whānau on his marae. James asked his kaumatua (elder), "how would you measure our people's wellbeing?"

The kaumatua replied, "Through tangihanga [funeral rituals]."

Impressed and filled with instant admiration I thought,

'Ingenious! Damn our kaumatua are tino koi [so clever]!'

Immediately my mind ran through the ritual and all the measures that could be demonstrated and accounted within that one event.

1. Communities' ability to come together, resource and host a large event (skills and knowledge of food and resource supplies and harvesting).
2. To be agile to host an unknown number of people.
3. Adequate knowledge and skills required to carry out pōwhiri ritual, that is, number of kaikaranga and kaiwhaikōrero as well as ringawera.
4. Spiritual knowledge to care for the tūpapaku (lying in state) and the whānau pani (the grieving family).
5. As well as the socio-demographic data that could be gathered, of the departed: age, gender, how, then of the community frequencies of tangihanga.

I considered tangihanga in the context of the university. That is, those going to other places, space and times. Our Māori auditors may not be used by the university; however, their perspectives are grounded in values and the wisdom of growing culture in these lands, and it is they who I return to as I experience the university as a Māori academic developer.

Justification for the study: Honouring Te Tiriti o Waitangi in practice

To understand what it means to “honour Te Tiriti o Waitangi” in practice and to provide evidence to such practice an understanding of honour would be required. The Oxford English Dictionary categorises honour as a transitive verb and a noun, collectively the definitions of honour denote a person or thing characterised of great respect and dignity, morally just and grace (Oxford English Dictionary, n.d.-b, n.d.-c).

As I contemplate what honour means in practice, images of soldiers fighting for their country, willing to die for their people and land arise in my mind – ANZAC¹⁵ celebrations and 28th Māori Battalion Scholarships – honoring in practice. Honouring in prayer – lowering self in gratitude. Magdalene washing and drying Jesus’s feet with her tears and hair – honouring in practice. In the exchange of marriage vows, the bride and groom give each other rings each stating the following:

N, I give you this ring
as a sign of our marriage.
With my body I honour you,
all that I am I give to you,
and all that I have I share with you,
within the love of God,
Father, Son and Holy Spirit (The Church of England, n.d.)¹⁶

¹⁵ ANZAC – Australia and New Zealand Army Corps

¹⁶ I have used these vows from The Church of England as the British Crown, the Queen of England is the Head of the Church of England.

What is honour and being honourable?

Honour elicits feelings of courage and sacrifice; thanks, and forgiveness; respect and humility; dedication and love, in body, mind and spirit.

In many of my wānanga I described Te Tiriti as a marriage license.

“It’s a political marriage, not too dissimilar to what happened between France, England, and Spain. We [Māori] call it a tatau pounamu – Everlasting peace.” I asked, “so, as a nation what kind of marriage have, we had?”

The collective response. “Eek! 😬”; heads lower turning away from me to look at their tables.

I recognise that action and feeling, not one of honour ... but of shame. So, I neutralised the shame.

I casually acknowledge the feeling. “Ok. So, it’s been abusive.” Lowered heads nod. “Ok. So that’s the past. What needs to be done to ensure it doesn’t continue? What can we, you do, to honour this relationship? How do we make it right with what we do from now on? It doesn’t have to be big, start small. Let it come from you. Be authentic. Be genuine. Be honest.”

Te Tiriti o Waitangi was first signed on 6 February 1840. Sovereignty was contested and war erupted as the Crown sought more land for the growing British migrating population. Honourable Justice Sir Joe Williams provided examples of the questionable and dishonourable acts of the Crown which has been the shameful wound of our country.

- ◆ War breaks out 1845
- ◆ Treaty is a legal nullity
- ◆ Native title not justifiable
- ◆ Recognition of tikanga is temporary, expedient on a linear path to

extinction and assimilation.

- ◆ Māori are not expected to survive the 19th century (Williams, 2016).

‘Honour in practice’ elicits courage, sacrifice, thanks, forgiveness, humility, dedication and love. Yet what was received were acts of rape, abuse, attempts of genocide, epistemicide, and the severing of tangata whenua from their lands, family and Spirit. How do we honour and heal the pains of the past so that our actions are honourable?

This dishonouring and disregard to fulfil Te Tiriti is the institutional and political culture in which New Zealand planted its first university – the University of Otago, Dunedin – founded in 1869 and opened in July 1871. The establishment of the university was after the the signing of Te Tiriti o Waitangi, and shortly after a time when tangata whenua rangatira (leaders) were trying to re-establish wānanga alongside Christian teachings in dislocated communities. These movement led by Māori prophets included: Te Papahurihia and Hone Toia, Te Whiti and Tohu at Parihaka; Te Kooti and Rua Kēnana with the Ringatū movement, and Te Ua Haumēne with the Pai Mārire and Hauhau movements, and Rua Kēnana¹⁷. The epistemicide continued with the Native schools and the Tohunga Suppression Act, which sought to eradicate te reo and wānanga and the practices which kept mātauranga (Māori knowledge systems) alive. How does a university acknowledge and honour those pains to heal, restore to transition to collective transformation? This thesis is such a journey.

The creative servant welcomes in tohunga

Throughout this wānanga I frequently wondered, why me? Do I have the right to this tohunga knowledge? How have I obtained access? I was not fluent in te reo nor was I highly

¹⁷ “Māori prophets differed from tohunga as they drew on both Māori and Christian knowledge systems” (Binney, n.d.). These prophets and movements experienced military invasion and imprisonment at the orders of the Crown.

active in Māori communities. Constant thoughts of ‘surely there is someone more senior, more knowledgeable than I who should carry this wisdom?’ What I have come to realise is that those who allow me to have this access are my spiritual whānau. Through my whakapapa, access has not been granted but it is my birthright. I have been granted access to them because I am the one who is at this place, in this space, hearing the cries of the people, and I have the creativity, knowing of how to manaaki and heal. I must honour them in this thesis too.

The specifics of my own identity are vital to the access of knowledge and wisdom I have been privileged too in this pilgrimage of enlightenment. Reception of wānanga calls for me to both acknowledge and honour my whakapapa. This includes teina (junior) lineage from Ariki. It is through this line my kuia (female elder), Tokotoko, my waters (DNA) flow back to Tūhoe lands. She is my constant companion. My strong female Settler heritage who endured the cruelty of witch-hunts and my male Settler heritage finding oneness with a constant working of and with the land. The wisdom my Settler whakapapa gifts me is one of kith and kin¹⁸ to the lands of the British Isles. During my thesis I felt the need to begin my reconnecting to my - paternal āhuru-mōwai, Pakanae marae. A need motivated by my wanting for my daughters to know their whakapapa and their rich papakainga (homelands) which lay outside of these urban lands.

One aspect of my identity I have struggled with is accepting my status as kuia.

As I let my girls play longer with their friends at Te Puna, a kuia of one of their friends arrived – a beautiful kuia that just exudes the gentleness I recall from the kui I grew up around at Hairini Marae. She shared with me how her koro taught her karanga and her time visiting kohunga reo and how the urban tamariki were becoming detached from the reality of nature. Somehow the kōrero moved to my mentors and how privileged I felt to have

¹⁸ Kith and kin: “one’s relations. The word *kith* is Old English, and the original senses were ‘knowledge’, ‘one’s native land’, and ‘friends and neighbours’. The phrase *kith and kin* originally denoted one’s country and relatives; later one’s friends and relatives” (Knowles, 2006).

Whāea Rose and Whāea Kaa to guide me. It was in her finding out that my parents were no longer with us when she said, "That explains why you have access to this knowledge."

Confused I asked her "why?"

"Because you're a kuia. And you're in the space where it needs to go and the time it needs to be planted."

"I'm not a kuia."

"You have no older generation. You're a kuia."

I didn't argue this point. I knew she was right; it was an insight my sister had shared with me from our kōroua from Tūwharetoa. Instead, I made those facial expressions of denial, that shake of the head and shoulders of someone reluctant to go into a new space.

Though accepting 'being kuia' has been a challenge it has guided me to hear the emotions of my daughters, to see beyond the tantrum and see the child struggling to make sense of the world. The relationship between kaumatua (grandparent) and mokopuna (grandchild) is so special as it acknowledges the circle of life and all the wisdom that is to be communicated through tone, actions and presence. I have seen this relationship in my parents with my nephews and nieces and I see it with my daughters and their grandmother – it is a relationship of mutual honouring. Honouring the wisdom of a life lived and honouring the life that has much life to live. The experiences of my acceptance of ko wai au, who I am, are detailed in my thesis - they are the unfurling of the wisdom residing within my DNA for me to honour and to keep alive through action.

Ko wai ā Hine-Keira?

Hine-Keira moves modestly in plain sight, absorbing the emotions and vibrations of the

environment. She seeks out the spiritual blueprint held within the culture of the institution and identifies the stress-points and loopholes that cause integrity to be weakened. She hears the murmured cries of hurt from the people and seeks ways of removing barriers that hold them captive, spiritually, psychologically, physically, that inhibits one's sense of belonging and collective purpose.

It was as Hine-Keira I recognised the cultural collide held within Te Tiriti has historically established the two parties as enemies. The mechanic and mission-targeted organisation of the university has created a volatile environment causing its people, tangata whenua and others, to turn to an organisational model that is values-driven, such as that which is normalised upon community marae. As the non-threatening lecturer, I listened to the staff and discerned their needs. Needs beyond the technical aspects of curriculum design, instead staff needs were cries of being cared for, being seen and heard and being valued. The tired of the competitive ideals success and instead longed to be gently held in a place of belonging.

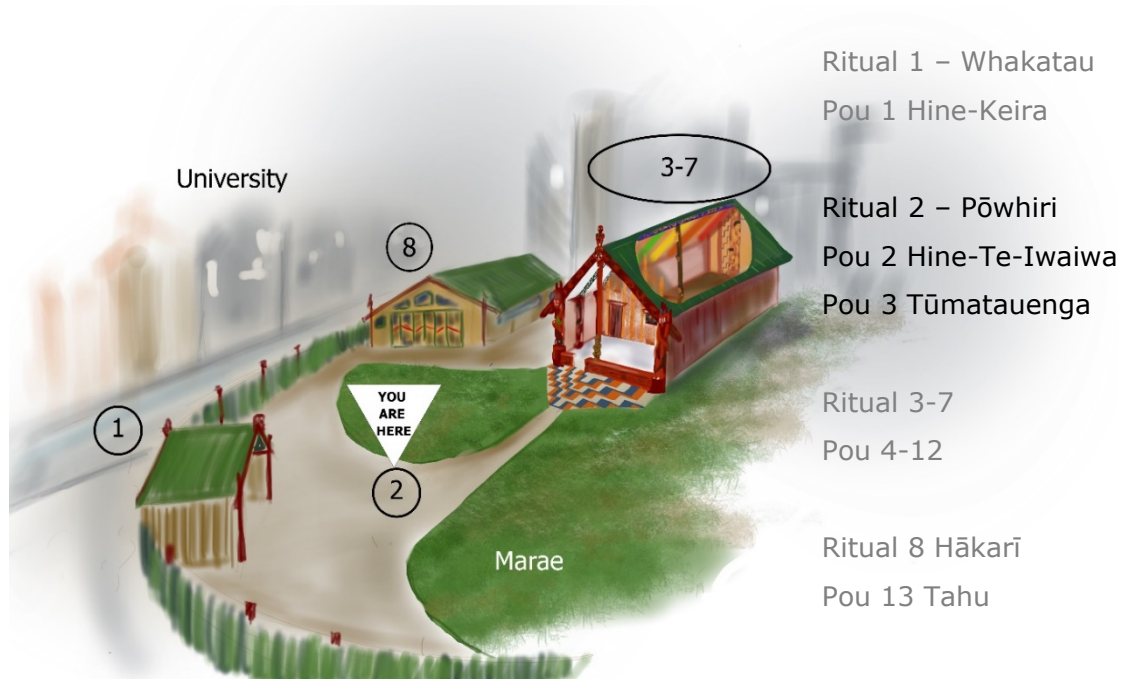
Entering upon the marae the Māori auditors are enlivened and their mana is released through the rituals of pōwhiri, hukatai, pure, wānanga, poroporoaki, rehutai, and haka. Rituals seeking peaceful reconciliation and transformation so that the community can grow together. This is duty. This is the service held within my thesis.

Graduate attribute of Hine-Keira

Graduates of Hine-Keira have embodied the wisdom to:

1. Quietly and humbly recognise the unseen (emotional and/or spiritual) 'issues' hidden behind behaviours which cause harm.
2. Carefully, with as little harm as possible, remove entities that compromise integrity of the whole.
3. Applies the power of vulnerability to establish a common-ground.

Ritual 2 – Pōwhiri: Stepping into the unknown



Whakairo 11: Mapping the journey - Pōwhiri

Pōwhiri is a ritual of encounter, it is a practice of political diplomacy. It is a ritual to discern if visitors come as friend or foe, and to reveal any hidden agendas. If the intention is to create a union, then pōwhiri becomes a catalyst that weaves together peoples for the purpose of a common cause. If they are untoward, objectionable or to cause harm to the host; the pōwhiri will see parties separate to go their separate ways or prepare for war.

There are two sides of people within the rituals on the tangata whenua (hosts) and manuhiri (guests). These accounts of this experience are from my perspective, as tangata whenua, indigenous, academic developer within a university on the lands of Aotearoa-New Zealand. This puts me in the precarious position of being both tangata whenua and manuhiri. That is, I welcome in tohunga and wānanga into the university as an academic – therefore I am host – however, the university is not a place of ‘home’ – so I am guest? – and yet the university resides upon the lands which are my home – I am host again. This repositions treaty relationships, identifying wānanga as the foundation of local wisdom rich in tacit knowledge of the world that

is inclusive of spirituality and governed by the relational dynamics of the universe and not by the dogmas of any religion.

What is important to know is that the lens and form of this thesis is structured from an inner insider. I am a host teaching my guests how to host and honour their guests and hosts, that is I am a Māori academic developer teaching academics how to host and honour their students (guests) and how to be respectful guests to tangata whenua and our homelands. It is from this position I experience wānanga and the university simultaneously. It is from this position I do the necessary struggle with staff in reconciling personal, cultural, professional, university, national and Māori values and beliefs. And it is from this position I, along with staff of the university, cocreate the necessary space to allow Te Tiriti-honouring practices to emerge and sprout from their practices.

The marae atea is the open space in front of the whare-tūpuna. It begins from the waharoa (entrance) to the mahau (porch) of the whare-tūpuna. Though human activity may move around the spaces of the marae, Tūmatauenga still remains vigilant, his tikanga determined by his duty to protect peace and the people and the wairua of the community. Tūmatauenga's discipline is demonstrated in his character of logic, planning, instincts and courage (R. Pere, 1997).

Expertise from experience

To effectively observe the relationship between the higher education performed at the university and higher learning of Io-Wānanga and the Kura Huna, it was necessary for me to engage and experience them. The wānanga I attended were the teachings from tohunga Dr. Rangimarie Rose Turuki Pere and Hōhepa Delamere, respectively and affectionately regarded hence-forth as Whāea Rose and Pāpā Joe. Whāea Rose shared her wānanga (teachings) from the Kura Huna (Mystery School) of her kaumatua (tribal elders) through wānanga and literature and, Pāpā Joe's teachings were predominantly passed on to me through wānanga with Ruatau Perez, Aio Romiromi, Pāpā Des McCauley, Jake Berryman, and Tracey Te Paa, Iris Loesel (2006), Sharyn Heaton (2013), and Tony O'Connor (2007). The scholarship of these researchers

provided insight and evidence of Pāpā Joe's influence in research and academics. I would also acknowledge there have been many others that have dropped the seeds of Pāpā Joe's wānanga on serendipitous meetings.

Balancing Western scientific intelligence to Māori indigenous intelligence could provide some indicators of a dishonouring-to-honouring Te Tiriti o Waitangi spectrum. Such indicators may focus on whom roles and responsibilities, privileges and duties lay with true understanding of how to navigate the liminal space¹⁹ of Te Tiriti. Contextualising this into higher learning and higher education is in the experiencing of both pedagogies and belief systems in their formal settings.

In my interview with te reo expert and educator, Tāwhiri Williams, he stated that the Crown and Māori ideals in education cannot mix, they are oil and water. This is often the experienced reality within the treaty relationship where we have co-inhabited the same space, Aotearoa-New Zealand (Henry et al., 2020; Kidman & Chu, 2015); and where the literal interpretations of the Articles have formed the policies/values and practices/behaviours conceived and professed to and adopted by the general public.

My observations have shown me time and time again that the two worlds can come together. Though it can be a challenging relationship, I see this in whakapapa, genealogy; mine, my siblings, my father, my twin daughters, and the many others with Māori and British lineage. Are we the same? No. Is one less important than the other? No. Is my Māori whakapapa more important than my British whakapapa? No; because I require both to provide the DNA environment to bring me into this world at this time, to have this life's worth of experiences. Therefore, I contend that if the people of the Crown and tangata whenua, Māori, can mix, so can our ways of being. The task is to find the common ground, to whaka-papa to come together under a common cause (Delamere, n.d. Tinana, n.d. Te Reo; Diamond, 2013; Moon, 2005; R. T. A. R. Pere, 2015).

¹⁹ the uncomfortable space of being neither completely here nor there while also being at both spaces simultaneously.

Alliance is in our whakapapa

Tohunga and tohuna tipua, Rangimarie Rose Turuki Pere illustrated the importance of acknowledging all your whakapapa in retelling her account of her nephew's Scottish ancestor causing the removal of her nephew's kidney due to him ignoring his Scottish heritage (R. R. Pere, 2015). Sir Mason Durie also advocated the importance of knowing whakapapa as a means of data sovereignty in a person's medical history and that of their family.

Whakapapa makes us who we are. It is our unique mana, dignity, integrity and gifts bestowed upon us by our atua and ancestors; this is the intelligence of our DNA held within our cellular memory (Delamere, n.d. Tinana; R. Pere, 2016b, 2016d). Therefore, through my whakapapa I have the inherent capabilities and knowledge to bring the two worlds of my whakapapa together, Māori and British.

It is at this stage I would like to disclose that though I stated that one lineage is not more important than the other, in my thesis I do default to the intelligence of my Māori whakapapa. I do this for two reasons. The first is because this was my reality that shaped my emotional and spiritual intelligence. It was formalised and normalised into my instinct and intuition, a way of being cultivated over generations of being one with Aotearoa. Second, in doing so I am not saying it is more important than Western scientific intelligence or my British whakapapa for I value the lessons passed down from my British ancestry. It is in the marriage and joining of DNA and whenua I find my greatest teachings.

My emphasis on tikanga and mātauranga Māori (Māori knowledge derived from moral ways of being) is done with the intention to include it within and bring some balance to the discourse within education research and the scholarship of learning and teaching within a treaty context. I contend that bringing in the 'other's' perspective provides the mechanism that can shift the recycling gaze of the insider who struggles to see beyond their own reality, and enter into a space of true imagining (Manathunga, 2007; Pailey, n.d.; Sanford et al., 2012; Thiong'o, 1986, 1993).

Manuhiri who share whakapapa

I first experienced wānanga with Whāea Rose on one of my whānau marae in the Hokianga and in a wānanga hosted by CfLAT on AUT's marae, Ngā Wai o Horotiu. Pāpā Joe's formal wānanga (teachings) came through wānanga (learning sessions) facilitated by Ruatau. The wānanga in which I attended included Pūmanawa: The Emotional Heart; Manawa: The Physical Heart; Whatumanwa: The Spiritual Heart; the Philosophies of Mirimiri and Romiromi; Kiri (Skin), and Te Reo (Mendallic vibrations). As mentioned previously, Chaz Doherty was an integral mentor to my journey and so too was Aio

My wānanga with Aio has been in our experiences of working in different tertiary institutions and both bringing wānanga of Whāea Rose and Pāpā Joe into these spaces. Our wānanga together has seen our exchanges of strategies and/or clarity in some of the challenges we have simultaneously faced in our respective institutions. Our setting and conundrum were often guided by the hurt I was holding in my body which Aio and her tāne helped me release through romiromi²⁰ (deep tissue and cellular bodywork) and mirimiri (conversation that recognises the 'issue' ready to be released) (I discuss this further in Ritual 4). Healing sessions with Aio were like private tutorial sessions that gave me the knowledge to navigate my current or future challenges, and to learn how my body attracts and stores vibrations that are tacit knowledge or trauma.

AUT has been my main provider of university experience since 2001 with an 18-month hiatus to Massey University, where I experienced the wise-leadership from healer and tohunga Sir Mason Durie. Though brief in duration this was a necessary experience to break me from the siloing assumption that all universities operate the same, and to acknowledge how leadership can make all the difference in the mauri ora, well-being, and prosperity of the people of a university.

My roles within the AUT have ranged and progressed from student to kaihāpai (teaching

²⁰ Deep tissue massage with a spiritual element. It is a mind-bending, -twisting, -stretching, -pressurising until the pain is so that you are physically, mentally, and emotionally exhausted, rendering your conscious mind to let go of control. Commanding your conscious mind to simply accept more of your own truth; to accept "who you truly are".

assistant) to contracted lecturer, to Māori Student-University Broker (with Te Rau Whakaara at Massey), and then to my current dual role of full-time academic developer (full-time lecturer) and PhD candidate. My knowledge of AUT crosses many of the siloed borders – seen and unseen – within the University; student-to-lecturer; Māori-to-non-Māori; central unit-to-faculty-base, and staff-to-management. What I have come to acknowledge in my role as a female Māori academic developer is that though I saw myself in the kitchen and as a ringawera. My first role has become to welcome non-Māori to te ao Māori (the Māori world) through enlightenment (te ao Mārama), and this calls for me to be kaikaranga. It is here, I would reposition myself as the second female Māori academic developer currently in a university. I have found my role has, like the second call of the kaikaranga, been focused on bringing in tūpuna and acknowledging the tūpuna of our visitors, to acknowledge their deeds and lives, and to facilitate the healing of their pain (generational trauma) that was transmitted through to their mokopuna (descendants).

This is a difficult role for me to accept due to my lack of fluency in te reo Māori. Instead, I default to the primal pre-verbal communication of touch, movement, visuals, and poetry where the mauri of what I am communicating, manaaki, care and healing, is the motivator or driving force (Kereopa cited in Moon, 2003). It is here I begin to see how tikanga from the marae can take many forms without losing its mana, and as explained by te reo expert and educator, Kaa Williams, reo – as in expression – needs to evolve to grow (personal communication 9 March 2019) and I would contend, if we do not learn and discover how to maintain the tikanga and mana that allows the mauri of te ao Māori to be alive, the alternative is that it will once again go into a state of unseen preservation²¹, as it did under the Tohunga Suppression Act (Tohunga Suppression Act, 1907).

²¹ Many have written on the impact of the loss of knowledge during this time however my view is that this Act signified that the powers of governance within the society were not emotionally or spiritually competent to comprehend this knowledge of how to relate with the divine energies of the universe. As the communities and societies emotional and spiritual intelligence matures as we are seeing the flourishing of mātauranga Māori and wānanga.

Mapping the conscience of Te Tiriti o Waitangi

As stated earlier, in Aotearoa New Zealand the universities are duty-bound to be the critic and conscience of society. However, this becomes a contested issue in relation to Te Tiriti.

Reconciliation of values determining ethics and what is right and wrong are not fully formed or established. This is part of the struggle and journey of reconciliation held within Te Tiriti.

In reconciling values Pāpā Joe's wisdom related conscience with consciousness and the evolution of humanity.

Generally the flow and shift of values will be reflected in a spectrum that starts with satisfying personal survival needs. Next it moves towards transcending the personal subjective well being, to the well being of others, and further on to the well being of the planet. Evolution goes towards more refinement, toward experiencing oneself as part of a whole and from separation towards union. (Loesel, 2006. P. 144).

When moral values and the evolution of consciousness are based upon 'needs', Maslow's Hierarchy of Needs and Motivation becomes a powerful tool. Even more so, when you return Maslow's Hierarchy to its origins, that is in the ways of being lived by the Blackfoot Nations people. Through their indigenous perspective the lateral view becomes aerial, and the concentric circles are realised. Now self-determination is not a goal to reach but rather it is at the heart of a way of being, a character that is shaped by the values and beliefs held within the community and environments and its compatibility to meet the needs of the person, people and the natural environment (Blackstock, 2011; Duncan-Andrade, 2016)

Through the practices of tikanga, kawa and manaaki the marae and wānanga, as an education institution, offer methods and practices for Māori and Industrialist peoples to commune and wānanga together in spaces of resolution and healing.

For universities to adopt tikanga, kawa and manaaki outside of the university's marae could ensure the hurt-stories of our whenua, land and people, is not burdened upon the victims and innocent; that is, the restoration of justice of Te Tiriti o Waitangi does not fall solely onto Māori

people. This requires the engagement of the Crown, its people, my Pākehā whakapapa, to learn to heal from the wisdom of our world, Papatūānuku, Ranginui and all their mokopuna.

On the threshold of Te Tiriti o Waitangi

The relationship between the natural world and the real world can be likened to the relationship between what you see on a screen and the hidden binary-code language of 1s and 0s. The mass of 1s and 0s are difficult for the population to comprehend as are the energetic fields of the real worlds (te kete tuauri and te kete tuatea), rendering them unseen by the untrained population. Tohunga and people who are highly trained in the consciousness of the real world creatively manifest from this reality. They sense truths of hidden agendas and are guided by tūpuna and the wisdom to maintain balance in our worlds (Abram, 1996; M. Durie, 1998; Marsden, 2003; Moon, 2003; R. Pere, 1994). Accepting the constant presence of the real world has helped me reposition my tacit understanding of tikanga and kawa from ‘doing the right thing’ and marae protocols, to an understanding tikanga as ‘doing the right thing’ which has been determined by our ngā atua, and that kawa is the formalised order of actions to activate and engage at a spiritual level. This was a necessary distinction to make as I observed how people’s behaviour and actions within the university did not align or validate the values espoused or promoted.

In considering atua it would be useful for a reader new to the Māori worldview to not consider ngā atua as gods as perceived by Christianity. Rather, I implore you to recognise them from our Māori understanding as they in their physical manifestation are the elements and minerals required for life on Earth. In a metaphysical sense they are the archetypes that reside within all human beings, given form through emotion, thought, action, and reaction, elicited-forth and influenced by their surrounding environs, both people and nature.

Tikanga elicits and attracts the positive attributes, skills, knowledge, values, and energy held by each of our Māori atua, tāne (masculine) and wāhine (feminine) (C. Doherty personal communication 2018). Tikanga are formally enacted through the rituals on marae, such as

pōwhiri, hui, wānanga, tangihanga; and then strengthen in day-to-day life through healing, industry (whakairo and raranga), harvesting (land, sky, and waters) and so forth. Chaz Doherty gave me an example of this with the marae ātea, an open space of the tensions of the unknown, that calls forth one to settle on with care and respect. This is the space of Tūmataua, so one's duty is to protect and call forth strategy, courage, eloquence, and performance (Kruger, 1984).

Tikanga has also been normalised in homes to ensure the safety and the well-being of whānau (people and their kinship). For example, the removing of shoes before entering homes, no sitting on tables, or the placing of headwear where food is stored, prepared, or consumed. I contend that tikanga is at the heart of the Māori worldview, it is how Māori have learnt sustainable living with people and our environment (A. Durie, 1998; M. Durie, 2003, 2016) and the other “progenies of Ranginui [Sky Father] and Papatūanuku [Mother Earth]” (R. Pere, personal communication, 27 April 2016; R. R. Pere, 2015). Tikanga guided my engagement with the university and wānanga, recognising through sensing, feeling the energy of the atua who present themselves, the environment defined the intentions that give power to the behaviours.

As mentioned earlier, tohunga have the ability to perceive the real and natural worlds. Tohunga and tohuna tipua²² (a spiritual teacher with mediators and attendants), Dr. Rangimarie Rose Pere warns to look for the energy and intention that has been given expression through a human conduit. She compels in cases of badly-behaved people, tohunga, healers, teachers, all conscious beings, attend to the energy projecting the bad behaviour, leaving the person as much as possible unscathed, and attendance must be intended with aroha (unconditional love), otherwise she suggest we must shift into neutral to keep ourselves safe (R. Pere, 2016a).

I have learnt, attending to the intended energy is an aligning and flow of the values a person holds and their presentation of espoused values. As I will discuss shortly, I have been trained in

²² Tohuna should not be mistaken for a dialect variance of tohunga. A tohuna tipua, as explained to me by Aio, is the senior tohuna who has someone who attends to their physical needs, a kaitakawaenga. It is not necessary for a tohunga to have a kaitakawaenga or an apprentice.

the language of actions as a primary form of communication of values, especially as I know as a storyteller, any data can be ‘spun’ to any agenda.

Kauae i runga, kauae i raro: As above is below

Turning hypotheses, concepts, frameworks, and philosophies into practice is rarely a literal conversion, especially if we have a predetermined way of imagining what the “product” or “output” is to look like as opposed to how it will feel.

This connection of emotions and knowledge is highlighted by Tā (Sir) Mason Durie stating,

In Māori nomenclature, thoughts and feelings derive from the same source, located within the individual. The notion that they are vital to health is a well-recognized concept among Māori. Western authorities have reached similar conclusion through circuitous routes that have traversed psychological and psychiatric observations, a path that other cultures have not needed in order to finish up at the same point (M. Durie, 1998, pp. 71–72)

I propose that “other cultures”, referred to by Durie, were able to arrive at the same point western science has been required to navigate “circuitous routes” due to “other cultures” knowledge being grounded in the Wisdom of the Spirit; whose mode of communication comes through emotions, a mode of communication which western science had believed needed numbing to make rational conclusions that led to ‘absolute truth’.

Emotion and thought are derived from the same source (M. Durie, 1998). This source I propose, is connected to Io, to Spirit, to the Source (Scharmer & Yukelson, 2015) and therefore all concepts, hypotheses, all abstract thought takes time to manifest and come to fruition. However, if the energy of the abstract thought cannot flow through with its seeding feeling and emotion, and instead is imposed upon and highly controlled, the result becomes a shell of misappropriation. This highlights the need to know who we are through our emotions and to know others through feeling their emotions and learning the knowledge and skills to have

relations with all things we encounter.

This attention to emotions and feelings recognises wayfinding as an approach that enabled me to be responsive to the emotions of the environment and community, and healing is the action taken to reestablish a healthy and fertile seedbed for growth. The role and need for healing are an underpinning and constant theme throughout my thesis, and it is given particular attention in the Ritual, Pure. Likewise, wayfinding becomes a necessity as wānanga challenges the convergent ‘cultivated’ approach to curriculum - where wānanga and marae prefer a permaculture approach to learning.²³

Whakaeke: Entering my marae thesis



Whakairo 12: Manuhiri enter. credit photo: Simon Smith

²³ Hōhepa Kereopa describes this approach using gardening as a metaphor. Acknowledging that permaculture is about cultivating resilient seeds that flourish potent sources of food (fruit and veges) (Moon, 2003, 2005).

Ko te pū - the shoot, the very origin
Te more - the taproot,
Te weu - the rootlets or fibrous root
Te aka - the creeper or vine
Te rea - the increase, hair-root
Ko te wao nui - the great forest or tree
Te kune - the forming, the conception, the extension
Te whē - the sound, seed-word
Te kore - the void
Te pō - the darkness
Ki ngā tāngata Māori - Māori people
Nā Rangī rāua ko Papa - we are born of and from Ranginui and Papatūānuku
Ko tēnei te tīmatanga o te ao - This is the beginning of the world.
Ko tēnei te tīmatanga o te ao.

I first heard this waiata (song) in a wānanga (teachings of esoteric wisdom) and then soon after I heard my girls singing it accompanied with mahia-a-ringā (hand gestures). It is a song of the creation as understood by tangata whenua; granted that there are other versions often dependent on tribal histories. The waiata depicts the wānanga of creation. In singing this waiata I am positioning my primary source of knowing and being (Diamond, 2003; Hutchings & Lee-Morgan, 2016; Ihimaera, 1993; L. Pihama et al., 2019a, 2019b; Whitiānuhi et al., 2013).

I will be weaving in ‘other’ ways of knowing to draw connections, to create understandings of what I understand it is to be tangata whenua (indigenous person), to be māori (natural, common within nature, organic), (Abram, 1996; Ashlee et al., 2017; hooks, 2015; Kaomea, 2001; King, 2003; Mason Boring, 2012; Phipps, 2019; Thiong’o, 1986, 1993). But by no means, am I defining what it is to be a tangata whenua, or more commonly regarded Māori, an indigenous person of Aotearoa. To do so could lead to measurements attempting to quantify how ‘Māori’ someone is; as has been experienced through blood and language quantifying (M. J. Derby & Macfarlane, 2018; M. Derby & MacFarlane, 2018; Kukutai, 2004). Such measures

can create prejudice toward and amongst tangata whenua which can be detrimental to a person's sense of belonging to their own whakapapa – genealogical and cultural identity – and make them feel they have to justify beyond whakapapa who they are (Duncan-Andrade, 2016; Kutia & Polamalu, 2016; A. Milne, 2013; B. A. Milne, 2013).

I recall many occasions when I worked with students, hearing the phrase "I'm not really Māori" or "I'm not Māori enough". I, too, have felt those prejudices so I could empathise, and I have to stand strong in my whakapapa to honour my whakapapa. To those students I would ask, "Do you whakapapa Māori?". When they replied, "Yes". I would respond in confirmation, "Then you're Māori! You have rights to the resources we provide especially for you. Come see me so you can access them."

My thesis correlates with other Māori academics who are making spaces in universities for Māori pedagogies to be re-established (M. Hall, 2019; Ruru et al., 2016). These are ako and wānanga pedagogies that are remembered from our tūpuna (Māori ancestors) (Edwards, 2009; Hemara, 2000; R. Pere, 1997; R. R. Pere, 1982; T. Smith, 2000) and the ways of being akin to tohunga. My first duty is to give you some guidance to the politics of te ao Māori, who is who and what are their duties and responsibilities. In doing so, I restructure authorship and scholarship beyond academia and make space for the scholarship that is so inherent and interwoven upon the rituals, spaces, places and people upon the marae.

With that said, I acknowledge you, the reader. You have been drawn to reading this for a reason, and that you will find something that you require, some rongoā (natural medicine), some healing, or some challenge that you may need to journey through. It is with soundness from the guidance of tohunga Aio (personal comms. 2018) and Hōhepa Kereopa (Moon, 2003) that I have become to understand that I position myself as a messenger gifting my wānanga, and in doing so I cannot be concerned with how it will be used. As Kereopa stated knowledge has its

own mana as,

the learning, understanding and comprehension of a tohunga will only be passed on to those who are in the right mental and spiritual frame of mind to receive it. This is a crucial point. Unless an individual is ready to receive the wisdom and knowledge, then the bare ‘facts’ of the practice of a tohunga will be of no use to them. ‘It’s basically like insurance,’ Hohepa observed with a grin opening up on his face. ‘The knowledge protects itself from being exploited. That’s the way it works. So I have no worries at all about people misusing it, because that simply won’t happen.’ (Moon, 2003, pp. 12–13).

For, whatever your reason, I am here to say it is with purpose that your wānanga, your journey, has linked into the part of my wānanga, my journey that I am sharing here. The intentions of my thesis are to discover who the university is, through its values and practices, and what is revealed when it is in relationship with tikanga lived and cultivated by wānanga. This calls for me to become acutely aware of the environmental impacts of relationships, which is my consciousness, the collectives’ consciousness – team colleagues, faculty staff, management, whānau, and wānanga – and the land’s consciousness – Aotearoa-New Zealand. These ideas of organically growing knowledge and consciousness is extended upon in my methodologies of tohunga and delicate empiricism, however for now, again Kereopa offers this metaphor,

... [as] the frond unfurls, more knowledge is revealed in both dimensions [physical and spiritual]. The key, he explained, was nurturing and patience: nurturing the plant to allow it to grow, and patience as it revealed itself in its own time. ‘You can’t plan these things or rush these things,’ he advised. ‘They will be ready when they are ready.’ (Moon, 2003, p. 12)

My thesis is written with the aroha (unconditional love), aio (peace), koa (joy), and pono

(enlightenment, truth) (Pere, 1997) that I have discovered in my wānanga as an academic developer in a university residing upon the lands currently in its wānanga denoted as Aotearoa-New Zealand. Before we step onto the marae of my thesis, I am called to duty as tangata whenua and academic developer within this university hosting you through my thesis. I am called to duty to be your navigator, your guide; so let me tell you of the people, the space and rituals of te ao Māori.

Indigenous art keeps our ancestors alive

This story is set from the paradigm of tohunga and wānanga within the context of the university. Indigenous people widely use the storytelling of empirical knowledge particularly in oral traditions. Marsden (2003) explained how tohunga deliberately shared science through storytelling to weave together the physical and spiritual world. He also identified how the storytelling facilitated the following objectives:

1. Legends and Myths – Legends and myths have been used from time immemorial as a graphic means of creating word pictures and scenarios as a framework into which the basic elements of the realities perceived, may be set in summary form.
2. The Use of Legendary Myth and Story –The use of legendary myth and story imprinted upon the mind, acted as pegs to which the finer details could be attached in progressive order to reconstruct the component features of that body of knowledge.
3. Aid for Ease of Recall – On the one hand legend and myth provided a mechanism to aid ease of recall. On the other hand, they were selected as camouflage to hide the inner meanings from the uninitiated. This thereby preserved the integrity of such sacred lore and mediated abuse and misuse.
4. Sanctions – The legend itself by virtue of its association with the pantheon of gods provided the sanctions by which kaupapa (first principles) were authorised and out of which Tikanga – custom could flow and be validated. (Marsden, 2003, p. 63)

I have come to understand the basic element, pēngs, first principles and inner meaning refer to the moral values of righteousness that are imprinted into a person. Where myths and legends of childhood creative hold wisdom that are to be unravelled and revealed as we experience, learn, grow, die and rebirth.

Through my thesis stories, pūrākau are repositories of knowledge and mechanisms of sharing knowledge. As the reader you will experience storytelling, through my use of: graphic imagery; as I delve into the whakapapa kōrero and pūrākau held by pou; and as I frame science within a storytelling of relational tension of characters, plots, and setting where the receiver – reader or observer – is drawn into a ‘other’ reality that engages their emotional sensory and intelligence.

As stories, how you interpret the knowledge is reflective of your own level of understanding and perception. This also pertains to what Kereopa stated, where knowledge protects itself. If you see the story as ‘only a story’ or a myth – something fanciful and untrue, even maybe ‘only for children’ – then the wisdom stays hidden. As you become more initiated into te ao Māori more understanding of tikanga is revealed along with the mātauranga (knowledge) that was masterly woven into story. This leads to Objective 4, where in becoming accustomed to the tikanga and living by the tikanga²⁴ we allow for the ‘good’ aspects and behaviours of our atua (higher beings) to be emulated and give us the resources required to live ‘good’ lives. Disregard or misconduct of tikanga could lead to repercussions attracting the negative aspects and behaviours of our atua and thus devolving the consciousness of humanity.

I would like to acknowledge tohunga and wānanga are intertwined, with the former in servitude to the latter. Wānanga, and in particular Io-wānanga, is knowledge shared throughout the world, and many indigenous cultures have their Shamans, Buddha, Yogi, High Priests, Priestesses and Druids, and Pope, wisdom keepers of just such knowledge. This knowledge is not unique to the Māori people. What is unique is the language and how we share wānanga, as

²⁴ Tikanga refers to tika, good and justice. It recognises and is created from maintaining balance in the spiritual world so that we maintain balance in the physical world. What happens in the spiritual world comes to fruition in the physical world.

it is cultural; unique in language, tikanga, and kawa of wānanga. Each uniqueness predicated by their responsibilities to tiaki and manaaki our land and people. Such acts of protecting and nurturing is what I have come to know as our duty held within mana motuhake. In the conscious doing of indigenous duties Earth Mother reciprocates by giving us the stability and strength to enact the responsibility of free will, our self-and collective-efficacy, our tino rangatiratanga.

Te Wero: The Challenge

Stories of Māori leadership have one attribute in common, and that is their motivation (Diamond, 2003; Kidman & Chu, 2015). Here motivation is not the individual's pursuit of success but rather a drive fired by the cause of justice; returning to a way of being that is in constant relationship and gratitude to our environment and the good conscience of humanity. This challenge was delivered to me by my daughters.

My babies, about four-months-old, lay on their playmats. I blow bubbles for them. Their giggles and laughter are pure joy. I wonder!?! What do they find so funny? Curious, I lay with them and blow us bubbles and I discover ... not humour ... but wonderment. Joy-eliciting wonderment, and I hear the whispered voices of my girls' wairua.

"Māmā, this is the world we know. Do what you can to keep it so!"

The quote spent a moment in my thoughts ... but it is held forever in my heart. This is my duty.

The following Pou, Hine-Te-Iwaiwa and Tūmatauenga are structured in accordance with the ritual of pōwhiri. The woven story weaves in the welcoming of the tohunga as guests to the

university. In Pou 2 we witness the work of Hine-Te-Iwaiwa as she welcomes and weaves in the tohunga into the university. My sensing of who she is provides the necessary characteristics to identify her and her work within the university context, leading to the ‘graduate attribute’ of Hine-Te-Iwaiwa. This format is then followed in Tūmatauenga’s role within the pōwhiri.

Within the realm of Tūmatauenga, agendas are provided from the perspective of the host, the university, academic development and myself as the Māori academic developer. Tohunga respond with a perspective of giving wānanga (sacred teaching).

Bringing marae and tikanga as a process of measure and formalising engagement of relationships highlighted the role of remembering the staff member and the university as civil and public servants. In doing so, the profiteering agenda is revealed as ‘not-fit-for-purpose’ and highlighting a need for a realignment to values that are people-, community-, and wellbeing-centric.

Let us manaaki



She stands tall at Rongo's threshold
The kuia calls and silence falls
"Haere mai haere mai haere mai"
Manuhiri stand at Tū's threshold
Women step first upon his earth
The call is answered
"karanga mai, karanga mai, karanga mai"
Ka-ranga, activating the
Weaving of time and spaces
Of known and foreign faces
This is the dignity of
mana wahine

Tangata whenua dictate tikanga
in this space
Manuhiri still to prove
Their case
On Tu's open land
If they come as friend or foe
He hoa? he hoariri ranei?
Before stepping over Rongo's threshold

Breath must be shared

Either way we are hoa
So, let's deal with our grievances
At this threshold of time
Rectifying where tikanga was displaced
Where manaaki did not take place
Instead, our home, our land
Invaded that saw her value
In property.
Her worth measured by the £
Disregarding her heart
Her true value as
our Māmā

Whenua providing
For us to
Reciprocate her unconditional love
Her Aroha. Aro-hā
paying attention to her breath
To take care of her

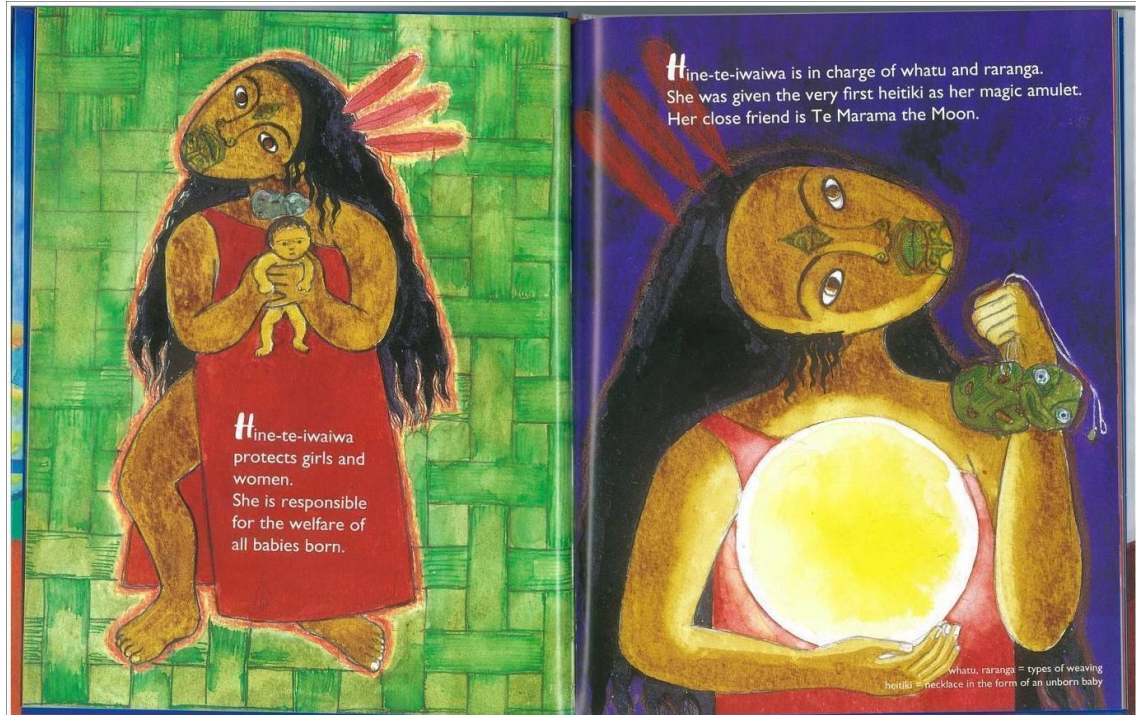
To manaaki Papatūānuku
To mana-aki Papa-tū-ā-nuku
To encourage integrity
So that we-she can live with dignity
This is her and our ...
Mana motuhake

Dear conscience of the Crown.
You wanted to dictate tikanga here
With your man-made law
Vulnerable to corruption
But now our mother is dying and with that
the people die too
and guess what?
So, do you.
So, before our demise is upon us all.
Titiro, whakarongo
Let's kōrero.
Kōrero mai, kōrero atu
Pātai mai, pātai atu

No longer shall we go head-to-head

Taking this time for hearts to be heard instead
It's time to action mana-ā-kī,
so that we can stand as one with dignity
where our words and actions are joined with
integrity.
Let the hearts, ngā manawa take their rightful
place
tuakana and vanguard of our grace,
Carving a pathway for its teina,
te hinengaro to unveil diverse truths
of tangata mauri.
So stand, e tū i te mana o te wa,
in this time of integrity
Let us take our place as people of the land
To host you, to welcome you
Into our world
With tikanga derived from te ao māori
Let us manaaki
Let us mana-aki
Let us
mana-ā-kī.

Pou 2: Honouring Hine-Te-Iwaiwa, the atua who weaves in creation



Whakairo 13: Hine-Te-Iwaiwa in *Ngā Atua : Māori Gods*

© Robyn Kahukiwa

The ornate gates landmark the threshold from the public world to te ao Māori and the realm of Tūmatauenga. Manuhiri, must wait until they get the signal from their host that entry is granted. Nothing can start until the kaikaranga of the tangata whenua takes her stand at Rongomātāne's threshold and calls. On her appearance, manuhiri congregates, ordering themselves, kaikaranga first; followed by women and children; flanked and backed, protected by their men. The tangata whenua call comes ...

Enter distinguished guests, welcome.
Welcome wise elders of the land.
We welcome you here upon our marae,
That stands within our concrete mara-e,
That sits upon your whenua, your homelands
Of whose wisdom you hold.

Upon the call of the kaikaranga of tangata whenua, in slow procession the guests move forward onto the marae ātea. Timing is everything for the kaikaranga. Manuhiri responding weaving their call in with the tangata whenua.

Greeting to this community and land to which we stand.

Greetings to you our guest who hosts us today.

Your call is welcomed.

Your call signifying change is afoot.

The second call comes to acknowledge and welcome ancestors. Once again, the kaikaranga of the tangata whenua directs, choreographing rhythm and movement.

Bring with you your beloved who have passed
so that we may mourn and honour them today.

Let your beloved join us

to bring us wisdom and connections

So that we may remember who we are

In remembering them.

Manuhiri respond.

Shall our ancestors and your ancestors join,

Connecting us back to a time of oneness and harmony

To guide us to that time of wisdom

A time of the divinity of humanity

It is time for pause and silence, as the manuhiri stop in front of the wharenuī. Heads bow in respect, all remembering loved ones, allowing for connections to be made and settled.

The third call breaks the silence, and moves the focus to the kaupapa, the reason for the gathering.

Welcome all to this kaupapa.
We seek to wānanga, to find enlightenment
in how we may better serve and honour our unique community –
that is governed by Te Tiriti o Waitangi.

The manuhiri proceeds further forward toward the mahau, the porch of the
wharenuī. Their kaikaranga responds also acknowledging the kaupapa.

We come in support of this kaupapa.
We come to wānanga together.
We come to heal together.

The closing of the manuhiri karanga, signals the binding of the karanga
process and the kaikaranga of the tangata whenua call to the manuhiri to
settle and take a seat.

“Whakatau mai rā. Whakatau mai rā. Whakatau mai rā.”²⁵

It is now time for an awakening of Spirit ... across humanity.
We speak to Te Tiriti o Waitangi and how we can honour the whakapapa
within.

This wānanga is the pain experienced and expressed by the people and the
land.

The wanting, the needing for healing is at crisis.
The muffled cries from within are heard,
Awakened conscience trying to ring the siren of danger
“Death of the University”;
decreate, decolonise, and indigenise.
Reimagine, Reimagine. Reimagine,
bastardised to blah, blah, blah,
adopted by too many academics,
unable to see beyond their own reality,
– severed for too long from the creative Spirit.

This is not a time for war. This is a time for healing. This is our mothers’

²⁵ Whakatau mai rā – Come, sit and settle yourselves

time.

This is a time for “doing what needs to be done: to whakatika (rectify wrongs), with aroha (unconditional love), and discovering truth is held in what truly matters – whakapono (faith)” (Diamond as cited in Phipps, 2019, p. x).

Sensing Hine-Te-Iwaiwa

Hine-Te-Iwaiwa is the kaitiaki, the guardian of karanga (welcoming call that binds), rāranga (weaving), and childbirth (Kahukiwa, 2017; Lentfer, 2015; Taituha, 2014; Tuna, 2018). In making-space for atua wāhine, Yates-Smith (1998) reminded us of the whakapapa (history and cosmology) of Hine-Te-Iwaiwa as first-born to Tāne and Hine-Ahu-One. The kupu ‘iwa’ (nine) in Hine-Te-Iwaiwa’s name can refer to her relationship to childbirth and the gestation period of nine-months, highlighting the time a mother’s life is bonded spiritually and physically with her child or children. It honours this time of a child’s first earthly wānanga which is simultaneously wondrous and traumatic. It is ihi, wehi, wana, an experience of the opening to another world. Hine-Te-Iwaiwa relationship with the moon is apparent in the moving waters within mother, mirroring the waters of Papatūānuku attracted by and following the orbiting Moon (Yates-Smith, 1998).

The sense or ‘gist’ that arises within me in regard to Hine-Te-Iwaiwa is the power of her flow, the power of her pure femininity to make things move in accordance with a natural flow – that weaves and bonds both divine and human being. Hine-Te-Iwaiwa has the power to transport you to another time, space, and dimension – that is her duty, her responsibility. I will only touch ever-so lightly on the duties and responsibilities of the Hine-Te-Iwaiwa as kaikaranga. As I relate how I have come to know her through my journey. As I share how she instructs me how to find the flow and then weave together the wai-rua, two clashing values, two clashing waters, held within Te Tiriti. I learn how to midwife the waters from the Global North and the waters of the Global South birthing from the waters of the Pacific and Indian Oceans.

Ngā Kaikaranga

She is the first voice of the pōwhiri and no pōwhiri starts without her. Both tangata whenua and manuhiri have kaikaranga and their numbers are dependent on the people calling forth their kaikaranga. The kaikaranga stands at the thresholds upon the marae; the manuhiri at Tūmatauenga's and the tangata whenua at Rongomātāne's; each standing guard, each holding space.

In describing the karanga, Hibbs (2008) noted three duties that characterise the kaikaranga as a medium for wairua (the metaphysical, the spirit world). Her first is through acknowledging wai-rua as the two sources of water, Ranginui (Sky Father) for the rain, and Papatūānuku (Earth Mother) for the oceans, lakes, rivers, and streams, for in the water lay the genealogical link between humankind, the natural world and the celestial world (Yates-Smith, 1998; Awhitia Mihaere in Reeces & Matheson, 2015). Her second highlights the connection of karanga to raranga (weaving). The karanga weaves together those present in physical form with their ancestors, and weave tangata whenua with manuhiri. Then finally, Hibb's third characteristic is the acknowledgement of the sound and vibration of the karanga. Here she described the karanga resonating with the vibrations of the childbirth.

In their interview, Deidre Wijohn, Rhonda Tibble-Baker-Reid, Aroha Yates-Smith remind us that the duties of the kaikaranga extend past the arrival and departure of the manuhiri. The kaikaranga is responsible for behind the scenes as well as in the front; and Tibble Baker Reid highlighted the importance of manaaki, mana aki, and mana in the role of the kaikaranga. Tibble Baker Reid acknowledged the kaikaranga's duties as the holder of the mauri of the whare and protecting and upholding the mana of the marae. In response, Rovina Maniapoto adds there is "no mana or prestige to be held as kaikaranga, you are simply doing a job for your people" (Reeces & Matheson, 2015). Pāpā Tāwhiri and Whāea Kaa (personal communication 8 March 2019) explained these positions further; clarifying that it is your mana that grants you the responsibility to hold the mana of the people and the mauri of the whare. It would be poor practice for someone to self-elect as kaikaranga, instead it is a position of appointment granted by the people, which is mana tāngata.

The kaikaranga of the tangata whenua gives three calls, to which the manuhiri responds:

first to call the manuhiri onto the marae; the second to call in ngā tūpuna (the spiritual ancestors); and the third acknowledges the kaupapa of the gathering. The kaikaranga is forever present throughout the gathering.

As the matriarch on the marae her equal is the kaiwhaikōrero, and it is his responsibility to bind and secure what the kaikaranga has woven to ensure that the kaupapa does not unravel, and to return ngā tūpuna to their spiritual home. As part of her role, the kaikaranga is the social conscience of the people, bearing witness to the kaiwhaikōrero, ensuring his kōrero does not go astray from the kaupapa or begin to discredit the mauri of the whare or the mana of the people. He is not immune from her judgement, for he too can be neutralised with the reo of whakamā (acts of shaming), be it through oriori (lullaby) or te reo o te tīnana (body gestures) (Metge, 1986); (Aio personal communications). In protecting the mauri, the kaikaranga is the ethical compass that keeps the self-posturing ego at bay. Her role may feel familiar, possibly similar, but not the same, as a Chair in a meeting, a Judge presiding over a case, or the Speaker in parliament. The kaikaranga must stay ever vigilant, so she can evoke Hine-Keira, partner to Tūmataurangi, to keep peace on many levels.

The kaikaranga is someone to be revered, admired and honoured. As Pāpā Tāwhiri and Whāea Kaa explained they have earned that position through service to their community. Intertwined into that service has been their constant giving and receiving, teaching and learning of wānanga (Māori practical wisdom).

The call of Hine-Te-Iwaiwa

I first heard of Hine-Te-Iwaiwa when I was at Te Wānanga Takiura in 2008. In writing a children's story I enquired after a pure karakia (purification incantation) from one of the kaiako. As he recited it to me the name Hine-Te-Iwaiwa rose from the page into my mind, and as the kaiako spoke in te reo, I got the 'gist' as images of water flowing through the stone appeared in my mind. In that moment, for me, Hine-Te-Iwaiwa was the flowing water,

she was the awa (rivers and streams), flowing through the veins of Papatūānuku... She connects, she flows, constant maintaining and enhancing relations.

Remembering, reconnecting and re-enlivening with Hine-Te-Iwaiwa has been a journey of finding my voice and demonstrating 'other' forms of communication that are not so prevalent or instinctual within the university. Pāpā Tāwhiri and Whāea Kaa account for necessity for the art and power of oratory to heal and transform students

[P] *Coming from doing my degree then coming here then going back in doing my Masters. The biggest difference is that emotional element...*

[T] Its quite a big change from learning from a European institution to learning in this, in a Māori institution like this eh Dear? Quite a big change?

Kaa[K] Very much so. Very very big.

[P] *Huge change. That emotional intelligence. That emotional wellbeing. That's why caring and manaaki are so important.*

[T] Tiaki [Protection]. Atawhai [care]. E hiki [lift up]. Hāpai [support].

[K] It makes big changes in a person. They're huge.

[T] Yea it's not just a cerebral intellectual exercise. It's a wholistic total exercise...

[P] *What would be required for universities or polytechnics to be able to bring that sort of [learning] into their spaces?*

[K] I've taught at university, taking stage 2 and stage 3 for Hone Sadler. What did I do? I actually taught them how to speak. I said you've got a Paper and you want to pass the Paper. But that's just the Paper. Can you talk to me in Māori? Or say kia ora. We are going to learn that. And I just forced it in, but just following Hone's programme. And they were lovely. They were good. I don't have to chase them to come to school. They were always there.

Hine-Te-Iwaiwa in the university

The power of Hine-Te-Iwaiwa will be illustrated in the retelling of my experience, my wānanga within the belly of the university, as she moves, informs to form, weaves and grows a Te Tiriti-honouring way of being within the university. Her power sourced from the pū, the reservoirs of wānanga, marae and Māori whānau. From within the belly of the university Hine-Te-Iwaiwa hears the cries, and she stands forever vigilant holding space, calling in the necessary healing²⁶.

Upon my journey within the university, I discovered what is held within the mauri of AUT, and through listening to the cries of the people of the university I hear how to honour their mana. I mentioned in the Whakataurua, Professor Mark Barrows (2017) posed a conundrum facing academic development asking where do the roles and responsibilities of the academic developers lie between “speaking back to the university vs agents for the university”? Unconvinced of the need to polarize these two stances of the role of the academic developer, I quickly rewrote his statement in my mind. So guided by the duties of the kaikaranga as I etched into my mind the role of the academic is to; uphold the mauri of the university and the mana of the people. My position as a Māori academic developer in a central unit, rewrites this conundrum to state, the duty of the academic developer is to speak back to the institution of the university and be agents for the people and the land of the university. Barrow’s duality highlighting another issue, as academic development begins to focus on the logistics and mechanics of curriculum design. This sees a trend of the ‘academic’ voice being diminished in favour for the quieter learning designers and learning technologists (Sugrue et al., 2018).

Here I contend it is the university’s connection and meeting the needs of the people and the

²⁶ The cries so loud that they attracted the “calling out’ of bad behaviour that led to an independent review of sexual harassment and harassment at AUT. Though not part of the terms of reference, the QC saw a special need to give Recommendation 36 – “I recommend that AUT should consider engaging in further hui with its Māori and Pasifika staff to recognise that they have a heavier burden placed on them to provide cultural input and additional pastoral functions and work with them to enhance their mutual desire to incorporate the principles of the Treaty of Waitangi into the teaching, enhancement and support for the tika, pono, aroha values within AUT” (Davenport, 2021, p. 13).

land that it can uphold its duty to be “critic and conscience of society” (New Zealand Legislation, 1989a). It is in holding the university accountable to its values that determines the state of its mauri and the strength of its mana. The focus on the consciousness, values, mana and mauri requires, as Darlaston et. al (2014) propose, reframing the decolonising discourse from indigenising the curriculum to a discourse based on consciousness. This is a focus I return back to throughout my thesis, as I heed the teachings of tohunga.

Ko wai ā Hine-Te-Iwaiwa

From the cries felt by Hine Keira, the need to be Hine-Te-Iwaiwa became fundamental to my success in cultivating a Te Tiriti-honouring curriculum and teaching practices. to weave and connect people to one another and to join them in a shared cause became fundamental to my success as a wāhine Māori academic developer. Of ngā atua I encounter, it is Hine-Te-Iwaiwa to whom I am bonded most of all; her will to make space for life, connections and relationships. Her femininity, her maternal nature a necessity to return balance to the patriarchal environment and culture.

Graduate attributes of Hine-Te-Iwaiwa

Graduates of Hine-Te-Iwaiwa have embodied the wisdom to:

1. Exhibit grace and discipline in the art of care and protection.
2. Gracefully welcomes and weaves the new with the old.
3. Cultivate a culture of belonging.

Pou 3: Honouring Tūmatauenga, the atua who protects



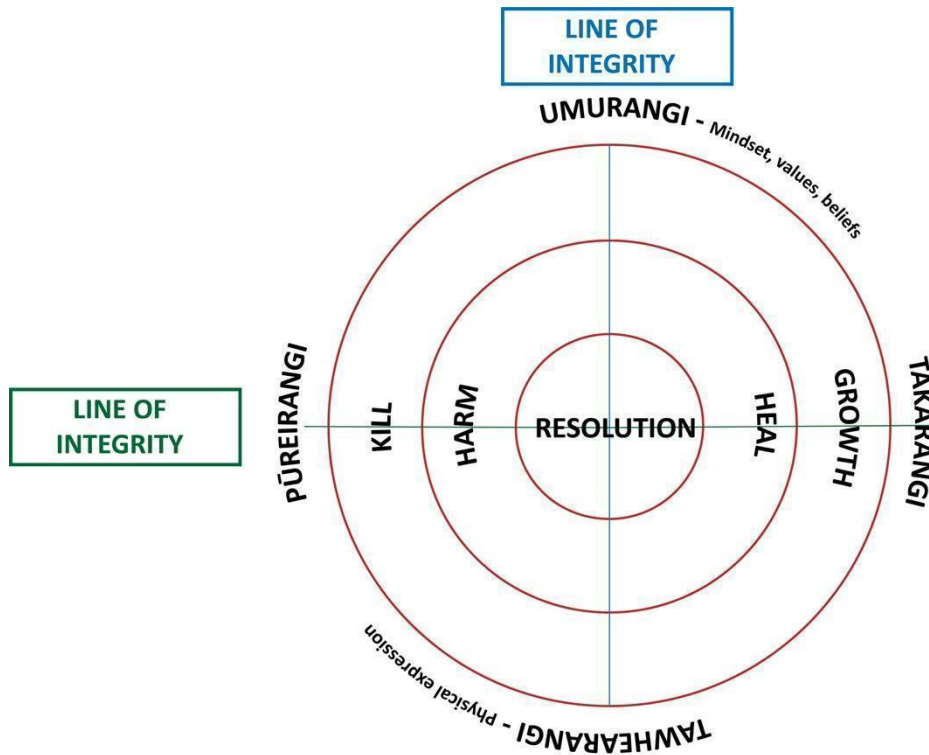
Whakairo 14: Iona readies for action

I have grown up knowing Tūmatauenga as the God of War and Man. Such a descriptor of him never motivated me to engage with him. In 2015, Whāea Rose introduced a new way of perceiving Tūmatauenga. Whāea Rose grew up knowing him as the “Guardian of Peace.” With this new perception of Tūmatauenga, I became curious about him, and even ventured into a wānanga in his teachings led by Jake Berryman, a student of Hohepa Delamere. Tūmatauenga’s ihi is, as Marsden (2003) described, the psychic force of magnetism or attraction that elicits wonderment and awe from the beholder. The translation of ihi to courage denotes human’s intrinsic powers of strength and fortitude to overcome their negative emotions of fear, guilt and shame so that humanity can grow with flow, balance and purpose, with mauri ora.

Tūmatauenga's tikanga

As mentioned earlier, the marae ātea is governed by the rituals which balance the precariousness of life. The realm of Tūmatauenga is demarcated by the whare (house) of Te Aitu-ā-Henga with its “four doors, Umurangi, Tawhearangi, Takarangi and Pūreirangi” (Delamere, n.d. Manawab) (see Whakairo 3). In honouring wānanga, I will not disclose all that I was told as I, myself have not fully comprehended the complexity of the tikanga of Tūmatauenga. What I am beginning to understand, through adopting the lens of Tūmatauenga, is the relationship between these four doors. Umurangi and Tawhearangi are the vertical polar points of the abstract thoughts and physical manifestation; and Takarangi and Pūreirangi are the horizontal poles of life and death. This is the paradigm of Tūmatauenga. The doors are the compass points in which he navigates each issue and context.

Te Aitu-ā-Henga, determining the tikanga held within pōwhiri, recognises the intention of the pōwhiri is resolution. The capacity for this to be achieved is determined by the intentions and convictions of the people, manuhiri and tangata whenua, and particularly the mastery of the kaiwhaikōrero to establish the pono, the truth held between the peoples in relationship to the kaupapa. While the kaikaranga ensures the kaiwhaikōrero maintains the life and wellbeing of their people. That is, relationships established in the here and now, have a direct impact on the people, now and in the future. The kaikaranga is the presence to remember responsibilities to people, land and spirit.



Whakairo 15: Realm of Tūmatauenga

Expressions of Tūmatauenga

The seeds of Tūmatauenga were constantly demonstrated during my upbringing on the marae and are expressed within the waiata tautoko (songs of support) chosen to support the words spoken by each speaker, and the poem used by the Māori academic developer to identify her people. These are presented later in this pou. Fundamental in these decrees are the moral values of aroha, tika and pono that are at the heart of te ao Māori. The repositioning of Tūmatauenga as Guardian of Peace opposed to the God of War reminds me that the objective is peace and its maintenance. Where Tūmatauenga's role in the pōwhiri is to establish whether this is a time for peace to be made between manuhiri and tangata whenua.

Kaiwhaikōrero demonstrate their mastery of delivering scholarship

Artistry is required, to hold the audience the orator weaves in humour, wit, and satire with his memories of whakapapa. Upholding all mana whilst removing the ego-built defense mechanisms, this is the process, the tikanga, to diplomacy and peacemaking. Well executed, the kaiwhaikōrero is able to become a medium, a conduit for their tūpuna to once again be given human form to allow the necessary knowledge of the past to be shared in the current context (Kruger, 1984). The kaiwhaikōrero begins with a tauparapara, an incantation to identify the speaker's origins. They then move to the mihi where they acknowledge tūpuna, those present, and the kaupapa (Tāhwiri Williams, personal communication 9 March 2019).

In modern mihi I hear acknowledgements to Kīngitanga, the Māori sovereignty movement,²⁷ to Io, our source of creation, and less frequently heard is the acknowledgement to time, te Wā (Aio, personal communication 8 November 2018). The whakapapa kōrero chosen is evidence of the kaiwhaikōrero's intimate knowledge of the interlinking history of his people and the environment. With each whakapapa kōrero he reminds of the bonds and/or severing histories held between the manuhiri and tangata whenua. The whakapapa kōrero chosen clearly delivers the message of the speaker without having to explicitly make the argument. This is done with the assumption that the 'other – tangata whenua or manuhiri' know this shared history. They share the history and contextualise it to the kaupapa. Juxtaposing whakapapa kōrero against each other is how manuhiri and tangata whenua air their grievances to establish if they are to come together or to remain separated. This is because through this process both parties share their accounts and understanding of the history and how that history has led to the current kaupapa. This is known as whitiwhiti kōrero, where the intention is to establish shared understanding from which collective peace and prosperity can be fostered and flourish.

The privilege and duty of the kaiwhaikōrero acknowledges their time dwelt with their people and within their rohe (tribal region). Knowledge elicited from experiences and the

²⁷ The Kīngitanga movement aimed to establish a united Māori sovereignty. It was established in 1858 and a political response to the colonising power that threatened Māori people, their lands and their ways of being.

respect and mana granted by the people gives their kaiwhaikōrero the right to stand and speak on the behalf of the people, to uphold the mana of the people – mana tāngata. Te Wharehuia Milroy advocated, “One of the key aspects of whaikōrero is outlining the mana vested in you” (M. Pihama, 2014). The mana Milroy speaks of is mana atua, mana tāngata, and mana whenua, which is who has bestowed the responsibility upon them to speak on their behalf.

Like the kaikaranga, mana tāngata is vested by the community granting the kaiwhaikōrero this privilege, as they have faith that they will represent and protect them, and the resources shared. Awanui Black recognised yet another key factor is the kaiwhaikōrero’s ability to “understand how to maintain the flow of oratory” (M. Pihama, 2014), where spiritual mediumship appears as spontaneity, unexpected, unrehearsed moments of performance as tūpuna and atua take physical expression. Hone Taimona spoke of the importance of kaupapa and how kaupapa can determine the flow and structure of the mihi. His focus on kaupapa is echoed by others who acknowledge that it is the kaupapa that brings people together, not the person, therefore all kōrero is focused on kaupapa ensuring there are no personal attacks on the person or people (Taimona, Jones & Titan in Pihama, 2018).

Throughout this journey I have come to know Tūmataunga for the mana (power) of ihi (courage) which he vested within me. It has become a duty in peacekeeping to speak up for justice when and where I can within the university. That has called me to challenge the value systems of the university, and slowly learn the lesson of how to do so without harming the person/people. I say slowly, as I have been in a place of vulnerability and survival which are not optimal psychological states for growth or learning (Bloom, 2013; Davidson, n.d.; DiSalvo, 2009; Larrison, 2013; Perry & Szalavitz, 2006; Van Marter Souers & Hall, 2019; Wirihana & Smith, 2014).

As our manuhiri settle upon their seats, tangata whenua wait patiently. The extended pause of silence ... and stillness ... marks a readiness from all. The kaiwhaikōrero stands and positions himself to be seen by all. He begins his deep resonating tauparapara (chant that identifies his people).

Mihi of the university

Transfer the knowledge.

Bank the education.

Roll it out,

roll it out I tell you

across China.

Fill the seven seas

with these words

these my words

and these ways

these my ways.

May all be

competent

efficient

competent

professional

efficient

competent

Yes. I repeat. Professional

competent.

Yes. I repeat. Professional
competent.

It is our settled will

that having settled

our will

we settle for

competence

efficiency

professionalism.

a curriculum for excellence,

This is the policy.

Ours.

Our policy.

This will deliver.

This will deliver up

standards for success.
And across the Seven Seas,
 across seven,
 there will be

competence between
us. And excellence

 and ceaseless
efficiency and
professional success.

And between us
there will be success, I say.

Standards.
 Quality.

And of the rolling out
there will be no end.

In place of rest:
 efficiency.

In place of beauty:
 excellence.

In place of diversity:
 national standards

In place of brokenness
and the tenderness
(which is learning's due):
 quality's roar.

In place of dancing:
 rolling out.

And there, look, in the
path of the excellent rollers:

 violets.
there were [...]

 crushed [...]

now [...] (Phipps & Saunders, 2009)

We acknowledge the faded ghosts of the Church
Challenged by the Enlighteners - we honour you.
We honour this separation of knowledge, people
and Spirit
in pursuit of truth
We acknowledge Scientific methodology
Where seeking independent knowledge reigns
We honour the masses whose independence was
stolen
We acknowledge Captain James Cook
Deliverance of productivity and curiosity.
We honour the species who became specimens
We acknowledge the modern university
With its academic freedom,
We honour the enslaved by economic growth
We acknowledge Industrialism
Mass producing capitalism, neoliberalism and fear
We honour the units of lives sacrificed in this
creation.
May you now return to *your* peace.
And may we who gather here today,
Continue your legacy of progress.
Greetings to our novel guests
May the wisdom you bring

Advance our intentions

[Waiata Tautoko]

God of nations at thy feet
In the bonds of love we meet
Hear our voice we entreat
God defend our free land

Guard Pacific's triple star
From the shafts of strife and war
Make her praises heard afar,

God defend New Zealand. (First verse of New Zealand's
National anthem. Lyrics by Thomas Bracken (Ministry for
Culture and Heritage, n.d.-a, n.d.-b; *New Zealand Anthem –
"God Defend New Zealand" – Story of Bracken's Hymn |
NZETC, n.d.)*)

"Colonisers only brought the English language"

This subtitle is a statement made by a Professor of Education at a symposium I attended at the University of Auckland. It was in response to a question I posed to the facilitator and presenters. I will elaborate on this experience later. Here I would like to unpack the Professor's statement and the power of language as an expression instilled with an intention that lays upon Tūmataunga's 'Longitude of Intention'.

In Moon (2003), Hōhepa Kereopa critiqued the endeavours of revitalising te reo Māori, highlighting a need to pay more attention to the mauri of te reo, the life force of the language; that is, what was the language designed to do. Recognising the mauri of a language requires knowing the story of its creation and growth, its whakapapa, and its relationship to land. Kaa Williams shares the wānanga which reveals the creation and evolution of te reo within Pou 5. It is from this wānanga (wisdom) that tells of te reo as a gift from our spiritual home, Hawaiiki, I consider the creation of the English language.

Without delving here into a thesis of the English language, traversing its whakapapa (genealogy) we see that the English language is an evolved language rooted, for just one example, in the creation narrative of the Norse people. Norse ideology was captured by McCoy:

The Vikings, like the other ancient Germanic peoples, were and are notorious for their eagerness for battle. It should come as little surprise, therefore, that conflict is such a central theme in their creation myth – and that conflict is itself a generative force (McCoy, n.d.).

Kure (2003) explores the ancient conflict between the Gods and the Giants. The ideology of the Norse is set forth from an idea that the world was formed through conflict, and the Gods maintained order over the Giants' chaos through forcefully obtaining the Giants' raw materials and knowledge of the past and present to enforce control over the Giants (Margaret Clunies Ross, cited in Kure, 2003). This positions English language as nurtured from a world of

conflict and war. Norse god, Odin appears to have disowned his maternal heritage. His mother, grandmother and great grandmother were indeed Giants. The growth of the English language is evident in the etymology of its words and within the lands and people it has conquered and colonised.

So, when a university Professor of Education says “colonisers only brought the English language” it reveals that they are unaware of *mana reo*, the power of language beyond a vehicle of verbal communication (Phipps, 2019). It is indeed a way in which people’s primal instincts and ways of being and understandings are cultivated and communicated.

The colonisers in the English language brought *their* conquering and conflict-driven worldview to the shores of Aotearoa-New Zealand. Colonisation and the English language enact the divide and conquering intentions of its forefathers, where progress in the accumulation of property is a measurable indicator of success to control (Salmond, 1991).

Expressing Māori mauri in English

Appropriating language into English was a common effect and an indication of encountered and/or conquered. As my primary language, I sought the forms and styles of the English language that could adequately express my Māori worldview centred in *aroha*, *tika*, and *pono*. These values of peace and good order I reconciled as the *mauri* of *te reo*. And it was the same feeling and essence I looked to articulate through the use of the English language.

With an awareness of the *mauri* of verbal and written language I realised how I objected to using certain words that have grown from the garden of the university. My own disdain in referring to colonisation came in using its counters, decolonisation and even indigenising. I expressed my frustration to Alison. “I don’t like using decolonisation. I feel as though it’s still giving power to the colonising agenda, but I don’t like the term indigenising either.”

“What do you want to use?” Alison asked.

“I want to use māori with a lowercase m”

“I see your point with decolonisation and using indigenising.

Using English words shifts the term into an English context, to be perceived from an English perspective. So, use māori... with a little m”.

The decapitalising of pronouns, was my own expression for justice against the institution that I felt paid too much attention to the ‘product’ the noun of graduates rather than the institution responsibilities to establish learning environments and experiences that elicit the good person within the students.

Peat (2006) captured how the centering of language by noun or verb presents how we engage in the world so differently.

English, and for that matter French, German, Italian, and other European languages are noun-oriented. They are employed to divide the world into separate concepts (again, nouns). Many Native American languages [and te reo] do not work this way. They are verb based. Thus, when in English we speak of “medicine” we automatically seek a referent, a substance, an object, something tangible, something that can be conceptualized. But suppose we begin with something verbal, with activity, process, a movement of harmony and balance. Medicine could then be felt in the beating of the heart, sensed as a movement around the sacred circle, the wind blowing through the leaves of the trees, the growing of green plants, and the astronomical alignments of the medicine wheel (p. 128).

Then Aio recalls moments with Pāpā Joe and how words are vibrations that carry emotions and memories.

In wānanga Pāpā never said colonisation. Never. It’s a condition of what you record in your human life. But what you recorded in your predestined, ah the life before here. Or when your destined to come here [to the

human realm]. All of those recordings are wānanga...

We never, we don't have to use those words... We never have to use that. Never. We use what we know in the wānanga to annihilate that, just like that, in a second. One of the things we've known in wānanga is we've never judged or blamed someone else for the way we are in terms of colonisation. We've never. Pāpā [Hōhepa Delamere] never. He'll question everything but he'll never blame (Aio personal communications, 8 November 2018).

Language powerfully shapes how we perceive and engage with ourselves and the world. In making conscious choices of the language, we use and how we use it, is the intentional positioning of one's engagement within a community. The unconscious use of language, particularly regarding intercultural communities and under Te Tiriti, in Aotearoa-New Zealand, can signal an unconscious bias which gives grounds to institutional racism. Here is where realising the mauri or essence and intention of a language requires interpreting and translating for communication which build respecting relationships of reciprocity.

It's in writing

Policies are mechanisms for ordering institutional behaviour to achieve the stated outcomes. Policies reflect political power and in Aotearoa-New Zealand, the political power that is prevalent is that of the English-speaking coloniser. There is a void of evidence of honouring Te Tiriti in core educational politics found in the Education Act 1989. In summary, the characteristics of the university are:

As educators, develop intellectual independence.

As teacher and researcher, advancement of rigorous knowledge.

For quality assurance, meet international standards of research and teaching.

As a resource, be repositories of knowledge and expertise.

As moral adjudicator, be the critic and conscience of society.

All of the above and promote community learning (New Zealand Legislation, 1989b).

All universities in Aotearoa-New Zealand are autonomous publicly funded institutions. This funding comes from a Crown's agent, the Tertiary Education Commission (TEC), who are also responsible for monitoring the universities' performance. Universities obtain further revenue through student enrolment funding, research funding, philanthropy, commercialisation, and are required to make an ongoing surplus of at least three percent. As an autonomous subsidiary of TEC, universities are also granted self-regulatory rights in ensuring they meet the above obligations, through their collective body of representatives, Universities New Zealand. What is lacking within the Act and the Universities New Zealand strategies is the explicitness of the relationship and sharing political power with tangata whenua and the place of tikanga. Subsequent strategies from the Ministry of Education and TEC increasingly seek to acknowledge Te Tiriti relationships, however I would contend that without changes, acts, policies and strategies are vulnerable to becoming tools of advancing the cultural conquering agenda of colonisation, in the form of neocolonialism (Spivak & Young, 1991).

It can be seen through these documents that without the inclusion and the informing from tikanga, mātauranga and te reo Māori, the act of honouring Te Tiriti and the international recognition and support of the UN Declaration on the Rights of Indigenous Peoples (United Nations, 2011) and the UN's Declaration of Human Rights (United Nations, 1948) is easily hidden and forgotten in the day-to-day practice within NZ universities. This proves problematic as the dominant worldview continues to define what is valued through the drafting and declaring of university strategies, policies, contracts, and other institutional documents which drive behaviour, and cultivate a particular culture.

Laid within the Education Act 1989 is a worldview that defines progress, growth and civilization to property. This is at odds with tikanga me mātauranga Māori whose determinants lay within the balancing of life and death that is mauri ora (wellness), conservation and

sustainability. I state this as these documents within their choice of language stifle and confine the true expression of Māori ways of being and knowing that is centred around wisdom. In considering a rewrite of the characteristics to be in partnership with Māori, wisdom and wānanga should be at the centre of what it means to be a university in Aotearoa-New Zealand. Universities' obligations to enliven tikanga Māori and wānanga is, I contend, the only true and equal partnering relationship that honours Te Tiriti o Waitangi. On that note also, a simple beginning could be all references of the Treaty of Waitangi within the Education Act should reflect Aotearoa-New Zealand's commitment to the UN Declaration on the Rights of Indigenous Peoples and change the wording from the Treaty of Waitangi to Te Tiriti o Waitangi and a move from New Zealand to Aotearoa-New Zealand²⁸.

For Public Service, Profit and Privilege

The above outlines the identity of the universities providing a public education service to its local and international communities. What is less prevalent is that all tertiary institutions within Aotearoa-New Zealand have a double agenda for the government, one to be a public servant and provide post-school education and the second, to be profit-making companies. Aotearoa-New Zealand tertiary education institutions such as the universities, continue the industrialist agenda of progress; feeding and growing the global knowledge-economy (Mercier et al., 2011; Olssen & Peters, 2005; Shore, 2010; Wright & Shore, 2017). This continues James Cook's dual-agenda legacy for the pursuit and acquisition of knowledge and land (Jackson, 2005; M. Mutu, 2019; Salmond, 1991), as "New Zealand universities exist on space that is contested on physical and intellectual terms" (Mercier et al., 2011, p. 81).

What has been sacrificed in the name of economic progress is the wellbeing and the mauri ora of people and our natural resources, as humanity slipped into a consciousness of the

²⁸ On 14 September 2020, the Māori Party presented a policy that sought to establish cultural competencies across all Public Services in Aotearoa-New Zealand. Such actions lead to honouring Te Tiriti where Māori knowledge and ways of being can align more fully to our values and consciousness expressed through aroha, tika and pono.

gluttonous homo hubris (Haynes et al., 2015; Kets de Vries, 2016). My experiences of this sacrifice are retold as I guide you through the house of Rongomātāne (the following Pou).

Such deeds are now being countered, corrected and rebalanced through international documents such as the United Nations (UN) Sustainability Development Goals (SDG), supported in the education sector by the United Nations Education, Scientific and Cultural Organization's (UNESCO) Global Citizenship Education (GCED). Localising the international strategies is the UN's Declaration of the Rights of Indigenous People as the acknowledgement of indigenous knowledge is reconnecting to the wisdom of the land. These documents aim to push beyond the over-management and over-processed experience within profit-focused institutions and seek knowledge which is the consequence of enacting wisdom of the land (Goede, 2011). These documents aim to promote a different form of globalisation, one where cultural justice is enacted, where the voices of people whose consciousness is connected to the Earth and its mauri as they advocate culture is implicit within criteria such as the UNSDG (Bartoli, 2020). This, I contend, seeks to be just and righteous for the wellbeing of both humanity and the planet, where indigenous peoples' rights are not only respected or acknowledged but also where indigenous people are the authors of our own rights, having the "power to define, protect, decide, and develop" (Jackson, 2010, p. 11).

Contextualising these documents from the international macrosystem where the UNSDG guide the international university ecosystem; the UNESCO GCED guides academia and academic developers, and the UN Declaration on the Rights of Indigenous Peoples gives guidance and mandate to Māori academic developers. The latter document supports Aotearoa-New Zealand's governance as held within Te Tiriti o Waitangi and has been the driving aspirations of Māori within academia, education and research, and within our Māori communities.

[The kaiwhaikōrero closes his mihi ...]

The call from the people required a new way, a just way of being that acknowledges our unique sense of place in this world. No longer is the mass-

production for accumulation-sake an acceptable measure of wellness. Our people want us to do better, our people want us to be 'the conscious critics of societal conscience' and that includes looking inward at our own community within these walls of our university. Nor ray-ra, tin-a-co-toe, tin-a-co-toe, tin-a-tar-toe car-tore-a."

[The women stand and sing in support ...

Ma wai rā e taurima
te marae i waho nei?

Ma te tika

Mā te pono

Me te aroha e

Who will take responsibility

On the marae now?

Let there be justice,

Let there be truth

Let there be love.

Mihi of the New Zealand academic developer

Enhancement and effectiveness give us
already two other.

words to counter the

Violence of

Impact.

Such a slamming, crashing, thudding
word that bumps up against and
into our disciplinary colleagues, and
have we stopped
to think
that

Discipline itself is another

violent word with its
connotations of
punishment
and control?

Each of us could choose to use different

words, different
images, less
violent, less

Neo-liberal language and more

Connecting, collaborating, challenging, and
creative narratives.

Economic metaphors are not the only
ones available to us.

Beauty, love, joy and meaningfulness
are all 'outcomes' we could aspire
to achieve and grasp and cherish
and not ever aim
to 'measure.'

Ako is to teach AND to learn,
and in that one word the

Student is already and
always at the centre,
so we should

Explore and examine the power of
the language we are using and
whom it touches.

In our development work AND
in our language,
let us endeavour not to
make an impact,

but instead to
make a
Difference.

An acrostic poem written on the first morning
of the 'Evidence-Based Educational
Development Symposium' on Vancouver
Island, 14-15 June 2015 20 (K. Sutherland,
2015).

We acknowledge our birth and creation

...

We acknowledge the context that has seen our evolution

...

**Here we stand to bring the professional context of the
kaupapa.**

Academic development and Te Tiriti o Waitangi

Mark Barrow's conundrums³ provided the current context of academic development in Aotearoa-New Zealand and the role, responsibilities, privileges and duties of academic developers as tangata whenua (carers of the land), tangata tiriti (carers of Te Tiriti), and tāngata kūāre/ngaro (arrogant people or people who are lost).

Academic development is a seed that was pollinated to Aotearoa-New Zealand by the northern winds; its origins rooted in the 'global north' (M. Hill, 2017). Kathryn identified in her poem, once again, the intentions of the university are disclosed through their choice of language. Her choice to drop the seed of ako in her poem, provides opportunity for this whenua, this land, to grow a practice that is native, that is indigenous, that is māori. Raised in a Māori community and working alongside Meegan Hall, Kathryn is equipped with tacit and academic knowledge to make a difference, to quietly do what she can to attend to restorative justice required in treaties to make peace. Kathryn as an academic developer, as in her poem is an example of a tangata Tiriti academic developer.

Kathryn's upbringing provided a significant difference in the local knowledge of academic developers who have generational ancestry in Aotearoa-New Zealand, particularly those who have had the privilege of growing up amongst Māori communities. I became acutely aware of the importance of what I will call 'conscious-settler' knowledge, as many of our New Zealand-born colleagues departed our unit during our experience of 'change management'. I discuss this more in Pou 9 Whiro. The conscious-settler knows of the history and hardship of the land and people of Aotearoa-New Zealand. For these educators, our allied workers or tāngata Tiriti, there is a strong history of the detrimental impact the Industrialists' ways of being that has brought social, cultural, and economic hardship that in no way honours Te Tiriti o Waitangi nor does it improve wellbeing. Raised within Māori communities, they were exposed to different organisational and institutional structures; a culture and leadership that prioritises wellbeing over financial gains (Barnes, 2013; Came et al., 2020; K. A. Sutherland, 2018; K. A. Sutherland & Hall, 2018).

Motivations for change

As Ministry of Education strategies and policies are backed with the mechanism of funding, universities are required to evidence their dedication to ‘honouring’ Te Tiriti o Waitangi and in doing-so become a part of the global movement that recognises the importance of humanitarianism and conversation and the need for wisdom. Indigenous wisdom features greatly in this movement as the decolonising movement shakes the concrete foundations of the university. As mentioned within the ‘Mihi of the university’, the need to acknowledge culture in addressing ‘Big Issues’, as noted in the UNSDGs, opens ‘other’ ways of knowing, other ways to address and perceive these issues that could shed light on them.

This knowledge of ministry and international policies and strategies is an essential part of the role of an academic developer as they provide a sense of place. The role of the academic developer is contested as educational developers demarcate their focus on building communities of teaching and learning excellence and do not extend to an academic’s research or service/leadership responsibilities (Leibowitz, 2014).

In this regard, the academic developer is required to know about strategies and policies within the university and higher education, hold current knowledge of the research culture and funding, keep up-to-date with the Scholarship in Learning and Teaching and Technology-Enhanced Learning. All this information is applied to supporting staff in their career as academics. On top of these demands tāngata whenua academic developers are often also required to be the cultural advisor to their own department as well as their colleagues across the University. This places them in a vulnerable position as they work the liminal spaces of staff and management and across paradigms. Here Te Tiriti academic developers (Māori or non-Māori) can choose if they are “speaking back to the university”, “agents of the university” or can they be a combination of both? And it is here that Linda’s advice for Māori academics to staunchly define your boundaries becomes a necessity.

Though I have acknowledged the settler tribe as tāngata Tiriti who are privileged with tacit knowledge of Aotearoa-New Zealand; tāngata Tiriti are not limited to the settler tribe. Politically, all non-Māori fall under the tribe of tāngata Tiriti however, it is allied workers, those

who actively strive to honour Te Tiriti o Waitangi, ensuring a way of being that is tika, pono and aroha (G. T. Stewart, 2018) that refer to themselves as tāngata Tiriti.

From my own practice two conundrums arise for the tāngata Tiriti academic developers in honouring Tiriti. The first is ‘how’ to do honouring without appropriation or more so misappropriation and ‘how’ to recognise their place and responsibility in the Tiriti relationship. The negotiation of duty on the margins is one of relinquishing power or, as Duder (2010) suggested, be willing to be led, to be the weaver behind the tukutuku panel, happy with being told where to go and what to do. The latter calls for tremendous humility and courage as it could call for an academic developer to sacrifice or let go of what is career- or identity-defining for them or more still call their family to sacrifice to do what is tika. That is the struggle, which is the challenge, it is the pono, the truth, to which Tiriti call from academic development here in Aotearoa-New Zealand. We must become the vulnerable person we are, within the taxing professional environment of the university (Behar, 1996; Johnson et al., 2019; Kinman, 2019; Small et al., 2011).

Nō reira, tēnā koutou, tēnā koutou, kia ora tātou kātoa.

Te aroha

Te whakapono

Me te rangimārie

Tātou tatou

Love

Faith

And peace

Be amongst us al

Mihi o ngā tohunga

Ma wai ra taku mate
E hūti ake ki runga?
Mā te Atua Nui,
Māna i runga nei.
Nō te kore anō;
Te kore-te-whiwhia,
Te kore-te-rawea –
Nā wai hoki te kore?
E whitu ngā tau
E kawea ana te patu
Ki te rākau hoari,
Ki te rākau pū hou.
Whakatuputupu, whakatuputupu!
Kāore ana rā;
Kei tua o Mānuka.
I te rā e puta mai,
Te hau o pungawere,
Hei whakariu ake –
Mania, ka paheke atu ana,
Ki te wai tai!
Mimiti, pakore

Who will it be to raise
My fallen ones again?
None, but Almighty [Spirit],
He who reigns above.
All about is now a void;
An empty void,
A dismal void -
Tell me, who caused the void?
For seven years
The patu has opposed
The unsheathed sword,
And the loaded gun.
Be prepared, be prepared!
The worst is yet to come;
It is still beyond Manuka.
But the day will dawn,
The day of the spider's wind,
Which will rend all asunder –
Slipping, all will slide onward,
Onward into the salty sea!
Flowing outwards 'twill expose

Ki te waha o te parata!

E au kai tū,

E au kai rere,

E au kai whakatōkihi;

I runga o te tumuaki

O Te Poihipi,

Me tohu hoki koe

No Ngati-Karetoto,

He pahi mahi kai

Māku ma te tau, e,

Te tau, e, i...

(Composed by Rihi Puhīwahine Te Rangīhirawea)

The gaping mouth of the sea monster!

I now eat on my feet,

I now eat in haste,

I now eat in secret;

For all now rests upon the head

Of Te Poihipi,

The one bespoken

By the tribe of Karetoto,

The food-gathering tribe

For me your cherished one,

My beloved, alas. (Simon, n.d., p. 64)

Mihi tuatahi ka mihi ki te wā; ka mihi, ka mihi, ka mihi
Mihi tuarua; ka mihi ki tōku atua tuatahi, ko Io; ka mihi, ka mihi, ka mihi
Mihi tuatoru. Ngā mihi ki ngā tūpuna, haere, haere haere atu rā.
Mihi tuawhā ki Te Pūrengi; ka mihi, ka mihi, ka mihi
Mihi tuarima, ki a koutou he tāngata hūmarie, he ngākau ako.
Mihi ki te tuaono; ka mihi ki te kaupapa nei. Te kaupapa, kia tūhonohono te
taumata teitei o ngā ao ako. Ko te ao ako Pākehā me te ao ako Māori. Kei te
pēhea? Kei te tūhono ki te whenua nei, ki ā Papatūānuku²⁹.

It appears the roots of aroha, tika and pono have already been planted into foundations of your grounds here at AUT. Yet it seems badly-behaved weeds and policy are stifling the growth of these values – as understood upon the marae and in wānanga. But these roots are rhizomes that grow underneath the surface while their leaves seek out the light. There is a willingness to doing the right thing by Te Tiriti from the people, but the ‘how’ or more-so the drive to do the hard work assigned to do the ‘how’ is a greater challenge. We bring gifts of peace, but without the wisdom of the ‘how’ these gifts could become an addition in the arsenal to the conflict-hungry, fear-based beliefs held within the colonial psyche. This is why we do not give these gifts to the university, we hand them to one of our own. To the Māori academic developer, the one who called us here, who will carry the weight of responsibility of justice, of love and the absolute truth held within these kupu.

Tohunga: Growers of wisdom

Seeking counsel with tohunga was common societal practice in te ao Māori (Best, 1924; Gudgeon, 1907, 1909; Tregar, 1904), just as seeking counsel and guidance from a priest, an elder, a shaman has been practiced in other parts of the world. Traditionally, those that seek guidance from tohunga acknowledge that no definitive answer will be given. Rather, the

²⁹ Tohunga acknowledge: the time and space before creation; the creator, Io; the ancestors; the house that looks over those present; to the host who have been humble and open to ask for guidance; and acknowledge the issue of bringing together higher learning and higher education.

guidance will provide an opening of options and new perspectives (Loesel, 2006). Tohunga acknowledge that all beings are kauae i runga, celestial beings, and kauae i raro, terrestrial beings – we are divine beings who are having a human experience (Chardin, 1965; R. Pere, n.d.; Whatahoro, 1913).

The role of the tohunga is embedded in the root: the first whakato, to lay out the issue presented; and the second, to be kahunga, to be a neutral facilitator who allows an issue-bearer, the person who presents the issue, to become aware of the dynamics between the key elements within an issue (Moon, 2003).

Revealing hidden dynamics to the issue-bearer acknowledges and puts emphasis on the issue-bearer that it is their responsibility to act, to affect change, it is not the role of the tohunga. The role of the tohunga is to be a facilitator for the issue-bearer to heal (Einhaeuser, 2014). The title of tohunga has and is given to experts of various disciplines, for example, tohunga whakairo, tohunga ahurewa, tohunga ta moko (Best, 1924; Marsden, 2003; Mead, 1995; R. Walker, 2008). In my pilgrimage I engaged with a particular group of tohunga and teachings which tend to the healing of the “fabric of the universe” (Marsden, 2003, p. 61) and in return to acknowledging and working with the wairua (spirit), the source that gives life to all, and the wairuatanga (spirituality) in people. Tohunga teachings – wānanga – have been shared actively and openly since the 1980s in both publications and face-to-face. Yet it is the artistry of Wiremu Grace and his story *The Tohunga*³⁰, in elegant simplicity describes the role and duties of the tohunga, that is, they are “concerned with the well-being of the community” (W. Grace, n.d.-c).

Dawning of a new generation of tohunga

Within Grace’s (n.d.) story, the tohunga acknowledged the changing world and recognised he is no longer the tohunga the community needs, and that it is time for another to take his

³⁰ This story appeared to me as I searched for Māori stories to read to my girls at bedtime, to prepare the fertile minds with a knowing of tohunga ways of being.

place, to protect and care for the community. Such a shift is upon us now, where the old system of needing a conduit to Io is no longer necessary.

Now is the time to be your own tohunga, say your own prayers, see your own visions and know your own gods on a very direct basis. Tohunga have always worked for the one purpose of empowering the Polynesian people. In the new era, when we arise to our own tohunga status, we can all participate in creating a better future for our people. On doing so we all become miracle workers (Robinson, 2008, p. 11).

I would agree, this is what many of our wisdom leaders have been striving towards, in the language of tino rangatiratanga and mana motuhake; mana atua, mana tāngata and mana whenua, self-determination, self-responsibility, self- and collective-efficacy, -realisation, and -actualisation (Blackstock, 2011; L. Brown & Daniels, 2006; A. Durie, 1998; A. H. Maslow, 1943; D. A. H. Maslow, 1988).

Wānanga was held by our tohunga who had the wisdom and discipline to hold its integrity and know the most opportune moments to plant the necessary seeds of wisdom (R. Pere, n.d., 1997). Aio provided an example of her belief that Pāpā Joe as a tohunga had to have human experiences for him to unlock the wānanga, the ancient wisdom in which he shared with his students.

... he actually had to be a human being and go through all these different experiences, to know that he has this wānanga, this ancient knowledge, and only when we are ready, or only when legislation and that was pushed aside, that he was given a gap of opportunity, 1993-2006. So, he knew that one day he would have to return all that he knew back to the people and was given opportunity in a wānanga setting. And a wānanga setting is not a setting where you get funding (Aio, Personal communications, 8 November 2018).

Tohunga guide us into the environments and experiences that will draw out a person's character, revealing their mana, their discipline to hold true to their values and beliefs.

In her wānanga at AUT a participant asked Whāea Rose if she was training a successor. She replied, "No there was no need." In my debriefing with Whāea Rose I addressed this question relating it to Pāpā Joe's statement that the great kahuna, tohunga, messiah's will be returning at once to this Earthly realm, and the tohunga of this era are the star children who are labelled with ADHD, ADD, and Asperger or on the Autism Spectrum (Loesel, 2006). I asked Whāea Rose, "Is there no need to train any successors because tohunga are returning en-masse and will help us remember the wisdom?" She replied "Yes".

There is an understanding of seasons and time. An understanding of knowing the signs of change and planting. Tohunga understand this as they see the universe its consciousness as a garden, as a mara. They recognise the dynamics of the relationships between the consciousness of tangata tiriti and tangata whenua; sensing them as companion plants to each other. Tohunga sense the need for the consciousness of these plants to reconcile and find balance so that they can live in harmony, in peace and good order.

Now the tohunga have concluded their mihi defining who they are through their duties. Their mihi clear in assigning duty of caring for the taonga (gifts) to kin within the university. This making their gifts priviledges and duty, rights and responisibilities to the bestowed.

Koha

The kaiwhaikōrero reveal their koha. From behind the kaikaranga of the tangata whenua calls as the manuhiri steps forward and places the koha on the ground between the two parties.

**E rau rangatira mā
Tenei te mihi a Te Hau Kāinga
Mo ngā puna roimata
Kua horoina ki te whenua
O Papatūānuku e takoto nei ē,
Tēnā koutou, tēnā koutou, tēnā koutou kātoa.**

Koha are treasures given unconditionally to whakamana, to support and give recognition to the esteemed hosts and to ensure that their resources and mana is not depleted by the conjoining and the partnering in the new relationship. A koha that raises the mana of the host is received with reciprocal appreciation.

It is normally the prerogative of the manuhiri to decide how much to give and an assessment can be made based on how much it costs to accommodate people per day for the number of days they are staying. It is also the obligation of the manuhiri to lay a koha down no matter how long the visitors remain, even if it is only for one or two hours. The moneyed society around the marae is not built on aroha and the marae requires financial support to maintain it. Many people have not appreciated these points and consequently local people have had to take from their own pockets to offset the costs. To increase the mana of the manuhiri it should be remembered that the assessment of the size of the koha should err on the liberal side (tikanga.maori.org.nz, n.d.).

Koha is a ritual expressing ohaoha our gift economy. This is when material gifts or services are given unconditionally knowing in due course the gift will return with the constant giving of ‘the gift’ (R. Pere, 1997; Wall Kimmerer, 2020). This is an exchange of energy, mana mai-mana atu.

Taonga mai ā Io

Tāne received the gifts of wānanga from Io during the time of separation. That history takes on a new lens when we include the whakapapa kōrero of Ranginui's ascent to Io and the gifts bestowed upon Ranginui, ngā manawa me te ahi kōmau, the three hearts and the sacred flame. Following is a brief retelling of each whakapapa kōrero and how they relate to each other. In the time of their loving embrace Ranginui would leave Papatūānuku to wander. On witnessing this Io summoned Ranginui to his abode, Te Toi o ngā Rangi. There, Io bestowed upon Ranginui the three manawa (hearts); pūmanawa, manawa, and whatumanawa, and the ahi kōmau (the sacred twin flame pendant). Ranginui returned to Papatūānuku with the pendant around his neck and placed ngā manawa between himself and Papatūānuku (Delamere, n.d. Manawa).

It was Tāne who eventually separated Ranginui and Papatūānuku. By turning himself upside down he propped his shoulders against his mother and heaved his father heavenward. The separation took such enormous force that in the severance the ahi kōmau fell from Ranginui's neck into Rarohenga where his unborn son, Rūāumoko grew. Like the separation of the parents the ahi kōmau broke in two. And now rested in the hands of Rūāumoko, the unborn child, who holds the power to heal it back together (Delamere, n.d. Manawa).

In the accounts, of Tāne's ascent his journey is more detailed, some recollections telling of Io sending two of his messengers, Ruatau and Rehua to search for the son of Papatūānuku and Ranginui who could survive the journey to his home and retrieve ngā kete mātauranga me ngā kōhatu pure. Tāne's ascent is often symbolised in the poutama captured in tukutuku upon the walls of the whare-tūpuna. In ascending each heaven Tāne faced a challenged and had to go through the cleansing ritual of pure. This ritual ensured that his vibrations would not bring harm or imbalance himself to the heaven he was to enter.

Tāne was gifted by Io ngā kete mātauranga, Te Kete Tuauri, Te Kete Tuatea, and Te Kete Aronui, and the two sacred stones, Rehutai and Hukatai. Upon Tāne's return, he established the Whare Wānanga, the house of learning esoteric knowledge (Best, 1924; Marsden, 2003; Whatahoro, 1913).

Through attending wānanga of ngā manawa, the three hearts, I am becoming acquainted with these phenomena. However, I can only offer my limited understanding of them here. I acknowledge there is much more engagement that is required to articulate these taonga in the concise manner in which Marsden and Whatahoro described nga kete mātauranga and the two sacred stones. For my research I draw particularly on Marsden's interpretation and understanding of the gifts bestowed upon Tāne.

The koha presented by tohunga are wānanga, ancient wisdom passed through generations in cellular memory, in whakapapa, in whakapapa kōrero, whakairo, raranga, tikanga, and kawa. These koha – wānanga – are the seeds that I tend to in the mara, this garden of AUT; and it is

growing of wānanga seeds within the university which defines the paradigm of my research. Earlier I shared my understanding of wānanga as pedagogy, wānanga as methodology. The forming of wānanga as an institution of faith, what constitutes its knowledge, and what is required to live with/by/of wānanga is shared in *Pou 5: Honouring Tane*.

For this I draw on literature and conversation I had with Aio, Kaa and Tāwhiri Williams, and Ruatau Perez. In this section I will focus on wānanga as an institution, wānanga as a way of being, and wānanga as knowledge. On the latter I will focus on Io-wānanga and Kurahuna shared by Whāea Rose and Pāpā Joe. As a way of being I pay attention to tohunga and how they conduct themselves; how they are disciplined in living their values and how they discern how to engage, or not engage, with people and communities.

These koha gifted by tohunga, along with those they share in the next pou, inform my ethics and decision making. Complex situations require deep consideration where I take the issue into my body, process it in my pūmanawa which encrypted with these values and wisdom; these are my moral compass and my emotions of what feels right or wrong determine my action.

Full of gratitude and anxiety on receiving 'hows' to do my work as a Māori Academic developer, I am aware of the responsibility inherited by such gifts.

This is wānanga. I move to the space between the tangata whenua and manuhiri lowering myself to pick up the gifts my eyes are watchful as I silently nod and smile to the tohunga

The kaiwhaikōrero concludes their kōrero, "With these gifts we give faith toward a rebirth of these values, aroha, tika and pono. It will not be an easy birth but it will be a birthing" Nō reira, ka mihi nui, ka mihi aroha ki a koutou i to koutou wānanga nei. Tēnā koutou, tēnā koutou, tēnā ra koutou kātoa.

Aio ki te aorangi

Peace to the universe.

Aroha ki te aorangi

Love to the universe

Koa ki te aorangi

Joy to the universe

Pono ki te aorangi

Truth to the universe.

Rose Rangimarie Turuki Pere - Kaituhi (Composer) (Pere, 1997).

Mihi o te Māori Academic Developer

Mihi ki te wā

Mihi ki a Io

Mihi ki ngā atua

Mihi ki te whare, Te Pūrengi kei te mihi

Mihi ki ngā hua mate

Mihi ki ngā hua ora

Mihi ki ngā rangatira āhurei. Ngā mihi ki a koutou mo to koha. He taumaha te mahi i te taonga nei, na te mea, he tino taonga.

Tēnā koutou, tēna koutou, tēna koutou kātoa.

I am a Māori academic developer, not an Academic Developer (Māori). The former acknowledges I am Māori first and foremost; and it is from this paradigm my actions and knowledge are shaped. My Māori paradigm determines how I describe my professional self as an Academic Developer. The language in such a title is another thesis and was touched upon in the Mihi of the university, recognising the paradigm of control and conflict held within the English language and culture.

As my allied colleague expressed, the willingness to honour is alive in this University. It is as if the environment has become so hostile it turns to its historical foe for wisdom, safety and care.

Our esteemed guests pointed out that wānanga is around us. Te Pūrengi is full with whakapapa kōrero, wānanga, wisdom, needing to be remembered and the roots of that wisdom is already planted in the people, the marae and within AUT's strategy documents. What is curious and likely the issue, falls in whose values system is being grown within this University's garden? How do we remove the political rubble of colonialism that is suffocating and hurting our people? How can we be the critics and conscience of society if we are not aware of the conscience of our university? If we are to honour Te Tiriti we need to recognise what value systems are determining our nation's morality. We must then collectively accept where we want our future to be.

This is the wānanga, the learning, we are currently experiencing.

Honouring Te Tiriti o Waitangi in curriculum design

When teaching and curriculum are at the heart of the ‘business’ of higher education, institutional culture takes on unfamiliar language for the emerging academic who is not fluent in ‘business-speak’. Culture becomes institution or business; tikanga to policies, and kawa to procedures. In acknowledging the role of policies, legislations, and laws which are designed to keep the people and land safe, these documents can be measured up against tikanga and kawa. It is from Te Tiriti context that the catchphrase ‘Law vs Lore (Tikanga)’ is adopted. I contend the major difference between the two, is Law is man-made conception-conceived and Lore/Tikanga is human expression of the divine natural order. The latter is based on the energetic creation process of the universe, the former is derived from power structures that sought to control-over peoples’ behaviour.

As discussed earlier, tikanga is a system designed to protect and maintain balance, sustainability, and life. It provides an indigenous framework to measure the Industrialist’s law, acts, policies, principles and strategies; international, national, and institutional (Mikaere, 2005; R. R. Pere, 1982). When we start considering how these documents impact on people’s behaviour and belief, we can recognise the common mantra ‘We don’t have a culture’ is the myth of White culture. Recognising tikanga as the physical expression – behaviour and practice – of divine energy keeping our world in balance; what then is the driving force, concepts or emotions which spark the human-made laws and policies, or more specifically, the acts and policies which drive higher education of the 21st century? To answer this question, I look briefly at the discourse and whakapapa of neoliberalism.

The Neoliberal vine

The neoliberal discourse is not one I intend to give much space. To understand the dynamics to why the journey to honouring Te Tiriti has been so arduous, the evolution of the White culture demonstrated in neoliberalism needs to be explored. Higher education critics have given warning after warning on the impacts of neoliberals’ pursuit for economic

freedom, such as its threat on academic freedom and its role as a public servant (Ball, 2016; Barnett, 2013; Evans, 2004; Giroux, 2007; Lynch, 2010; Olssen & Peters, 2005; Phipps, 2011; Shore, 2010). Their critiques echo the cries I hear from the academics within our own university. Where the administrative text-boxing and policies seem to operate more as a distraction tactic, pulling academic staff away from focusing on their duties as teachers, researchers, active citizens in the university's community, and the critic and conscience of society. Subsequently, the over-management suffocates the creativity and passion which motivates collaboration and sense of duty and purpose that may lead our academics to honouring.

My own experience and sensing of these documents and the behaviours they elicit within the university, reveals the emotional motivators which drive the culture of the institution. Curiously my marae sensibilities recognise a designing based on fear and deficit-modelling and thinking. I say curious as it lacks a sense of trust that I had grown up on the marae. Their design lacking the sense of mana-aki and whakamana, as if designed to protect the institution from the people they welcome in as employers, students and colleagues.

Throughout my research and this thesis, I unravel my own experience with neoliberalism as I struggle to make sense of a space where terms are so easily adopted as window dressings giving the public enough of the appearance that the university is doing enough. Meanwhile, the reality is far from that truth.

In 2017, as recommended by Andrew, my supervisor, I attended a symposium on Capitalism in the Public University. My main objective was to get a better understanding of Capitalism as a precursor to Neoliberalism and their impact within the university. As we sat in one of the classrooms, reminiscent of circa 1970s with radiator heaters and wooden-framed louvered windows); seats formed row-upon-row, torrential rain poured throughout the day, and as I listened to the speakers a whirlpool formed at the front of the room. I was the 'other' who was looking in, from a secure place that was connected to the land.

To understand this image, I need to provide another image stored in my sense-making imagination. In many instances I had used the analogy of a waka to my supervisors to how I saw the journey of Te Tiriti o Waitangi, and the imbalance of the relationship between Māori and the Crown. On one side of the waka, Māori people paddled strong with our values powering us along. On the other side, the people of the Crown paddled even stronger with growing numbers, strengthening the industrial values. The sheer number of people on the Crown's side caused the waka itself to become imbalanced causing Māori to tumble and be pulled into the Crown side. To survive, to stay afloat, many join the Crown paddlers. Some paddlers, Māori and non-Māori, now on the Crown side see the waka potentially capsizing so to counter this they go to the Māori side to help their tiresome friends and whānau who are just, barely, stopping the waka from capsizing. However, the paddlers of the Crown continue to out-power the paddlers for Māori. The waka is set on a course of an endless circle. Round and around goes the waka.

[Back to the symposium] At the end of the day, confused by the alignment of the overarching theme and the topics of the speakers, I naively raised my hand to be enlightened by the speakers and conveners.

"Kia ora. Thank you for today. My name is Piki Diamond, I'm doing my PhD through AUT and work at the Centre for Learning and Teaching. Dr. Andrew Gibbons, my supervisor, advised me to come today. Capitalism and neoliberalism I find difficult to understand, so I've come here with an open mind and open heart to try and understand. But I'm still confused." I paused for a moment as I felt the attention on me. It was gentle and eager to help. So, I continued.

"The title of the symposium is *Capitalism in the Public University*, yet besides a presentation of a Charter School application for a New Zealand school, and a strange remark about the Treaty

trying to come into the university, I'm wondering how can you have a symposium about the Public University and disregard the very Public our universities reside in? I'm genuinely confused." And I was. The majority of the discussions were grounded in the public of the United Kingdom or the United States of America, rendering them 'out of context' to our local treaty-governance. I struggled to find relevance as I searched for the local context. As my question sparked debate one comment, from a well-established academic, caught my attention. "Colonisers only brought the English language". In that moment, I was simultaneously shocked and outraged. I took a breath and chose not to engage. I let senior academics question how Māori and other voices of our public could be present in these spaces. Personally, I was still confused as to how senior academics missed such a gaping hole in their discourse. It was an intimate gathering of 30 or so people so it may have been more about who was available and known to the organiser than addressing the kaupapa which questions rigour.

Reflecting on this event with Andrew, revealed that I was not actually the one in the room who was disorientated, and my naive question was delivered in a way that suddenly halted the spinning waka. The term rorirori which can be seen as derogatory as it means, crazy, foolish, stupid, frequently comes to my mind in such instance. For me rorirori describes the expression and appearances of one who is not settled, ungrounded, spinning-out-of-control and very disorientated both physically, mentally and spiritually. To me this event revealed the consciousness of the 'other'. The waka, the people of the university, were like Māui's sun revolving too quickly (Best, 1924; Gossage, 1982; W. Grace, n.d.-b) where the waka needed steering and/or the people in the waka needed slowing down or to stop paddling. If the waka continues spinning and gaining velocity it will become destructive not only to those in the community, but it will grow beyond these

walls harming others ... some may say this has happened. I see my duty is to do what I can to steady the waka.

This visualising I perceived as the ongoing impact of neoliberalism ideals of the 1980s in Aotearoa-New Zealand that sought economic and social reform (Butterworth & Tarling, 1994; Kelsey, 2015; Roper, 2018). So, how did these ideals impact on the relationship between the Crown and tangata whenua as held within Te Tiriti? This relationship was explored by Linda Tuhiwai Smith (2007) as she stated “it has been through Māori intervention of ‘speaking back’ to protect their communities’ wellbeing” (p. 333). My thesis revisits the ‘speaking back’ through my experiences within the university. Extending on this my call to action and to ‘speak back’ is not solely to meet the cries of tangata whenua staff, students and community; it is to meet the cries of tāngata Tiriti staff who are conscious of their duties under Te Tiriti and recognise the gifts that are offered in engaging tikanga, te reo, mātauranga and te ao Māori. Now, the cries of the people are not defined by ethnicity but rather by the conscience of humanity. The cries of tangata whenua and tāngata Tiriti are being advocated, ‘speaking back’ at the neoliberal values that have devalued them to human capital; human resources enslaved and oppressed to the knowledge economy and pitted against each other in the gladiator arena of funding and individual glory.

A call for words of wisdom

Tangata whenua academic development seeks to push beyond the confining measurable of the university, puncturing holes in its walls and shaking its foundations so that the needs of the vulnerable within our local community are attended to. Though we operate within the context of academic development I advocate that tangata whenua academic developers seek to cultivate space for both tangata whenua and tangata tiriti within the university whilst also advocating the inclusion of mātauranga, tikanga me te reo Māori to benefit the well-being of its community.

In 2016 we hosted Whāea Rose and three of her kaitakawaenga in a wānanga and as a keynote speaker to our first celebration of Fellows awarded Higher Education Academy (HEA) Fellowship under our contextualised framework Ako Aronui. We welcomed Whāea Rose onto the marae with a pōwhiri. Prior to the pōwhiri I personally informed her of our kawa, pāeke, guided by Ngāti Whātua. Knowing Whāea Rose hailed from people and traditions where women could speak on the paepae (speaking platform), I informed her this was not the case here. She spoke of organising a male kaiwhaikōrero for her group. Settled that I had relayed the guidance from our marae whānau, I was excited and petrified in receiving her on Ngā Wai o Horotiu. I had put myself in the precarious position of liaising between our guests and the marae staff, as well as directing our broad AUT staff in where to sit and what to do. I say precarious because the set up was unfamiliar to me, I had grown up with the paepae on the marae ātea, but this is not kawa here, instead it is inside the whare and at the rear under the watchful eyes of the poutūarangi. Though I have seen this before I was unsure who sat where especially when our tangata whenua so greatly outnumbered the manuhiri. I asked for guidance, followed instructions then moments before the first call, I was quietly reprimanded by the person who had given me the instructions, for following those instructions and for not using my 'commonsense'.

The mihi started with our kaiwhaikōrero. As I am not fluent in Māori I often settle with the 'gist' of what is being said through reading body language and piecing together words and phrases. Next, I waited for the kaiwhaikōrero from our manuhiri, expecting Whāea Rose's male kaitakawaenga to stand. But no... She stood and spoke. I felt suddenly sick. I had never seen this before. Would our kaiwhaikōrero stop her? No. It seemed that her status, her mana reigned. After that I think my mind switched

into panic as I do not recall the rest of the pōwhiri. Thankfully, the rest of the day went really well.

Later in the week I was fortunate to debrief with Whāea Rose of what had occurred. I spoke of my panic, confusion, and shame. She told me how in Tūhoe they do not change their tikanga or kawa for that reason. She spoke of a community being disciplined in their rituals, so everyone learns and knows the 'flow'. It keeps everyone safe.

Doing what I can, and what needs to be done, is an ethos learnt on marae, as is not waiting to be asked to help but to just jump in and mahitahi (work together). See the flow, assist in maintaining the flow. What makes the difference here is that, on the marae the intention and the aim of the flow is in maintaining and uplifting the mauri and mana of the people and the environment. I see in that the indicators of growth and wellbeing are different in the university. Providing this other way of being, of leading of working together ... a way of being that does not seek to control to accumulate but rather to support and care. Challenge and conflict are about working through the emotions to expand one's conscience, knowledge and efficacy.

These demonstrate the contrasts found within the paradigms between the Enlightenment and Industrialist conceived ways of being and tikanga Māori. To contextualise this to the experience of the academic developer I use a popular whakataukī (proverb with unknown author), an expression that was uttered by a betrothed puhi who could not bear children. Knowing this may be seen as offensive by her in-law tribe, she expressed this in recognising that though she cannot bear her own she will foster the children as her own. Her actions of honesty, respect and transparency deterred any offence or sense of transgression that could have led to war.

He aha te mea nui o te ao? He tāngata, he tāngata, he tāngata.

What is the most important thing in the world? It is people, it is people, it is people.

In wānanga with staff, I asked staff to consider why this is so. What makes us most important? What makes us special compared to the bee? The trees? The ocean? From their discussion I realised that it was free will that defined humankind and the role of conscious thought to the life of humanity plays a crucial role to how we live.

To further understand the role of the Māori academic developer I recontextualise this whakataukī to academic development and offer: What is the most important thing in academic development? It is **pedagogy, epistemology, ontology, praxis, learner and educator**. Working the betwixt and between of the two worlds of industrialism and te ao Māori is the constant navigation of two consciousness, two P.E.O.P.L.E. (See Table 2).

Generally, universities' foundations and structures are based on an Enlightenment-to-Industrialism which were born on the values and practices, formed under consensus by that community in the lands of the Global North, European society. This has described the formation of a culture. Through enlightenment the power and influence of rational thought grew where the pursuit of absolute knowledge became the endeavour of scientists, researchers, educators and hence academics.

The colonising of different lands included the assimilation of peoples into this paradigm. The uniqueness of Aotearoa-New Zealand is demonstrated within its founding documents, He Whakaputanga (Declaration of Independence) and Te Tiriti o Waitangi (The Treaty of Waitangi). The continual debate of the interpretation of these two documents illustrates the complexity of establishing mutual grounds. What does this mean for curriculum design and academic development?

Table 2: The two P.E.O.P.L.E.s of Te Tiriti o Waitangi

	Te ao tohunga	Enlightenment-to-Industrialism
Paradigm	Kōtahitanga	Progress and property
Epistemology	Nā taonga ā Io	Science Knowledge-economy
Ontology	Te Aorangi	Duality
Praxis	Tikanga and wānanga	Pedagogy and curriculum
Learner learning	Ako and Titiro, whakarongo.	Surface, strategic and deep
Educator educating	Ako, and mōhiotanga, mātauranga and māramatanga	Transmission to constructivism

The call to heal this division, I contend, is to see the wisdom of indigenous knowledge that knows wellbeing not in progress and property; but rather, in actions that attend to the care, attendance, maintenance, and strengthening mauri ora which is intrinsically tied to sacred bonds and relationships, bonds between environment, people, and Spirit. Such a repositioning is to reconceive outcomes not through progress perceived in the accumulation of property or measurable outputs, instead as outcomes focused on mauri ora and the growth and enlightenment of the human consciousness. **Tīhei! Mauri ora!**

In regards to the university in relation to its Tiriti equivalent, wānanga, the university would require a paradigm shift, a reimagining, a dreaming which no longer sees a powerplay between the two but rather a uniting under a common cause where when answering what is the most important thing in the world, we answer not it is not people, but rather divine humanity.

Nō reira, tēnā koutou, tēnā koutou, tēnā rā tātou kātoa.

Ko wai ā Tūmatauenga

Allowing Tūmatauenga to express himself through me, helped me see how his attributes truly manifest. Taking time to greet, meet and become one with Tūmatauenga I no longer see him as the God of War, but now the spectrum of emotions that occur when injustices occur and when one is dutied to Protect Peace.

Tūmatauenga with his rational thinking and creative strategy is well suited for the minds of scientists and researchers. However, it is his peaceful approach that has guided my approach as I was questioned and challenged. Reciting the whakapapa kōrero of science, the university and colonisation required staff to reflect on the root of the values carried and empowered in the university. This required the university to reflect on who it was not as an institution but rather as a culture that had adopted the Māori values, aroha, tika and pono.

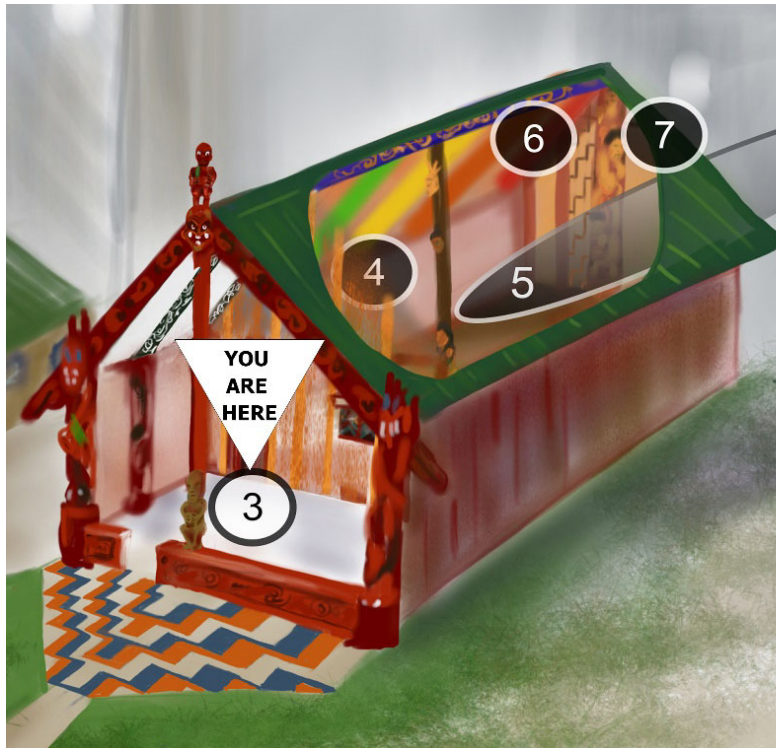
In *How Maui found his mother*, Gossage (1975) writes of Māui's uncle teaching him the art of oratory and the tongue of the taiaha, elements demonstrating Tūmatauenga masculine prowess is held in his rational thinking and instincts (Pere, 1997). Yet as I see the rational at work here in the university, more and more I am drawn to his method and application to rationalise through presenting evidence of whakapapa. This method has shown me how to find the root cause of an issue, how whakapapa reconnects to a necessity of belongingness to people and land, and to settle, even if only momentarily, in the strength and protection of home and family.

Graduate attributes of Tūmatauenga

Graduates of Tūmatauenga have embodied the wisdom to:

1. Accomplish mental, physical and spiritual agility in critical moments of need.
2. Courageously do what others cannot, particularly in protecting the vulnerable.
3. Creatively and elegantly deliver piercing truths based on whakapapa.

Ritual 3 – Hukatai: Chosen to wānanga



- Ritual 3 – Hukatai
- Pou 4 Rongomātāne
- Pou 5 Tāne
- Ritual 4 – Pure
- Pou 6 Tangaroa
- Pou 7 Tāwhirimatea
- Ritual 5 – Wānanga
- Pou 8 Rūaumoko
- Pou 9 Whiro
- Pou 10 Hine-Moana
- Ritual 6 – Poroporoaki
- Pou 11 Hine-Nui-te-Pō
- Ritual 7 – Rehutai
- Pou 12 Hine-Tītama

Whakairo 16: Mapping the journey – Hukatai

As the hongī and harirū (pressing noses and forehead and shaking hands in intimate greetings) conclude people take time to rest for a moment in the suspended normality; socialising and strengthening those bonds formed in the formalities of pōwhiri. Meanwhile, the whare-tūpuna has been prepared and the kuia again stand at its mahau (porch).

“Haere mai koutou ki te wānanga i te kaupapa nei,
kuhu mai, kuhu mai, kuhu mai”³¹.

Within the whare-tūpuna wisdom is now facilitated and enhanced through the text and textuality of kōwhaikōwhahi, poupou and tukutuku which are structured and read in accordance to the philosophical composition of whare-tūpuna.

³¹ “Welcome everyone to gather and dialogue, explore this issue presented, welcome, welcome and enter.”



Whakairo 17: :Tangata whenua staff called to wānanga

Photo credit: Zohreh Keshavarzmotlaghshirazi

Those chosen to wānanga are selected by tohunga, each progressing up the wisdom of the heavens as Tāne did, who you will meet in Pou 5 and hear of his experiences of ascending the heavens to the marae ātea and to the whare of Io.

Tohunga – Growers of wānanga

I liken the duty of the tohunga in wānanga to that of the midwife. They bring the wisdom of Io and atua from the different levels of consciousness to be planted within a person or community allowing the wānanga human expression. Such work requires a paramount level of humility and grace. Humility to allow the needs of the person/s to attract the necessary wānanga. The tohunga then removes those filters that hindered the root cause being seen. It is then the responsibility of the community, where the tohunga may play a less active role and protect the space of wānanga so that people feel safe to engage in their ‘upstairs brain’ (Van

Marter Souers & Hall, 2019).³²

The tohunga had had a long life, filled with magic and knowledge of the universe, of constellations, sea navigation, natural phenomena, trees, plants, and medicines. These were the special gifts handed down to him through a long line of tohunga schooled in the same way. But those times had passed and so had that type of education...
... “He's like a doctor who knows many different things, like weather, navigation or medicines. His job in the old days was to help keep the community healthy and to predict what the future might bring. His powers are beyond anything we could imagine” (W. Grace, n.d.-c).

“Don't be so quizzy, girl, it'll get you into trouble”

The above subtitle is something my Pop would frequently say to me as I was always full of questions. Reflecting back, I know he was expressing the same caution Marsden spoke of,

It was basic tenet of Maoridom that the inner corpus of sacred knowledge was not to be shared with the ‘Tutuaa’ – the common herd, lest such knowledge be abused and misused. Such sacred lore was not lightly taught and was shared only with selected candidates who after a long apprenticeship and testing were deemed fit to hold such knowledge (Marsden, 2003, p. 57).

‘Quizzy’, my Pop’s lingo for inquisitiveness, led me to be an ideal candidate into academia.

³² ‘upstairs brain’ and ‘downstairs brain’ are user-friendly terms used by Van Marter Souers and Hall when discussing the functions of the brain. The downstairs brain equating to the survival functions and the flight, fight, freeze reactions of the Amygdala. The downstairs brain communicates to the body the basic need to breathe. Attention to the breath, aro-ha, is crucial to regulate and transition someone from survival mode of downstairs brain to the open and growth mindset of the upstairs brain, the prefrontal cortex.

Though I held his caution very strongly. I was very hesitant in my wānanga leading me into the ‘inner corpus’ of wānanga. As an artist, I had experienced the displacement of time and space. I knew it was dangerous. I knew it could distort the mind and reality, and I knew I did not have the necessary knowledge to keep myself safe. However, my stubbornness not to accept that Māori and non-Māori knowledge systems could not mix over-rode my fears. This is the reality of my whakapapa, this was my mauri.

Te Tiriti o Waitangi – Remembering a time of peace with the Gods

Curiosity is the precursor to discovering passion and I guess my curiosity was founded in why it seemed so hard to enact Te Tiriti o Waitangi within the university. From the rhetoric within academia, I was being led to believe that non-Māori, Pākehā in particular, were the enemy that did not want to engage. Listening to Māori scholars there was a paradigm of them-and-us, which as I mentioned earlier caused anxiety within me as I felt I had to choose between my Māori and Pākehā whakapapa. Also, what I was hearing was at discord to what I had experienced as a student, or as a teaching assistant, or as a Māori Student Advisor. Yes, I had experienced a hōhā (bothersome, frustrating, life-draining) bureaucratic system, but the people, in particular, the non-Māori staff of the universities I worked with, were at varying levels, interested, curious, or engaged in learning about te ao Māori. What I was experiencing was what Stewart (2018) referred to as the Māori-Pākehā³³ - or indigenous-settler, intercultural hyphen. It is both; the othering that occurs when we approach Māori and Pākehā ethnic relationships.

For me, the hyphen is more like the nitrogenous bases of a double helix structure – an

³³ Māori-Pākehā relationship refers to the governance relationship between the Crown, that is the government and tangata whenua – Māori people. Here the relationship is recognising the cultural and values gap practiced and experienced within the Tiriti relationship.

organically occurring molecule which reacts gently to other elements while also donating pairs of molecules to create a new molecule (Robb, 2015). This is about whakapapa, identity, mine and the community I engage with. I approach the Māori-Pākehā relationship just as I approach my own whakapapa, which has found a common love in the land and ensuring the sustainability for both land and people. My own whakapapa has been rich in experiences of aroha from both sides of my whakapapa and knowing this is a reality I easily imagine it as a possibility within institutional relationships. It is likely because of my perception of the possibilities within the hyphen/nitrogenous bases I saw that Pākehā, and non-Māori staff did not know the terms of engagement when approaching Te Tiriti and tangata whenua. Staff did not know how to engage; they did not know kawa or tikanga. Their behaviours were predetermined on a way of being inherent in their whakapapa enabling the conception of an alternative way of being.

With my mother's eyes



With my mother's³⁴ eyes
The university I gaze
Wonders I see
Of all that could be.

With my mother's body
The university I feel
The pain, the brokenness
Of all that hasn't been

With my mother's heart
For the frontline I mourn
Longing to serve
To only just survive

³⁴ Mother refers to Papatūānuku, Earth Mother.

From my mother's voice
I discover my strength
To say, "Enough is enough!
No more warriors, healers, or artists shall fall."

From my mother's spirit
Wisdom's bestowed
"Manaaki my moko, [care for my progeny]
te tāngata, te whenua [the people, the land]"

From my mother's dream
I see a way
Together we dream
Together we thrive!³⁵ (Diamond, 2021).

³⁵ Inspired by the proverb by Te Puea "Mehemea ka moemoea ko āu ānake. Mehemea ka moemoea tatou, ka taea e tatou." If I dream, I dream alone. But if we dream, we can achieve anything.

Pou 4: Honouring Rongomātāne, the atua of peace



Whakairo 18: Isla plays in her sanctuary

Rongomātāne’s hospitality and industry should be considered as how hospitality and industry is carried out with care and peace. He is often described as the atua of peaceful pursuits, fertility, cultivated foods and the kūmara (purple sweet potato). As the constant

companion to Tūmatauenga, Whāea Rose described Rongomātāne’s feminine qualities as the intuitive mind within the hinengaro and is “Rongo-ma-Tane (the personification that listens and feels for what has been communicated to Tane)” (R. Pere, 1997, p. 32). Whāea Rose continues explaining that Tamawahine (the female side of humanity) resides within the domain of Rongomātāne, with the ability “to protect her home and family [and] moves in an infinite direction” (ibid).

Maunga-ā-rongo were sanctioned under Rongomātāne, where warring parties would form tatau pounamu (treaties) that allowed messengers to pass through the two tribes conducting peace rituals and ceremonies that granted them safe passage (Hiroa, 1949). Another whakapapa kōrero from the Bay of Plenty, tells of Rongomātāne’s attempts to resolve conflict between his siblings, however, this was not engaged upon by the brothers hence humanity has been troubled by the elemental wounds of our makers (Best, 1982; D. Brown, 2005). Though this is our history, Rongomātāne still prevails, still making, holding and protecting spaces for the peaceful, peacemaking and peacekeeping pursuits of humanity. Within the marae the house of Rongomātāne is the spiritual heart of our communities. The following section I explore Rongomātāne as realm, being and emotion.

Whare-tūpuna: The realm and discipline of Rongomātāne

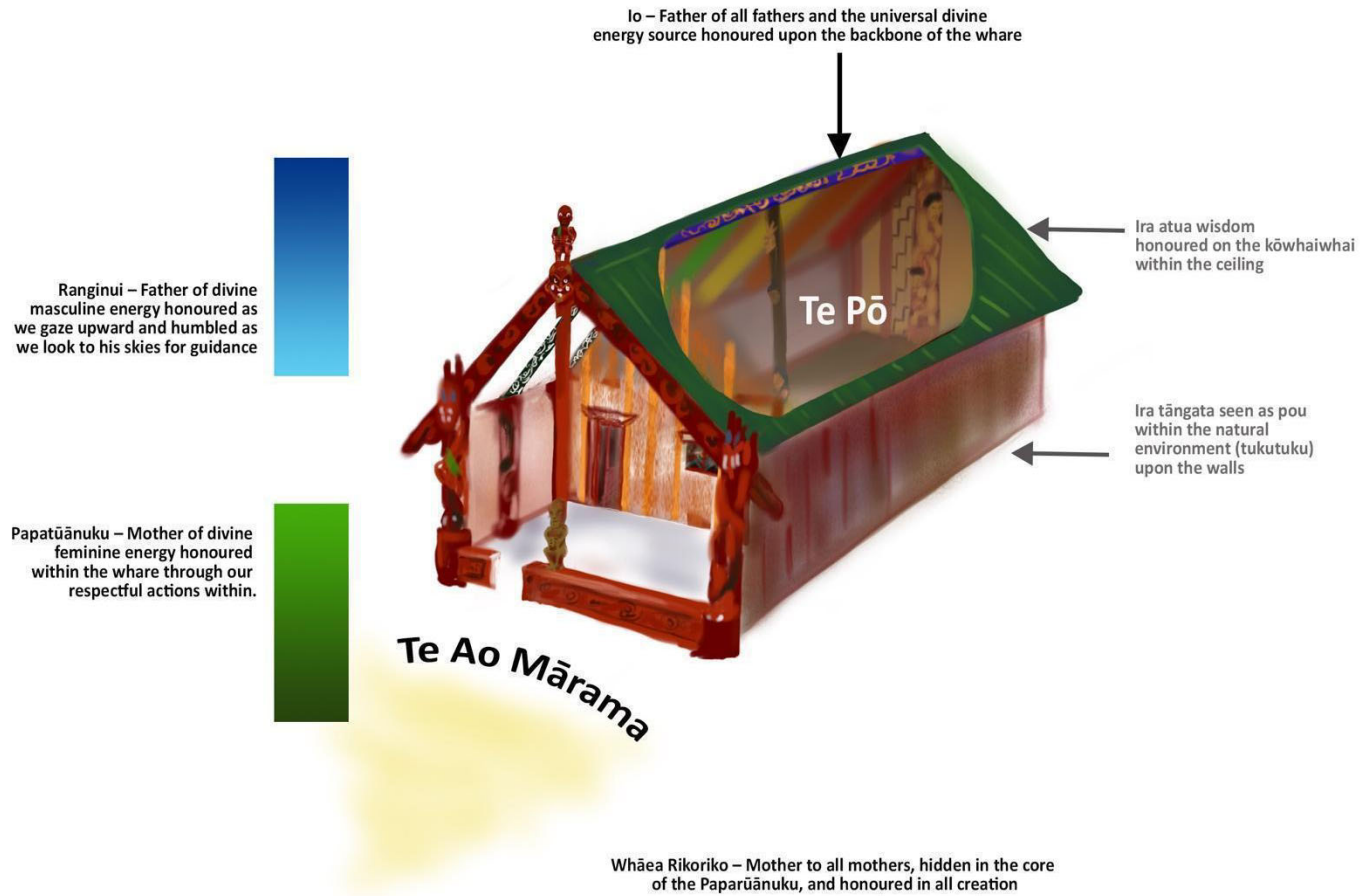
Rongomātāne presides and establishes the tikanga within the whare-tūpuna and in wānanga of peaceful pursuits. His tikanga is determined by the constant practice of peaceful pursuits.

The scholarships within the whare-tūpuna are the text which embellish every surface of the whare-tūpuna, written in the asymmetrical painted rafters of kōwhaiwhai, carved stories of our tūpuna (ancestors) and atua on the pou-pou/pou (post) and tekoteko (gable), and the experiences with land and skies accounted upon the latticed cross-stitched wall panels, the tukutuku. These texts are translated by tangata whenua in the common verbal vernacular; however, they also await to wānanga with those who know their subtle language and forms of communication.

These subtle conversations require a timeless form of communication and engagement. This is sensing beyond one's self, beyond the cacophony of other's emotions vying for attention; this is sensing that tunes into the quiet wise voice of Spirit.

Within Rongomātāne's name we are led into a way of being rongo to sense; rongoa, to heal, and as Whāea Rose (1997) explained Rongomātāne as the female energy of the mind, that is our intuitive intelligence; in contrast to the male energy, of our mind, Tūmatauenga, our rational intelligence. Upon the māhau, the threshold, of the whare-tūpuna, both Tūmatauenga stand guard and Rongomātāne looks within the whare-tūpuna eliciting acts of peace. The dynamics held between Tūmatauenga and Rongomātāne evokes rituals and designs that elicit courage full of absolute faith so that the person's consciousness is raised ready to engage in wānanga. Upon the mahau, the porch of the whare-tūpuna, the maihi (the front-facing bargeboards) are imbued with expressions of Rongomātāne and Tūmatauenga. Stepping over the threshold into the whare signals that I have left all grievances out of the whare and I am open to learn and to grow surrounded by the love and wisdom of my tūpuna and our atua. This is my expectation when stepping into wānanga. An expectation founded on the numerous times of entering whare for different wānanga, and even when wānanga are not within the whare-tūpuna, it is an unwritten knowing that wānanga bring experiences that will heal and transform. It is also known that this healing and transforming happens in the spiritual realm first and can take time to manifest in the physical. In leaving wānanga, I have learnt to trust what has been done and is what is needed for me to evolve. With these expectations I re-entered the AUT whare as an academic developer.

The whare-tūpuna is often presented as a place for wānanga though it is not the only place for wānanga (*Traditional Forms of Māori Learning*, 2012). The philosophy of the whare-tūpuna is the whare tāngata, the womb; and the womb is, as human beings, the site for our first wānanga on Earth. Within the whare-tāngata we encounter many atua as is being demonstrated throughout this thesis.



Whakairo 19: First- and second-generation atua held within the whare tūpuna

The designing of the whare-tūpuna is based on the Universe therefore holding wānanga in whare-tūpuna is not essential. What makes them so powerful is its library of histories, philosophies, theories, that are contextualised to the people and the environment of the community. The whare-tūpuna as a storehouse of wisdom becomes relevant when the tohunga knows how to evoke experiences of the environment that are necessary for the student to discover more about themselves, and about their relationship with the environment – a sense connection and relation with place and the atua who dutifully guard, and care for their offspring (nature). Designed and underpinned by the creation narrative of the universe, the whare-tūpuna intensifies the wonders of the world into a contained and confined space. The purpose of the whare-tūpuna is to evoke ihi, wehi, wana, and tapu (Doherty, personal communications 2005) (D. Brown, 2005; Mead, 1995). As I stated in my Master's, this experience of ihi, wehi, wana is the power of aesthetics, when all sensors of the person, both human and divine are activated and set to be aligned (Diamond, 2013).

Scholarship of the realm of Rongomātāne

The scholarship of Rongomātāne is ever-present in the whare-tūpuna and is often regarded as art and taonga (treasures). I would like to remind the reader that as a person, the whakairo, the adornments on and within the whare-tūpuna are the cellular memories, lessons and teachings, held within the body, the whare-tūpuna of the people. As well as presiding over the spaces upon the marae, Rongomātāne and Tūmatauenga stand as the out-stretched arms of the māhau, and the paramount tūpuna high in front see farthest into the distant future, continuing to be the matakite (seer) and rangatira (leader), for the people.

Within the whare-tūpuna, the tuarā (backbone / main rafter) is Io, from which all wisdom resides and descends. The heke (descending rafters) tell us of the wisdom that we have been privileged to receive and are responsible for. The upper echelon is the domain of te ira atua (the experiences and teachings of the divine beings), as are the three internal structural pou (posts); pou-tāhū (main ancestral post at the front of the house); pou-tokomanawa (middle and heart

post), and pou-tuaronga (remembrance post on the back wall of the house). The lower echelon is the domain of te ira tangata (humanity).

Cultivating peace

Kāore te kūmara e kōrero ana mo tōna ake reka.

The kūmara (sweet potato) does not speak of its own sweetness.

This whakataukī is used to capture the need for humility acknowledging that one's deeds are conveyed by others. Not speaking of one's own good deeds also recognises that a person's character is the result of the environment and community in which they were grown and raised in. The kūmara also teaches about resilience, its ability to grow well in cooler and harsher environments, unlike some of its yam-relatives, making it a staple nourishment to grateful communities in the cold months of Winter.

Growing up we had a big garden, actually we had two, but our front garden is where we grew the big crops of kūmara and corn. This was Dad's sanctuary site at home. Dad spent a lot of time in the garden, preparing the ground with the hoe and eventually acquiring a rotary hoe. Our large property provided enough lawn clippings to protect and nourish the plants as they grew both above and below ground and then after harvesting the replenishing of the land with the seasonal mix of Blood and Bone. The family were all called to garden duty when it was time to weed and to harvest. After harvesting, it was the sitting in a circle with piles of newspapers to wrap the kūmara individually. We always had excess and Dad always took supplies down to the local pub, where such exchanges often occurred. I remember our

kūmara with fondness and realised how lucky we were when I came to live in the city. I realised how sweet our kūmara were and that how you grew fruits and vegetables impacted on their flavour and the quality of the nourishment they provided. It was then I learnt the normal I had grown-up with was what urban-folk called 'organic' and 'organic' had a high economic value.

'Organic' is a different style of growing organisations, more akin to what Laloux (2014) would describe as 'Teal – Living organism', organisations where self-management replaces the hierarchical pyramid. Organisations are seen as living entities. Orientated toward realising their potential. The counter assumption of organisation is the mechanical, driven by the mathematical and meritocracy (Laloux, 2014; Love & Tilley, 2014). Unlike Laloux who categorises the assumptions into levels of organisational consciousness, Love and Tilley seek a relational development between the two. This I see as a stage of evolution for organisations. Where the communities and cultures holding these historically opposing paradigms are less-to-not traumatised in the psychological shifting of paradigms. This is the art of diplomatic relations.

As Kereopa described, weeds are necessary for the plant's resistance training making the plant and its seeds stronger. This is balanced out by the assistance of companion plants, so the plants are protected through the aid of its community (Moon, 2005). Designing a garden in this manner is not to ensure that all plants grow, but rather, providing the environment where the strengths of plants' characteristics are revealed, where the plants that grow are strong and nourishing, providing those characteristics for the next generation, the next season's crops. Within the university and wānanga relationships, opportunities arise and create a new paradigm in a way that both are strengthened in the union; where each provides different perspectives to self-reflect their integrity. Where the necessary weeding is done from within the communities of each paradigm, university and wānanga.

Just as the mara, the garden, provides the necessary environment for Rongomātāne to grow crops to feed the people. Rongomātāne is on the marae, the mara-e, growing the consciousness

of the community through whakapapa kōrero and wānanga. On the marae, Rongomātāne is most prominent within the whare-tūpuna where he cultivates peaceful pursuits, and where graduation is measured by the student's character to be critically conscious of the care required to ensure their actions do no harm.

Peace-work requires peaceful actions and pursuits to be able to express and be peaceful in times of war, trauma or violence. It is apparent in the use of language that those engaged within peace-work recognise the politics within the language and the power structures which construct the determinants of Global Peace. Therefore, instead of using the term peace, peace-workers choose to draw attention to the war strategy that causes harm to the vulnerable, that is violence. Instead, peace-workers and peace-keepers opt for the term non-violence, which directs and determines their actions as good. Non-violent requires to recognise the hurt that is projected as anger; adopting strategies of compassion, empathy and humility (Lemkin, 2008; Rosenberg, 2015). This mindset of compassion and empathy is a growing culture throughout the globe, with scholars and practitioners such as Brene Brown (2010, 2012), Ruth Behar (1996) and bell hooks,(2015) Paulo Freire (1994, 1996, 2005), Marshall Rosenberg (2015), Parker Palmer (2007) and Frederik Laloux (2014) influencing the psyche and philosophies grown from the ideals of conquering. Academics like Brene Brown, who are venturing into publicly influential spaces such as, TEDtalks and Netflix are taking academic research beyond the ivory towers and research scholarship of the university bringing greater awareness to the global population. A strength of academics like Brene Brown is their art to story-tell and use language which is accessible to the general public. Such a shift to connecting to the wider public is at the heart of being the critic and conscience of society.

Searching for Rongomātāne within the university

No! This is precisely the time when artists go to work. There is no time for despair, no place for self-pity, no need for silence, no room for fear. We speak, we write, we do language. That is how civilizations heal.

I know the world is bruised and bleeding, and though it is important not to ignore its pain, it is also critical to refuse to succumb to its malevolence. Like failure, chaos contains information that can lead to knowledge—even wisdom. Like art (Morrison, 2015).

My creativity has been my constant companion, bringing the joy in my work. My own journey within the university started in the Bachelor Visual Arts and even then, I had to find my solace outside the university within Hotunui, the whare-tūpuna at the Auckland War Memorial Museum. Whilst doing my Masters I found peace with my Māori and Pacific friends who travelled the postgraduate journey with me in the Ngā Pia room. Upon this journey as a doctoral candidate and academic developer I have found healing and solace with healers, and with colleagues on the 'Tiriti-honouring' journey. The difference in the feeling of peace between those found or formed within the university and those found within tikanga Māori I can only describe as, within the walls of the university, it is a rallying of peace-makers, and with tikanga Māori it is the strengthening of peace-growing.

Entering into this wānanga I was excited by the challenges of looking at what it may mean to “honour the Treaty of Waitangi in practice”. From my Master thesis I was excited by the plethora of possibilities to how the Treaty could manifest. I was excited to see how I could bring the theory of my master’s research to life. My peaceful pursuits were further encouraged by my engagement in Io-wānanga, learning the esoteric wisdom of my tūpuna. This was healing work of the ahi kōmau, this was returning to the womb and accepting oneness

(Delamere, n.d. Manawaa, n.d. Tinana, n.d. Pūmanawa, n.d. Te Reo, n.d. Whatumanawa; R. Pere, n.d., 1994; R. R. Pere, 2015).

As I reflect, I realise peace is what I am trying to achieve. But with Wes's wisdom I am mindful that the university may not achieve that in my lifetime, but I will have peace of mind that I did what I could to navigate it in that direction.

During my undergrad I set out to make artwork that would provide healing and peace, setting the backdrop for an environment or space of sanctuary. Healing qualities was something that was normalised in my growing up, as we were involved in team sports from a very young age. Mum was always there on our sidelines ready to attend to the grazes, sprains and bruises. While Dad was the masseuse for the local rugby club, where the smell of lineament transports me to the cold echoing concrete changing room corridors, yelling to dad "Dad! Are you there? I want to go home!".

As I undertook my undergrad my twin was growing her knowledge in traditional healing and spiritual modalities. At that stage, I was not ready to go deep into this space and mātauranga however, she was able to explain some of the experiences I was having as my artmaking opened my consciousness accessing the spiritual realm – experiences such as astro-traveling, experiencing premonitions, and that strange sensation when your perception and what is in my sight of focus turns to slow motion whilst the world still whizzes by. This allowed me to see what was happening in the unseen. These were terrifying experiences for me however, I knew that matakite were common in our whakapapa.

Stepping into tohungatanga and wānanga I knew I had to let go of my fears and embrace my gifts and apply them for the benefit of the people. This is my wānanga within this PhD and the university.

Upholding the integrity of the wānanga

To form some understanding of the relationship between university and wānanga I had to decide upon a strategy and mechanism that would be my guide, my navigational stars to which I could align and position myself. This was also a necessary in undertaking an autoethnography so that I may have some external reference points. From the guidance of the tohunga, I found AUT's distinction of having a value statement provided an elemental constellation to triangulate my consciousness; mana atua – my values; mana tāngata – the university's values; mana whenua – and the values of Aotearoa.

“Tāwhaitia te ara o te tika, te pono me te aroha, kia piki ki te taumata tiketike” (AUT, 2018). Choosing to ignore the translation adopted by AUT, I chose to use my own experiences to interpret AUT's value statement to strive to consistently be a 'good' human being by living your truth (pono), being mindful and empathetic toward humanity and the environment (tika), and doing what needs to be done to ensure the conscious evolution of humanity. This is my attempt to give attention to the need for diligence in being a 'good' human being which for me is the “taumata tiketike” recognising that taumata tiketike is not a final destination that once you achieve you have permanent rights to. It is not a product to be owned, rather something that requires discernment to reach and discipline to remain. Determination demonstrates the motivation, and when the motivation is justice that has lived and formalised experiences as guides; the injustices and inhumane ways of being are required to be accountable, to stand and take responsibility for their behaviour.

To uphold the integrity of the wānanga is to listen to wairua and to give the wānanga that I am directed to give, say what I am directed to say. If I keep true to the wānanga and be the conduit for the wānanga I need not be concerned with what people do with it, that is not part of my wānanga and I instead do as Kereopa advocated, the knowledge has its own mana and mauri and will go and do what needs to be done.

Io-wānanga – Creating a methodology from aroha

As an artist, the opportunity to explore what it may mean to “honour Te Tiriti o Waitangi in practice” excited me; the tension I saw as a potent seedbed of ihi, wehi and wana. I saw opportunities particularly in whakapapa kōrero of Io’s gifts as shared earlier in the previous Pou. To these I will speak upon shortly.

First, I would like to take some time to acknowledge the subtle gift given by Io – that is his warning. As a designer of learning experiences which is curriculum design, this warning speaks a great deal of what the generation will do if we do not let them explore and hold a space of home for them to return to. Let them birth graciously into te ao marama – the world – then they do so on their own accord, that way those who choose to stay have a home to be held within and cared for, and those who leave know they will have a home and family to return to. In some ways it is the duality of ako where as teachers, educators, facilitators, we encourage exploration within or external to ourself and our ‘normal’ – mana aotūroa; whilst also holding space for the students to explore mana tāngata, mana whenua, and find sanctuary, to breathe – mana wā; where students can discover who they are mana atua and mana reo.

Ranginui’s gifts: Ngā manawa me te ahi kōmau

In the whakapapa kōrero, Ranginui was bestowed ngā manawa me te ahi kōmau. Restoring the whakapapa kōrero of Ranginui’s and the gifts of ngā manawa and the ahi kōmau positions the person as a sensory receptor, conduit and/or filter of the environments defined by ngā kete mātauranga; with the hearts translating these experiences as emotions which the brain then brings into consciousness.

The following descriptors are a brief synopsis of how I have come to know the functions of these taonga. By no means are they an exhausted understanding of them. The remembering of this whakapapa kōrero leads me to explore the following questions:

1. How do we care, manaaki the emotional and spiritual intellect, as well as the

physical and cognitive?

2. How do advocate and cultivate peace in education?

Manawa: The physical heart

Manawa is the physical heart and its intelligence of the manawa is seen through expression by the body, such as body language, rate of breathing, biorhythms. Through the frequency and strength of it beating, the manawa filters and processes energy and intelligence in the forms of emotions, values and beliefs held within the pūmanawa. Energy unable to be processed by the conscious mind, the roro, is stored within the body, often as trauma (A. Mutu, 2015; Van Der Kolk, 2015).

Ma – pure, white light.

Na – from whom or now, belonging to the now.

Mana – divine attention, integrity, invested power

Wā – time, space, place.

Pūmanawa: The emotional heart

The pūmanawa, the emotional heart, is the storehouse for your mauri, your authentic identity. The pūmanawa is the emotional gyroscope and ethical compass that is both intuitive and instinctive. Within the phenomena, pū is the source, the origin of manawa. O'Connor (2007) shared his understanding of the pūmanawa as an akonga (student) of Pāpā Joe's.

“go to your deepest experiences first so you get rid of anything that is cellular memory”. By doing so, healers would remember knowledge that was what Papa Delamere called “pre-cultural”. In the context of *Te Oo Mai Reia*³⁶ I understand pre-cultural knowledge to be a form of knowledge that underpins the existence of humans, which is knowledge that is free of errors

³⁶ *Te Oo Mai Reia* was a group of Māori healers under the tutelage of Pāpā Joe.

created by the fallible human mind. Papa Delamere spoke of accessing knowledge held in the body which is an “infallible” form of “intuition”. Intuition that was based on “thinking with the heart” as opposed to the mind and drew from a realm of existence whence “the mind” did not figure, only deities figured, and deities are infallible (O’Connor, 2007, p. 124).

The pūmanawa is the source from which the heart receives its biorhythm and the clearer the pūmanawa the stronger, more synchronised the manawa is able to project energy signals that are in-line with the mauri, therefore attracting the necessary experiences to succeed in the mauri’s quest. O’Connor’s reference to the pre-cultural knowledge is the wisdom held within Io-wānanga. It is knowledge that requires no sense-making within cultural norms or language, and I contend it is wisdom that is in the knowledge shared throughout cultures held within their ancient teachings of being and living a human existence in harmony and peace.

Whatumanawa: The spiritual heart

The whatumanawa, the spiritual heart, is in the pineal gland, or pīnati as Pāpā Joe fondly referred to it. Whā is four, often acknowledging the four winds, and tu is to stand. Standing in the four winds it is your line of sight. The whatumanawa projects the vision of a possible future or futures dependent on the steadfastness and stability of the pūmanawa and the manawa.

The importance of mana, invested power, cannot be denied or taken for granted as it, as I have come to learn, is captured in the phrase ‘energy flows where attention goes’. Pāpā Joe instructed his akonga to work through the whatumanawa:

Do three things. One, listen. Not to me [Papa] or anyone else, but to your wife [client was wife of student].

Two, see what you are and are not doing. See what you are not seeing, too, but do not see what is not there.

... and three, listen to yourself (O’Connor, 2007, p. 144).

This is what I understand to be the wānanga learning approach of titiro, whakarongo using the whatumanawa. It allows the perceiver vision that goes beyond what the physical ears and eyes can detect and is the eye of the wondering wairua, that can be sent from your physical body and travel through time and space (Loesel, 2006). The whatumanawa is what allows a person to see within to different realms of ngā kete mātauranga.

Te Ahi Kōmau: Twin-flame pendant

Te ahi kōmau is what is known as kundalini in Hinduism or the divine energy source.

Parker Palmer describes the sacredness of this energy which he calls ‘soul’.

‘Soul’ is a word which must be held lightly because it points toward a mystery, a mystery for which nobody has the true name. Every tradition has a different name for it. The Hasidic Jews call it The Spark of the Divine, Buddhist call it Big Self or Self. Thomas Merton called it True Self. Quakers, and I’m a Quaker, we tend to call it the Inner Light or the Inner Teacher. All are synonyms for the same thing and what that ‘thing’ is no-one knows. The best I can do is to say it’s the being in human being (Centre for Courage and Renewal, 2015).

Te ahi kōmau certainly shares some of the imagery that is described by the English translations of the various spiritual understandings of soul. Te ahi kōmau is a flame from the Divine, from Io acknowledging the creator within, the Creative Being.

Te - The

Ahi - flame

Kō - personal noun, it is Tama-nui-te Rā³⁷

Mau - grasp

To get a more intimate understanding of te ahi kōmau I draw on its reference as the twin flame pendant, the soul-twin phenomena. Twin-souls make a covenant, as female and male energies to seek each other out on the Earth. Twin-soul relationships “challenge us, riling up our insecurities. This can be infuriating, devastating and very painful.” (Luna & Sol, 2015). If one has a twin-soul, simultaneously they fire-up the belly in each other. They can reveal the Shadow-self, each other’s darkest side, and they come together in wānanga, life-experience, to heal and overcome the hurt, fears and negative feelings held within the souls. If this is achieved it is transformational for the twins and together, they can create something that is expansive, inclusive, and transformative. Within a soul twin relationship, one builds a foundation of love so that they can discover the deeper love that lays beyond their Shadow self (Luna & Sol, 2015). In their reunion they bring teachings of union and oneness by building upon each other’s abilities and gifts, creating and achieving a love energy far beyond that which they alone could achieve or what can be described through words alone (Mikesell, 2013; Pressman & Joudry, 2009).

From my artist perspective these are the complementary colours which Van Gogh articulated and demonstrated in his masterpieces. “These are colours that cause each other to shine brilliantly, which form a couple that complete each other” (Vincent Van Gogh, in Grande Experiences, 2020, p. 38). This is how I perceive the Tiriti relations; they are te ahi kōmau, they are the complementary colours. Paradigms of te ao Māori and science and globalisation of Industrialism may be in constant conflict or seek to find a common ‘cause’ or ‘purpose’ to come

³⁷ The relationship of ko to Tama-nui-te Rā came as I enquired with Des Mc Cauley about other names for the forementioned. He told me how Pāpā Joe talked of the other name for Tama-nui-te Rā is ko. This made sense to me for in our pēpēhā (formal introduction connecting us to our environmental and element ancestors, maunga (mountain), moana (lakes and oceans), awa (moving waters), and rohe (region)).

together and create new peaceful realities. In seeking this common cause, expressions of self may require adjustment but their essence of who they are can still remain true.

Here te ahi kōmau becomes the ‘fire in your belly’ which Paul Diamond (2003) speaks of in his so-titled book. Within a collective conscious culture such as that found on marae and in wānanga, the fire is the cause. Here a ‘cause’ goes beyond that of an individual's passion. This fire, I would contend, is a sense of duty and justice toward something greater than one’s self.

The wānanga (teachings) of ngā manawa and te ahi kōmau positions the body as a repository of sensory experiences and, the body’s reaction to the experiences in relationship to one’s mauri. What this may mean for education is that wānanga recognises that each person has a divine purpose beyond their conscious knowing. Wānanga also recognises people hold experiences that are defining their perception, sensemaking, knowledge, choices, and actions. As the pūmanawa houses a person’s mauri, divine purpose, within their learned cultural values and beliefs, wānanga as pedagogy and methodology seek to attract and draw out the potential, knowledge and intelligence found within their character that confirms there ‘goodness’ within.

Tāne’s gifts: ngā kete mātauranga me ngā kōhatu tapu

The alignment of all three manawa, ensures the balancing and the flow of divine energy is consistent and amplifies your signature programme of the biorhythm which is your unique and authentic mauri. With the re-establishment of Ranginui’s gifts the three baskets of knowledge can take on the fields of energy described by Loesel (2006) as the three bodies and Dilts and DeLozier (NLP University, 2011) described as three minds. Marsden (Marsden, 2003) descriptions of the three kete and two sacred stones acknowledged the activity which is occurring in each field. I have come to understand ngā kete as energetic fields that encase the hearts.

First the hearts are activated in the gross body of te Kete Aronui, expanding out to the subtle body of te Kete Tuauri, and finally to the causal body of Te Kete Tuatea. The two sacred stones are the white Rehutai (sea foam) and the red Hukatai (Seaspray) and their functions are threefold; physical, metaphorical, and spiritual. Marsden (2003) tells us that they both lay on

the taumata (threshold) where the tohunga sat within the whare (house or environment). Traditionally, one stone was placed in the mouth, to draw out saliva to keep the mouth wet during the long reciting of whakapapa and karakia (Ruatau Perez personal communication). That stone was an initiation ritual of the akonga acknowledging their quest for knowledge (Best, 1924; Marsden, 2003; Robinson, 2008).

Whāea Kaa shared with me how some akonga had to sit on the second stone. She did not know for what purpose. My curiosity led me to try it. My findings were that it relaxes the sphincter muscle allowing one's body to release toxins frequently. It is the stone that is symbolically swallowed at graduation and acknowledges that the akonga entered in the pursuit of knowledge and leaves with wisdom. Whāea Kaa also tells of another connection to the stones in relation to te reo travelling from Hawaiiki (Ancient homelands). Again, Whāea Kaa storytells of the two seeds as the beginning of the two stones.

The two seeds are manapou and manatawa. Manatawa had in it the mana to grow whatever it was. It's growing. The manapou had the mana o te reo in it. And the bird came. With the two seeds in its crop it flew to Aotearoa, because they [the ancient ones] know of Aotearoa from Kupe and they said fly to this new land and propagate. So, the kākā flew here and spat out the seeds and the seeds grew (Kaa Williams personal communication 20 December 2018).

The connection of the seeds and the stones is that manapou is the vibration that connects us to our tūpuna, atua, and Io, and manatawa ensures that we grow from that connection, we grow from our physical body in all its entirety, Te Kete Aronui; our subtle body, Te Kete Tuauri; and our causal body, Te Kete Tuatea, so that we may discover the manapou that connects us to a higher state of consciousness, to Io. Activating the hearts and te ahi kōmau as processors of our sensory or energies' vibrational data heals te ahi kōmau bringing a greater awareness of self so that the energy of te ahi kōmau expands enlivening ngā kete mātauranga. With hearts as the processors of energies' vibrational data I was led to explore how education is nurturing,

training, and empowering people's emotional intelligence.

The need for Io-wānanga to be normalised in Aotearoa is being advocated by some of Pāpā Joe's akonga, Aio and Ruatau Perez, (personal communications, 8 November 2018 and 17 December 2018). As their practice extends into the global community, its relevance and power to heal seems to be the rongoa, the natural healing, that communities are searching for. So, what is Io-wānanga? It is the wānanga, the knowledge and ways of being that were formed in the time, space and place of Io. I have come to understand that Io-wānanga is the time in which the kawa, the organic process of creation was imprinted into existence therefore formulating the common sense of the universe that is cause and effect. Aio shared a classic example of the releasing of Io-wānanga (Original mystery school teachings) as she tells of her giving Io-wānanga to her students, and their reaction.

[Students exclaim] "This is just too hōhonu [deep]."

[Aio responds] "No, it isn't. It's common sense.

[Aio explained] "We [Disciples of wānanga] believe that once we give it out this information, these wānanga, that knowing will look after you. But if you don't believe it, it's all good, cos it will still look after you. You know".

[the conversations continued between students and teacher]

"But what is it though?

"It's agape."

"What's agape?"

"It's unconditional love."

"Ok"

[Students settle their enquiring]

What the students' experience here I too experienced many times in receiving Io-wānanga and empathise with them. It is the artistry illustrating the simplicity of the complex. Her use of the terms common sense and unconditional love are important characteristics of Io-wānanga (Robinson, 2008; Pere, 1982). Io-wānanga is living with wisdom and the intelligence of unconditional love where the natural sensory technologies of the human body and its relationship with the environment and creatures that share this world enables a person to learn and experience aroha, agape, in Te Kete Aronui, our physical form, as well as our divine subtle and causal bodies, Te Kete Tuatea and Te Kete Tuauri.

Answering the questions raised earlier of holistic approaches and manaaki into education requires a greater understanding of the role of values, beliefs and emotions and how these can shape the reality of learning. For lecturers and academic developers, this consideration to values, beliefs and emotional intelligence is the relational intelligence balancing the rational intelligence necessary in the discipline of conscious knowledge creation in curriculum design. The relational intelligence is not only about emotional intelligence (EQ) but also cultural intelligence (CQ) and spiritual intelligence (SQ) of societal values and beliefs that have shaped and conditioned our internal sense-making polarities, for example, good-bad, right-wrong, kill-heal-create, agree-neutral-disagree.

The remembering of and re-remembering to the whakapapa kōrero of Ranginui, ngā manawa and te ahi kōmau, defines wānanga as soul-specific lesson plans designed in the spiritual world, ticked for quality assurance prior to the soul's descent into one's human body. Descended from Io, Ranguni and Paptūānuku establishes the common-sense is aroha, unconditional love, and the discovery of our greatest love beyond our darkest self we discover wisdom.

Finding aroha in the Tiriti partner's soul

It was important to find a suitable partner for wānanga so that the integrity held in honouring could be upheld. In retrospect and through this thesis I rediscovered that I had such a partner in my master's thesis and in whakapapa, Goethe's Delicate Empiricism.

On my return to work and as I started my research, Professor Welby Ings came into our office looking for some help. I knew Welby from my undergrad and Masters and in that chanced meeting we exchanged knowledge. Mine on Adobe Acrobat and his, on methodology, in particular Heuristic Inquiry. As we watched his trailer for his new movie, I remember him saying, "Heuristic inquiry is suited to how we artists process."

I was familiar with the term heuristic, not as a research methodology but as play methodology. When my daughters were 6 months old I had sought new experiences of play with the repurposing of natural objects for their sensory stimulation, heuristic play.

My wee girls, seven-months-old, both crawling and starting to walk, exploring their world with their senses, whilst building their immune system by putting everything in their mouths. Many moments spent seeking out and removing anything chokable from their reach and those countless moments of foraging out foreign objects that have found their way into their mouths. Now a risky necessity with their piercing baby teeth emerging. In despair, I Googled for play ideas for babies. I found heuristic play; the intentional designing of an environment that places found objects, particularly from nature. This is how I intentionally started designing learning experiences for my girls to sense, play and create with nature. This was a time of a lot of creating. Milk formula tins found new forms as drums and the bases for mushroom stools. Beached wood was great for teething, whereas feathers and pumice were not so good. Yuck!

Welby was right. I relished in the multi-methods and creative ways to capture data and multi-reflective and revealing approach to processing the data. Across multiple participants and I wanted to look at the relationship I was having with the university as the phenomenon. My research was about experience, not process nor product. As I trudged along in my journey, memories of Goethe returned to me. Eventually, I found my way back to Goethe, I remembered to him and my master's research. I recalled a moment when my daughters showed me what it was like to see the world through Goethe's eyes. It was this moment which delivered te wero, the challenge, stated earlier (Ritual 2 – Pōwhiri) to forever perceive the wonderment of the world.

Goethe and his methodology, Delicate Empiricism, were called forth from Western scholarship to engage with tohunga in wānanga. This is not to say other western scientist, artists, and philosophers could not be considered tohunga. Rather, if anything the selecting of Goethe highlights the “auto” of this ethnographical study.

During question time at my presentation at HERDSA 2019, I was asked by a delegate (non-Māori), “Why Goethe?” I initially replied with one word, “Whakapapa”. Interestingly, the delegate's body language – the nodding of the head and the wee smile – told me this was suffice; but a few puzzled looks in the room led me to explain the whakapapa of my tūpuna Rihi Puhiwahine Te Rangihiraweā and her marriage to Johann Maximilian Goethe also known as John Gotty or Te Kati, the illegitimate grandson of Johann von Goethe.

This is an example of the mana, the invested power, of whakapapa and the legitimacy to making decision based on whakapapa as an act of honouring and paying tribute to our ancestors. The need to marry a Western science methodology is to acknowledge there are creative scientific approaches within Western science that are akin to wānanga and tohunga and provides a language to relate my Māori worldview with and use to express in English.

Seeing through Goethe's eyes

Goethe's approach to science is captured in the 'glorious mundane'³⁸. His gaze upon the world, upon phenomena under his study is that of the artist. Sensing beyond that which can be observed and categorised, Delicate empiricism requires the experimenter to senses, feel and observing not only the phenomena but also their own sensors. This is the artist sensing emotions of the phenomena as language and communication and giving then giving the phenomenon human faculties. Goethe gave voice to the emotions of the phenomena through both scientific scholarship and his poetry and plays. This sensing of the world seeks and sees beauty in everything.

I sat and listened in an Io-wānanga to one student speak of his dislike of city landscapes. As the kawa of this wānanga required all to speak in-turn, when it was my turn, I replied to this observation. "Yea the city is not the ngahere (forest, bushlands). But it still has beauty. I love seeing how the sun reflects off the mirrored surfaces making rainbows, and how the changing light through the day and seasons change the colours or tones of the greyed concrete. There's beauty in the city, it's just hidden in the sensory cacophony of pollution, traffic noise, and visual marketing. You just need to slow down and take time to see it.

Goethe as the scientist

Goethe countered the growing rational-creating of knowledge through his attentiveness in celebrating the beauty of nature through both his artistic and scientific literature. He gave warnings of the impending death of humanity and shining the simple solution of 'being one with' your soul and Spirit. Where Goethe excelled in his execution was in his ability to

³⁸ A quote from Seeley and Reason which I used in my Master's thesis, in their description of one stage in delicate empiricism. It has been a quote that often pops into my head to remind me to see beyond the boring facade to see the wondrous complexity beneath the surface.

comprehend and test the scientists' and philosophers' methods and methodologies by paying attention not only to the isolated phenomena but also to its changing environment. His artistic attention-to-detail highlighted small but necessary discrepancies in the accuracy of scientific observations which have and remain highly influential in the evolution of scientific knowledge. Goethe would, through scientific logic, challenged the integrity and 'truth' determined by mathematic formula³⁹.

The language of science also provided a social environment which Goethe challenged as Western science was building its beliefs on its 'neutrality'. Goethe recognised a power structure that used the arcane language of mathematics to assume authority and to be perceived as truth. It is noted that in Goethe's time positivist science held the academic power of truth. This power, Goethe perceived as mathematicians' "arrogance to want to rule over the everything 'universal monarchs' who declared "everything as worthless, inexact, and insufficient which cannot be submitted under their calculation" (Simms, 2005). Though science has evolved where its matrix is far more complex in its acceptance of epistemological and ontological determinants of truth, its axiological and pedagogical practices could be questionable.

Goethe was concerned with the myth-making practices that saw untested hypotheses taught as truths to adhere to; teachers were training students to regard any external factors to the frameworks as fantasies of their imagination. Goethe wrote; "hypotheses become dogmas that are 'the lullabies that the teacher uses to lull his student to sleep" (Hameroff et al., 1999, p. 418). As an academic developer of the 21st century, I would see Goethe's concerns of teaching hypotheses as truths and the rejecting of any form of external challenge to frameworks are still prevalent; particularly as we move into intercultural and interdisciplinary realities. Goethe's perception of the world, his wisdom, and social status afforded him the privilege and duty to challenge the science academies of his era in Europe.

³⁹ Goethe's colour theory challenged Newton's colour theory noting that when refracting a white light through a prism it is the presence of a shadow which determines the vibrancy of the colours appear. The shadow provides a contrast to the light (Goethe, 1840).

As the forefather of experimental phenomenology with a dash of philosophy, Goethe's perception of the natural world is akin to that of a tohunga (Drury, 2006, 2007). His methodology harnesses the balance of the intuition of the artist and the rational-mind of the scientist, where taking time to sense the phenomenon leads to being one with the phenomenon. Delicate Empiricism is Goethe's holistic approach to experiencing and documenting the natural world around him. The marrying of Delicate Empiricism has provided a language that resonates with my understanding of Io-wānanga, a process that is intuitive to how I experience and make sense of the world around me. Delicate Empiricism's intention is for the observer to become intimate with the essence of natural phenomena such as plant species and light. However, unlike Goethe's study on single phenomena of nature, I was cautious that my study is on a relationship phenomenon, the relationship between wānanga and the university as Tiriti partners. I was cautious that I would internalise the struggle that has been experienced by both for 180 years. Ignorantly, I was not prepared for what I experienced, and that is revealed in the coming chapters. Now, a closer look at Delicate Empiricism and then its wedding to wānanga.

Delicate empiricism

Delicate empiricism is a methodology that has captured the artist's gaze. It is not observing the external "other" but rather observing the internal changes of both, self and other, where the observer surrenders their being to give human form to the observed. Goethe's delicate empiricism calls for process and relationships to be central to research as the phenomena reveals itself in its raw form, with no preconceived theories or hypothesis. It calls for a sense of child-like naivety on the part of the researcher accepting the phenomena as it is – it is what it is. Delicate empiricism "uses rigorous attention to direct experience, empathy, intuition and imagination as a path towards meaningful insights into nature's creative process" and as Wahl (2005) claimed "this artist's approach to science allows for a more appreciative, qualitative, meaningful and participatory engagement with nature." (p. 60). Goethe's delicate empiricism applies an unconditional participatory engagement with the phenomena that is void of any

preconceived ideas or expectations (Holdrege, 2014; Paton, 2000; Simms, 2005; Wahl, 2005, 2017; Weik, 2017; Zajnoc, 1999).

In empathetic engagement with the phenomena, the observer surrenders themselves to the phenomena. This is an engagement of becoming and being, a phenomenon that inspired the works of Martin Heidegger. The intention of Delicate Empiricism is to have an “account [with] the ‘inner’ measure, which is a spiritual, non-sensual measure” (Weik, 2017, p. 339). Goethe stated when engaging with Delicate empiricism,

[n]one of the human faculties should be excluded from scientific activity. The depth of intuition (Ahnung), a sure awareness (Anschauung) of the present, mathematical profundity, physical exactitude, the heights of reason (Vernunft), and sharpness of intellect (Verstand) together with the versatile and ardent imagination, and a loving delight in the world of the senses – they are all essential for a lively and productive apprehension of the moment (translated by Weik, 2017, p. 349).

Weik’s (ibid) careful translation of the stages of delicate empiricism unfolds Goethe’s worldview through language. His translation goes beyond the literal to reveal the deep connection and balancing of the critical and creative observer. English interpretations of delicate empiricism are described in two-to-four stages. Here I use Wahl’s stages: Exact sense perception; Exact sensorial fantasy; Seeing is beholding, and Being one with the object (Wahl, 2005, 2017).

Exact sense perception

This stage requires the un-conditional attention of the observed to record detailed observation of the facts we can perceive through all our senses while suspending all form of personal judgement and evaluation. This requires a way of being that is not traditionally trained through modern Universities; therefore, Brook (1998) suggested drawing to give form to your sensory perceptions opposed to written text.

This is a powerful technique. As an artist I was trained to draw what I see not what I know, and my visual arts degree was centred in the phenomenology of perception. Whilst doing a Certificate in Tertiary Teaching a formative assessment called for me to teach a lesson. I don't recall my learning outcome, but I do recall how it demonstrated how what we know can interfere with what we perceive.

It was a short lesson and the lecturer participated as a student. I was going to teach them how to train your eye to see and draw linear perspective. An Over-Head Projector (OHP) was to be subject matter to draw. With the OHP at the front of the class, students sat in a semi-circle around the OHP with pencil and paper at their desk. As an artist this posture is not ideal due to distortion of time and space when going from the subject matter to the paper, hence why easels are preferred by artists. However, I demonstrated how they can measure the length and angle between points-of-interests with their pencil, their extended arm, hand-angling and sliding of their thumb; and then how to transfer that accurately to their paper. Colleagues participated as I watched them copy what I had shown them. I had warned them about the distortion that can occur and that this could be their first time so it may not be perfect. As they drew, I spoke about how their drawings will be different because they are viewing the OHP from different angles. During the session, the lecturer questioned, "Are you telling me that the front and back of the OHP is longer than the sides?"

I answered, "You tell me. Draw it." I knew what he was eluding too. This was him struggling between what he knows and what he was seeing. He was struggling to trust his sense. He knew the side was longer however, on his angle and with special perception, the side of the OHP was foreshortened. Once the students were finished their drawing, they showed the class and gave their thoughts on the experience. After their feedback I

returned to the lecturer's question articulating perception being relational. As the lecturer showed his drawing I sketched up how it would've looked if he didn't trust his senses and drew the OHP's side to the relation of what he knew. Alas, it would have been an inaccurate articulation of his perception, and a very strange deformed looking OHP. 😊

Exact sensorial fantasy and Seeing is beholding

The second stage, Exact sensorial fantasy, is instantaneously followed by the third, Seeing is beholding. Exact sensorial fantasy is the world of infinite possibilities. When you let go of conscious control you are able to dream; your mind unhindered and able to sense the many possibilities. Then overwhelmed by the possibilities your conscious mind surrenders control to allow time, space, relationships and environment to filter out the possibilities that are not sustainable in the precise present reality.

It is with this openness of mind and spirit one's curiosity of the phenomenon leads to the third stage, Seeing is beholding. At this stage, "the aim is to suspend active perception and, as much as possible, only receive" (Wahl, 2005, p. 64). Here the observer no longer seeks to see or sense, instead surrendering their mind and body so that the phenomenon can be given human expression, where the observer becomes a conduit for the phenomenon. As the phenomenon takes an active role the observer expressions can become spontaneous and experience an "inspirational flash of Aha" (Brook, 1998, p. 56). This flows into the next stage, Being one with the object.

Being one with the object

I can only describe lending the phenomenon human faculties as an 'out-of-body' experience. During this stage the observer's soul vacates its human consciousness where observations and experiences are stored in the cellular memory of the body, uploaded to the

imagination, ready to be played back through conscious remembering. Once the soul is vacated, the body becomes a conduit for the phenomena and the soul bear's witness.

The objective of Delicate Empiricism is to discover the essence of the phenomena and its relationship within the natural world. This is very significant when considering the aim of my thesis is to better understand the dynamics Te Tiriti o Waitangi in the dynamic between the wānanga and the university. The university is not indigenous or natural to these lands and this is at the heart of Te Tiriti, one world residing within another – one consciousness within another – this refocuses the phenomena being perceived not on the university or the land but rather their relationship. Therefore, I am in relations with the relationship. I am observing the 'betwixt and between'. My research is about my experience, my relationship within that relationship. It is here I turn to tohungatanga for guidance and look to these sacred relationships to provide me the rongoā, the medicine required to not only keep my sacred relationships safe, but also as Freire (1996) suggested "decolonise the colonised" or as I prefer to say reconnect my academic whānau to their sacred relationships of environment, people, and ancestors. This could be seen as stage four of delicate empiricism, being one with the object. Instead of lending the phenomena a human capacity I looked to lend it a divine capacity through reawakening its memory and connection to land ... where it starts in and with Aotearoa. Nature is Goethe's word for being, and being requires,

[t]otality which expresses three principles in all its appearances, *form, matter, life*. Form is an active ideation force which shapes matter into its living appearances of this idea, matter is the medium, and life is the appearance of this idea. They appear as a totality and cannot be separated from each other (Simms, 2005, p. 167).

Adding to Simms' descriptors Wahl (2005) keeps momentum by reminding us form is an "expression of process" and the energy morphs dependent on its relationship with the environment. Simms' descriptors provide the language that is akin to that of the tohunga, in particular to the Māori whakapapa – creation narratives.

From aroha comes love

Though the context of Aotearoa in the 21st century is different to Goethe's 1840 European aristocratic reality, his concerns are still a reality today. I have personally heard lecturers profess to their students to disregard mātauranga Māori as myths without the lecturer having little-to-no study in mātauranga or te ao Māori; and I have been challenged many times on the rigour of mātauranga Māori. Such challenges provide opportunities to teach lecturers to see beyond language of nouns and judgements of 'othering' and 'categorising'. The 'other', in this instance, being te ao Māori. Exposing staff to the ways of being that are intuitive and 'normalised' on marae and wānanga; ways of being that stem from the values of aroha, tika, pono, aio and koa.

Goethe provides an ally to scientific methodologies of the global North, and joins the many allies, in theory and in practice, I have encountered that provided the necessary knowledge and practical wisdom for me to find sanctuary places of belonging and practices that elicit faith and hope within the university. Allied scholars continually challenge the mathematical ideals (positivist science and financial economics) rooted in the culture of the university. Scholars such as educationalists Paulo Freire and Parker Palmer; law scholar, Boaventura de Sousa Santos; anthropologist, Ruth Behar; biologist, Robin Wall-Kimmerer; ethnographer of multilingualism and interculturalism, Alison Phipps, and psychologist, mythologist and ecologist, Sharon Blackie.

The power of allyship cannot be taken for granted. For in working together we can grow and cultivate forgiveness, justice and peace. As for our hoariri, our angry, agitated friends, they strengthen our will to be disciplined in our cause for peace.

Ko wai ā Rongomātāne

Rongo-mā-tāne vibration of peace and harmony

Rongo, sensors, sensory;

mā Tāne, of Tāne.

I have come to know Rongomātāne as the emotional sensory of Tāne, of humanity.

Rongomātāne is the nervous system sending communications to Tūmatauenga.

Communications in the forms of emotions that when unheard can be detrimental and present as a dis-ease, an imbalance in the wellness of a person and/or humanity.

Meanwhile, as Tūmatauenga protects humanity, Rongomātāne continues to instill and cultivate peace action and practices in the of balance and harmony. Rongomātāne's gaze upon the world sees beyond the empathy toward the other to the pursuit of a shared future potential. It is in Rongomātāne's mana and wisdom I find the need for practices of reconciliation so that the two paradigms of the wānanga and the university establish a commonground where they can co-create formal learning and education without perpetuating harm.

Rongomātāne, the embodiment of Peace, is provided this privileged through the protection of Tūmatauenga. Being Peace, being Rongo acknowledged that you start in a place of feeling settled. From there the unconditional acts of healing that grows to creating can flow. I found myself devising rituals before and after wānanga. Rituals that settled my mind, body and wairua. It was in doing these rituals I found I could expand my awareness to the subtleties and where my own inhibitions, biases were set aside, and I was there as a servant of the kaupapa. A servant to healing, ako and creating and my rongoa, my medicine the wānanga instilled in me from my marae and whānau upbringing.

Graduating attributes of Rongomātāne

Graduates of Rongomātāne have embodied the wisdom to:

1. Persistently pursue peace within their community through non-violent practices.
2. Diligently creates and holds spaces of sanctuary for collaboration and learning.
3. Listens to discern deep truths found in pain.

Pou 5: Honouring Tāne, the atua who seeks



Whakairo 20: Roadtrip to Tane Māhuta in Northland's Waipoua Forest

Ever since Alison and I met we have done road trips with Iona and Isla whenever Alison is in Aotearoa. These trips were wānanga of a different sort. They were a time of female energy; female rituals of healing, through talking, silence, walking, sitting on beaches, eating good food and chocolate, and of course laughing and crying. These road trips were in search of knowledge and

experiences of sisterhood; of mareikura.

Tāne who seeks knowledge and healing

Tane identified as the initiator of the restless human search for knowledge and the exploration of the Pacific Ocean [and beyond] (R. Walker, 2008, p. 225).

Tāne, has many names and is renowned for his many deeds (Best, 1924; Whatahoro, 1913). Today, he is referred to commonly as Tāne Mahuta, protector of the forests, the creatures within and the birds. Tāne's many names trace his deeds and recognises him as esoteric knowledge whilst in the darkness of his parents embrace, followed by his time of connecting with rains and the sun to create the forests and birds. His deed of separating his parents is acclaimed in this name Tāne-Toko-Rangi and his ascent to Io and acquiring ngā kete mātauranga and the sacred stones is denoted in his name Tāne-Ruanuku (Best, 1976). It is this wānanga, this deed, of Tāne that was accepted by universities within Aotearoa-New Zealand.

The history of Tāne that is prevalent in this exploration of the relationship between the wānanga and the university is his pilgrimage and acquisition of the baskets of wisdom⁴⁰. It was Io who sent his messengers in search for the son of Ranginui and Papatūānuku worthy enough to make the journey through the challenges of the heavens to Io's abode Te-Toi-o-ngā-Rangi (known also as Tikitiki-o-nga-Rangi). This part of Māori history has been sitting quietly within the universities of Aotearoa-New Zealand as it was not hidden during the time of colonisation or the Tohunga Suppression Act. It is not clear to why this occurred, possibly due to the writings of ethnographers who had established relationships with tohunga and who had access

⁴⁰ These are commonly referred to the baskets of knowledge however, my change to wisdom acknowledges that these were knowledge obtained from Io, therefore esoteric knowledge and therefore are wānanga. My suspicions of the use of the term mātauranga comes from British linguists and settling missionaries' reluctance to use the term wānanga in their translation of the Bible as it would not transition Māori beliefs to that of Christianity (Rawiri Taone personal communications December 7-8, 2016 at the Tuia Te Ako conference in Mangere, Auckland).

and status within scholarly communities and publishing institutions.

A history tells of Tāne's ascent through the heavens, as mentioned in the previous chapter, guided by Io's messengers Rehua and Ruatau (Makiha, n.d.; Whatahoro, 1913) to be granted access at each level, whilst also his older brother, Whiro, in his fits of jealousy and revenge inflicted storms of annoyances upon Tāne. Overcoming Whiro's challenges, who failed to ascend the upper echelons of heaven, Tāne continued to be sanctified at each of the heavens so he could ascend to the marae atea of Te-Toi-o-ngā-Rangi. It was here Io gifted Tāne the three baskets of wisdom and the two sacred stones. Tāne returned to the earthly realm with these gifts from Io and founded the Whare Wānanga (Best, 1924; Whatahoro, 1913).

Deeds of Tāne's as the hero are told within Māori creation narrative: his separation of Ranignui and Papatūānuku that allowed the brothers to live in a world of light and freedom; the creating of humanity through his desire for the female essence; and the above-mentioned journey to Te-Toi-o-Nga-Rangi. What is recently being acknowledged are the not-so romantic or heroic consequences of Tāne's deeds which highlight the sacrifices and traumas others endured for Tāne to achieve his endeavours. Whakapapa kōrero tells of the separation that caused an eternal rift with his brothers; with Tāwhirimātea reigning his anger and hurt from above and Whiro longing for the deep sense of love found within the dark embrace of his parents reigns a slow yet constant attack of energy-sucking deeds from the underworld.

Tāne's relationship with the female essence is a constant teetering of hero and villain. Tāne's desire for the female essence caused Papatūānuku to turn away from her love Ranginui so that Tāne could not look upon her inappropriately. This caused much sadness, pain and the tears covered Papatūānuku's bare form. Tāne's violation toward Hine-Tītama/Hine-Nui-te-Pō marked the first trauma and sin of humanity (Herangi-Panapa, 1998) (this whakapapa kōrero will be discussed further in Pou 11 and 12).

The duality of Tāne highlights the duality of humanity, the divine and the human. In particular, the acquisition and creation come at a cost. Something is always sacrificed so that

balance is maintained. The relationship between male and female energies are the balancing energies and, as Herangi-Panapa (1998) acknowledged, requires attention and whakarite, the constant correcting, to honour those who have had to sacrifice, both consciously or unconsciously, for the sake of another's endeavours, or for the sake of humanity. Whakarite allows for the rebalancing when discretions on tikanga have occurred. It is the rituals for keeping people safe and allowing learning to occur. I contend, for Tāne to unlock the wānanga and knowledge held by Io, he had to sense and experience the world differently, through different sensories, female terrestrial sensories, to bring forth hidden knowledge of the Universe, of Io.

In much of the time of colonisation, Māori history has been focused on our atua tāne (masculine elemental being) however, the reclaiming of our Māori expressions of mana wahine and atua wāhine (P. Grace & Kahukiwa, 2000; W. Grace, n.d.-a; Herangi-Panapa, 1998; Irwin & Ramsden, 1995; Murphy, 2011; L. Pihama, 2001; Yates-Smith, 1998), I would advocate, balances out atua tāne and mana tāne (invested authority of masculinity). This balance must be maintained otherwise we risk another form of devolution in humanity. In saying that, further understanding of the role and duty of mana wahine in the context of knowledge attainment needs consideration, where the feminine instinctual knowing of the patterns and the needs of the natural world and its relationship with the real worlds is further explored.

Wisdom of ngā tohunga

Tohunga, Whāea Rose and Pāpā Joe Delamere; my interview participants, Aio, Tāwhirimatea Williams, Kaa Williams, and Ruatau Perez, recognised the knowledge and wisdom of wānanga was not a product of contemporary society. Aio (personal communications 8 November 2018) described wānanga as “tapping into ancient knowledge” and cautioned to the importance of knowing which wā, time, place and space, you are entering, drawing knowledge from, and exiting whilst in your wānanga (conscious learning).

Aio advocated there are different wā, different times and spaces, whilst acknowledging all

wānanga come from Io and atua. The distinction of the wā (cosmic reality) is important because it provides a lens to which the knowledge is retold, particularly with the atua, what time they are perceived from can determine the perception held of them. Whāea Rose once again provided distinctions between Io-wānanga in the time of te kore and atua-wānanga in the time of te pō.

The only people that had the same teachings as the ancient people was the waka Takitimu. The rest, no. They were on about Te Pō. They were on about separation. The ancient people were about the oneness of everything that exists. There is no such thing as separation (Aunty's Garden, 2010).

Kaa and Tāwhiri (personal communications 20 November 2018) also provide an example of how they 'tap into ancient wisdom' and in doing so transform their students.

P: Who are the people on your programmes? Why do they come?

T: Some are school leavers. But some are those wanting to change careers. Career changers. Quite a number of them are.

K: Some are mothers whose children are grown up. And they've gone away from them; gone to secondary school or something. And, they [parent students] want to come back [to study] and try teaching. Because the mokopuna (grandchildren) are sorta coming up and they can't cope with the academic side so they come to support their moko (grandchildren).

P: Do you see a difference in the cohorts? Do you see a change in their behaviour or demeanour?

K: We do see a change. That change is more that they are becoming more Pākehā [person of European or British heritage] as they come in. It's like turning their whole aura, their whole thinking to Māori and that's the biggest job. Once they've got there then we can nurture.

P: What do you mean they're more Pākehā? What does that look like?

T: They're not more Pākehā they're Māori but [pause to think]

P: Whakaaro Pākehā? (Western ideals and ways of being?)

T: Ae, whakaaro Pākehā

K: But also, they're [pause] the way they live is more Pākeha. It's probably their whole world has been Pākehā. I know my job is to actually to get them to think Māori. And the only way I can get them to do that is to go back. To go back into history. Go back to te ao Onamata. The world of the forefathers and to get them into realising that Māori lived like this. Even though they lived like this it didn't mean that their brains were cave men type of brains and there are still other things from that world that are very important for them to live.

T: In essence what we are trying to say is that there are two kinds of worlds. There is a spiritual world and a physical world. And most of us live a physical world. It's the world of the kikokiko, the material world, material possessions. Following the developments of the material world. Getting plenty of money, house, clothes. There's nothing wrong with that. I like a good car and that. But what we've done and I suppose inadvertently brought in a new dimension of what a person is and this is the spiritual world. The world of the hinenegaro, the world of the ngākau, the world of te whakaaro, the world of māhaki, the world of whakaiti, the world of [K: manawa] mahitahi, the world of mauri tau, the world of manaaki, tiaki, atawhai, aroha. Which are essential elements of a good person.

Kaa illustrated wānanga as pedagogy, as she endeavours to transport her students to Onamata, so they may see the freedom and love that comes from being diligent and disciplined in living by values that ensure you are a 'good person'. Such an ethos challenges the very heart of the Industrial and Scientific philosophies of the university whose systems in their Rights for academic freedom from the Religion and State, negate their responsibilities and accountability to moral behaviour. Such a disconnection is detrimental to their ability to be the conscience of society, as to be such is to be guided by one's sense of moral rights and wrongs. Therefore, the universities are not fulfilling their duties as determined by New Zealand's Education Act 1989.

These examples highlight a different way of experiencing wā. As Loesel (2006) described, "[t]his is difficult for us [people of modern society] to understand, for we are living in a

different time—we live by the clock in linear time, and they [Māori healers] live by energetic fields in female time” (p. 34). Loesel (2006) continued describing, the linear Father Time, as time set up by appointments and schedules, whereas, the female Mother Time, works by “resonance with the energy of a specific event” (p. 34), a resonance set by the take (root cause) and the kaupapa, that connect to the mauri of the person or people.

Wānanga works in this way, with energy; attracting the people that are required to attend to the specific take and kaupapa to create the environment and relationships which through experience elicit specific knowledge and wisdom from cellular memory. This is the mana of the wā, mana-wā; this calls to question how does one work in wānanga and wā in an institution that is obsessed with quickening the linear time, to increase productivity in the name of ‘progress’, where ‘busy’ is the accepted and expected default response to the ones sincere greeting, “How are you?” Yet there seems to be little to no accountability of “the busy” to productivity. Where many in businesses, especially high performing companies, and entrepreneurs highlight that the state of ‘busy’ can have little-to-no alignment to productivity (Clarkson, 2016; Cohen, 2018; Spencer, 2018), and in a public institution such as the universities in Aotearoa-New Zealand it raises the question around the universities’ public and civic duty, and the use of taxpayers’ money.

Discerning te/ngā wā of the wānanga as mātauranga and te/ngā wā of giver, and te/ngā wā of the receivers of wānanga aids in recognising why issue, take, or mauri occurred (Moon, 2003). The synchronicity of these agents coming together can recognise that there is a shared cause bringing them together at a precise time, space and kaupapa. In-turn this reveals the necessary action needed to be taken to rectify and re-establish the state of balance required for the mauri to strongly flourish. The Māori saying “Kia kaha, kia maia, kia manawanui – be strong, be steadfast, be willing” epitomises this and the manawanui, the willingness sets forth the open heart and the strength of a person who can be strong in their vulnerability to live with determination, focus, and unwavering compassion. It is these attributes one could require to ascend the heavens to be gifted the wisdom of the universe. Attributes akin to Tane.

Wānanga ā Whāea Rose

Whāea Rose often spoke of her elders, her teachers who nurtured her in the Kurahuna (Mystery School) (R. Pere, 1994). She spoke of the Kurahuna centred in oneness, acknowledging a spectrum of duality that is held within the expression of oneness.

I had an opportunity to be in wānanga with Whāea Rose before in Ōpononi so I knew how it flowed. In this wānanga, the majority of the 100+ people in attendance were Māori with many having interest in traditional modalities of healing. As I spent time in this energy, I imagined how buzzy it would be for university staff to experience her wānanga, and I wondered how I could bring Te Wheke into my working environment.

When predetermined wānanga flows, this soon became a reality. With the help of my colleague, we required the funding to host Whāea Rose to wānanga with 60 AUT staff, majority who were non-Māori academics. I was interested in how our staff would respond to Whāea Rose and to wānanga. To say the least, staff were captivated by Whāea Rose, her wisdom, and her command of the room. In wānanga, she demonstrated some key techniques to designing wānanga. They are reflected in comments and conversations I heard from staff in this wānanga.

[Said with a smile] “Nowhere else, will you see a room-full of academics hugging each other.” – aroha

“Out of nowhere she started singing and people joined in. She serenaded him [an Italian lecturer]. It was like being in a musical... She just let people talk amongst themselves as the group prepared their thing [collective expression of one of the tentacles of Te Wheke]. I could never do that”. – koa, aroha and

whakapono (faith)

“She was hilarious! Not as hippy as I expected. It’s kinda commonsense, eh!?” – koa and pono

“You [Māori] just keep adding more on. You had Te Whare Tapa Whā with four concepts, now there’s Te Wheke with eight concepts.”

My response, “No we haven’t added, they’ve always been there. You only receive what you are ready to accept. Te Whare Tapa Whā is like a stepping stone to Te Wheke – It’s the poutama [scaffolded learning].”⁴¹ – aroha, pono and aio, and whakatika

Then whilst doing an activity to experience mauri one of our academic staff became confused and sought clarification.

“I don’t get it. What are we supposed to do? A triangle comes to mind.”

With a smile I responded “Yip, that’s it. The group outside are imagining a shape. Collectively, we are focusing on the group outside. It’s a form of communication. When they return into the whare, we’ll see how well we’ve communicated. We tell them the form that we collectively sensed, then they will tell us what they imagined. If we’ve done well, we should have sensed what they imagined.” – reo-ā-wairua (communicating spiritually)

Whāea Rose evoked joy to engage her participants, a technique Kaa also acknowledged as a secret ingredient to never having behavioural issues within the classroom (Kaa Williams personal communication, 9 March 2019). Whāea Rose elicited joy with her storytelling that was sprinkled with the humour of a mischievous child. She trusted her participants to do what

⁴¹Te Whare Tapa Wha first published in 1985 and Te Wheke first published in 1991.

they needed to get the work done, through giving them downtime to kōrero amongst themselves, and design impromptu group expression where everyone was instantly accountable to perform as a group. The simple use of joy cultivated safety where staff felt okay to hug each other, dance conga forming a koru (spiral), sing, and engage in intentional communication with and through Spirit. Joy cultivated an open mind, heart and connecting us as whānau.

Whāea Rose commanded attention, and not the over-ruling kind. Her presence was charismatic and enigmatic. You could not help but listen when she spoke. These are words of wisdom. She is a great Grandmother that has more life experience than many, and she often credited her vitality to living in a home with five generations.

She had mastered chastising with a few stern words then healing by bringing in the common-sense and humour. This is an art form that is not seen in the university and this is the artistry of developing the human spirit (Roddick, 2014); one person at a time or thousands at once. This is being disciplined in your accountability, your accountability to your people, your environment, yourself, and Io.

Whāea Rose has contributed to formal education in Aotearoa-New Zealand since her time with the Department of Education and with her literary contributions, keynote presentations, and facilitating wānanga. She has offered a way of knowing and experiences of education which is sadly foreign or forgotten in this time. Additional to her role as a tohunga, Whāea Rose is also a tohuna tipua, whose role is differentiated in its two root words, 'to' is knowing when and how to plant the seeds of sacred knowledge and huna means wisdom keepers or keepers of secrets (Pere, n.d.).

Though the roles may appear similar tohunga tipua are sowers of sacred knowledge, for it is crucial to know when, where and how to sow the sacred knowledge so that it has the best possibility of not only surviving but also thriving so that the knowledge can prosper. She described how challenging it is being a 'keeper of secrets' or as Aio (personal communication 8 March 2008) articulated, "preserving the ancient wānanga". "When I was in the Department of Education one of the biggest disciplines was keeping my mouth shut and not giving too much away, because it wasn't the right time." (Pere, 1994. p. 169).

I have not read or heard Whāea Rose speak of Io, however, when asked her religion⁴², she emphatically replies “Aroha (unconditional love) is my religion” and her wānanga is held within the Kura-Huna, the Mystery School. These are the teachings from her 39 mentors, 13 from Kahungungu, 13 from Ruapani, and 13 from Tūhoe, all iwi (tribes) connected to Waikaremoana (Pere, 1994).

Her monograph, *Te Wheke* has been an influential scholarship in education, especially in the Early Childhood Education sector; as has her book, *Ako: Concepts and learning in the Māori traditions* (Pere, 1982) revealing the complexities of learning and how Māori not only navigated these complexities but also designed methodologies to enhance the goodness so that they ensured that their tamariki (children) and mokopuna (grandchildren) knew how to be “good” people who cared for their whānau, communities and their environment. The deep understanding of the energetic relationship between person, people, and environment which we, Māori, regard as mana atua, mana tāngata, and mana whenua.

Her writings, Facebook posts, videos shared of her teachings, public wānanga, keynote presentations, and personal communications have provided seeds of teachings for my research. I would like to draw attention to three of her teachings that have been pivotal in focusing my practice to the care and the celebrating of the person, and they are; her lived values, celebrating all your whakapapa, and decapitalising kupu.

⁴² The question was framed around the statement “universities cannot be influenced by the State or religion”. Whāea Rose’s answer reminded the audience do not mistake spirituality and religion.

Rose's sweet song

The first teaching of Whāea Rose's is her waiata.

Aio ki te Aorangi	Peace to the universe
Aio ki te Aorangi	Peace to the universe
Aroha ki te Aorangi	Love to the universe
Aroha ki te Aorangi	Love to the universe
Koa, koa koa ki te Aorangi	Joy, joy, joy to the universe
Koa, koa koa ki te Aorangi	Joy, joy, joy to the universe
Pono ki te Aorangi	Truth to the universe
Pono ki te Aorangi	Truth to the universe. (Pere, 1997. p. 1)

Reading the English translation, this song could be seen as promoting an uplifting way of being, which would be correct; though it should not be mistaken for, or diminished to simply a 'nice song' to sing. The values and ways of being in which Whāea Rose espouses are indeed the higher levels of consciousness. As a theory they are the higher frequencies of consciousness which Hawkins (2012) concluded as, Peace, Love, Joy, and Enlightenment/Truth. I have related Enlightenment to Truth through observing the process as told in our creation narrative. Enlightenment and truth in this context become synonyms of wisdom.

**Te ao marama can only appear with the presence of darkness, the night, te pō
- pō-no ki Pono - from dark comes truth.**

Whāea Rose's song is a karanga, a call for humanity to be disciplined in their divinity so that our actions bring forth Peace, Love, Joy, and Enlightenment/Truth. I contend these are the pinnacle disciplines of tohunga. It is a discipline of a "divine being having a human experience" (Rose Pere personal communication 27 April 2016; Chardin, 1965) and in saying

that, it is this relationship between human or matter and the divine consciousness that is simultaneously challenging and rewarding. Whāea Rose in her unique way reminded me how difficult it can be to manage and be disciplined in a divine being in human form, as she tells her Divine self, “Give me a break! You’re eternal. I’m not” [followed by her cheeky grin and laugh] (R. T. A. R. Pere, 2015).

My daughter, Isla vouched for this need when she said to me one evening as I calmed her from an altercation with Iona [Paul doing likewise with Iona]; In an exhausted tone, she said, “Māmā, it’s hard work being good!”.

“Āe, tika baby. It sure is!” I replied recalling the difficulties I was having in being and behaving as a good person in the university – how hard it was to manaaki. “But we gotta keep trying, baby.” The additional comment more self-talk for my benefit than for Isla.

Wisdom in whakapapa

Whakapapa is a phenomenon that is widely discussed in scholarship and in practice (Cram et al., n.d.; Rito, 2007; L. T. Smith et al., 2016; T. Smith, 2000; Webber & O’Connor, 2019).

This is a term that needs much revealing in terms of how it is used and activated as a living phenomenon. It is through a Facebook post from Whāea Rose that I started working with whakapapa. She advocated that part of the healing process to stand in one’s power, is to acknowledge strengths of one’s whole whakapapa. She stated, *Te Wheke* “is about celebrating their own power and wisdom from their own Lineage and Culture Base as Unique Individuals” (R. Pere, 2016c).

Her post gave me ideas of how to shift talking about whakapapa to using it as a methodology to empower people. In designing wānanga I played with ways on how I could get participants to remember and re-member their sacred relationships. My aim was to reconnect participants to *their* whakapapa, to *their* lands and waters, *their* people, and themselves to create

an authentic learning experience. The power of whakapapa in the context of learning is the tacit knowing that, as divine beings, we have access to all knowledge; and our DNA, our whakapapa, is a code to that access.

Therefore, curriculum development, that which adopts wānanga as its pedagogy, requires an approach where we are not implanting data into a student, but rather providing learning experiences that remove barriers (beliefs that hinder the student's flow of mana) and that empowers them to determine and activate their mauri, life purpose – the inside-out method. This is an 'attraction' approach where the learning environment is designed so that it exemplifies that which is tika and the goodness of a person is revealed. This said, it is also known that their goodness may have to acknowledge and let go of some 'not-so-good' memories or belief systems, and this is the wānanga which is the 'hard part' Kaa expressed earlier.

These are only a few seeds Whāea Rose has dropped into my reality whilst on my wānanga with and in the university and they are the seeds that continue to grow through me. In observing Whāea Rose a dominant attitude returns in her kōrero – discipline. The discipline to being a 'good' person.

Within wānanga discipline is proactive behaviour oppose to a reactive response of reprimand. Once again, Whāea Rose reminded me of this characteristic of te ao Māori and tikanga as we listened to her in wānanga at AUT.

She spoke of her tīpuna discipling her. On that comment my mind froze as I couldn't imagine how her tūpuna would reprimand her. I asked, "Whāea how were you disciplined?" She answered, "Through my tīpuna's consistent and constant living and embodiment of the Kura-Huna."

Whāea Rose showed me that to reap the benefits of wānanga, these seeds of wānanga need discipline and this discipline provides the momentum that grows these wānanga and will propel

forward and manifest the actions required for it to grow in the face of adversity – shedding those dispositions or beliefs of self that hid my mauri (life-essence, truth) from my consciousness. Even more compelling, was the shift of understanding the act of disciplining. I had become accustomed to ‘disciplining’ as an act done to someone to correct bad behaviour – perceived or otherwise. Whāea Rose reminded me of the need for self-discipline and the roles of rituals in making ‘good practice’ instinctive and intuitive to your sense of being. The collective consistency in living by shared values grounded in good moral etiquette is at the heart of the culture upon the marae. It is the privilege of being aroha-rich in community and in self.

Wānanga a Pāpā Joe

Pāpā Joe linked into me via an old friend from my school days in Tauranga. We were reacquainted at a Māori expo and she was doing romiromi. I had finally heard word my master’s thesis had passed and I needed realignment, physically and spiritually, and a holiday. After the expo I jumped on a ferry and headed to Waiheke Island. On that holiday I walked Oneroa beach alone, and I had an urge to karanga out to the moana [think of Pai from Whale Rider calling to the whales]. But for me, no words were released, instead the drawn cry. “A ----- I----- O-----.” Moments later a pod of dolphins appeared, 20 or more, playing. I knew dolphins were a tohu, a sign, they meant joy; and this was a tohu I was happy to receive. Excited I texted my friend whose holiday-home I was staying “You didn’t tell me dolphins came here!” Her reply, “I’ve never seen dolphins there.” A few weeks later we discovered we were pregnant and a few months later our obstetrician in his excitement told us we were having twins. Our twins, Isla and Iona are my tohunga, and I cannot help but suspect that Pāpā Joe had something to do with the birthing of my twins into the physical plane as he was

renowned for his spiritual midwifery.

Here I wish to mihi to Pāpā Joe, for he has left a legacy in his akonga that swells of aroha and respect that is rarely seen in higher education. This is the type of admiration that you see in people that have been touched by something or someone wonderful, and many speak of him saving their lives, or waking them up (Loesel, 2006; Māori Healers, 2008; Mildon, n.d.; O'Connor, 2007; Oman, n.d.).

In speaking with Whāea Rose on my research topic and seeking permission to be guided by her teachings, I mentioned that she and Pāpā Joe would be my guiding tohunga. Her response was reassuring.

“Hōhepa?” She asked.

“Delamere” I responded.

“Yea. Good. He actually knew what he was talking about.”

Whāea Rose's respect for Pāpā Joe gave validity to the knowledge I was seeking and comfort that she was happy to be associated with Pāpā Joe. To say who Pāpā Joe is I turn to the words of his akonga, his students, Māori Healers (2008).

No matter the number of people present be it one or one hundred, his passion to teach and share were paramount for him, and for this the allowance that his whanau (family) gave was most awesome. They knew that he was bigger than just being a husband, father, grandfather, uncle, friend. I now know part of Papa's purpose was not so much the teaching and or healing that he did, but it was the way that he touched people. He would blossom them in to being. He would nurture them to bring forth their nectar, and he would challenge and encourage so that your belief in reaching your goal was more than a distant possibility. And education was important to him. To this day, Papa has many students who became teachers or furthered their education in different areas due to his insight, knowing and ability to believe in them (Māori Healers, 2008).

In the wānanga I attended Pāpā Joe’s akonga often refer to him with reverence. His principles were love, compassion, and evolution (Loesel, 2006). I did not have the pleasure of meeting Pāpā Joe on the physical, but he has directed me on a spiritual level, and linked me to the people who will give me the knowledge I seek, both formally and informally. This, I acknowledge, may be difficult for Western research to comprehend; however, it is a natural method of obtaining knowledge for those, such as tohunga and matakite, who are not limited by cognitive and physical modalities of knowledge. This is as many of the akonga confirm is learning to work through the whatumanawa – a technology they learnt to activate and use through Pāpā Joe’s wānanga. It is a methodology that requires faith and trust in self and one’s tūpuna where truth is founded in one’s own actions, beliefs and perceptions and fed by their emotional and sensory experience of the world.

There have been many teachings from Pāpā Joe that have guided my practice and many will arise throughout my thesis, however, there are two in particular that have been circling back around, reappearing in my work. The first has been my driving mission, around a focus on accountability to values and being the values one espouses, “minimising the gap between values and their practice” (Loesel, 2006, p. 146). The second teaching, Pono Mārika (Absolute Truth), revolved back around whenever I had, what seems like a luxury time, to focus on curriculum design. I say luxury because this is where I find enjoyment in my work. However, what I will reveal in my wānanga is how much of my time and attention is distracted by the ego that is nurtured in the politics of the bureaucratic system, that found doing my job and ‘good practice’ became a threat to that ego. I will share the seeds which were implanted in me to pollinate into the university.

Integrity to Values: Transforming and evolving conscience and consciousness

In capturing Pāpā Joe’s teachings, Loesel (2006) captured the importance of values and

their presentations in relation to the humanity's evolution to heightening the collective consciousness. At the heart of the growth of collective consciousness is individuals recognising their own values-to-behaviour alignment. Values need not be moral, and it is the attention to moral values which calls forth the consciousness of conscience (Hawkins, 2012; Laloux, 2014; Loesel, 2006). For collective or community consciousness of conscience, this is as Laloux states, highly dependent on the leadership of the organisation.

This highlights the importance of whakapapa, as it not only announces to a person from whom they flow from – remembering atua, the environment and elements are our ancestors – but also that we are all inter-related, influencing and impacting on the state of wellbeing of oneself, others, and the planet.

Pāpā Joe challenges people to take stock of their values, to become acutely aware of the values they espouse and how they present said values. This assessing of behaviour can reveal exactly where on the flow of evolution or the level/frequency of consciousness communities' dwell. This has been a key statement driving my practice as an academic developer particularly in my institution that does not have a mission statement but rather professes its value statement based on Māori values of aroha, tika, and pono.

Measuring a university on its moral values and not with neoliberal measurables begins to challenge ideals of progress, practices of management and leadership, and the transforming behaviours associated with 'becoming' and 'being' (Freire, 1996; Natanasabapathy & Maathius-Smith, 2019; Peters & Roberts, 2011). Neoliberal measures of economic freedom adopt models of people, humans, as resource or 'capital' (Holborow, 2012; Olssen & Peters, 2005) and where the international reputation and market is of higher concern than the university's duties of responsibilities to its own country and society (Universities New Zealand, 2020). This becomes concerning as mentioned previously. One of the universities' characteristics is to be the "critic and conscience of society and conscience" (New Zealand Legislation, 1989), and to critique conscience requires awareness of morals and their expressions within given cultural and societal norms.

The interaction between two cultures, as is evident in Te Tiriti, is in fact an interaction of morals and collective conscience and consciousness. Pāpā Joe highlighted the dangers that

occur when communities or individuals are located within a society that is not conducive or accepting of 'the other'. The 'danger' is particularly the apparent if 'the other/s' are centred in 'who they are' and committed to 'being' the moral values they espouse whereas the greater society may be holden to values of commodity (Loesel, 2006). Staying true to your values that differ from the larger collective is hard work often employing strategies of "fitting in" hindering opportunities to experience a sense of belonging (B. Brown, 2010).

When moral values determine conscience, that is discerning what is right or wrong, the consciousness to my conscience has been a crucial factor within my experience of the university. It was a necessary awakening so that I could learn the tohunga responsibilities to cultivate the practice of moral values of the wānanga within its relationship with the missions of the domineering British Empire.

Highly disciplined spiritual beings such as tohunga have the necessary 'spiritual protection' and have the ability to raise the collective consciousness of the community in which they reside. This is known as the Maharishi Effect (Hatchard et al., 1996; Hawkins, 2012)⁴³. They can protect themselves through the convictions, discipline, discernment and diligence in their unwavering practice of being the embodiment of their moral values that is their mauri, their essence of keeping balance in this conscious reality (Hawkins, 2012; Loesel, 2006; Rose Pere personal communication, 28 April 2016).

Pono Marika: Journey to Absolute truth

In wānanga with Pāpā Joe's teachings of mirimiri and romiromi (discussed further in Pou 7), his five stages of Pono Mārika, absolute truth, were revealed. In experiencing Pono Mārika, I discovered a process of wānanga designed from the ancient wisdom of universal energies to bring about a higher level of consciousness and energy that heals the self, repositioning self to

⁴³ Hawkin's (2012) used Behavioural Kinesiology "to analyze the full spectrum of human consciousness" (Original Foreward, para. 10) which challenges the myth of what is measurable. According to Hawkin's study emotions and consciousness are now measurable.

an alternative state of being those impacts upon one's relationship with their environment and communities redefining one's experience and reality.

Before sharing my understanding of Pono Mārika, I need to elaborate on the context which shaped my epiphany.

It happened in wānanga, after I had been through wānanga with a kaupare, a protection incantation that centred and settled me within my own being. To illustrate the accuracy required, imagine tō tinana, your physical body, is a waka, a canoe, out on the ocean of the world of experiences. The best path to navigate has already been mapped – it is predetermined. The precision, the 'absoluteness' of this path has been described as the path of a namunamu, a sandfly, which is "not a very wide path" (Reedy, 2009, v. 1). This is a life path that one is to navigate upon this planet.

Pono Marika is also illustrated in the kaupare shared in the mirimiri and romiromi philosophies. Due to the nature of kaupare and takutaku (direct communication to divine elemental energies), and guided by the tikanga of the wānanga I am unable to share the kaupare as Reedy shared the oriori. Therefore, what I offer is the visualisation I perceived from each verse of the kaupare. Within my visualisation, I draw on the cultural artefact of the whare and the waka who have a shared philosophy and are a demarcation of history for tangata whenua times of wayfinding our oceans to wayfinding our land (Jack Thatcher personal communication, 17 November 2016)⁴⁴.

⁴⁴ Jake Thatcher and I in conversation during his presentation, He kura waka, he kura wānanaga, at the 7th Biennial International Indigenous Research Conference in Auckland, N.Z..

Piki: Even though we don't see the waka in Aotearoa, and it's probably in the teachings you teach, that we need to start recognising that the philosophies that are in the waka are also in the whare; and that transition that when we landed here, a lot of the maramatanga, that mātauranga went into our whareniui. As from what I know, they [our ancestors] thought they were going to stop their sea voyaging when they landed here. We

Verse 1: Described the elements and functions of the whare. In particular the whare's function as a repository of knowledge and connections. Hidden within the whare are the mechanisms and knowledge necessary for one's journey.

Verse 2: In this verse the whare transforms into a waka calling us to stay true to one's predetermined⁴⁵ path, with guidance navigated by love, diversity, complexity and, attitude. We must stay steadfast for our task is to keep on the path while the heavens and earth move. Our movement needs to be subtle and done with care and consideration.

Verse 3: This verse speaks of trust and faith in one's self and our infinite connections to the universe. It reaffirms it is the consciousness of the heart that will clear and guide the way for its connective energy will be received to restore and continue. Visuals of mapped tohu/landmark flood my mind, and the verse tells of the need to take time at the time of the arrival of each tohu to acknowledge and appreciate the energies gifted to succeed that enabled one to reach said destination. Then recognise, connect and set course for next tohu.

Verse 4. The next stage of your path is revealed, your persistence to return home requires discipline, determination, diligence and most of discernment. On your journey, you encounter others and their truths. Your relationship with them can either wax or wane your mana and consequently your mauri ora.

have to remember they [waka] are everywhere.

Jack: "That is part of the first induction things that they get. Waka is your mother, navigator is your father Waka looks after you when you are out in the ocean, and father is the one that guides you. And that's how it should be, whanaungatanga. And we also teach that our waka have a whare tāne and whare wāhine. They have a male side they have a female side so all those aspects are present in our whare-tūpuna from the waka hourua."

⁴⁵ Predetermined path is the life covenant a soul made in te ao Wairua (Spirit world) of one's desires to learn of ourselves through human experiences. A covenant that gives human expression to our soul's questions.

The kaupare provided foundations to my interpreting of Pono Marika. I saw each stage of Pono Marika as stages of transition (each a building block of its predecessors) and Pono Marika as a refining process of discovery which Pāpā Joe spoke of in his steps of evolution.

The five stages are:

- 1. Absolute acceptance**
 - 2. Absolute understanding**
 - 3. Absolute knowledge**
 - 4. Absolute balance**
 - 5. Absolute energy**
- (Delamere, n.d. Tinana).**

Each stage challenged me to critically reflect the stage as a question – What is [stage]? This revealed Pono Mārika as a self-reflective process.

1. What do I absolutely accept? Why do I absolutely accept this? If the why is not settled I do not absolutely accept it. If why is settled, continue the process. Beginning at absolute acceptance, required critical reflection of my emotions making me consciously aware of how my emotional intelligence formed and shaped my intellect. I found absolute acceptance through emotional intelligence required giving over of control to faith.

2. Next, what do I absolutely understand through my absolute acceptance? Feelings became visuals or poems where comprehensive articulation is more of a 'gist' than a definitive fact.

3. From my sense-making and articulation of what I absolutely understand, what absolute knowledge can I share?

4. And how does this absolute acceptance, understanding, and sharing of knowledge enable me to have absolute balance?

5. The absolute balance allows energy to flow freely, and

what is the nature of my absolute energy? That is my absolute truth.

Soon after this wānanga, I jotted Pono Mārika up on a post-it and stuck it to my computer screen, I forgot about it, letting it sit within me, to percolate and process within my subconscious.

Pono Mārika is the process of wānanga acknowledging the source of knowledge starts within, resides within, the source of emotions, the pūmanawa (Delamere, n.d. Pūmanawa; Durie, 1998). I would vouch that Pono Mārika repositions learning from a rational pursuit for absolute knowledge, that focuses on the experiences and observation of the other, to the absolute truth that is centred around observation of how the relationship with the ‘other’, the phenomena that define who we are and our predestined personalised truth. The relational experience reveals how we influence, direct, and cause change. Applying Pono Mārika also highlights that knowledge is not the end point. The relational energy to seek and maintain ‘absolute balance’ leads to living in and with ‘absolute energy’, that which is popularly referred to as ‘flow’ or, as Māori would describe being in wānanga, leads to mauri ora.

Truth is energy

As knowledge is power, truth is energy, and Pono Marika is the inhibited flow of truth/energy.

... Then one day it came to me, probably whilst doing something random or gloriously mundane, I realised that pono marika is not about building a single truth but rather recognising individual’s truths, crafting one’s own truth. And in using it in teaching the intention needs to be for students to discover their truth not a truth or my truth, but their truth. This is, as the Mystery School described, a process that seeks to “open gateways out of normal states of awareness, revealing new views of yourself and all you

once labelled as 'real'" (Nine Gates Mystery School, n.d.).

Pono Marika - Absolute Truth

Pono - Truth

Po - night, dark before manifestation, before enlightenment

No - owing to, belonging, of

Mārika - absolutely

Mā - pure, white light energy

Rika - enthusiastic, eager, impatient

Ri - stimulate

Ka - to activate

Truth is revealed in the depths of night or the darkness where we are sightless but not senseless. In the dark we work through the eons of emotions, of fear, of anxiety, for there is nowhere to flee. Instead, be still. Observing our mind at play, choosing whether or not to let our imagination run rampant into fear or to let it settle and take time to reflect to sense through our subtle senses, to rationalise through the data coming through our senses, now seeing with our minds-eye, whatumanawa. Seeing a reality where we choose which realities serve us and choosing whether or not we are ready to let go of the beliefs that hinder us from living our individual truth. This freedom of voice is tino rangatiratanga. Pono Mārika is a process that brings values and practice to one's consciousness, it is an approach of critical consciousness.

As I say to staff in my workshops, "My role is not to pass judgement on your values. What I am doing is asking participants to unpack and acknowledge that their behaviours are presenting the values determining their 'being'. What those values are, I'm not concerned with. What I'm concerned with is that you take responsibility for your action. Own it. If your actions are not aligned with your desired value system then that's a wānanga needing to be explored".

Pono Mārika identifies that someone will only receive the information, and the energy that they are willing to receive and accept; and what they are willing to accept is premised on previous experiences, knowledge and beliefs, their perceptions, and what they are willing to reflect upon and let go of. What they are willing to accept forms the foundations and parameters to what they are able to understand and how they are to understand that information. This is the internal sense-making process. From the sense-making process someone could share what they understand as knowledge. In doing so, knowledge becomes the consequence or artefact of becoming critically conscious.

The focus of 'being' the values you espouse is a powerful tool of accountability especially in universities where values are becoming more prominent in their mission statements and strategies. 'Being' values, and accountability to values, repositions the universities from organisations driven by strategy to the building of culture.

Wānanga, a journey home to your highest conscience

I begin to see the importance of being the values espoused through realising a correlation between Hawkins' *Map of Consciousness* (Whakairo 6) and: the values espoused by Whāea Rose, aio, aroha, koa, pono (Pere, 1997); the values of AUT and many other organisations in Aotearoa-New Zealand, aroha, tika, and pono (Auckland University of Technology, 2012, 2019); and Pāpā Joe's stages of Pono Mārika of Absolute acceptance, Absolute understanding, Absolute knowledge, Absolute balance, and Absolute energy. There are differences particularly to the ordering of the states of being. However, I am not going to debate here whose ordering is correct, rather acknowledge and explore how different ways of being, as described below in Hawkin's *Map of Consciousness*, evoke, elicit, evolve or devolve a person's consciousness. This exploration of consciousness seeks to identify the intentions of a culture's collective consciousness that informs their values and rituals. In recognising the intentions of the consciousness of the Crown and Māori I seek to identify the root causes that continue to cause barriers of mistranslations, misappropriations and grievances; all inhibiting an honourable

practice of Te Tiriti o Waitangi.

Measuring consciousness and conscience

Hawkins (2012) offers a methodology of measuring a person's consciousness which determines how they relate to the world and the emotional and spiritual volition given expression through behaviours and decision making (L. Brown & Daniels, 2006; M. Durie, 1998; R. Pere, 1997). Hawkins employed behavioral kinesiology to measure a person's state of emotional wellbeing and their consciousness through measuring energy flow in their bodies. This energy that flows I understand in my Māori world as mana. Recalling that mana is how Māori measure success through manaaki, Hawkins' research reaffirms the relational potency of mana to affect change. It is through mana atu, the giving of energy that cares for and manaaki others, see the mana reciprocated in mana mai. Another example of the 'gift economy' (Wall Kimmerer, 2020).

What Hawkins was able to do was to attribute a mathematical measurement to this energy. He was then able to mathematically measure people's mana and how many people they could affect. His ratios illustrate (in Whakairo 20) how many a person with increased mana (energy, will and faith) can mana-aki (raise and expand the energy of) others whose mana has been compromised leaving them in states of dis-ease through experiences of en-forcement.

Putting these into the context of AUT's community of 31,500 individuals (2,500 staff and 29,000 students), it would require only one individual with a critical conscious reading of at least 300 to counterbalance the remaining 31,499 individuals should their consciousness reside below 200. The above statistics show a counterbalancing to neutralise negativity. What is less relevant is what is required to transform the community to raise a collective consciousness. Hawkins (2012) reveals the need for integrity, where the person's behaviours are aligned and are expressions of their values and principles. The lack of alignment diverts power to two opposing agendas, one that speaks to personal values and one that may speak to conforming to socially-accepted behavioural norms.

MAP OF CONSCIOUSNESS®						
God-view	Life-view	Level		Log	Emotion	Process
Self	Is	Enlightenment	↑	700-1000	Ineffable	Pure Consciousness
All-Being	Perfect	Peace	↑	600	Bliss	Illumination
One	Complete	Joy	↑	540	Serenity	Transfiguration
Loving	Benign	Love	↑	500	Reverence	Revelation
Wise	Meaningful	Reason	↑	400	Understanding	Abstraction
Merciful	Harmonious	Acceptance	↑	350	Forgiveness	Transcendence
Inspiring	Hopeful	Willingness	↑	310	Optimism	Intention
Enabling	Satisfactory	Neutrality	↑	250	Trust	Release
Permitting	Feasible	Courage	↕	200	Affirmation	Empowerment
Indifferent	Demanding	Pride	↓	175	Scorn	Inflation
Vengeful	Antagonistic	Anger	↓	150	Hate	Aggression
Denying	Disappointing	Desire	↓	125	Craving	Enslavement
Punitive	Frightening	Fear	↓	100	Anxiety	Withdrawal
Disdainful	Tragic	Grief	↓	75	Regret	Despondency
Condemning	Hopeless	Apathy	↓	50	Despair	Abdication
Vindictive	Evil	Guilt	↓	30	Blame	Destruction
Despising	Miserable	Shame	↓	20	Humiliation	Elimination

Whakairo 21: Map of consciousness

I would contend that tohunga are people of great mana. They and other spiritual leaders know how to not only grow mana but also how to neutralise and realign others to grow their mana. This would highlight the need and valuing of tohunga, or at least kaumatua, appointments akin to the appointments of chaplains and in other countries who appoint indigenous elders into positions such as, ‘Elder in residence’ as seen in universities across Australia and Canada.

Applying Hawkins formula of consciousness to the university raises the questions: how is the university responsible for establishing spiritual and emotional safety for its own community (if they are) as mentioned previously, to be the critic and conscience of society? Where is the university’s capacity to develop and educate both staff and students in the moral standing of Aotearoa-New Zealand?

From my growth within te ao Māori and tikanga Māori along with my experiences within the university and the colonising paradigm I can advocate tikanga as a way of being that is

concerned with the evolution and growth of collective wellbeing. It is the formalised and normalised behaviour that strives not to declare a winner or loser but rather to obtain and maintain balance and harmony.

What's in a name?

Naming rituals are a significant practice within te ao Māori signifying individuals' conscious evolution. The kupu for name is ingoa.

I - locative particle stating at, in, on, and as a tense recognises it occurred in the past. Whāea Rose describes this as the sound of our divine child.

Ngō - to cry, call, wheeze and ngongo is to inhale or waste away. These two words incapsulate actions of life and death that occur in creating.

A - as a suffix it denotes the action of ngō and ngongo as passive. Whāea Rose described this sound as the Divine Mother.

For me the kupu, ingoa, elicit notions of new life, evolution and a shedding and transformation. Like that of the caterpillar to butterfly. Holding this understanding of ingoa, I consider the common practice to bilingualise names of institutions, particularly in relationship to the names and ingoa bestowed or adopted by universities. One distinctive case of this is the translating of the names of the Universities in relationship to their primary location, that is Te Whare Wānanga/Wanaka o [location]; such as, Te Whare Wānanga o Tāmaki Makaurau⁴⁶; Te Whare Wanaka o Aoraki; Te Whare Wānanga o Otāgo; Te Whare Wānanga o Waitaha, and Te Whare Wānanga o Waikato.

⁴⁶ During Matatriki, 26 July 2021 Ngāti Whātua Ōrakei gifted the University of Auckland a new Māori name, Waipapa Taumata Rau, marking the university's history in acknowledging the importance of place, space and community in its education to students – University of Auckland's VC Dawn Freshwater.

As stated earlier (Pou 1), AUT did not adopt the term Whare Wānanga as its bestower wanted to respect the philosophy of the original Whare Wānanga (V. Smith personal communications), possibly shifting the reference from the noun to the verb. Massey University, with its three campuses and distance learning, adopted a name underpinned by the philosophy, “From inception to infinity – Te Kūnenga ki Pūrehuroa”. Because of this, it could be said that Massey has been able to obtain a safe zone in its identity as a university; safe from scrutiny of being a Whare Wānanga from a Māori perspective, which is characterised within the NZ Education Act.

In 2017 Universities NZ (UNZ) opposed a claim by Wānanga Māori Institutions to use the term university (Clarke-Mamanu, 2017; Hurihanganui, 2017); whilst seven-out-of-eight of the Universities were able to adopt the term wānanga into their ingoa Māori (Māori name) acknowledging the contention that comes with the appropriation and misappropriation of cultures.

The double standards of the Universities adopting Wānanga by name but not philosophy, was at the time replicating some of my own experiences within the university, whereas Māori we were to adopt pedagogies or knowledge, but the same could not be said for non-Māori adopting tikanga and mātauranga. These actions perpetuate the hypocritical behaviour of the colonial conscience which lacks any demonstration of the moral golden rule of doing unto others as you would have done to yourself.

In a workshop I was asked to describe mauri and wairua, no easy task. As I began to delve into these phenomena, a lecturer said “I won’t teach that because I don’t agree or believe in that”. In quick response their Māori colleague replied, “There’s a lot in our curriculum I don’t agree with, but I still teach it, because it’s not about me. It’s about presenting students with knowledge. And in New Zealand should we not be teaching mātauranga Māori?”

This knowledge-power relationship intensified my curiosity and need to understand what is wānanga, and in particular, what happens when it comes into a Western education organisation, as Rosamond illustrated when he correlated opinions of rangatiratanga from leaders with opinions of leadership from rangatira⁴⁷.

In their quest to establish a state based on the principles of European political philosophy, early emissaries of the British government dismissed rangatiratanga as a backwards and savage system of political relations, unsuitable for ruling over civilised settlers (Tomlins-Jahnke, 2011). At the same time, Māori were shocked at the treatment of British settlers and soldiers by their political and military superiors, who operated on a strictly hierarchical model (Huygens et al., 2012), (Rosamond, 2017, p. 53).

Here I sought expert advice from teachers and facilitators of wānanga as knowledge, and who apply wānanga as pedagogy and methodology. I captured their wisdom through semi-structured interviews with my Māori advisors, Tāwhiri and Kaa Williams, and my tohunga healers Aio and Ruatau Perez. Each had their own unique way of describing wānanga and the relationship wānanga has had, in their experience, with tertiary and higher education institutions.

In conversation with Ruatau Perez

Ruatau was a student under Pāpā Joe for ten years. He endeavors to continue the legacy of Pāpā Joe, to grow wānanga and share the teachings. He facilitates much of his wānanga in communities such as marae, healing festivals and community centres. His relationship with the tertiary sector is through people like myself, who are in the sector and seek knowledge of wānanga. I was introduced to Ruatau through an old school friend Tracey Te Paa, as she and

⁴⁷ These issues of double standards, power, racism, and cultural misappropriation arise again in 2021 as agents within the university systems try to deny the rigor and validity of mātauranga Māori as of knowledge base of at least the equivalence to Science.

Ruatau were leading students in providing healing to people at a festival. It was through supporting their kaupapa at the festival, joining their Facebook page, starting my PhD and having twins a few years later, that the invite to one of their wānanga appeared on my Facebook newsfeed. Three years into my journey of wānanga in university, I sat with Ruatau to talk about his understanding of wānanga.

Piki [P]: How would you define, describe, articulate wānanga in its different ways of being?

Ruatau [R]: There are definitely different forms of wānanga. Most wānanga people come in and the kaiako kōrero and it's a download of mātauranga through the whole process. It's very much in line with the old ways of where wānanga. I've definitely evolved it. Having studied under Pāpā Hōhepa [Joe] for the 10-years what I did made it a lot more interactive, making people a part of it, getting them to connect to it rather than just being all about mātauranga Māori. Getting people to connect into it and just becoming a part of it, 'cos this is how all of that old mātauranga, how everything still applies even in this time. You know a lot of this is over 10 thousand years old. A lot of the takutaku and the mātauranga itself is coming from a bygone era but we are still stuck in the same energies.

P: I guess I want to unpack the old ways. You say things like it and the old ways. What is it and was old ways as your knowing to what a wānanga is now?

R: In the old āhuetanga of where wānanga where you would go into a darkened room there was only ever one door. You would come in, there were the mauri stones which were very important to hold the wairua and the mauri of everybody in that space. So being the two stones and the wānanga and you would come in and you would be in that space x-amount of time however long the wānanga is meant to go for and when you are in that vibration, when you are in that energy there's no kai, there's no stopping. You don't even need to sleep on that floor mat. And I've been lucky enough to experience that once with Pāpā Hohepa. But there is still essence of that formal where wānanga that is happening through the

country. There are still people that practice the old way. It's not fully extinguished. That fire it is still burning but very few people teach it that way.

P: When you talk about essence. Cos you don't teach in a darkened room. How would you describe that essence? If someone was experiencing the essence, what are they experiencing? What were the sensations you experienced when you were with Pāpā that you knew you were in a wānanga rather than a classroom?

R: I suppose you feel it. And you're in those energies. Pāpā had a way of teaching when you went on a journey with him. When you were fully there. It didn't really matter what the kōrero was about you actually went on that journey with him. I actually got to see snippets of different things he would talk about. You would visually go there; all your senses are being stimulated and being activated. It's really the best way, because in a classroom you're just taking notes but you can be taking notes but not really be present; whereas in a wānanga, you are emotionally there. You are psychologically and mentally there. Every part of you is there. It's probably the difference between where wānanga and academia. In academia it's just your mind and brain that is being stimulated. Where in wānanga you are shattered after a weekend because all of you has been in that space. It's not just one part of you. It's every part of you. So, you become loaded. That point of saturation you hit quite early.

In conversation with Tāwhirimatea and Kaa Williams

In 2008 I had time away from university after my undergraduate studies yet I was still engaged through one-day-a-week shadowing Chaz in his studio lecturing with students based at Awataha marae. The year prior, Chaz encouraged me to enrol in the Rūmaki Reo (Full immersions language) programme at Te Wānanga Takiura o Ngā Kura Kaupapa Māori o Aotearoa. This is where I met Tāwhirimatea and Kaa Williams and years later I approached them to be my Māori advisors for my PhD. Here I discovered their connection to Pāpā Joe and Whāea Rose. Whāea Rose and Whāea Kaa are related, and Pāpā Joe used to teach at Takiura.

They recognised Whāea Rose's influence in my writing and as I spoke, of experiencing Pāpā Joe's teachings, and as I described them as "romiromi on the brain" I recall Whāea Kaa in agreement, stating Pāpā Joe had a very unique style and his teachings were hard ... very hard.

Tāwhirimatea and Kaa Williams have been in Māori education within the New Zealand school system for over 50 years; between them a century of teaching experience. In conversation with them they exemplified and told their story of going from primary school teaching and leadership to running a Private Tertiary Institution (PTI). Their PTI status allows for them to maintain their integrity in how they run their institution whilst in constant negotiations with the New Zealand Qualification Authority (NZQA) and the Tertiary Education Commission (TEC). Tāwhiri and Kaa's life with Te Wānanga Takiura has called forth the need for faith. Faith in each other, faith in their cause to grow te reo which includes them having to remortgage their home to even keep it going after the loss of the founder, the late Tuku Nepia. In answering my first question, how would you describe wānanga from your Māori perspective? Tāwhiri shared the series of events that occurred leading up to a wānanga which led to the unintentional acquisition of Te Wānanga Takiura.

I suppose by putting my own feelings and thoughts into words I suppose a wānanga has a connotation of being a wānanga from a Māori point of view and that it is a meeting place of the old people. A meeting place of people who are able to give leadership within the community on all issues pertaining to the community. And a wānanga for me has that connotation of a meeting of Māori minds, a meeting of Māori wisdom, a meeting of Māori knowledge, a meeting of Māori perspectives and using all those knowledge and perspective visions, what have you, within that Māori medium to be able to carry a whole lot of people forward on that idea of becoming, I suppose, advanced or extended into education from a Māori perspective. Now for me a wānanga is education from a Māori perspective.

Kaa adds what it means to be a kaiako, a teacher in wānanga within a tertiary institution, as the conversation is led to the question of 'how'.

How do you design your wānanga? Not just as a whole but also how do you design them in your classes? How do you prepare yourself? These classes are getting bigger. How do you prepare yourself to go into each before you take in a new cohort that you don't know?

Kaa [K]: I had to do that when Betty died. She was our lecturer for Rūmaki Reo. And I had to take over her job and they were all new. So, what did I do? First of all, I had to make sure they knew me, not Betty. There was a whole change of looking at a lecturer. And I tried to sort of bring in Betty's feel for her class, 'cause it was still there. And in another way, I was trying to build them up [build up a relationship of high confidence and high trust] so that I could get to know who they were and what I had to build up in them. And that's basically what I had to do.

P: What does that look like? You said 'Betty's feel' and 'Build them up so that you could see.'

K: Māori is a language that works on feelings. It's the kare-a-roto. And if they can feel the words and I've managed to make them understand that feeling that's a plus. And it works from there and it grows from there. What do I use? I use stories. But not stories I don't know anything about. I go from experience; and tell them those stories from experience and what comes out of it is probably something to do with what they are learning. It has to be from personal experience or experiences of someone else but I tell it in a story form. Or even, I go back to the Māui stories, all those good stories and build up from there, because in every story there is a moral and Māori stories are like that. And in that moral, you get them to think about themselves and how to give to other people and not just take, take, take. That's not a Māori way. And that's probably what I do with them. I'm not sure what other people do.

In relation to designing and delivery of the curriculum, Tāwhiri shared the whakataukī, “Te reo o te tawa uho, me te reo o te tawa para” where Kaa in her brilliance of storytelling and teaching gifted me with whakapapa o te reo Māori, the evolution of vibrational cadences of te ika me te waka ā Māui (the lands currently known as the islands of Aotearoa New Zealand). The whakapapa acknowledges communications pre-human language, it acknowledges the vibrational communications of our ancestral spiritual home and ancestors of Hawaiiki; te reo’s evolution through the Tawa tree and its growth and pollination through the birds and on to human-beings, to tangata whenua. As teachers of te reo Māori know, this whakapapa is crucial to understanding te reo beyond language and how it influences the shaping of the curriculum and its delivery.

T: Piki, Kaa and I have been teaching for 50+ years. A lot of it is just sheer experience. Drawing from the bank of knowledge and then putting into action. So, there’s a lot of experience there. How do we plan for our wānanga? Personally, I plan from the view that I would like my students to enjoy and succeed. So, I try to teach them. And Kaa, she’s the storyteller. She tells all sorts of stories. It’s a way of quietening people down who may be nervous. It’s about wanting to do my best for my taura [students] so I’ve got a fair amount of experience to be able to do that in preparation for these people to succeed. And succeed means passing tests and whakapuaki [oral presentations] and assignments and all of those too. But success is also about personal enjoyment and personal confidence and “got that, done that” and growing from that. it’s about personal growth. For me about planning. We are very thorough planners here. For me I’m very particular, I read all the lecturers' plans and I check them and I correct them if I don’t think they are good enough. So, they have to do them again

P: Quality assurance.

T: Quality assurance. That’s the word

K: Very much so.

T: They're not allowed to cart it off until I've signed it off and dated it. So, they have to get them into me early enough for me to find time to read about it, think about it, digest, sign it off and then Yip quality assurance. Yes, it's really for the students and they're not given rubbish and also for the wānanga and also for the lecturer. So, it's with us all around. But I also start from the philosophy of starting from the centre and working out. Not from the top-down. Right back to the beginning. In the centre of the seed.

K: the tree.

T: centre of the pupil. So, when I lecture maths that's how I do that. When I lecture science that's how I do that. And of course, much of the maths and much of the science is completely foreign to many people. Even Kaa doesn't understand it.

K: I do ... some of it.

P: You're the artist [to Kaa]. He's the scientist.

T: And I always follow that philosophy. That for people to enjoy and understand and grow we must get to the heart of the matter. And from the heart of the matter grow that out very carefully. Or as carefully as I think it can be done. And then we get people moving out at the end.

P: Good people.

K: Good, kind people.

T: As people who woo to their new-found knowledge and skills, and new-found knowledge of confidence in themselves. Some people of course it's very difficult. Very difficult. And it takes us two or three years to find themes and get them, but we work at it. Work at it. Work at it. Our planning is about the students. About the students enjoying their work. Growing in their work, flowering in their work. But the actual presentation starts from the kernel of the plant. Upward and outwards.

P: So, they're determining their success through their enjoyment/fulfilment.

T: Their enjoyment is part of the success of the programme, not just their test and assignments of that; but also, their growth and enjoyment and I suppose their transformation.

K: and I'm always saying to them you wouldn't have to growl at children if

you're going to have that enjoyable topic. Make your topic enjoyable. Make it wonderful and you would have no problems in controlling them and discipline.

T: Ka maua koe te hinengaro o te tamaiti. Ka maua koe tōna kātoa. If you get the mind of the person, you'll get all of them. So that's not an easy job dear. And it's not an easy job to do every-day, because they all come in different moods. You gotta work hard and sometimes a little growling comes in now and then, Not a lot...

... For me, the driving force is that I want every student I lecture to or teach to be successful. So that they go out and know what they know and be confident in what they know. So, they can teach it with confidence to their students. That's quite clinical but there's more to that picture than knowing it cerebrally. Also, growth in the person in terms of confidence, in terms of language, in terms of perspective, in terms of seeing options. Because the language comes through too.

In conversation with Aio

I met Aio at Whāea Rose's wānanga at AUT, and as we spoke we found we had a common acquaintance, Chaz. Since then, I have sought healing and wānanga from her throughout this journey. In speaking with Whāea Rose I learnt that Aio was her and Pāpā Joe's kaitakawaenga (mediator), and when I asked Whāea Rose for an interview, in sharing my kaupapa and indicative questions with her she directed me to Aio to better answer my questions of wānanga within a tertiary institution. Aio, like myself, brings in teachings from wānanga into tertiary educational spaces.

Our kōrero begins ...

Piki [P]: How would you define wānanga from your Māori perspective?

Aio [A]: So, for me the wānanga is about tapping into the ancient knowledge and I mean for example, mātauranga that comes from having to be preserved and hidden because of the Tohunga Suppression Act. So, I

see now that this kupu has been blatantly taken right across universities and used as wānanga. What they are doing is tapping back into the ancient knowledge of our ancestors, who have had to hide our mātauranga. Eh, because when you tap into the knowledge you formulate schools of it. You know, so you think ok there has to be frameworks everywhere so we'll put this framework here and that one there but it will be specifically from the name wānanga. Which when you think of it it's about going back in time to the hidden or preserved knowledge. I would prefer to use preserved knowledge because of the Tohunga Suppression Act. It was preserved and then through persistence of returning that knowledge back to us, like, through kōhanga reo, kura kaupapa, and wharekura⁴⁸ that we were able to return te reo Māori, which is a kura of learning because it was taken away from us but it was preserved in different iwi and hapū so it wasn't totally lost. So, I don't believe mātauranga is lost from that ancient time, I believe it was just preserved.

This tertiary institution that we sit in right now is not that. It's different. In order for wānanga to exist here they have to tap into people like me; they cannot at any one time, just go to a book and put a curriculum together. Wānanga for me comes from ancient knowledge where people can deposit it to a time when it needs to be released. That's the wānanga for me.

Throughout the stages of evolution, wānanga has been hidden and revealed depending on the consciousness of the human community; the lower the consciousness of the human community the more hidden wānanga was from communities (Loesel, 2006; Wink, 2009; Aio personal communication 14 Dec, 2018; Perez Personal communication 8 Jan 2019). Knowing the wā, the time and space in which a wānanga was released, is very important as I demonstrated in the releasing of the wānanga of the gifts Tāne received from Io takes on

⁴⁸ Māori education revitalisation movement that start in the 1970s, beginning with the Early Childhood Education, Kōhanga Reo, then kura kaupapa growing to wharekura.

another form when related to the Io's gifts to Ranginui.

Through our conversation I was guided by my tūpuna (spiritual ancestors) to ask Aio about her understanding of the kupu (phenomena), wānanga. Aio's response not only presented her understanding but her delivery was in the form of a 'download'. This is like a rush of energy flowing forth, where the speaker becomes a conduit for her tūpuna who wants to bestow a wānanga to both the conduit and the listener. As the receiver you capture it with every essence of your being. This is the transcript. So much is not captured. I have left in the time stamps so that you, the reader, can see how much information is given in such a short span of time.

64:58 [P]: I've been told [casting my eyes upward gesturing to my ancestors] to ask you what is your perspective, but they [acknowledging again my ancestors] want you to tell me about the kupu, wānanga. He aha te vibrations, he aha te kōrero o te vibrations o te kupu wānanga? (what is held within the vibrations of the word wānanga?)

65:11 [A]: Yea there's two eh. You know Auntie [Whāea Rose] talks about the [letter] A as 'being.' The kupu waa, is the ancient time. The waa is the predestined. Waa belongs to Io, all entirety. The na is from where or where is it going from. It's all the ancient times. When you do a mihi mihi [formal acknowledgement], when I get up and do a mihi mihi and the only way I can do a mihi as a woman is to mihi to the waa then no-one can tell me to sit down. People go, "really!?" [Aio] and I go "Yea yea." You know I actually go "Ka mihi atu ki te waa, ka mihi kia tuatua" and then I actually [gesture mihi ki te heavens] "Uhia mai rumea ki a tatou katoa. Katahi kia mihi ki nga Io, ki ngā atua." So, the waa, is not the same as Io and it's not the same as atua.

The na is which na does this wānanga come from? Which space and time does this wānanga come from? When you mihi as a wahine, "Ka mihi atu ki te waa whitia, who are you doing the mihi to? I go to ancient time which is not here. So, where is ancient time? Where no human can live". And they go "wow!" And the na is that time from Io. Na, that time from atua, na; that time is from tipuna, or nā, from the present time. It's past, present and future. And this na, that from that wāna is to the future. So,

Māori always live in the future. They never live in the past. Because of the future where they were going. What time? "The wā" You must realise it was W. A. A. not W. A. therefore, every time. That's why when I say to you, "but you're in the future so you can't tell me what happened yesterday..."

P: LET IT GO!,

A: ... they [students] go "why?" Not unless you tap into the ancient time. So which time are you tapping into? Io's time? Atua time? Tipuna time? Human time? This time? Or that time in the future? So, when you come to me and you'll say "Oh Aio what do I have to do for my career pathway"

P: So that's the future.

A: That's the future. That's the wā of the future that we believe we can't tap into. So, we tap into Ropata (Robert) because his teachers will say "No. your future. Get the enrolment, good for you to go that way" But that's not now, that's not your now. So, na and wā is from which time.

68:42 P: So, in identifying which time you want your question or kaupapa is coming from then you can determine which wānanga you come out of. Which is na.

68:57 A: There are many wānanga. But which one do you want to enter into and be released? When people say, "when one door closes, another opens. It's the wā to us. For us, we always tap into our wā, it's not the human one. For us to do this kind of wānanga, it's not a human wānanga. It's a planetary one, it's a galaxy one. Its celestial, terrestrial all those 'estrial ones. It's esoteric. It's cosmic. It's not the same wā. You cannot put it all into the same wā. That's why all the wānanga Pāpā [Joe] took, they are separate. Pāpā has schools of the ancient time. All those mātauranga he taught, he carried to different specific people who were ready at the same time their wānanga was ready to be released. That's why its wā-na where did it come from, which wā did you come from. Which time. Which time did you come from? Made the ngā. So many, many, many, many of the ancient wānanga came through to different people at different times. That's what nga is, the plural; a plural being able to tap into all not one wānanga from ancient times.

71:01 P: So, you choose the door to exit from? No, it's preordained, its predestined.

71:08 A: Yes, it's predestined, preordained. And they will shut it down until you have taken full responsibility then they will shut that down and then they will give you some more. For example, Aunty [Whāea Rose] knows that as her kaitakawaenga, I've just recently been given more [wānanga], because she knows the wānanga with Pāpā and her has closed down. She goes "Oh you've gone into your own wānanga?"

I don't know if it's my own wānanga but something. She knows that I've gone to the next level of that ancient time. And that's because I just didn't want to do it. I'm not doing that! Next minute, oh shit I have to do that. Because, the door has closed to the other one. I can't go back. You have to assert. By hook or by crook. Or, you know, kō tere tā. Clock out.

72:37 P: The choice of no choice.

In under eight minutes I had been taken on a journey through time; future, past and present; in and out of doors. If you are disorientated after reading this, that is to be expected and desired, as the deciphering of this is harder without the privilege of tonal and physical cues. This mass of information in a short time, I have come to learn is a 'download'; it is the journeying through the wisdom of wānanga. It is a part of wānanga that requires you to work from your instincts and intuition and be comfortable with what you have experienced.

For me during this time, I experienced clarity of epiphanies; where what was being said all made sense because it took me to a place where I was sensing the flow of movement and I sensed how it could all link together. To decipher the movement of light I could simply offer the experience of Neo in Matrix, choosing which pill to take and which door to enter and exit.

The experience of the tohunga living in wānanga and the challenges they face, as we all do. Aio's resistance to her next wānanga sounds familiar as I recall my many years of resistance to engage in te ao wairua and healing. This is the experience of wānanga and actualisation of knowledge in relation to time and space. Loesel (2006) speaks of this journeying and use of time, horizontal and vertical, that is related to whakapapa. Where experiences are filtered or

processed through the various bodies – te Kete Aronui (gross physical), te Kete Tuauri (subtle energies), and causal – that aid in your navigating of experiences, of learning and of discovering who you are, and why you have come into this earthly human form to learn.

Aio also makes a very distinct observation about taking “full responsibility” of the wānanga. That is embracing all what is experienced within that time and acknowledging full-heartedly your role in the wānanga. I would add, that taking full responsibility requires a person to recognise the causal nature of your actions without dwelling in the past emotion and rather seek the necessary attitude and actions so that you are not tethered to it, instead becoming free. Humility also plays a role to keep a person mauri tau, in balance and settled as the person in wānanga recognises that they and their actions are not in isolation.

The ancient times are complex to decipher yet as Aio spoke of ancient time and Io, the heavens to Io’s abode could be considered and the differences between the wā of Io, atua, tūpuna, and human could relate to the different levels of consciousness as described by Hawkins, seen in Gossage, and as Whāea Rose exemplified in distinction between the different wānanga of the time of separation that led to the war of the Gods, and the time of Oneness. Wānanga as a journey of consciousness can lead us back to the whakapapa kōrero of Ranginui and Tāne; to the ascensions through the heavens.

The wisdom of wānanga

Wisdom is a term I have used throughout my thesis, and I do so in contrast to knowledge. The distinction is necessary, as bringing wānanga into the university elicits ways of being truthful to values – pono, and having an attentive awareness to one’s responsibilities to maintaining the experience of those values – aroha. The values of wisdom are held within the directing to good conscience – tika.

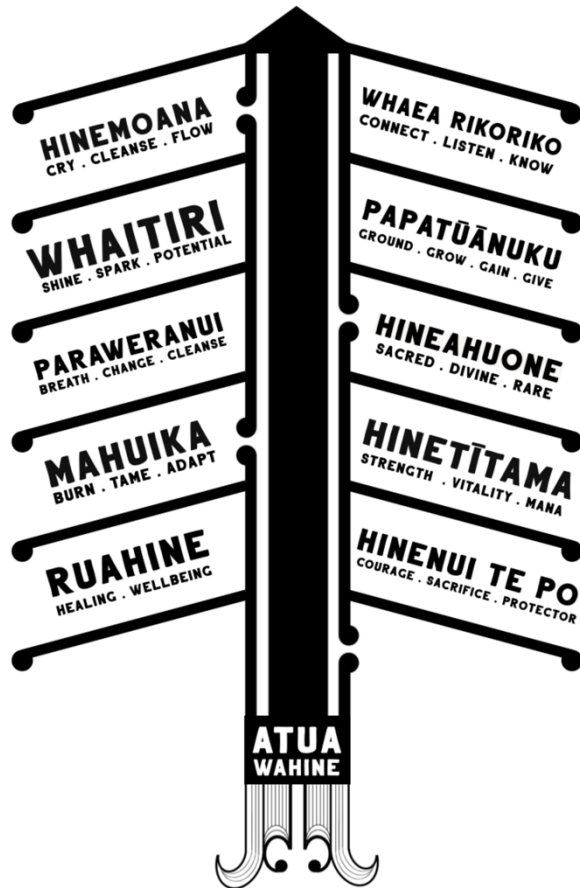
Wānanga is wisdom held within time and being. It is spiritual in its simplicity and contextual in its complexity. Journeying time and space, wānanga permeates into the university and tertiary education sector in Aotearoa New Zealand to re-establish a way of being

responsible to the conscience of society. Wānanga takes on many forms and practices dependent on the needs of the context with its ability to evolve people's consciousness toward practice of good conscience.

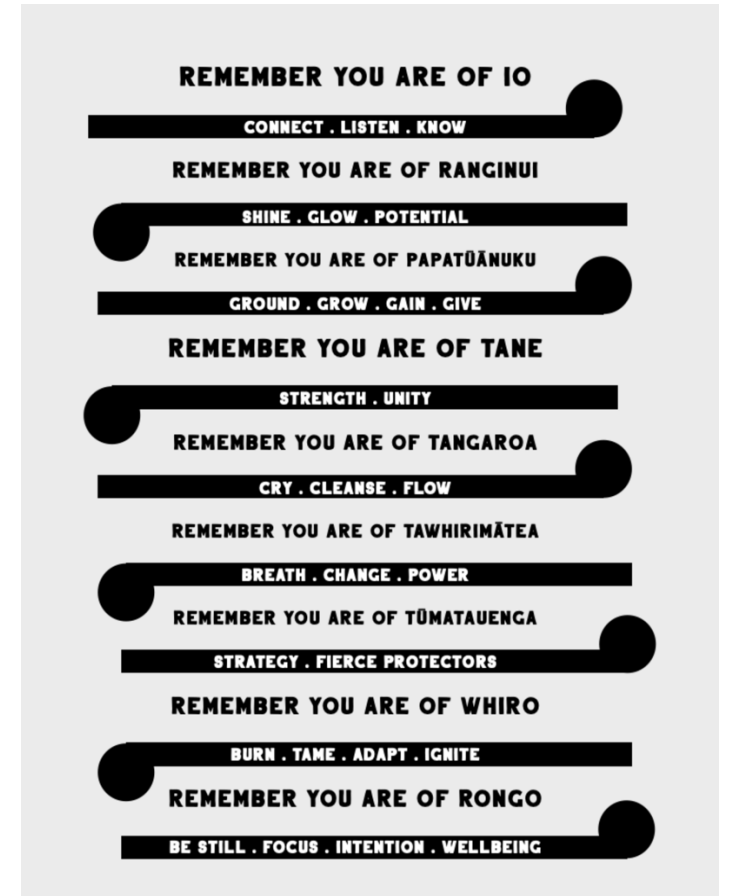
The academic developer seeking wisdom

From the tohunga I have been privileged to wānanga with, there is an undeniable focus on boosting a person's wairua, Spirit. They acknowledge values and emotions as determinant to gauge the wellbeing of self-and collective-actualisation. That is to gauge tino rangatiratanga me mana motuhake.

This recentres education to be moral values. A culture of formal education focused on moral values could further the aspiration held in social and environmental goals as stated in the UNSDGs. Evidences of the success of a values-focus organisation approach is seen in many Māori business are demonstrating financial wellbeing without the need to sacrifice employee wellbeing (Awatere et al., 2017; Love & Tilley, 2014). This leads me to consider possible graduate attributes of a tohunga within a university. How could atua attributes inform the graduate profiles? Designs from Mitch Letham capture the sensing in which I feel could illustrate graduate attributes of tohunga and which I will present in Pou 12.



Whakairo 22: Atua wāhine by Mitch Letham



Whakairo 23: Remember you are Io by Mitch Letham

Ko wai ā Tāne

Tāne stands on the threshold between Rongomātāne and Tūmatauenga. He reminds us of the struggle of being moral, of being good, of being tika. He reminds us that wisdom is found in the action of allowing oneself to be guided by moral values. He reminds us with great pursuits come sacrifice, and that we must be mindful of how our actions have both positive and negative repercussions - both requiring to be remembered as a lesson in boundaries and balance of moral behaviour within humanity, where human rights should be determined on the human responsibilities to human and non-human life on this planet.

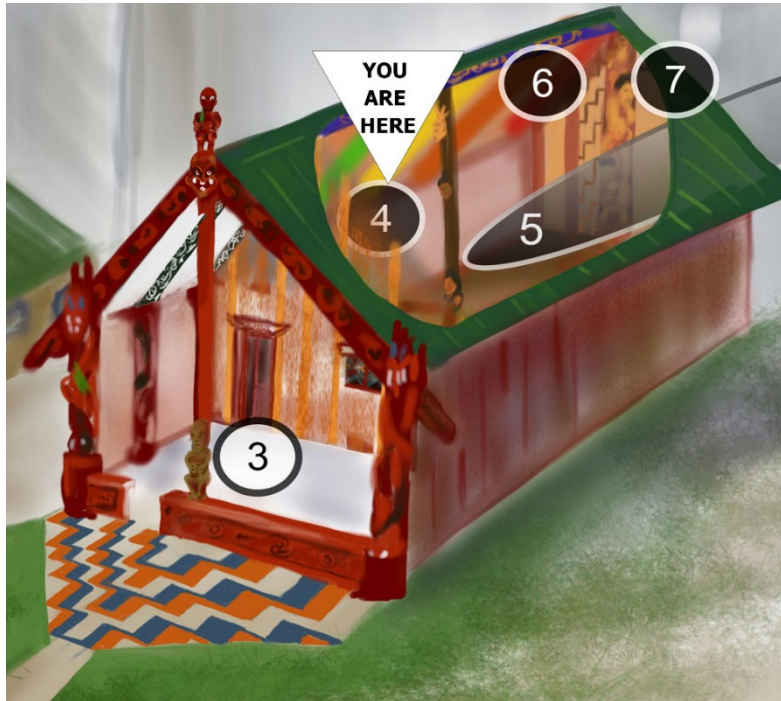
Relating the university to the wānanga has spotlighted the differing determinants of success. The university in its pursuit of success in rankings and the attainment of funding is challenged by its moral duty. As Tāne I recognised that it was staff's sense of moral justice that connected them. As a Māori academic I had seen how people left their culture at the door. In doing so many struggled to express their moral values that showed care, kindness and aroha. Being Tāne allowed for reflective practices of critical consciousness to be seeded into the university.

Graduate attributes of Tāne

Graduates of Tāne have embodied the wisdom to:

1. Respectfully pursue wisdom found in moral teachings.
2. Seek restorative and transformative justice to rectify transgressions.
3. Cultivate opportunities of whanaungatanga and belongingness.

Ritual 4 – Pure, clearing and cleansing the conscience



Ritual 3 – Hukatai
Pou 4 Rongomātāne
Pou 5 Tāne
Ritual 4 – Pure
Pou 6 Tangaroa
Pou 7 Tāwhirimatea
Ritual 5 – Wānanga
Pou 8 Rūaumoko
Pou 9 Whiro
Pou 10 Hine-Moana
Ritual 6 –
Poroporoaki
Pou 11 Hine-Nui-te-
Pō

Whakairo 24: Mapping the journey - Pure

Throughout Tāne’s ascension up into the heavens, at each threshold, Tāne underwent pure, a purifying ritual, to release lower energetic entities from his being so as he may safely pass through the realm without causing harm.

In the whakapapa kōrero above, Tāne’s ascension to Io required his conscience and conscious being to be purified, so as not to violate the beings of the upper realms. This was touched upon in the previous Pou, as I spoke of Pāpā Joe’s wānanga of moral values and their relations to conscience.

According to Aunty [Whāea] Rose, in former times the word ‘pure’ (sic) was used to denote sacred, not tapu with its connotations of restriction and prohibition. However, the Māori word ‘pure’ was too close to the English word pure and its associated meanings ...(Murphy, 2011, p. 55).

In growing to understand the kupu pure, and even the word sacred, I have come to know them as states of high and potent vibrations held within animate or inanimate life. Whereas tapu is defined by its relationship with noa; where noa is safe for common use, and tapu is not. Therefore, pure are tapu rituals that require tohunga to preside over them as to keep people, places and spaces both physically and spiritually safe.

Tohunga would draw forth atua and use, with granted permission, their elements to perform spiritual healing to release old emotional experiences held in the waters, the cellular memory, of the body. These emotional experiences and memories are trapped within the body, mind and spirit and is, as understood by Māori healers, the cause of the ailments experienced by a person. These trapped memories are not confined to 'a' person's lifetime, they can also be the trauma experienced by ancestors, the intergenerational trauma trapped in DNA (Mildon, n.d., 2016) (Ruatau Perez personal communication on 17 December 2018).

Twice, I experienced collective pure and both in the same location, one in the middle of the day, and one in the middle of the night; each had different tohunga and both times I was called to be a pou due to circumstances. The first I had my twins with me, and Paul asked me not to go in the water because the girls would want to go in too. Though I was slightly annoyed at his request I knew he was being protective and rightly so it turned out. As the participants emerged from the water they told of the 'stingers' that were in the water. The second time I had my ikura, menstruation, so I couldn't go into the water.

What is to be noted is that these pure were based on the people's professional relationships within organisations of the public sector. Both organisations were going through leadership change and with that comes the emotional realities of grief and change that are rarely acknowledged in these changes.

In both pure my role was to be a pou; to hold and contain the space of pure. In neither of these cases were I a member of the organisations. I was there for healing. I needed recalibrating, to

ground myself to be able to do my duty in my organisation. But I was also there to learn from the tohunga. To titiro, whakarongo.

Mirimiri and romiromi: Listening to the spirit within the body

The healing I frequented more regularly within this journey releases trauma through listening and deep ... deep tissue massage, called mirimiri and romiromi. This is a physical healing approach that unlocked and released present-, inter- and trans-generational trauma from my body.

In Pou 4, Pāpā Joe gave guidance to his student on how to listen and in Ritual 2, Aio spoke of discerning the voice of wānanga and the ego. Pāpā Joe's three steps were,

1. Listen to the client, not to the voices of others.

When in wānanga and healing you are listening from the potential future. Scharmer described this as "Listening from Source" (Baroni, 2017; Scharmer & Yukelson, 2015). Should the client's future and will be for their improved wellbeing, then as healers, we listen for their future-self to guide us how to assist them to get there.

2. See what you are and are not doing. See what you are not seeing, too, but do not see what is not there.

Living true to wānanga requires absolute faith. Our own fears and experiences can hinder our clients' healing. The healer's state of wellbeing whilst healing needs to be in a state of wellness so that the wānanga and healing is not compromised. Listening from Source is sensing with the aligned and active communications of ngā manawa which Scharmer described as open

mind (whatumanawa), open heart (manawa) and open will (pūmanawa). Listening from Source is where you hear the cries of pain from the client/s and mirimiri is where you surrender conscious control over to your wairua (spirit) and that of your clients, so the necessary healing is performed in te ao wairua (spiritual realm).

3. Listen to one's own voice.

With the outcome and required actions of the client and healer predetermined in te ao wairua, the healer is then to listen to the guidance coming from their wairua. This encounter does not have to happen in a face-to-face setting of any sort. This happens prior to engaging in romiromi.

Romiromi is where the physical bodywork happens. It is seeing the physical body as layers of 'bodies of energy'. The role of the healer is to remove the energy that is ready to be released by the wairua. If in te ao kikokiko (physical realm) they are unable to do as the wairua has already done, then the healer must come safely exit out of the healing before they hurt the client and themselves. Pāpā Joe's cautioning, "do not see what is not there" (O'Connor, 2007) is for the healer to extinguish the roaming imaginings of the hero-seeking or fear-mongering self. This cautioning is crucial for spiritual healers to stay safe.

How can I manaaki my colleagues without personally taking on their raru (pain and issues) as if they were my own? Pāpā Joe's advice coupled with Scharmer's levels of listening and ngā manawa has shown me that empathy can go beyond hearing the backstory of others' pain. This is the 'holding space' stage of listening. Holding space for people to let go of their pain. No 'fixing is required'. My more active role is what follows. Which is in hearing the pain, that being, that they are unable to *freely* express. I recognise staff's strengths and their humanity. This is what I amplify, through showing them their value within the collective. In Aotearoa-New Zealand that is being a citizen who honours Te Tiriti.

The art of healing

For a Tiriti-governed nation to engage in honouring, I have realised that we need to acknowledge that we are a nation – land, waters and people – who hold the pain and hurt of generational trauma in our cultural psyche. Traditional rituals and practices of Māori healing – pure, mirimiri, romiromi and rongoa have provided me the necessary guidance to establish healed, healthy and strong foundations from which good things can be created and grown (A. Durie, 1998; Mark et al., 2017; Marks, 2012).

My experiences with the tohunga and healers became my lifelines. As well as reaping the benefits of their support for me to release unrequired memories and traumas, I also paid attention to their methods, how they healed the spiritual dimension first – mirimiri – allowing to be guided by the body's needs – romiromi – to assist it in its healing. These are the experiences of wānanga which formed my understanding of who is AUT.

Pou 6: Honouring Tangaroa and Hine-Moana, ngā atua of creating and change



Whakairo 25: Isla and Iona in creative waters

The whare-tūpuna is a presentation of a person and inside it, we gather and are held as if in the whare tangata, the womb of our mother. Tangaroa and Hine-Moana play key roles within the whare tangata. From the seedbed of our mother's womb, we are created in water; Tangaroa, as the waters of the womb, conducts and communicates energy, emotions, and memories that form the child; and Hine-Moana moves the tides of Tangaroa turning the child to bring them into te ao Mārama. The time within the whare tangata, within the womb, is a person's first wānanga within the physical realm, as te ira tangata, as human. Our watery sanctuary holds us safely as we grow,

being created through the evolutions of time and experiences (Delamere, n.d. Pūmanawa).

Rua-te-pupuke's son, Te Manuhauturuki, offended Tangaroa, who then carried the son away beneath the sea and transformed him into a tekoteko (frontispiece) on his whare (house). Searching for his son, Rua-te-pupuke eventually found the house under the sea and was surprised to hear the pou (carvings) talking to each other. In seeking revenge, Rua-te-pupuke set fire to Tangaroa's house, rescued his son, and took some of the carvings from the porch. However, these carvings were mute, as only the carvings inside Tangaroa's whare could speak. Consequently, Tangaroa's 'talking pou' created the ideal in Māori aesthetics, in that pou are considered by Māori as having the ability to communicate between each other and with people (Diamond, 2013, p. 19).

The two whakapapa kōrero above provide context to consider who Tangaroa and Hine-Moana are. The second speaks directly to the characteristics of excellence in pou in their ability to elicit an experience of ihi, wehi, wana that elevates a person's mana and mauri ora. The first speaks of Tangaroa and Hine-Moana's roles in the creation; Tangaroa creating sanctuaries for elements to come together to create, and Hine-Moana in her agitating and turning the elements. Here I will speak mainly of Tangaroa as the place of forming, shaping and creation. Hine-Moana is acknowledged in turning tides but I will also speak directly to Hine-Moana later in Pou 10.

Tangaroa's Healing: Healing a collective consciousness

As I experienced pure, I stood on the beach the iconic images of John the Baptist in the water arose in my mind. But the scene unveiling in

front of me was not one of individuals being baptised, these were collectives. The first pure held around 12 people and the second was easily 100 people. This was people showing their love for the collective. What initially brought these people together was not the pure; these people were bonded through their professional workplace. Collectively, in their workplace, these people had decided they wanted to let go of sins, transgressions, and trauma. They wanted their spirits to be set free and to realign into the collective conscience that was present at the pure. This was a conference in the practice of emancipating the spirit. [Bob Marley's *Redemption Song*].

When I began designing wānanga, it was to cater for teams who requested professional development in honouring Te Tiriti. This designing to collective needs became a norm and soon after a requirement for me coming into their spaces to work with them. Beside the efficiency of this approach, I wanted staff to see the untapped cultural expertise they held within themselves and their team that is untapped potential for creation. I wanted them to see the potential of the collective, to see the people behind the titles.

The power of the collective and the need to take this journey came to me through a staff member sharing her realisation after a wānanga.

"Piki I've been going about this all wrong."

"Why?"

"Because I thought it was about what *I* can do, but it's not. It's what do *we* need to do together. What is *my* responsibility in the 'we'?"

As I work across the university, where I can, particularly if I see individuals struggling in this journey of emancipation and honouring, I connect people together. I bring them together

with kai and kōrero. To form those bonds of 'kith and kin' in a shared cause, so that they may support each other and grow together, forming a 'Community of Practice' in healing pedagogies.

An example of this was, as my role started to change, I realised I could not give the attentive support that I was used to giving. As I worked with three separate programme teams within the one school, I invited the programme leads and key Māori staff for an informal afternoon tea. The aim was to bring them together, for them to see how they could work together, without me and where the 'cause' became the glue to bond and hold them together. The group appreciated this small act as it gave them the emotional, professional and cultural support they felt they needed and helped them to start looking beyond their own programmes and become coordinated in their Tiriti-honouring cause across their wider school and faculty.

Tangaroa and Hine-Moana's Healing 2: Safe spaces for learning

It is Tangaroa and Hine-Moana who have defined my role as a facilitator in wānanga. They have determined my need to create safe spaces for learning as I accept the need for the student to be vulnerable to be open to learn. Therefore, I do not see my colleagues as academics but rather people coming into a new world, a new womb. However, unlike the baby who is unconditional, my peers are learned people in the rational sciences of their disciplines. Here wānanga can become a place of pure, of emancipation, of spiritual freedom – tino rangatiratanga me mana motuhake.

In 2015 I returned from maternity leave and I found the conversations of honouring Te Tiriti were growing beyond the equity portfolios held within the university. I knew that I needed to be attentive, to manaaki my peers as I sensed the fears that had so many too fearful to engage.

I design my wānanga as dialogic and relaxed in nature, as I position myself not as an expert, but rather, someone who has had authentic experiences of growing up on thriving rural marae. To add further clarity to my knowledge-base, I declare I am not a fluent reo speaker nor highly proficient in the history and politics of Te Tiriti. My role is to keep staff safe, to guide them as we, together, take baby steps into te ao Māori; to reach their desired potential of developing Te Tiriti-honouring practices in academia. A phrase I often state in wānanga; "I'm not stupid enough to go head-to-head with a group of academics but I am willing to go heart-to-heart and see where we land". And, so we begin...

Participants are gently challenged to become critically conscious of the values and beliefs held by the university and to their own. They consider which values and beliefs help or hinder, and which they choose to hold onto or release. Though I sensed their fears prior to me beginning my wānanga, I was overwhelmed by the extent of the sorrow and trauma held by staff. Wānanga had offered them the safe space to experience something foreign. It provided an experience where they could see their colleagues beyond titles and positions, and rather see them as people, who cared yet were also in pain. It is from those collective emotions the team could identify their collective needs and begin to create from the potential of honouring Te Tiriti. At this point, my role becomes guidance of integrity and safety. This is Hine-Moana, slowly turning the empirical sensory from the head to the heart.

Ko wai ā Tangaroa

This wānanga with Tangaroa and Hine-Moana confirmed the need for safe healing spaces in places and activities of learning and teaching become evident. The graduate profile I offer here is an expression of Tangaroa. Hine-Moana will be expressed in Pou 10.

Tangaroa is the holder of sanctuary spaces where wondrous creation takes place, where the inanimate become animated and full of life. When working in wānanga spaces the waters of emotions can vary. It can be gentle and rhythmic but at times it can feel like a storm brewing. This has made me consider in curriculum design and professional development for lecturers, how do I teach lecturers to feel comfortable with the uncomfortable nature of creation.

Graduate attributes of Tangaroa

Graduates of Tangaroa have embodied the wisdom to:

1. Recognise their role to keep people physically, psychologically and spiritually safe in their learning space.
2. Attentively create caring events for people to come together in peace under a common cause.
3. Truthfully and openly define self-capabilities through knowledge of their own limitations.

Pou 7: Honouring Tāwhirimātea, the atua of blinded love



Whakairo 26: Re-membering to my tūpuna

A popular narrative of Tāwhirimātea (Tāwhiri) is his forming of the stars of Matariki.

This whakapapa kōrero tells of Tāwhiri ripping out his eyes and raining blind fury on his brothers, in his anger towards his brothers separating their parents (M. Rangi, 2020; Whaanga & Matamua, 2016). His anger being a common focus for storytellers. Recently, the causing emotions of hurt and

love have been acknowledged. Tāwhiri ripping out his eyes was not in fury but as a sign of the darkness, of the blinding love that was felt between his parents. He wanders between his parents feeling his way, wandering in all directions, feeling the unseen energies (Tapiata, 2017, 2018a, 2018b, 2018c, 2018d).

It should also be observed that his actions are celebrated each year as a coming together of whānau to honour our loved one's past and present and to celebrate life together. It traditionally was a time of wānanga as whānau sheltered together from the cold days and nights of Winter. His eyes providing a forthcoming sign of whether harvest will be productive or not.

The colonised stories of our whakapapa kōrero set Tāwhiri as a protagonist however, when we go to him, upon the mountains, we begin to see past his hurt reaction and see the endless love and healing he continues to provide. Hana Tapiata shares in her blog series her becoming acquainted with Tāwhirimatea as I am doing in my experience within the context of my whānau and the university.

Hana informs of the gift Tāwhiri gave to forming humanity, both in emotions and physiology. She described the respiratory system as tempering our body temperature and emotions both affecting our perceptions and actions (Tapiata, 2018a, 2018b, 2018c, 2018d). For myself it is Tāwhiri's relation to the mountain as his site to pure our mental, physical and spiritual being that has rekindled my love for Tāwhiri.

Tāwhirimatea Healing 1: Head for high-ground

Today I start a blog in an attempt to declutter my thoughts and ideas accumulated from my mahi (work) as an academic developer and a PhD candidate at a university in Aotearoa-New Zealand. Why start now? Well, it starts with that overwhelming loss of control and that sense of drowning when you are trying to

cope but then reality sets ... I was not coping. So, after crashing, I go to my stress-relieving practice ... cleaning and decluttering my house. At some stage, it was ingrained into me that your home is a reflection of your well-being. A practice poignant in the whakataukī;

He tangata takahi manuhiri, he marae puehu.

A person who mistreats his guest has a dusty Marae (Meeting house) ...

... But today was the clincher! Consumed by that feeling of exhaustion but cannot sleep, I knew I had to get physical and burn some of the para (rubbish) out of my body. A walk around the Bay should do it. "Kao! te maunga!" ("No, the mountain!") The message was loud and clear from my tūpuna. My trying to negotiate was futile because even I knew I was just being lazy. So, to the maunga I went. And now that I reflect upon this, it kinda makes sense ... if you are drowning don't play at the sea's edge go to higher ground! (DOH! moment) I opened my home, my being to my tūpuna and they showed me where to go and what to do. Three takutaku (incantations) at three different locations on the maunga. Then the instruction came "Go home and start a blog." So here I am (Diamond, 2017a).

There is a wisdom that comes from climbing mountains and spending time with Tāwhirimatea. Through the climb you breathe deeper and become in the moment. Your senses tune into the natural environment that surrounds you and your worries, thoughts of other places and people drift off into the sky with Tāwhirimatea.

As your thoughts drift away, and depending how well you listen, you can hear the whisper of wisdom travelling upon the winds, directing your gaze and movements. Wisdom of the four winds.

Tāwhirimātea's Healing 2: The trauma of whakapapa

To explore the relationship of the university and wānanga in my role as an academic developer, curriculum design becomes an integral component of my experience. As I experience a deep connection between Tāwhirimātea and maunga, I am reminded of Whāea Roses wisdom of the power of whakapapa. On reciting pepeha (genealogical connections acknowledging who we are) our biological connection to the natural elements is honoured and remembered. Maunga are sites to which wisdom is bestowed.

This has started me exploring what knowledge and practices may look like if instead of defining paradigms under the compass points of epistemology, ontology, axiology, and methodology, I used pepeha compass points of maunga (mountain, hill), moana (ocean, lakes), awa (rivers, streams) and aapū (extended family). When tikanga accompanies the pepeha, people may begin to see beyond it as a formula of landmarks, instead recognising its true power in healing through reestablishing and strengthening the bonds between the environment and the people.

Through Alison and the Fire Pit crew⁴⁹ we explore how pepeha shifts people's ways of engaging with knowledge and community. How it returns them back to the land; often starting with land to which they reside then quickly find themselves uncovering hidden truths about their whakapapa. Or sometimes turning introductions from what you are to who you are and where you are from (Stephen & McIlwraith, n.d.).

⁴⁹ Past and current students of Alison's who meet monthly for support and healing that leads to the creation of our theses and possibly a body of work to be published.

Ko wai ā Tāwhirimatea

Healing the pain of Tāwhiri, seeing beyond his violent behaviour is to acknowledge the trauma he felt in the separation of his parents. To honour him is to heal the generational trauma that has separated the people from the land (Kerridge, 2021). Not only by the name of colonisation and neocolonialism, also recognising the tribal lands of the Global North, have in their ancient history experienced forced separation from their land, people and spirit. This is healing your whakapapa.

Tūmataunga taught me how to reflect one's own whakapapa back to them so that they can see themselves through another's lens, through my Māori markers. Tūmataunga has taught me to see use the winds and ways of the Industrial North to see the tacit knowledge that lay within me. It is as Tāwhiri I question the feelings feeling that arose inside of me around who I am. Who am I as a wāhine? Who am I as tangata whenua? Who am I as an academic? Who am I as a mother? Who am I as an academic developer? What is my truth that never leaves me? I am learning these by discovering through healing who I am not. This conscious self-reflection of who I am leads me to my knowing of the impermanence of adjective and titles and validates the steadfastness of my character.

Graduate attribute of Tāwhirimatea

Graduates of Tāwhirimatea have embodied the wisdom to:

1. Honour the struggles of the past.
2. Be present and connected to their local environment.
3. Quieten the busy brain to hear the whispering winds.

Healing as the first phase of wānanga

For centuries tangata whenua have occupied the lands of Aotearoa-New Zealand, and now as our lands shake with earthquakes, our citizens' lives sacrificed through mass killings, the diseases of anxiety, stress and depression plaguing our students and staff, the centennial appearance and devastation of a pandemic destined to reset social structures sweeps over the globe, only now when the environment becomes too volatile to survive does the population seek a common cause in humanity to work together. This havoc, these realities holding humanity accountable, reveal our deficits in manaaki and tiaki of our values and ways of being that cultivate aroha, tika and pono; reveal our failures at humanity and caring for our whānaunga (relations) of fauna and flora.

I see the relationship of Te Tiriti o Waitangi retold by Wall-Kimmerer (2020) as she shared the teachings of the symbiotic relationship of the lichen formed from an alga and fungus.

When times are easy and there's plenty to go around, individual species can go it alone. But when conditions are harsh and life is tenuous, it takes a team sworn to reciprocity to keep life going forward. In a world of scarcity, interconnection and mutual aid become critical for survival. So say the lichens (Wall Kimmerer, 2020, p. 272).

Through my workshops I was noticing that it is in this harsh global socio-economic environment that non-Māori were warming and opening to the prospect of learning about te ao Māori, particularly as they experienced the kindness and care that flowed with ease from many of our Māori staff. They were attracted to a way of being that paid attention to care, to manaaki, to a sensing of belongingness. It was as if staff were trying to arrive at a sense of home, of wellbeing, of prosperity, but their current working conditions seem to discourage and hinder or possibly disillusion them with the mirage of efficiency to be the road to wellness.

Reflecting on my workshops, I can't help but surmise that tauwiwi (immigrant and migrants) are finally seeing what opportunities

and ways of being come from engaging in te ao Māori and with tangata whenua. It's almost as if they have realised they do not have an answer or solution or choice but to turn to their partner and ask humbly for help. As tangata whenua how we respond will also define our character.

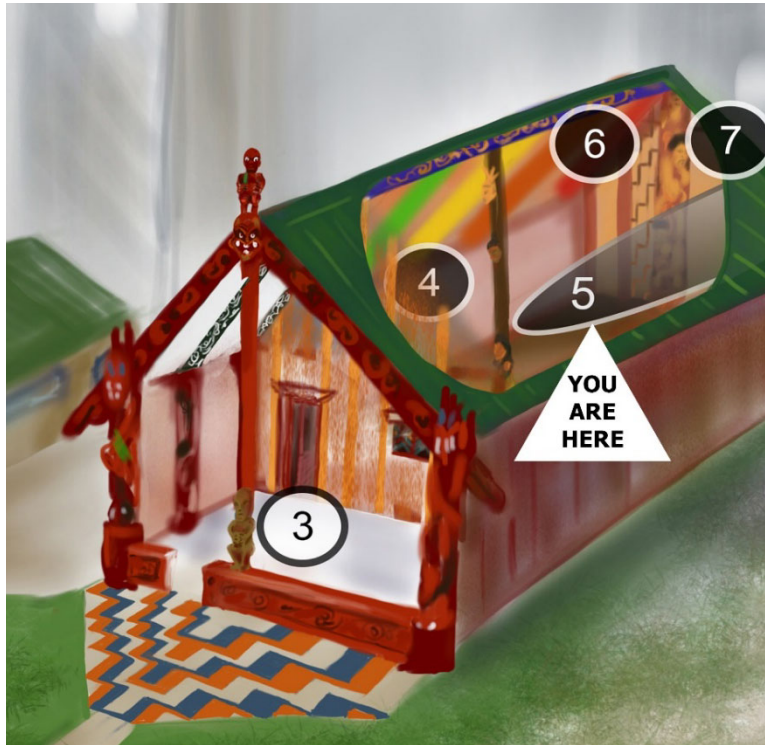
The next pou is an acknowledgement that reimagining requires a connection to another way of being, it is at the threshold of life and death, create to decreate, deconstruct to reconstruct. But for integrity to be upheld it must be recognised that symptomatic solutions will only make things worse. Therefore, there is a need to attend beyond the physical appearance and step into the world of imagination, sensorial fantasy, to reconnect to the mana of our inner child and surrender to their guidance into te ao wairua (the spiritual world).

This stepping into te ao wairua leads staff of the university beyond the world held by rational science and administrative control. Stepping over this threshold is to begin the experiences of re-imagining, decolonising, indigenising within higher education (Barnett, 2013; Land, 2004; Nixon et al., 2001; Phipps, 2010; S. Walker, 2013). Of particular interest is the uptake of decolonisation and critical pedagogies by the Global North academic population possibly signaling the need to recognise that what connects us all is our humanity and our environment.

In one of my workshops, I take staff on a journey through their whakapapa, acknowledging their ancestors back to their indigeneity. At the end of the journey after they have settled back into the present, I ask, "though we have been separated through time, what is the one thing in which we are all connected to, and that continues to connect us together?" If silence falls, I simply direct them to... "look down."

The answer is land, it is whenua. We all come from her, and we were all once indigenous. To heal we need to connect, to remember our connections to the environment, to our families, and how in Spirit we let them guide our expressions, language, relationships and behaviours.

Ritual 5 – Creating in wānanga



- Ritual 3 – Hukatai
- Pou 4 Rongomātāne
- Pou 5 Tāne
- Ritual 4 – Pure
- Pou 6 Tangaroa
- Pou 7 Tāwhirimātea
- Ritual 5 – Wānanga
- Pou 8 Rūaumoko
- Pou 9 Whiro
- Pou 10 Hine-Moana
- Ritual 6 – Poroporoaki
- Pou 11 Hine-Nui-te-Pō
- Ritual 7 – Rehutai
- Pou 12 Hine-Tītama

Whakairo 27: Mapping the journey - Wānanga

We make our way to the whare-tūpuna. The ahi kaa have prepared some comfort. Mattresses lay on the floor butted against the wall. We remove our shoes, we are entering into a tapu, sacred space, so no water or food are to enter within. The kaiwhaikōrero takes his seat with tokotoko (talking stick) in hand ... he waits patiently for us to be drawn to our tūpuna (pou of our ancestor), and to settle.

Thud! Thud! Thud! Thesis as a pounding beat. The pounding tokotoko within the womb of the whare silences mutterings and brings all attention to the kaiwhaikōrero.

Time to wānanga

In wānanga the power of the whare-tūpuna is revealed as the kaiwhaikōrero demonstrates how the whare-tūpuna speaks to us as a repository of knowledge for the hapū and those who come to spend time within its womb. Those who are highly proficient in their whakapapa kōrero (celestial and terrestrial histories) acknowledge every deliberate marking, every whakairo, every scarring, embedded upon the whare-tūpuna. From the tekoteko, the poupou, the kōwhaiwhai, the tukutuku, the pae kakaho (the skirting where the ceiling meets the wall, and the wall meets the floor), and the pae kaho (the roof battens), all woven with whakapapa kōrero. In the storytelling they weave the past, present, and future, history and politics, people, the environment and cosmology. I was reminded of their artistry when I took my girls' Puna whānau (families of TPK) to Hairini marae⁵⁰ for a noho (sleepover experience).

I do not whakapapa to this marae but we were adopted into the iwi of Ngāi Te Rangi, Ngāti Ranginui, and Ngāti Pukenga ki Tauranga Moana as I was nurtured by the people. On this visit, I felt for the ahi kaa, the kaikaranga had told me prior to accepting our arrival, of their dwindling numbers on the ahi kaa, yet she could not bear the thought of Francy and Robbie's mokopuna (grandchildren) missing out on a noho marae. This is an expression of the love and aroha the people of Tauranga felt for my parents and our whānau.

Upon her karanga I was overwhelmed with emotions. Emotions of joy in returning home mixed with the emotions of mamae, of sadness, as it was evident to me, who had grown up on this marae when it was the thriving centre of the community, that much work needed to be done to grow the ahi kaa who so diligently protect the mauri, the life essence held within its land and people (Taimona in Pihama, 2018). Matua Brian Kawa was the kaiwhaikōrero to host us. As I listened to his kōrero of the

⁵⁰ Marae in Tauranga, Aotearoa-New Zealand, of Ngāti Te Ahi hapu (subtribe) of Ngai Te Rangi iwi (tribe).

whare-tūpuna, I realised this is how I knew things of the structure of the wharenuī, in particular its connection to the waka, the canoe. He told of the moana and its connection to manaaki through the plentiful pātiki (flounder) in the area. Current politics arose as he acknowledged the connecting tūpuna to the Hauraki, as the iwi of Hauraki were making claims to Tauranga Moana through their Treaty settlement.

This was a different style of learning not defined by subject matter but rather by context and by people. The design of the whare ensured inclusion predicated on people's knowledge through experience, their knowing of their whakapapa and their creation narrative. It is then the role of kaiwhaikōrero or the tohunga to instinctively and intuitively know how to bond the group together.

What is wānanga?

As I mentioned previously, kupu are phenomena. They are sounds that describe ways of being, and encapsulate within all those English categorisations of words, such as noun, adjective, verb, tense, and so on. At most, I have been able to get a 'sense' or 'gist' of what is wānanga. It is approaching wānanga as a phenomenon, that I am able to explore what is wānanga; wānanga as pedagogy, wānanga as methodology, wānanga as an institution, wānanga as a way of being, and wānanga as knowledge. Nicholson (2020) explored these as she described wānanga in pursuit of new understanding and knowledge – pedagogy and methodology. Wānanga as a space where humans engage “with the energy of creative potential” (p. 136).

It is from this position I do the necessary struggle with staff in reconciling personal, cultural, professional, university, national and Māori values and beliefs. And it is from this position I, along with staff of the university, cocreate the necessary space to allow Te Tiriti-honouring

practices to emerge and sprout from their practices.

The values in wānanga

Wānanga is wisdom and knowledge can be a by-product of wisdom. Central to wānanga is aroha, unconditional love and the attention to the fragile balance of life. Wisdom can be the moral values, rituals and practices which empower a person to live by this value. To cultivate such ways of being, wānanga are woven and layered into all contexts and kura (disciplines); crafted into many forms so that it is embedded into our cellular memory. These forms include, pūrākau, storytelling in all its forms, organisational and cultural structures and systems, tikanga, the day-to-day rituals of doing things with care and intention, skills and knowledge shared within kura. This normalises aroha and wisdom within the community.

Tāwhiri [T]: I was at a meeting the other day giving out our daughter's scholarship to the top Māori lawyers at Auckland University and one of the speakers mentioned "what is a good lawyer? How does one become a good lawyer? What are the attributes of a good lawyer" And I listened to him but I didn't get much out of that. 'Cause I think he missed the essence of his question. What is the essence of being a good lawyer? Is also the essence of being a good person. And a good person is essential to being a good lawyer. Where you look after other people as well as yourself. It's what we bring into this space. Not just looking after yourself but also teamwork, whanaungatanga, matamata ao. Having regard for others close to you and thinking of them as well as yourself. Picking them up if they're in trouble. Not just leaving them and going off to do your own things. These are all integral attributes of the programme these people become involved in when they are in here [at Te Wānanga Takiura]. So, when we talk of transformation, they go away with an enlightened understanding of what all those attributes are; to being a Māori and a good person. They [These attributes] just come up, they just surface and they become a part of a person's everyday life. Not like we pick this kaupapa and teach about

manaaki, we pick this kaupapa and teach about tiaki, we pick this kaupapa ... it's a part of the day. A part of the day, a part of the course, a part of the academic course all going on at the same time. So those are the kinds of transformations that our students go through and by the end of the year, not are they only pretty good speakers of the language. And some of them are buddy good speakers Wow. But they are also good people... So, we not only work on the academic growth of the person in terms of knowledge and language and all that kind of jazz. We don't actually work on it but we also change the inner person.

Piki [P]: So, that's what we talked about that inside-out process which is the wairua.

T & Kaa [K]: Yes.

T: Wairua, manaaki, tiaki, atawhai, hinengaro, whakaaronui. Ae pai rawe to whakaaro mo manaaki atu mau tonu but also mau tau atu⁵¹.

K: And that's even harder.

In their retelling Tāwhiri and Kaa have exemplified the importance of being diligent in living by one's values to elicit those qualities and attributes from within the people in your communities; and as Kaa finishes, "that's even harder". Why it is even harder is revealed as I go deeper into this wānanga, deeper into the darkness of the university.

Tāwhiri's example also touches on how people characterise who they are by what they are as indicators of their 'progress' and 'success'. Within academic development we see this in the tribes who define themselves through pedagogy, andragogy, and heutagogy; then there are the discipline-defined signature pedagogies and language. I have learnt through this wānanga, this research, that measuring one's character is the holistic approach of measuring a graduate profile. Where the tohunga tipua (master tohunga) guides their student to a critical experience, where the student feels as if they are in the presence of Hine-Nui-te Pō.

⁵¹ Tāwhiri elaborated on this later in the interview with the use of a whakataukī.

Ka mau a koe te hinengaro o te tamaiti. Ka mau a koe tōna kātoa. If you are able to captivate the essence of the person then you have enthralled their entire being.

Searching for the allyship in wisdom

Experiencing the phenomenon of wānanga and university simultaneously, I internalised a relationship and the constant negotiation occurring between these two paradigms. Each influencing the other, causing me to become critically aware as the relationships impact upon my mauri ora (life essence) and hauora (wellbeing); tinana (physical), hinengaro (psychological), wairua (spiritual), and whānau (family).

The wānanga's creative process is captured by artists and storytellers like Robyn Kahukiwa and Patricia Grace (2000), Wiremu Grace (n.d.-c, n.d.-b, n.d.-a), and Xoe Hall (2017). Artists capture the ihi, wehi, wana, the awe of the sublime and to sense the wonderment of the world, knowing creation's journey through Tuauri, Tuatea through to form the world experiences of Aronui.

In te ao Māori, we constantly see the divine trinity:

- ◆ thought – form – life,
- ◆ mana atua – mana whenua – mana tāngata,
- ◆ father – mother – child,

The divine evolution of A-I-O as the life of the Divine Child, expressed as the sound *I* is nestled between their Divine Parents: the sound *A* being the expression of the Divine Mother and the sound *O* being the expression of the Divine Father:

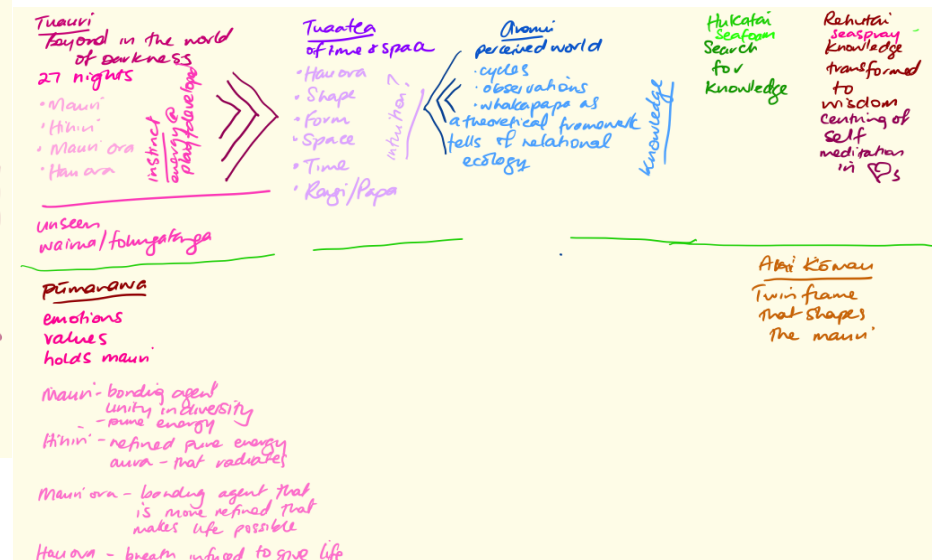
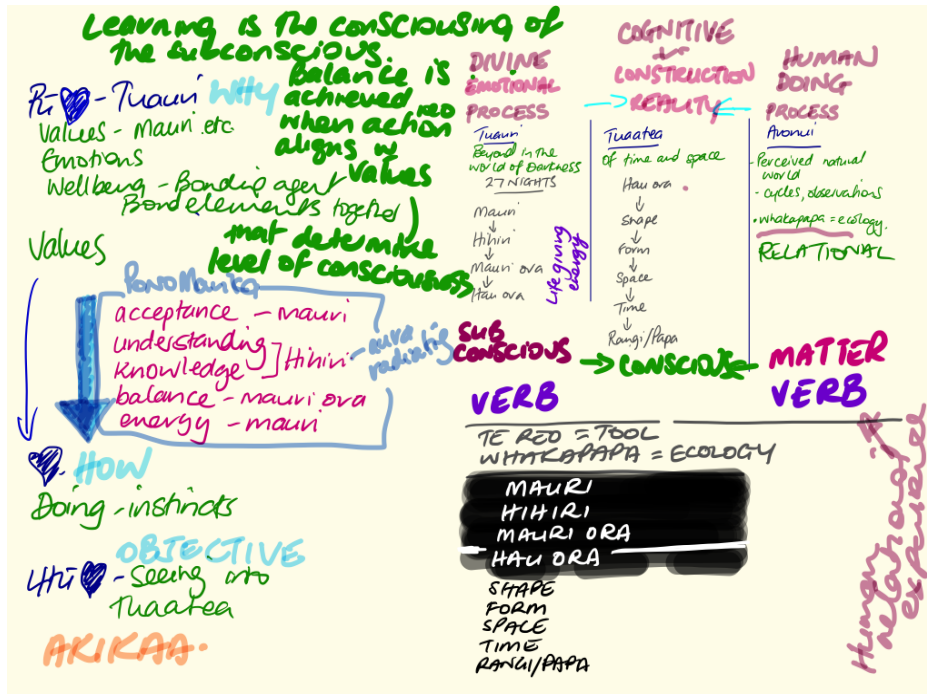
- ◆ Ngā manawa: Pūamanawa –Manawa –Whatumanawa
- ◆ Ngā kete mātauranga: Tuatea – Tuauri – Aronui.

The evolution from atua to tāngata required the female essence which draws to question what is this female essence. Best (as cited by Yates, 1998) stated, Tāne (who we met in Pou 3)

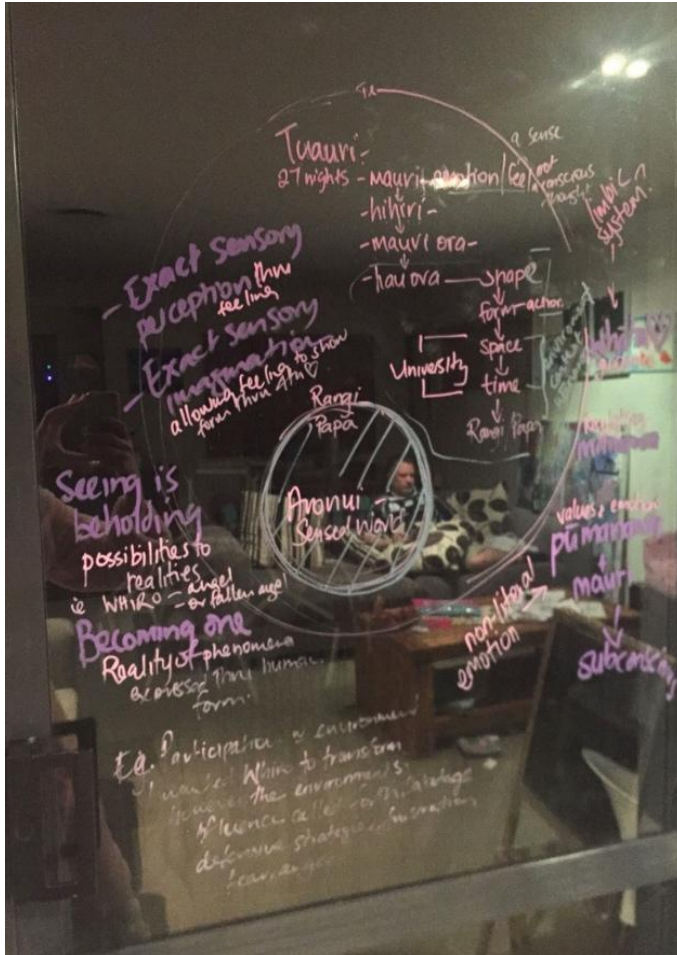
had the thought, the vision, and the desire, and attempted many times to create the female element, but was unsuccessful without the female essence. As myself, a wahine and an experiencer of īkura (menstruation), I hold a deep intimate knowing, emotionally and physically; that recognises the female essence as the friction created when simultaneously holding deep-seeded pain and deep-devoted love, within the “seed bed of creation” (Marsden, 2003, p. 60) – the womb.

Beyond imagining the beauty of Te Tiriti

During my sabbatical [October 2018 to May 2019] whilst researching more on my research methodology I started to recognise ngā kete mātauranga and I wondered about the connection and relationship between Ranginui’s and Tāne’s gifts from Io. I needed to try to find clarity ... but in the overwhelming of the data both wānanga and science I became confused. The plant was not ready. I felt myself wanting to control and manipulate the data; to force it, to fit. Time to stop. “Don’t rush it. Don’t compromise the process” warned my tūpuna.



Whakairo 28: Conceptualising allied wisdom



Whakairo 29: Gathering allied wisdom

With sheer determination to write this chapter I sat at my desk ready to conceptualise this paradigm between science and wānanga. I began to draw up in table-form my methodology, but my discomfort in the moment reminded me I don't conceptualise sitting down, so to my window I went ... and this image quickly emerged.

28 July 2019

An example of my girls leading me to wisdom was in the deciphering of the above map. In the map I had placed the kete like layered oko (bowls used in sacred ceremonies). But in each of them there was a process, just as delicate empiricism was a process. But there was a familiarity of Marsden's process of ngā kete mātauranga, I had seen this in picture form and that was in a storybook I often read to my daughters, How Maui defied the Goddess of Death (Gossage).

In mapping delicate empiricism with the taonga of wānanga I found a relationship between them; a relationship of locale and action, and then as I pondered and I wondered what was the role of ngā manawa and te ahi kōmau. The model needed further refining as did my thinking. The final stage required taking the sketching to Adobe-Illustrator and turning it into a 1000-word-picture.

The final image is my marrying of wānanga with delicate empiricism. I discuss this in further detail in the next Pou. Here I use the whakapapa (stages) of creation as retold by Reverend Māori Marsden (2003). Experiencing Goethe's delicate empiricism through my Māori perception revealed the Scientific methodology of the whakapapa kōrero of Māui defying Hine-Nui-te-Pō. This is how I interpret Gossage's images in his retelling of *How Maui defied the Goddess of Death*, and Māui's return to the creator. I have reversed the creative process as visually depicted by Gossage and on the cover of Marsden's book, as I feel they have interpreted ngā kete as they may sit within each other – Aronui would sit inside Tuauri, and both sit within Tuatea. This is a Māori worldview, however, my reversed interpretation depicts Māui's journey, the de-creation, oka (Easton, 2019; Phipps, 2019), where the discovery of oneness and universality is realised – this is the process of re-membering.

Nicholson (2020) illustrated the Māori creation process in her *Te Hihiri* process and in working with our AUT staff we adopted a wayfinding framework and again it is evident in the growth of te reo. What requires identifying here is that all of these frameworks are underpinned by the creation process. What I have offered is the creation process that aligns to a science methodology and language which upholds the integrity of both. The wānanga of ngā manawa and te ahi kōmau is remembering our body captures sensory experiences, stores them within our body until the conscious mind is ready to process it in wānanga or through a physical and spiritual release that brings it to our consciousness (Diamond, 2017; Einhaeuser, 2014; A. Mutu, 2015; O'Connor, 2007; Van Der Kolk, 2015). It acknowledges that the first language of the body are emotional responses to external stimuli, that are then organised and comprehended through our ethical compass of what is good for us and what is not. This is established through our socio-cultural conditioning as we learn the needs to survive and hopefully to thrive.

In regards to curriculum and organisational design this is evident when mātauranga Māori

enters into the paradigm of curriculum as it is defined by Western values and principles, which is problematic in ensuring the integrity of mātauranga Māori is upheld (G. Stewart, 2020). As we step into the whare-tūpuna to wānanga, being held witness by Rongomātāne, the curriculum is required to adhere to tikanga and kawa as defined, described and developed by tangata whenua and ngā ūara Māori (Māori values). Belonging here requires not only the reception of aroha, tika, pono but also the giving and growing of these ways of being.

Wisdom of Pōhangia

Pohangia from the eons of night you
flow
Rere mai, rere mai.
Your earth and stones heated
by the setting sun.
As we sleep, your
waters boil.
Percolating the
knowledge of learning and time.
Then as you wīwī wāwā your
natural flow
You shape us
The river stones
That need revealing.
Your flow collides us into others
that,
Make their mark upon us, as
We make our mark upon them.
Ako – we share
Ako – we engage

Ako – we continue on.
And you wash over us,
Cleansing us
Removing the sediment that no longer serves us.
Yet your wīwī wāwā natural flow
Was taking far too long
A *quicker way* we thought we could devise.
So, we began to
Put our mark upon you.
Trying to *shape* you
Straighten you
Streamline you
With dams of PBRF! NZQA! CUAP!
Acronyms galore.
Measuring you.
Fragmenting you.
Modulating you.
“Economic value and growth –
Indicative of success”.
But Pohangia

You will have the last laugh.
Reminding us
Who's the boss.
As you flood in your agents of
Values-based,
Teaching recognition,
Access and equity.
Birthed from the swells of
needs
Releasing the potential
That was shut out of
Your-our natural flow
So that once again we
Come together with kin and
kindness
To share and manaaki
our manuhiri
So that our puna wānanga
nourishes
All who drink from our collective
wisdom

Kia tū i te manawa!⁵²

Here in the Manawatū

After all,

He aha te mea nui o te ao?

He tāngata, he tāngata, he tāngata!⁵³

(Diamond, 2018).

⁵² Stand with heart

⁵³ What is the most important thing in the world? It is people, it is people, it is people

Pou 8: Honouring Rūaumoko, the unconditional atua



Whakairo 31: Rūaumoko & Papatūānuku by Robyn Kahukiwa

Rūaumoko is the unborn child of Ranginui and Papatūānuku. He is the pōtiki (youngest child) and the protector of te ahi kōmau. He is “the unborn element of Nature, still in the womb of Earth Mother. It is in the actions of Rūaumoko continuing to pursue the idea of being born but in doing so is creating havoc within nature itself” Tells Taranaki tohunga, Huirangi Waikerepuru (GNS Science, 2012).

“A child in the womb, the seeking, the searching, the conception, the growth, the feeling, the thought, the mind, the desire, the knowledge, the form, the quickening” (P. Grace & Kahukiwa, 2000, p. 65).

Grace and Waikerepuru reveal how emotions manifest in physical expressions of forms, thoughts and actions with Grace's description echoing that of the creation process illustrated in Pou 4.

What could be perceived, is at this stage the child is unconditional, unconditional in their giving and in their taking. Unborn children are unconscious of the reality of time and context, their reality contained within their māmā. Rūaumoko's home is within his mother's belly which is not only on the threshold of te ao Mārama, the world of light, and te pō, the world of darkness; he also resides on the threshold of te kete tuatea and te kete aronui. He is in te kete tuauri "the seedbed of creation where all things are gestated, evolve, and are refined to be manifested in the natural world" (Marsden, 1992, p. 7). Here Rūaumoko is in the sanctuary of his mother, physically dependent on her for his survival and her experiences ripple through to him in the womb shaping his knowing of the outside world, of te ao Mārama. It is with Rūaumoko's turning and kicking from within he reshapes his mother, his kicking and turning reminding his brothers and their mokopuna (humanity) to care for their mother for he can change, re-shape, and even eliminate this world they created if their fighting threatens their mother's or his existence.

As the unborn child, Rūaumoko knows of unconditional love and is learning from the new environment within his mother's belly. Rūaumoko's appetite for discovery and experience through play is characterised as the trickster, "jubilant creativity of primary omnipotence" with an "impulse to be an individual" (Bassil-Morozow, 2014, p. 109), to realise who he/she is, to discover ko wai ia, and take hold of their tino rangatiratanga, their self-determination, to live their mauri, their potential. I contest these are attributes of the pōtiki, youngest sibling (Tapsell & Woods, 2008) who may be seen on the edges between one generation and the next generation, one era to the next. This is the changing world, te ao hurihuri, and the transition or transformation could be likened to that of giving birth, to which Whāea Kaa reminds me, there are three types:

Hōkai raurunui - lovely birth

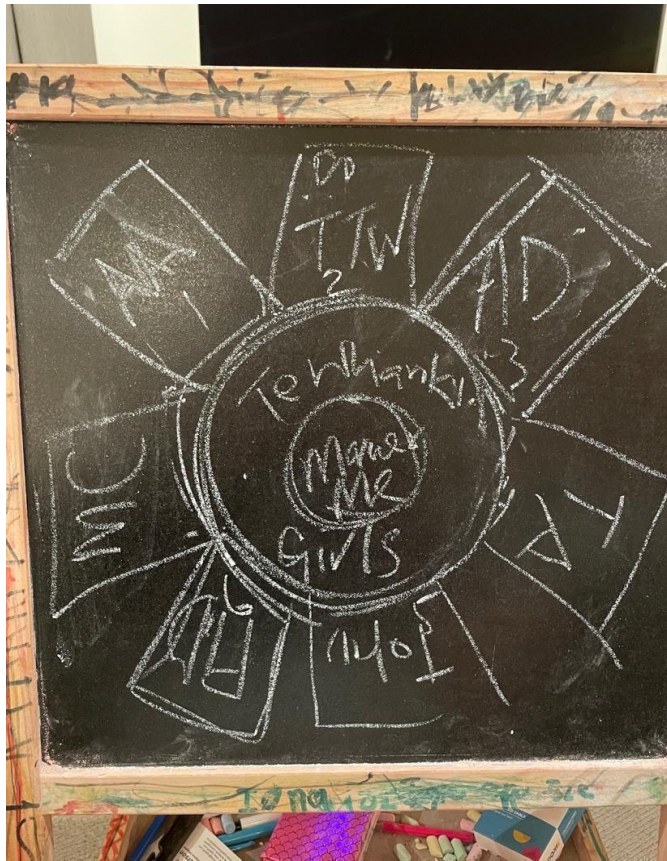
Hōkai rauru whiwhia - difficult birth, umbilical tangled or any difficulties in birth [I class Emergency C-section here]

Hōkai rauru maruaitū - still born (personal communications Kaa Williams, 9 March 2019).

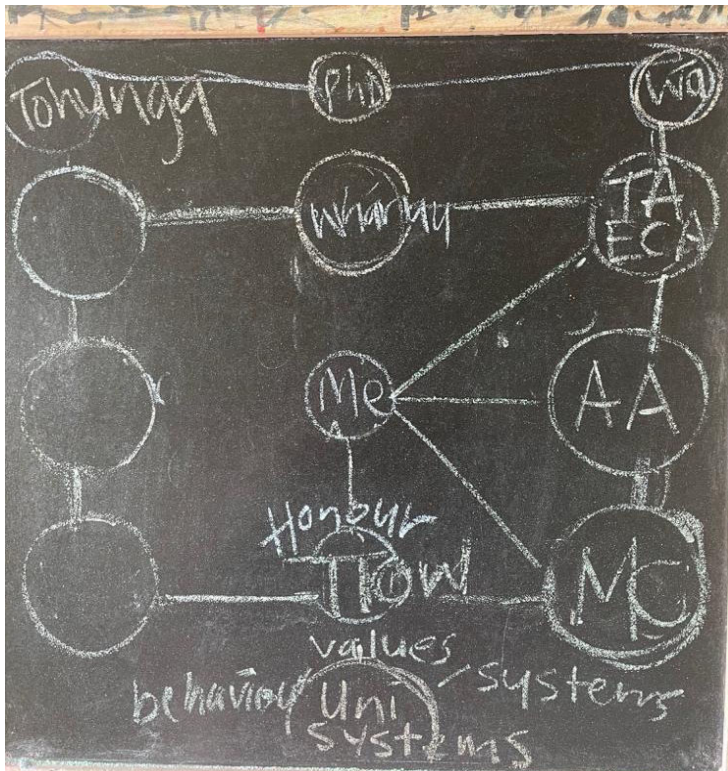
How we nurture the mother energy is a contributing factor to the type of birth I will experience within and from this wānanga, as I seek the possibilities for the university to honour Te Tiriti.

Before I delve into my experience of wānanga I feel I need to map out the journey thus far, and what this part of the wānanga with Rūaumoko has captured through recognising that my autoethnography has been multi-housing, and not all can be captured and retold in this thesis. Obviously, there is the house of the wānanga and the university which is wānanga of my thesis. What is less obvious are the houses of the families that raised me, my whānau's home, the daycare that raises our daughters like on the marae, and the lands from which the cultures of Te Tiriti o Waitangi are housed. I draw out the experiences that are of focus within this pou Rūaumoko.

I then took this further to consider how this may be experienced as we enter; we move clockwise around to the darkness of the whare-tūpuna (see Whakairo 12). The elements PhD, tohunga and wānanga have already been discussed in previous rituals and pou. 'Me' in the centre recognises that I am internalising the experiences grounded in my marae values.



Whakairo 33: Experiences within wānanga



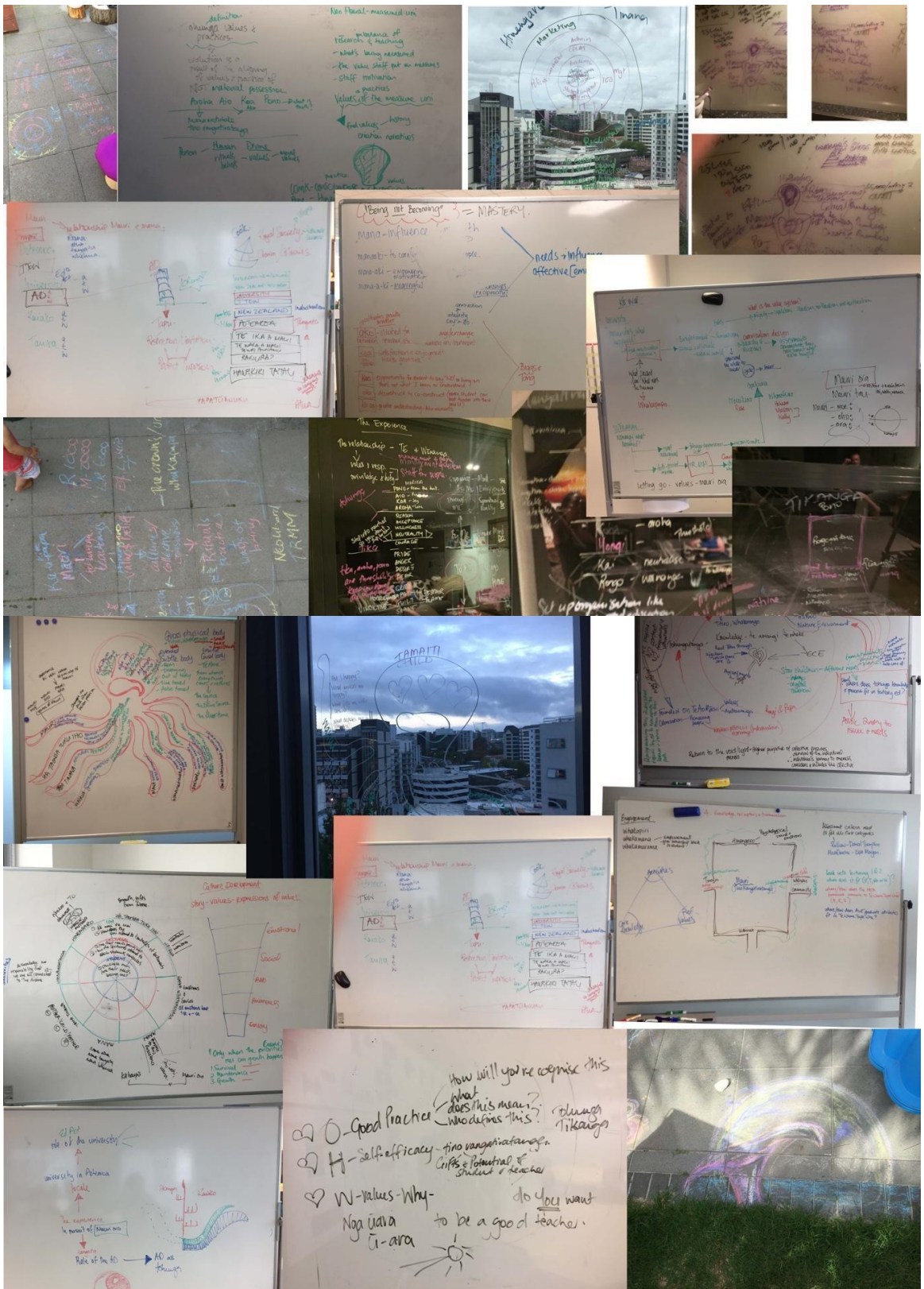
Whakairo 32: Elements of Rūaumoko

The elements I have chosen to discuss relate more significantly to my role as an academic developer, and they include:

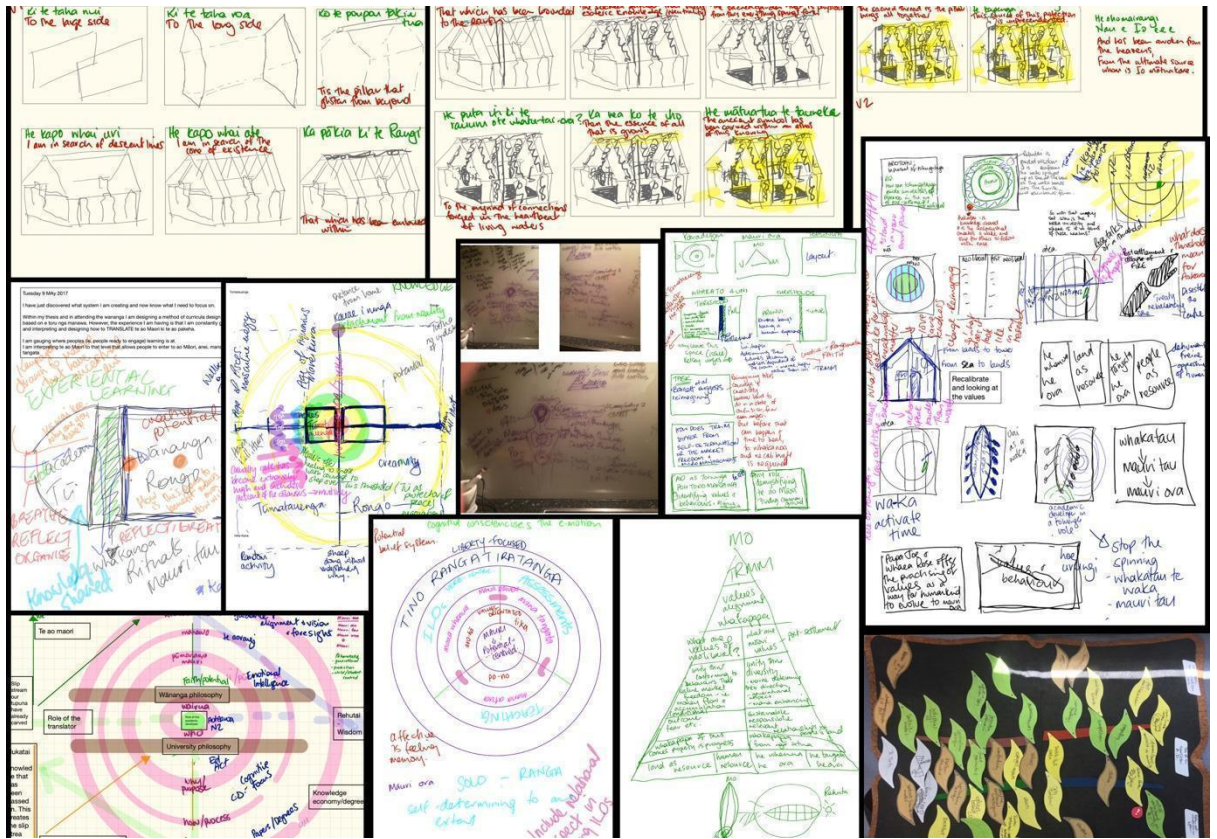
1. Whānau, in particular the role of my daughter's early childhood education in teaching me about the practising of a bicultural curriculum.
2. TAs and ECAs refers to a series of workshops that introduced new staff to the teaching culture here at AUT with a focus on the uniqueness of Aotearoa-New Zealand and Te Tiriti.
3. AA, Ako Aronui is a teaching recognition programme which recontextualised the UKPSF to our Te Tiriti context at AUT.
4. MC, were workshops that began to shape what was forming as Mana Curriculum, a Tiriti-honouring curriculum programme for staff, academic and allied. These began with my workshop *Down 'n' Dirty with the Treaty*.

Here I identify the experiences where collegiality, curiosity, exploration and a sense of play provided an energy to co-create through meeting the needs of the staff to honour Te Tiriti. I share samples of my sensemaking of the elements tohungatanga, wānanga and PhD to demonstrate my consistent need to find forms that are meaningful to my cultural frameworks; forms such as the whare and the use of concentric circles.

As samples these images provide the foundations of not only my necessity to make sense of my experience through my own cultural lens, and to reorganise my experiences accordingly. It is only in returning to images and storying that I could find a way in which to bring together and create a Tiriti-honouring curriculum design programme for our staff. Now I will continue in sharing the experiences with the staff of AUT.



Whakairo 34: Seeking foundational form



Whakairo 35: Storying the relationship of higher learning and higher education

1. Lessons from Te Puna Kōhungahunga

Throughout this wānanga my girls have provided me the answers or the missing links when I hit conundrums in my thinking; they show me in their being tama-riki – small divine and sacred beings (Desautels & McKnight, 2016; R. Pere, 1997) how life is organic, complex yet simple. They hold me to account for any indiscretion I have done, as they mirror them back to me, and I must reflect, ‘Where did they learn that?’ I check in. ‘Is it from me? Is it from our home?’ Children are like a blank canvas, learning from vibrations, from te reo, our actions, our words. They are sponges learning how to be their divine beings in this human environment, they are learning what it means to be human.

Within the urban setting it is difficult to find the place of marae when you do not whakapapa to any of the hapū marae. Thankfully, our girls led us to Te Puna Kōhungahunga (TPK), a bilingual Early Childhood Education Centre set within the School of Education at

University of Auckland's Epsom campus⁵⁴. The cultural foundations set down by the past and current Centre managers design their curriculum in kaupapa Māori, values and practices familiar to those experienced on the marae. The centre manager had created a pedagogical culture at TPK through marrying kaupapa Māori with Reggio Emilia (Pohio et al., 2015). It was through this marriage in philosophies and the acquiring a balanced mix of Māori and non-Māori staff, TPK was able to draw from the hearts of both philosophies. With a shared philosophical baseline, TPK are able to 'be' the bicultural curriculum, Te Whāriki, without compromising the integrity of either's cultural values.

The core value held within the bicultural practice in TPK is manaaki, and the open embrace to all, Māori and non-Māori. They manaaki without compromising the mauri or ethos of the Centre, they were my shining examples of marae in an education institution. TPK was my constant reminder to take care of the people and to always attend to the basic needs of people, to take care of the land who takes care of the people, to take care of our mothers and our children. Because of the cultivating of manaaki at TPK and knowing the existence of the bicultural curriculum, Te Whāriki, I was led to explore how Te Whāriki could manifest in higher education curriculum.

Te Whāriki: the ~~hidden~~ overlooked bicultural curriculum

Te Whāriki is a bicultural curriculum that has been the foundation of Aotearoa-New Zealand's Early Childhood Education since 1996. It is a weaving of te ao Māori and Global North colonial values and ideas of human growth and development (Blaiklock, 2010; Bone et al., 2007; Jenkin, 2016; Ministry of Education, 2017; Reedy, 2009). The curriculum has been celebrated for decades. However, what is less visible is the Māori curriculum that sits quietly in

⁵⁴ University of Auckland's Epsom campus has its history in education since 1881. It is bordered by primary schools and ECE centres. It is also home to the first training course for kura kaupapa Māori teachers and a professional learning centre for teachers.

the background of these accolades. This is where Te Whāriki as a curriculum embraces its duty to honour Te Tiriti. Within its bicultural curriculum it recognises the sense of place as a treaty-governed nation – Article 1 and 3 and then its Māori-medium curriculum allows space for tikanga Māori to be lived and explored.

In 2017 the revised edition of Te Whāriki was published which sought to update key areas including:

- ◆ updating the context, language, examples and implementation advice
- ◆ strengthening the bicultural framing, focus on identity, language and culture, and inclusion of all children
- ◆ providing fewer, clearer learning outcomes
- ◆ providing links to The New Zealand Curriculum and Te Marautanga o Aotearoa
- ◆ creating a streamlined structure more easily navigated. (Kaye, 2017, p. 6).

The linking of Te Whāriki to the compulsory schooling curriculum would seem to be a natural progression however currently that has not been formalised in the design of The New Zealand Curriculum or Te Marautanga o Aotearoa. Without that formal linking it is up to individual schools to provide and establish such links.

I am also cautious that the bicultural nature of Te Whāriki and its update is less about honouring Te Tiriti o Waitangi as it is in trying to move through the cross-cultural evolution of biculturalism through to interculturalism. I am cautious as these strategies can undermine the nationhood that is held within the privileges and duties of our Te Tiriti governance (J. Smith, 2010; Waikerepuru & Ngā Kaiwhakapumau i te reo Incorporated Society, 1989) and that leads to the human rights obligations as signed on under the United Nation's Declaration for the Rights for Indigenous Peoples. As expressed in the Wai 11 claim, Te Tiriti and the aforementioned UN declaration do not undermine other people's human rights or cause division, rather it is an acknowledgement of context. It is a call for the respect for the land, the spiritual caretakers of those lands, and faith that indigenous, Māori knowledge has the necessary

wisdom to care for all Papatūānuku's children human, fauna, flora and elemental (Rau & Ritchie, 2011; Ritchie, 2013).

Why should I as an academic developer be concerned with the curriculum of ECE and Schools? There are reasons:

1. Universities teach the teachers: ECE, primary and secondary. This is about transforming education in Aotearoa-New Zealand from top-down linear progression to a spiral growing, scaffolding the students' experiences from ECE through compulsory schooling to tertiary / higher education.
2. These are our potential students. This is generational learning and sustainability.
3. These education institutions have experience in bicultural curriculum. They have decades of practical wisdom.

Will our lecturers be able to provide a Te Tiriti curriculum to which our local students would be accustomed to? What I see happening is the need to re-establish our national curricula at all levels in ways that reflect our unique sense of place in the world, and where our curriculum shifts from being linear and hierarchical to being generative and circular.

Manaaki our staff into te ao Māori

Within the walls of the university, the people are creating and growing emotional environments. Experiencing the people of the university, I soon found that when it came to te ao Māori many were babies and toddlers. This opened my approach to designing learning experiences that focused on values, beliefs and emotions that drive our behaviour. However, I did not care to take the rational approach. Instead, I adopted the attitude of play and tapping into staff emotional intelligence through their memories and imaginations.

Teaching staff ranged from Teaching Assistants to Professors, and professional staff ranged from Paper Coordinators, Equity Advisors, Heads of Schools and Deans of Faculties.

Experience of staff ranged from Teaching Assistants to staff who were planning their retirement or exit strategy. I did not pay attention to equity or diversity markers, instead choosing to see people through their experiences, therefore, another range to consider was their experiences within or with te ao Māori, Māori people and our tikanga, our ways of being. Again, this was a spectrum from the newly entered migrant to a range of tangata whenua. Tāngata whenua also ranged in their experiences of te ao Māori, from staff seeking to find their tūrangawaewae to staff who were deeply engaged and devoted to their Māori communities and highly proficient in te reo, mātauranga me tikanga Māori. A group that is often brought to my attention by our enthusiastic champions, are staff who do not engage. My response was always the same,

“I can’t worry about them, if they’re not on the waka that’s their choice ... and right. I have to honour those who do engage and care for them. Growing the willing and the enthusiasts will attract more of the same. Like-attracts-like. The others ... well it’s the price we, the university pays. It’s the consequence of past choices made.”

I wish I could say I stayed true to this statement but as I will reveal it is easier said than done.

2. Newcomers and next generation

Teaching Assistants, New Teachers and Equity Early Career Academics were our newcomers to AUT. This is where I got to see how AUT’s system held up in the way of manaaki and tiaki. I observed processes and people seeking how the university welcomed new people to grow their cause, and how well did the culture and people of the university protected

their resources and the most vulnerable in their community.

Through our series of workshops for Teaching Assistants and New Teachers, my colleague and I worked together to weave mātauranga me tikanga Māori into the learning experiences. My colleague gave the basics of good curriculum design and then how through the different methods we would role-model and engage the students. But it was the feeling my colleague would bring to her workshops that ensured the engagement and success from the staff. Her workshops had moments of fun and staff often came alive. The level of chatter, song, and laughter often echoed through the walls. We had fun and so did the staff.

Hearts before Head

In time I began to run and design some of the sessions. I drew from my Māori perspective guided by my experiences of wānanga and ako pedagogies (Edwards, 2009; Hemara, 2000; Ministry of Education and the Ministry of Business, Innovation & Employment, NZ, 2014; R. R. Pere, 1982) which put the emotional wellbeing of the student and lecturer unashamedly into the curriculum. I exposed these new staff to how emotional intelligence, the heart comes before the head, before cognitive intelligence. This is what is meant by the term hinengaro (Durie, 1998).

I introduced different themes such as the hierarchy of needs revealing its indigenous origins within the Blackfoot Nation (Blackstock, 2011; Duncan-Andrade, 2016), and introduced strategies such as: pōwhiri, whakataukī, starting with a single kupu, games that mimicked real skills and techniques, whakapapa kōrero such as student's creation narratives, and creating or adopting rituals to prepare yourself as the teacher and then prepare thee students to being focused and mindful (Ako Aotearoa, 2012, 2016, 2017; Hemara, 2000; Marsden, 2003; Paringatai, 2018; R. Pere, 1997; R. R. Pere, 1982). These were small steps that were greatly appreciated by newcomers to teaching in a university, particularly one in Aotearoa-New Zealand. Unfortunately, these small steps had no place for the redesign that came with change-management.

3. Transforming the UKPSF

The second cry that drew out our Tiriti obligations was the directive from our Vice Chancellor to implement the UK Professional Standards Framework (PSF). It was upon my return from maternity leave, and I was thrust back into the reality of the university.

I walked with CfLAT colleagues as they brought me up to speed with the need to design a programme for staff to obtain this teaching fellowship. Then it came from one colleague, "Piki, this cannot be colonisation all over again." BOOM! With that one word, colonisation, I came smacking down into the reality and the mission that underlay the implementation of this British-born accreditation. Once again, 'how?', was the question.

How were we to design a programme that would honour Te Tiriti? How could we provide a model, an example of how this was done in practice?

As my memory illustrated, it is the Māori academic developer who is bestowed responsibility of being creative in bringing Te Tiriti realities together. I have heard tāngata whenua state the catchphrase "we can walk in the two worlds of Te Tiriti". Possibly a silver-lining of the long dark cloud. Yet I wonder if non-Māori see this silver-lining gift as a privilege. Such perceptions may experience amnesia to the many historical and contemporary traumas inflicted by the colonising agenda of divide, conquer and take.

However, in this case, the team of women academic developers tasked with the idea of importing an accreditation scheme from Britain was what we had to work with, and thankfully this team was conscious to our country's history and knew wrongs had need to be righted. The drawing up of the Ako Aronui programme was not solely an intellectual pursuit. It was about restoring justice. It is about restoring balance (Buissink et al., 2017, p. 571).

The conception of Ako Aronui was nearly birthed still-born as management attempted to make it "vanilla"-friendly (Buissink et al., 2017, p. 569) and accessible to university-wide management.

For me, the edits were unacceptable as they took the soul out of the programme, and broke the hearts of the ladies in the team who had worked tirelessly for months trying to develop a programme to 'honour Te Tiriti o Waitangi'. I was shocked at the level of emotional intelligence that disregarded the labour us women had endured to finally get approval from management, and then for that management to try to change it on the eleventh-hour to a soulless "vanilla" approach. This was a fear-based decision and it was unacceptable. That day management got a lesson in how a Spirit is delivered – fearlessly. Full of Māori, full of manaaki, full of faith in the team and with vulnerable truth that we were in uncharted territory and invited staff to take the journey with us.

The response from the members of the management of the university was positive and once the team presented to the Learning and Teaching committee and Academic Board we could then start to pilot Ako Aronui. The response from staff was excitable and once again surprising with so many eager staff at the Senior Fellow level wanting to join us in 'figuring it out as we go' to be comfortable with the 'gist' and intention (Phipps, 2019).

Love in the mauri

I discovered I had a knack of bringing the ideals of the Global South and Global North together. I had also learnt from a previous project, the mauri of these unions needed protecting as they can easily be abused and misappropriated. In my experience with Ako Aronui and the people of Higher Education Academy (HEA) I saw a shared cause, a wanting for 'good teaching practices'. We needed to define what this meant to us from a Māori perspective, where literal translations would not be sufficient. The key aspect of designing the Ako Aronui framework was the translation of the UKPSF.

Together with my Māori colleague, who was part of our team at that time, we sat discussing each dimension considering what each was saying, how had we experienced these on our marae and in our Māori communities, and she could draw from her experiential memories of her Māori-medium education.

I recall these sessions with fondness as they are the times of ‘flow’ and creativity, this is wānanga (Csikszentmihalyi, 2002; Hicks, 2006; Kotler, 2014, 2017; Mason Boring, 2012; Royal, 2007). In taking this approach, we wanted to capture a worldview translation rather than a literal translation, which can become vulnerable to ‘lost in translation’ and ‘doings’ of misappropriation (Cronin, 2002). Here, interpretation was important.

Gratitude for Te Tiriti and the memories of indigenous wisdom

In 2016, I was to give a presentation of Ako Aronui to higher education teaching and learning leaders from across Australasia. At the time of presenting, I did not know the latter detail. I had no presentation rehearsed. I was, as artists do, ready to tell the story of my visuals; visuals presented on our public CfLAT website. A fairly simple presentation sharing our intentions, thoughts, considerations, lessons learnt so far. A story of journeying. Unbeknown to me, what I was saying was hitting the heartstrings of members in the audience. For me, I had simply relayed our creation process.

An exchange occurred in the bathroom – as one does in gatherings – where a member of the audience informed me my presentation nearly brought her to tears. Worried I had said something to offend her I enquired further. She replied; “When you said, ‘for too long we have left ourselves at the door. We have left who we are at the door. We need to make spaces to know how to bring ourselves into these

[university] spaces.' I know that feeling of leaving myself at the door. I know that feeling. I so want to be able to bring all of me into this space."

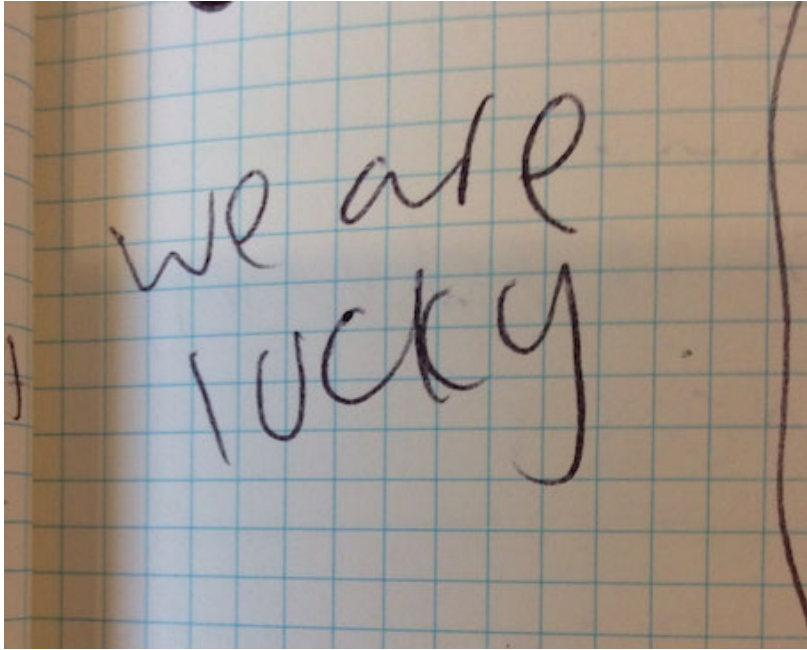
Her hurt and longing revealed in her tone. I hugged her and thanked her – then a moment of silence required before we continued our discussion.

Later that night, on our way to dinner we walked through the campus grounds privileged by a guided tour from Associate Professor Asmi Woods. My heart cried as we walked, as he told of the manipulation of land that saw ancient waterways dry up and concreted over. I felt the hurt in the land and its people. It was acute heartbreak, my need to cry for them overwhelmed me but I held it in until I returned to the solitude of my room later that night.

I recalled being so grateful on my return home at midnight; so grateful to touch the wet cold grass in my backyard; so grateful to be home; so grateful to be of Aotearoa, and now so aware of my privilege to call Aotearoa home, and the duties of honour required in that privilege of whenua as land, whenua as kainga, whenua as placenta, whenua as sustenance, and whenua as life.

In 2017 I was invited to return to the Australia National University's Teaching Recognition symposium, this time as a guest speaker. My return to ANU required Dr Beth Beckmann to coax me there. I was tired and worn out, however her passion and the company of two colleagues gave me the reassurance and strength to accept.

As I sat with my colleagues we listened to the frustrations and heartaches of management staff from universities all across Australia. One colleague scribbled a message on her notepad.



Whakairo 36: My colleague recognising our privilege, 29 May 2017 at ANU.

My presentation, *Aligning the hearts*, segued into a workshop co-facilitated by myself and Associate Professor Asmi Wood. Once again, I heard the wanting to grow, the wanting to create, and the absolute wanting for, and to, care. With permission from a participant this feedback was shared with me and beautifully highlights some of the internal barriers people have with engaging with indigenous ways of being and knowing, and the power of creating safe spaces can have in bringing alive relationships and connecting to a shared cause.

[Piki's is] excellent and exemplary work.

It was good to have the opportunity to see the workings of an integrated approach that values the power of Indigenous knowledges for the benefit of all.

This was one of my favourite sessions. Sometimes I find the indigenous and cultural perspectives parts really difficult to engage with. This is not because they are not important perspectives, but rather that they are often presented in the unfamiliar language of cultural studies (e.g. "we adopt a decolonising agenda and intersectional perspectives") and are intimidating because I am scared of getting things wrong so typically just sit and say nothing. This session was brilliant because Piki and Asmi made the discussion accessible and created a safe space in which I could participate and engage with this discussion. I really liked the focus on 'caring' and thinking about how values can't just be something that we switch on when we enter an organisation but have to permeate how we live more broadly. I would be very happy if these comments could be passed on to both speakers as this was one of the absolute highlights

of the day! I found the discussions in this session engaging and participants really trying to engage and work out how they could include indigenous perspectives and values into teaching [Participant feedback].

From my perception...

There was an anxious buzz of fragility and uncertainty of what steps to take. Holding such emotional environments does take a toll on my energy and well-being. But I must have the faith that doing the work of wānanga means it will always look after me and provide me with what I need. Lunch followed and I was quickly connected with Aunty Anne Martin, who had rushed back from the flurry of events at Parliament that had followed from the presenting of the Uluru Statement of the Heart. Humbled by her wanting to yarn with me, her frankness gifted me a connection to home, to my aunties. This was whenua-to-whenua, this was sanctuary and healing abroad

Thankful for Aunty Anne's⁵⁵ company and connecting and upon reflection my use of language of 'the hearts' resonated and supported, the first public reading of the Uluru statement from the Heart; by Cobel Cobel woman, human rights lawyer and activist, professor and Pro-Vice Chancellor Indigenous at UNSW, Professor Megan Davis on 26 May 2017 – three days before my presentation (Davis, 2017).

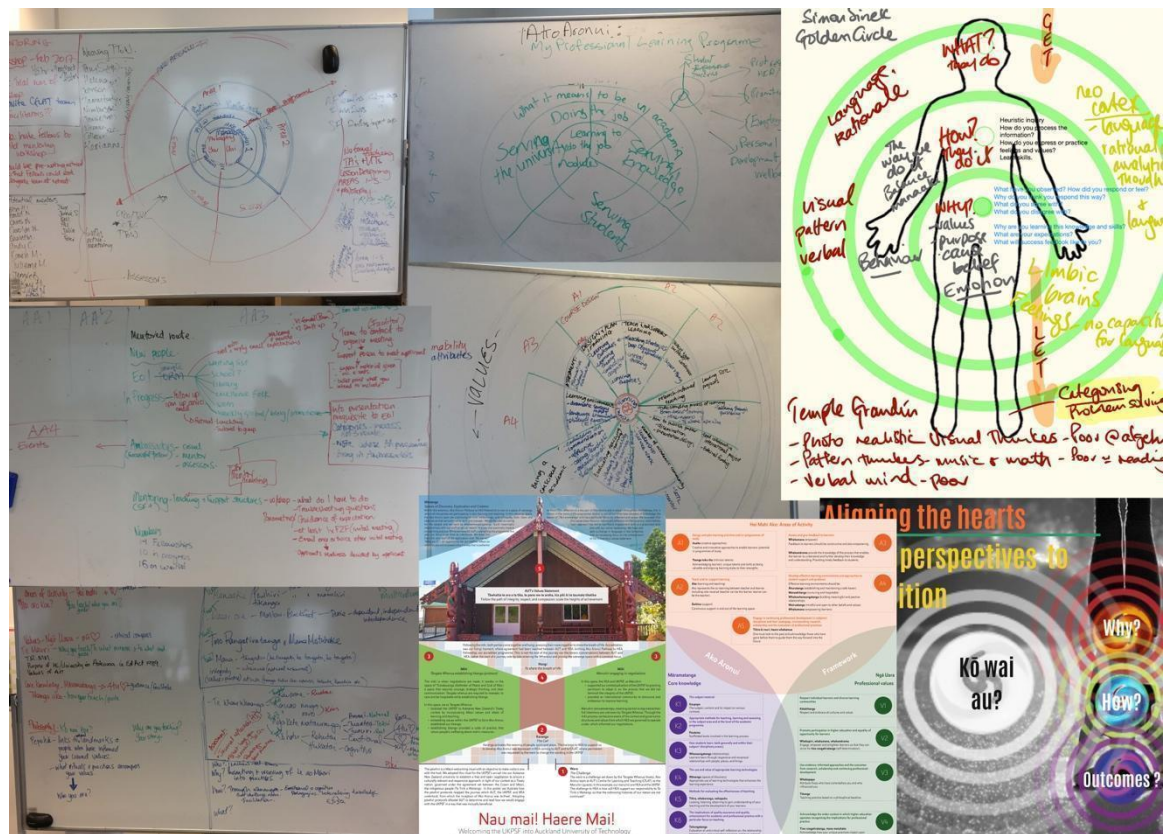
Returning back to Aotearoa we, the Ako Aronui team, published an article on our experiences to date. The editors of this special edition of Higher Education Research Development (HERD) described Ako Aronui as a “radical act of care, hospitality and kindness”

⁵⁵ Aunty Anne Martin is a Yuin woman and the Director of the Tjabal Centre at Australia National University.

(Peseta et al., 2017, p. 456).

My colleague who joined me at ANU, joined me again as we presented an update of Ako Aronui to AUT's Academic Board. She demonstrated the awakening beyond self-gratification felt by the team in this quote. We felt so proud of our programme being recognised as acts of care, hospitality and kindness ... [then the double edge reality held in this quote hit us] Being "radical" highlighted the normality of acts of neglect, hostility and cruelty experienced in the university. We could not rest on our laurels; our work had just begun.

The experiences I had with Ako Aronui, both within AUT and at ANU revealed the gifts within Te Tiriti o Waitangi as a system of care that empowers the people who need to care more. For me, I know this in manaaki and tikanga.



Whakairo 37: Creating shared understandings with Ako Aronui

4. Down 'n' Dirty with the Treaty inception of Mana Curriculum

My first formal call to wānanga was with my home⁵⁶ faculty, Te Ara Auaha: Design Creative Technologies. This was my faculty which I had entered this university, and it has been the initiating site for both my wānanga focused on Te Tiriti in practice. This sense of returning home, to start something new, to check in with my creative kin, helped settled myself into delivering these wānanga. I knew many of these staff. Some had lectured me, and now it was time to reciprocate that learning process of ako.

News spread through the university that I was doing these wānanga. Staff were eager for the guidance and healing to bring two value-systems together in their journey with Te Tiriti. I employed an indigenous healer's philosophy, and I saw my role was simply to provide a safe environment, and to facilitate the experience that would allow staff to take responsibility for how creating the healing needed. Each group I did wānanga with was different. When I designed the wānanga however, I did not understand the power of wānanga. It was in seeing and feeling the reactions of the staff, both emotionally, socially, and cognitively that I became acutely aware of its power. Every emotion came forth from staff, grief, joy, relief, anger, a-ha, curiosity. Wānanga was giving staff an opportunity to be heard and to safely be vulnerable.

Sometimes tears flowed, and I simply handed over the tissues and gave the staff member time and space to release through their tears. I then followed with a ritual I learnt in one of Pāpā Joe's wānanga and I would simply say, "Thank you for your tears. They are beautiful." Then turning to the wider group to distract attention away from our friend who was releasing I would say, "In wānanga I have learnt that

⁵⁶ The faculty in which I began my journey with AUT and academia as an undergraduate student and later as a teaching assistant.

wānanga truly is opened when someone cries. So that is why I leave our friend to cry. Their crying is a beautiful release of the pain they have been carrying. It's beautiful in that they are now being freed from that hurt. And I thank you all for creating an environment where they have felt safe to do so, and that's a beautiful thing to see within a university."

I explore this further later in this pou, as I acknowledged I was not expecting to have my emotional intelligence tested. But seeing the beauty in one's tears is certainly a perception that continues to keep me safe. Tears I am comfortable with, what I discovered is I needed to find an approach for me to be safe with anger and those emotions associated with hōhātanga, life-draining, soul-sucking and breath-suffocating annoyances.

Remembering the joy in exploring

One of the strands in Te Whāriki is Mana Aotūroa, the power in exploring our world. This is what I aimed for participants in my wānanga to do. But rather than for them to explore the outside world I wanted staff to start by exploring their own knowledge and knowing. My first wānanga I named Down 'n' dirty with the Treaty: Te Tiriti in practice. The name itself caused a little tension, but as I explained in the wānanga,

"As I designed this wānanga, childhood memories flooded my mind of growing up working in family and friends' gardens. I remembered as a child the blending of chore and play, digging the cool black dirt away to harvest rīwai (potatoes) and kūmara (sweet potatoes); and being distracted by a tiny cute field mouse as it dashed over my feet. The 'hard work' appeased with the opportunities of freedom to enjoy those unexpected encounters with nature, and always in the company of those who loved you

and you loved in return. This was my image of down and dirty – play and work as one. These were the elements I needed to embed in this wānanga – groundings in memories of home and whānau; play; mahitahi (working together); discovery, and joy. I wanted to bring my experiences of the marae community for our staff to experience. I wondered if there was a joyful child sitting quietly within them; a child to whom I could connect and befriend so that we could play together. My approach sought to connect the tacit knowledge of memory by inviting them into remembering and play so that they could discover te ao Māori as I know it.”

The contesting of the name of my wānanga highlighted the difference in perception; not of tangata whenua Māori and non-Māori, but rather rural and urban. My child-like naivety was once again vulnerable yet also necessary to question the state of the culture which cultivates and drove growth in the university.

The knowing of the relationship between mother and child was also awoken in this wānanga through feedback received by what I can only describe as a courageous staff member. Their feedback made me consider an ‘other’ experience of mother, one I myself had not experienced. In my wānanga I used Ketso, a facilitation tool which facilitates group discussions and captures it as data (Furlong & Tippett, 2013; J. Tippett & How, 2015; K. Tippett, n.d.). Within the wānanga I asked the participants to share with their colleagues and write on brown leaf-shaped tokens what they know of the word ‘whenua’. Brown leaves always appeared on the Ketso mat with the word “land” upon them, in some cases ‘placenta’ popped up too. Both correct, both literal. To dig a little deeper into their knowing I offer more, I shared, and I asked ...

How *I* know the land is through *who* the land is, and she is *our* mother. We call her Papatūānuku. So, I ask you to consider, share as you feel comfortable to do so, who are our mothers? What does it mean to be a mother? What is the role or duty of a mother? We all have mothers, draw on that nurturing experience?

The feedback from the courageous staff member made me see my unconscious bias of mothers being nurturing, for that was my experience as a child of ‘mother.’ The staff’s feedback showed me that my nurturing experience of a mother was my privilege of love and aroha. The staff commented as that was not their experience they could not participate fully in that discussion. This comment made me consider the land-placenta relationship and I recalled my time in the maternity ward – nearly two weeks long.

It was two days before I could see my daughter, Iona, in NICU while Isla was with me in the ward. I thought of the whispers from nurses who knew a mother was not ready to give birth but she was there to feel safe from her partner. I saw the sallow-needle-poked skin of an anxious-to-manic young mother. These were the images that came to my mind as I read the feedback; and I thought to myself, yes, I must honour this experience of mother and baby; I must remember them; I must not be ignorant to their experiences and traumas.

The courageous staff member was uncertain how I might address this in my wānanga and that was okay because they had done what they needed to do; to bring it to my awareness. What did I do? I changed my description of mother to include the placenta and child – I identified the relationship.

How *I* know the land is through *who* the land is, and she is *our* mother. We call her Papatūānuku. So, I ask you to consider, share as you feel comfortable to do so, who are our mothers? What does it mean to be a mother? What is the role or duty of a mother? We all have mothers. Who are they to us? And remember there is a spectrum, mothers can be nurturing but also, remember to consider how mum is if she herself is not nurtured and protected. What is the state of the placenta if māmā is not

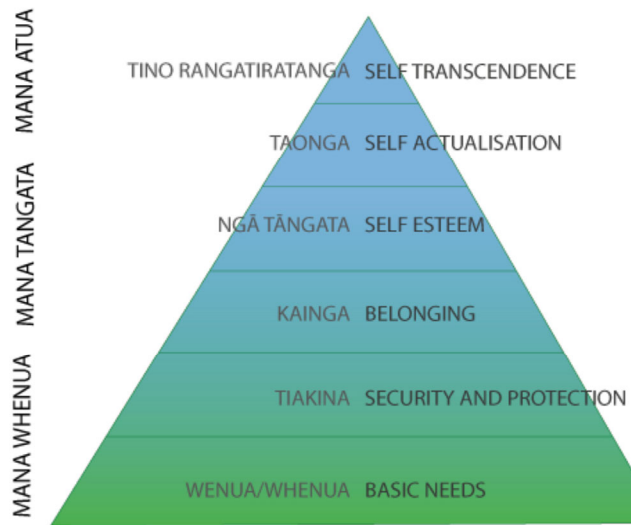
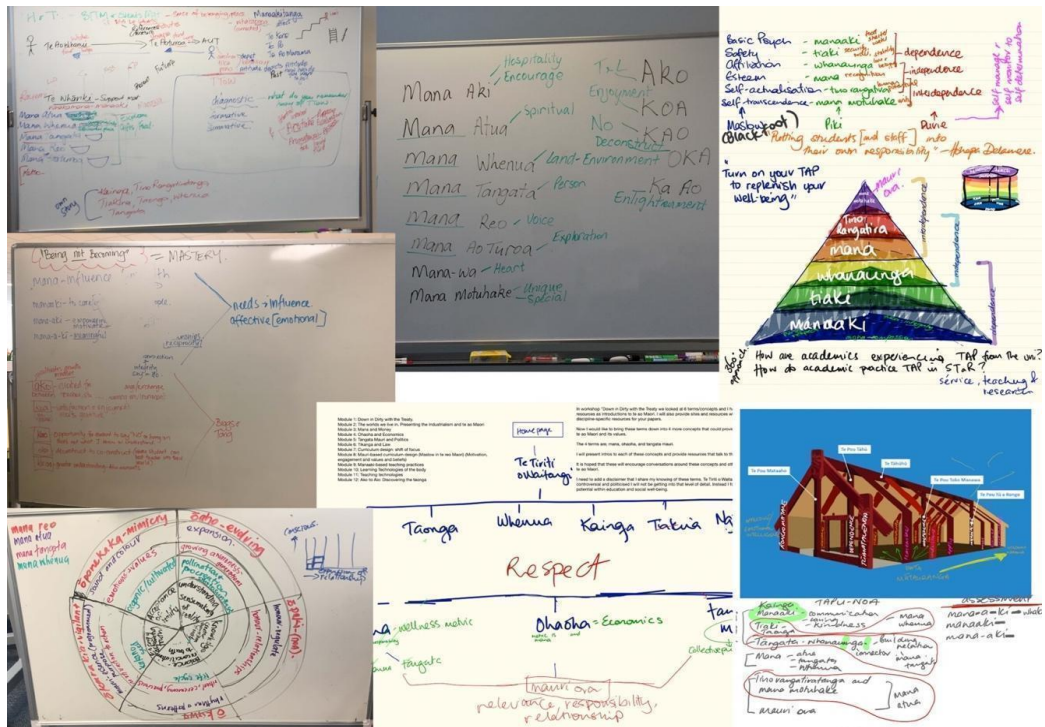
nurtured? Can we expect māmā to nurture her pepī inside her if we are not attending to māmā?

The acknowledgement of the traumatised mother and child took the wānanga to another level of reflection for the staff in wānanga. For me, I was reminded not to romanticise or idealise te ao Māori, that we too have duality which is experienced through life. This brings me back to the child, to Rūaumoko.

It was my daughters who re-membered me to Rūaumoko and showed me his powers of play and tantrum, his needs on survival, his unconditional love and the teaching required to manage the energy of mana – mana atu, mana mai – within a gifting economy of reciprocity (Wall Kimmerer, 2020).

Drawing out my tacit knowing

Down 'n' Dirty was all about bringing marae-knowledge to the table, bringing it into the university. This was about getting staff to give their brains a rest and activate their hearts, to engage kupu in the context of their personal lives at home with whānau, and bring those experiences, those feelings into their practice at the university. I knew that there were reservations and fear within staff, especially non-Māori staff but what was unexpected was the fear held within Māori which I was privy to when I revisited some of my moments of reflections. First came the designing, not to the curriculum but to the settling of emotions. I had to create a wānanga to settle people so that they can feel a sense of home. I had to go back to the marae and I had to search what that meant in the university space. Though for me to do this I had to settle myself in knowing more about curriculum design, not in how to do it but more to understand its form, its agenda, its mauri. I had to discover what it meant to bring marae into higher education curriculum design.



Meeting needs

- **Mana whenua** are the resources, protection and navigation/guidance being provided [student = dependency; lecturers balance of nurture and protect]
- **Mana tāngata** is the behaviour which establishes the experience the student will have – How do we design the experience? who is in the experience? [student = discovery of self through experience – independence;
- **Mana atua** is the potential held within the student that needs to be realised. Demonstration of self- and collective-efficacy, realizing the need and power in the collective [interdependence]

Whakairo 38: Designing curriculum to needs

Finding a suitable form became important with so many frameworks derived from te ao Māori. Which one would be suitable? ‘Drawing-out’ my sense-making helped me to articulate to myself what I understood of our Te Tiriti relationship. I decided that’s all I could really do is to be on a journey with staff to navigate this terrain, and seek how to be safe. It was the wisdom of Maslow, Blackfoot nation, Blackstock and Durie who returned me back to Te Whāriki. Mana is the power of the people, the land and divinity. Mana tāngata, mana whenua, mana atua are all present in *Te Whāriki*, the inclusion of Mana reo and Mana aoturoa are necessary mana in formalising the creation of knowledge and understanding through learning.

The administrative anomaly

Curiously, as I worked with teams, two common themes appeared as I asked them to unpack the barrier that stopped them engaging with te ao Māori. The first I expected, yet they surprised me with their openness and vulnerability in regard to their fears. Fears of appropriation, misappropriation, getting it wrong, offending people and so forth. The second, was the administration, its arduous time-consuming act of filling out forms and reports, that sapped time and energy away from staff that they could give to engaging more in te reo studies, building relationships with hapū and iwi, or even for many the ability to take students out of the classrooms without incurring some kind of penalty. What I sensed from the staff was their frustrations, how their wanting to be socially engaged in the local community and environment and to be spontaneous slowly syphoned their energy and joy from their experience in the university’s community.

As I heard these cries, they felt familiar. Many of the staff were not tangata whenua. However, what they expressed spoke to the colonising agenda over separating person and people from their own people, environment and spirit. These administrative characteristics are common in the neoliberal approach of progress. Neoliberalism seemed to eliminate ethnicity from colonisation and was prepared to sacrifice and harm anyone or anything in its pursuit. What I wondered was what was this ‘beast’ seeking? Why had it left its own whenua and why

did it only know hurt and destruction? Had it left on its own accord or was it exiled? I thought of the convicts banished to the colonies, the histories that told of peoples, refugees seeking a better life for themselves and their family or to start anew.

For the exiled, I decided that I needed to grow ways in which our staff could connect back to whenua; to reconnect to their people, histories, lands, and language. The beast needed to be with its mother. This required manaaki, or as Martin Shaw (2020) described, *Courting the wild twin*.

Absorbing the shockwaves of emotions

What shocked me was that I had anticipated that I would have to draw on scholarly text, but instead I found what staff needed was tikanga. They needed marae knowing. What shocked me was hearing staff's overwhelming frustrations with timetabling, restricting-management practices, with no or limited discussions on pedagogy and teaching; staff's choked voices of broken-hearts, broken-relationships, and broken-bodies. Their stories of depression, anxiety, fear, fear, and more fear. As mentioned earlier, my workshops turned to wānanga as tears flowed, pain was released, and breath came back to staff. I was not ready for this. I, an early career academic, was not prepared for this – I was naïve, I was ignorant. I needed wānanga, I needed healing.

Who am I? Child of marae, in the womb of the university?

As a child growing in this environment, I, like Rūaumoko, long to be with my kin, to experience that sense of whanaungatanga, of family, of kinship and kindness, that sense of belongingness opposed to “fitting in” (Blackie, 2016; B. Brown, 2010; Turner, 2017). My whakairo etched upon my back, lays the mangopare, “steadfast and headstrong” the tohunga

told me or maybe he said “stubborn and pig-headed”. Either way I was determined to not only survive but to create a space safe for my daughters to thrive. As my dear friend Tammi would say “You do you boo!”, yip I was going to do and be me, and in doing so discover who I am.

Ko wai ā Rūaumoko

As the child, I have been curious and wanting to create and play. I go through the struggle of trying to make sense of this world, the university. My innocent questions where I try to align what is said with what is done shakes the integrity of who the university proclaims it is. The vulnerability of a child, and more so an unborn child, is a powerful presence to bring into a space. In being vulnerable and naïve elicited human nature of caring and protection from staff. Opening a world up to the staff filled with joy-eliciting wonder reawaked staff to their inner child, to their purpose for being a lecturer, to the joys of being a lecturer.

Graduate attributes of Rūaumoko

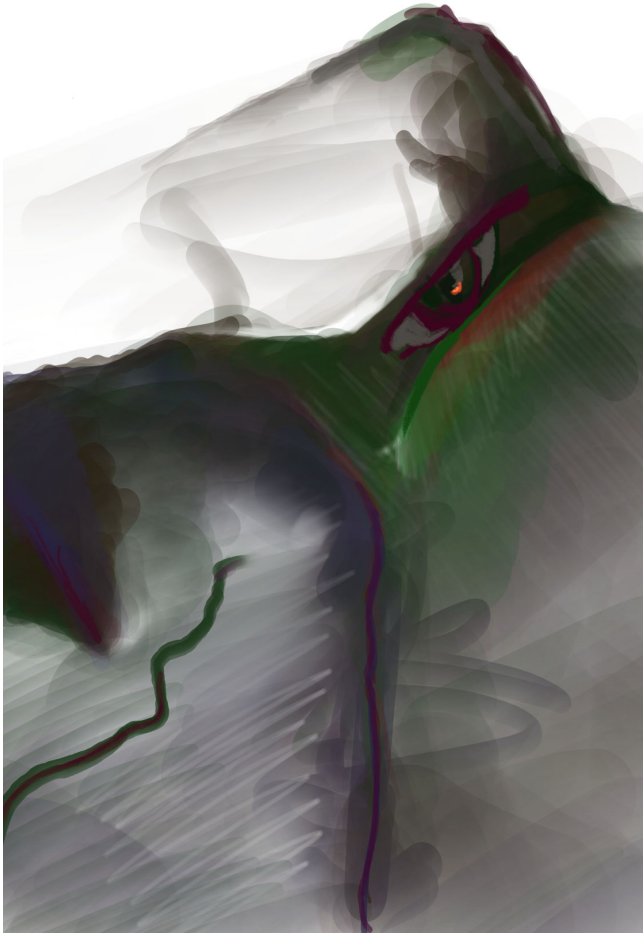
Graduates of Rūaumoko have embodied the wisdom to:

1. Approach exploration with wonderment.
2. Unconditionally ask the ‘whys’.
3. Honour their dependency to whenua.
4. Seek enjoyment in what they do.

Where is māmā in the university. I am trying to be a good māmā and manaaki staff into te ao Māori, but I do not see or maybe recognise māmā in this institution. Kei hea Papatūānuku? Kei hea te whenua? Where is Mother Earth?

Between the land and the marae lays the foundations of the university. Not an unnecessary evil, but rather possibly a misinformed and misguided friend, the brother lost and separated in his own distress. The following pou is Whiro. Who takes us beyond the confines of marae tikanga, and spirals us back under the 'control power' of the university?

Pou 9: Honouring Whiro, the atua who exposes human fragility



Whakairo 39: Drawing-out Whiro by Piki Diamond

Whiro-Te-Tipua (Whiro the Demon) was not in agreement with his brothers to separate their parents and became enraged when his teina (younger brother) separated them. His pride was further inflicted when Tāne was chosen to traverse the heavens to meet with Io. Whiro waged assaults upon Tāne trying to hinder his ascension but he failed as he was not granted access to the upper heavens. Whiro retreated back into a place of great darkness, into his sanctuary, Rarohenga.

Whiro resides in the house of Reinga in the realm of Rarohenga. In Gossage's illustrations of Rarohenga we see that Whiro resides in the lowest world, Au Toia, and that the descension of the worlds is a degeneration of the Spirit of humanity. Therefore, Whiro is at the threshold of Hine-Nui-te-Pō and Rohe, "who endeavours to destroy the souls of mankind" (Best, 1982, p. 72). It is at this threshold humanity is to decide whether to be protected by Hine-Nui-te-Pō or transgress towards extinction of humanity (Best, 1982).

Whiro's longing to remain in Te Pō was infused into humanity's vibration and genetic makeup as he "bestowed humanity expressions of death" (ibid). His revenge against his brothers sought to suck away their mana. Through little yet constant annoyances that irritate and drain time and energy, redirecting mana and slowly waning mauri away from its intention, putting imbalance and growing dis-ease to anger, through to shame and self-loathing. This is the picture commonly painted of Whiro (Best, 1924; Rangi, 2017; Tapiata, 2017; Winifred Belcher, n.d.), and that is as Whāea Rose mentioned focused on a time of separation.

Establishing Whiro's poutinitini, "expressions of death", we should be reminded that in a Māori worldview, the notion of Hell does not exist and that death is a continuation of life into different realities of being. Peter Gossage (1985) illustrated a spectrum of expressions of death in his book *How Maui defied the Goddess of death* in which Māui ascended through the underworlds and heavens (see Whakairo 21) to Rehua the god/dess⁵⁷ of manaaki (care) and aroha (healing). I propose that Whiro imbued into human beings attributes or elements designed to block and challenge our mauri; challenges that bring dis-ease and pain. This pain, I contend, if chosen to perceive so, can be our greatest teacher.

Less highlighted in the whakapapa kōrero of Ranginui and Papatūānuku, was Whiro's preference to the bygone era of te Pō. An era his brothers perceived as cramped and cold, yet he experienced as love. After the separation, his love for his parents endured, and it can be seen in his wanting to reconnect them through the use of a rainbow (Ruatau Perez, personal communication, 22 January 2019).

Like other atua, Whiro manifests in many personifications within te ao Māori. Whiro is the planet regarded in English as Mercury and he is the phase of the New Moon on the maramataka (Māori lunar calendar). This is a low energy day, not a good time to plant or fish, except for eels (Ahikaaroa, n.d.; Best, 1959; Hoeta, 2018). This time of Whiro seeks sanctuary in the dark, as it was in his mother and father's embrace. The low energy day guides us to take rest, to replenish our own energy and come together with family within our homes. This love for his parents is the 'light' or 'good' that is within or on the other side of 'darkness'. It is a reminder that nothing is absolute, and that small opposing energies can create tensions and dynamics – this is the power of duality. Whiro's acts of love and light are reminders of his origins, and his actions are a consequence of his feelings of being wronged, or possibly that as the mātāmua he thought he was held greater rights or privileges to lead in decisions made regarding the whānau.

Whiro is the divine energy of darkness, not evil. He saw darkness as a condition of love and wanted his brothers to return to te Pō. He wanted to return to a state of darkness and chaos.

⁵⁷ Gossage uses both terms and therefore it is uncertain to the reader if Rehua is of gender as they are one of the messengers of Io.

It is understandable that people have good intentions however when those good intentions are limited in their expressions. For example, in Whiro's case, love is only found in the cold, cramped darkness of chaos. This limits other expressions of love to emerge. The darkest realm of Rarohenga is Whiro's sanctuary and that is the world he wanted to create and grow.

Whiro's expressions of death is love

The appearance of Whiro is a discomfoting experience. I had never seen or heard of Whiro being in a whare-tūpuna and he is not in Te Pūrengi. I turned to Chaz for his whakairo guidance and asked,

“Is Whiro ever present in the whare?” He replied. “You could take Whiro in with catastrophic consequences I imagine.” (personal comms 7-8 Feb 2021, FB Messenger).

The presence of Whiro within the university highlights a misalignment in root philosophical beliefs between the university and wānanga where the spiritual influences are not of the Rangitūhāhā, the heavens or vibrations of the conscious conscience, rather they are of the subterranean matter of the underworld, Rarohenga. My sketching of the whare of wānanga and university recognises it is not a lack of Spirituality but rather that the source of the Spirituality resides in the emotions of Whiro – heartbreak, anger and resentment (see Whakairo 6).

Whiro brings forth the issues that need attending upon the marae – the external threat. Tūmatauenga establishes a shared understanding of the take and kaupapa while also identifying the roles and responsibilities of tangata whenua and manuhiri to attend to the take and kaupapa. Rongomātāne determines that care be taken with life and with death; and that balance and peace is maintained. I propose Whiro expresses the challenges that define who we truly are. How we respond to Whiro's challenges will determine how we perceive our inevitable death,

remembering that Whiro revealed in the pressurised dark embrace of his parents and fidgeting brothers. Expressions of death are held within one's belief and are captured by Peter Gossage (see below) as he portrays Māui's death between extinct and evolution; that is, that death leads to the end of one's existence or to a reunion to the collective consciousness with loved ones – with your universal whānau.

I have come to experience death as the threshold of grief and love. This is where the tangihanga ritual is so important to maintain the wellness of those who grieve so that their hurt is balanced out with the loving whānau that surrounds them still within this physical and human realm. Without such agency to heal the grieving their world, their emotions can too easily descend into self-diminishing emotions weakening their consciousness from grief through apathy and guilt to shame.

Whereas, surrounding the grieving with unconditional love honours their loss by acknowledging the grief through celebrating the life and the gifts our loved one gave during their time with us.



Whakairo 40: Rarohenga and Rangitūhāhā depicted by Gossage.

©Peter Gossage Estate

Whiro in the university

The experiences of Rūaumoko within the university highlighted challenges that come when two paradigms and cultures driven by different value systems are required to be in relations with each other. Some of these challenges I propose carry some of the hurts and emotions

festering from Whiro.

The appearance of Whiro signals to me that we have traversed into a domain outside of wānanga and gone beyond the safe zones of peace and humanity. This is treacherous territory. There have been three major experiences in my research that have led me to understand Whiro within the university environment. The first, was through feeling the hurt and pain of staff, both lecturing and administrative, who have direct interaction and form relationships with students. The second, was through my own experience with neoliberal management, in trying to pipeline and determine my 'career path', and its impact on me as I tried to maintain balance in personal and whānau life. The third is through the ever-popular strategy of change-management, to 'throw the baby out with the bath water'.

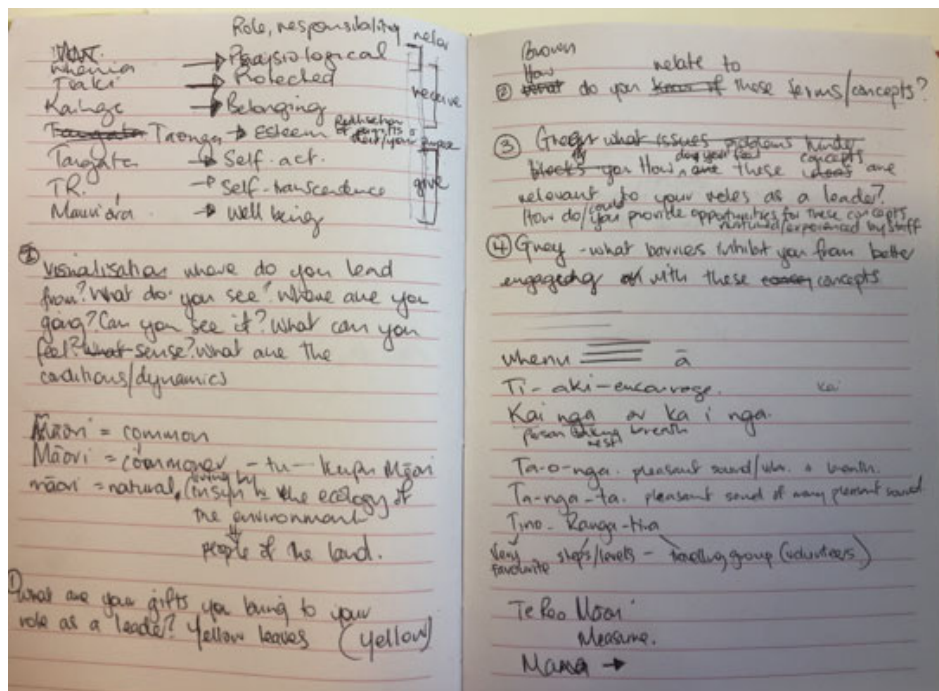
Whiro's faith-filled empowerment sanctuary of home

The stresses within the university are great, with the neoliberal agenda fueling a regime that binds staff to an illusionary sense of service to the wellbeing of their communities, within and outside the university walls, through the celebrating rankings. The stresses felt by the students are captured in the research in regard to wellbeing (Abery & Gunson, 2016; J. Hill et al., 2021; Jones et al., 2021; Leshner & Scherer, 2021). The stresses felt by the staff have been less acute or less aligned to well-being in respect to psychological stresses of depression, post-traumatic stress disorder (PTSD), anxiety, and suicide. Instead, the stresses have been pocketed in the research of inequities, racism, feminism, and gender issues. The growing discourse around academic wellbeing⁵⁸ and the issues and emotions I felt and absorbed from academics as we did wānanga together (Abery & Gunson, 2016; Barkhuizen et al., 2014; Henning et al., 2018; Lennie, 2020; Mohammed et al., 2020; O'Brien & Guiney, 2018; Woods, 2010).

⁵⁸ Academic well-being has increased more so since the COVID-19 pandemic.

Down 'n' Dirty: Into the belly of the beast and the whenua

In the second half of the year 2017 my workshops were being requested by other central units and management staff, and though this was out of my remit of working with academic staff with teaching and learning, management⁵⁹ could see the positive 'trickle-down' effect this would have for our staff and students. One such request came from a newly-appointed senior leader and I was supported by management to run the session. I met with the Dean to get an understanding of their intentions, expectations and motivation behind his request so that I could understand how to shape the wānanga for leadership opposed to teaching.



Whakairo 41: Notes from meeting with Faculty Dean

⁵⁹ My Director had participated in my workshops and requested it for our unit and at its conclusion commented that the Senior Leadership would benefit in participating in my wānanga.

Though my notes were brief, they provided me enough ‘intelligence’ for me to shift the focus of my workshop from teaching to leadership without requiring a redesign. I just needed to contextualise, as I do for each programme to their discipline. This time it was to recognise the nuances and relationship between management, leadership and rangatiratanga.

Though I felt intimidated to deliver this wānanga, mainly due to the status of the participants, I found it really enjoyable. They were really engaging and seemed to have fun working with each other. I could feel an unease in a participant but couldn’t work out the source of sadness, so simply sent aroha to the group. The general light-hearted banter drew a playfulness from me, which I used to get participants to unpack their practice further, to take ownership of *their* actions and the consequences of their actions.

In this wānanga a topic came up that had not arisen in my wānanga with lecturers and allied staff, and that topic was ego. In particular, how do we deal with the ego, how could Te Tiriti [and this workshop] help us deal with the ego? Prior to this wānanga I had recently finished reading Dr. Bruce Perry’s, *The boy who was raised as a dog* (Perry & Szalavitz, 2006) and recalled a session that a psychology lecturer had given in our Certificate for Tertiary Teaching on the relationship between the id and the ego.

I declared I was no psychologist but offered my understanding of the ego and therefore how I approach the ego. “The ego has a purpose, and from what I understand that is to protect the id – the inner child. I ask, why has the ego appeared? Why does the inner child of staff feel unsafe in this environment?”

At the end of the session, one participant gave me empowering feedback, “You have shown me there is another way to lead. And that my role as a leader is to care.”

I would associate Whiro with the 'ego' only to highlight the effect of cumulative trauma. Judging the ego as an annoyance, hindrance, or something that needs reprimanding would be blind to its true identity that reveals the environment could be unsafe.

Later during this research, I commented to my management as they mentioned the 'ego'. Frustrated myself I simply stated, "What do people expect? Universities are ego-cultivating places. They value the 'I' and cultivate high and constant levels of competition. People are in constant states of survival. You can't manaaki when you can barely keep yourself safe".

Ako Aronui journeys deeper into Te Pō

The story of Ako Aronui was captured in our team's article, *Challenging a measured university from an indigenous perspective: placing 'manaaki' at the heart of our professional development programme* (Buissink et al., 2017). This was the story of manaaki. The following story tells of the tiaki that was necessary to hold space for manaaki to take place.

As noted earlier, when I returned from maternity leave in March 2015, the team had been working on designing a programme to implement the UKPSF at AUT. As our article detailed, weaving mātauranga and tikanga Māori into the programme was essential. The team, who were all women, struggled to ascertain clear directions from management, leaving the Higher Education Academy (HEA) website as their only resource. Many of the team were in a state of despair or disengagement – the ladies were hurting. But we did hit a breakthrough. I recognised that management was never satisfied and kept changing things, so when a delegate from HEA came and spoke to AUT management, I saw how we could do it. We needed to work with something that management could not change – that being the UKPSF. That's when myself and my Māori colleague created Ako Aronui. We presented it to management and it was approved.

Alas, fear arose the day before we were to present to our Learning and Teaching committee, management changed our work and removed our Ako Aronui framework. The team was at breaking point, that was the last straw, so I questioned.

“Why have you changed it? You were more than happy with the framework when I presented it to you.”

They responded “I considered the audience and wanted to adjust it to something that they would be familiar with so that it was not challenged”.

I do not know what it was in me, but I went from the peacemaker (Rongomātāne) to the peacekeeper (Tūmatauenga and Hine-Keira). Maybe becoming a new mum of twins channeled the ‘aunty from the marae’ in me.

“No. That’s not how you do it. Look at these women. You’ve upset them with your continual changes. They’re ready to walk. If your only concern is that it’s going to be challenged. Who will challenge a bicultural framework?” [no response]. I continued.

“No! We present what we presented to you and we do it as a team. And we start with tangata whenua. We [motioning to myself and Dee] open and close the presentation, and the team [circling at everyone around the table] will each present.”

Another part not captured in our article was the leap of faith we took in designing the actual programme.

We were honest with staff as we presented in Roadshows across the campuses; telling staff that we were still learning about the UKPSF and the application process, so it would be a collaborative process and that we could learn from each other. We were pleasantly surprised at the uptake, and though management thought we would target the Associate Fellows, the reality was, as

one of our team members had predicted, they were mainly mid-career, vying for Senior Fellowship.

The cross-institution networking by our management proved fruitful as it brought some much-needed guidance from Australia National University (ANU) who had a number of years' experience in running their own accredited programme, the ANU Educational Fellowship Scheme, and coaching many Australian universities through the accreditation process.

Management presented this opportunity, I was hesitant to jump at the opportunity, I needed reassurance that the integrity of Ako Aronui would be upheld, and we needed to set a precedent to the assessment to the UKPSF and Ako Aronui.

"Only if they agree to assess against Ako Aronui" I advocated.

Management replied. "I'll see what they say."

A few days later management returned and informed us that they loved Ako Aronui and wished they had something similar, their lead stating "it would be an honour".

As the team proceeded to work with staff, Dee and I made a pact, "We have to manaaki like we know manaaki" I said to Dee.

"Absolutely. Not what we've experienced in these places [universities], and not what has been passed off as manaaki" she replied.

We were on the same wavelength, both being confused to how different ngā ūara of manaaki and whanaungatanga are practiced within the universities to what we grew up knowing on our marae and in our whānau. We told the team our strategy, we have to be authentic. They were all onboard.

The cost of joining international communities

The next challenge was with Australian Strategic Advisory Board (ASAB). I was invited onto ASAB, yet I was a lecturer and all others on the Board were management of differing levels involved in the learning and teaching at their institution. Thankfully, they always provided Zoom to attend virtually. Since having my twins, I was not so keen to travel overseas or be away from home for too long.

In the first meeting I could see why I was there. I pointed out the under-representation of indigenous peoples at the table. One New Zealand representative affirmed that they do report back to and seek guidance from their Māori colleagues.

“It’s not good enough to get a second-hand account after motions have been passed”. Continuing and addressing the Australian contingency I stated: “As a new, junior academic, I’m carrying enough on my shoulders in trying to honour Māori, I cannot and should not be expected to represent Aboriginal and Torres Strait Islanders, but I will if I have to even if it means reminding you of your obligations to them.”

My comment shifted the conversation in the room, with one of the HEA representative commenting that they had not experienced the indigenous voice so strongly as they had in this region; and that they had a lot to learn.

Ako Aronui framework has been a bit of a strange phenomenon, my experiences ranging from frustrations, fascination, frantic, and humbling. In particular, the relationship of driving-values causes more conversations on ethical conduct. At one stage I did have a conversation with Advanced HE (formally HEA) as they were showcasing Ako Aronui without our knowledge. Though I could not stop it I voiced my concern, advocating that it could be shared

as an example of what is possible in contextualising the UKPSF⁶⁰. The unfortunate context in this relationship was that the UK government had dramatically decreased the funding and the Higher Education Academy requiring to become self-sufficient to deliver their services. This could be seen to compromise the ‘sharing of good practice’ they began with. It was in the possibility of a hidden agenda which concerned me, so I asked why they were sharing our work. What motivators drove this practice and was it their place to share this work? They listened and we received request for permission to share the story of Ako Aronui.

I also fielded challenges from Māori who have wanted to protect mātauranga Māori, or seeking assurance that their Māori worldview will be respected and valued in the Ako Aronui programme. The former was settled once it was confirmed it was Māori who created the framework. However, we also advocated it was designed for AUT. Our reasoning for stipulating this was, that a national framework be required, this was the role for a National body to coordinate, and that Ako Aronui was never designed to be imposed upon anyone; adopted if desired, but never imposed.

This was particularly important as talks from internal and external to go national started to spread. Our team got nervous. We barely had a programme, and did not have the capacity to support anything at a national scale. We had to hold space for the programme, advocating for sustainability before scalability, or as one team member said “opting for the slow burn”. For me at this stage Ako Aronui was in conception, still requiring to be in the womb to grow and form into what it needed to be. As a team we needed to build up our ahi kaa, make sure that we were looking after our own before we could attempt to support others whilst maintaining and practicing with integrity. This was about mana.

But my biggest learning curve was the power playing and the need for discernment. The following is only one incident of which there were a few during this experience; where I felt deep-seated feelings of violations being attempted.

⁶⁰ Now rebranded to the PSF as Advanced HE quickly realised and empathised the arrogance embedded in globalising “UK”.

The days through this I recall returning home having put it aside so that I could be a mother to my girls [aged 1-2], admittedly not always being the mother they probably needed. But once I had fed, washed, and put my girls to bed I would return to the raru (problem) so that I could process it, to try and get it out of my body. I would get into our shub (shower over a bath) and vigorously scrub myself, as if to remove the violation from the very cells of my body. We often had epsom salt so I would put the plug into the bath and put a generous amount of salt at my feet. Instincts told me this was how to neutralise this energy. As I scrubbed, I would shift into the safety of te ao wairua and the rage propelled out of me in the form of mental screaming, my mouth moved but no sound escaped. I was always aware of my babies sleeping. My rage was at my utter disgust and disappointment at men who continuously failed to do their duty to protect and who tried, in my sensemaking, to birth a baby from the womb before it was ready; acts I could only describe as unconsented abortion. How dare they treat women as prostitutes as if they had any right to what we had developed. Sometimes the shower was not enough and remnant emotions would fester within me so my journal became a tool for venting, to let go and the knowing it was recorded seemed to let it go in the physical, it was written always there for me to use, and no longer needed or wanted to be stored in my cellular memory where it could do me or my mokopuna harm. On this occasion my journal captured this venting:

Ok today's been one of those days. This whole contract⁶¹ thing has been feeling really icky and even after talking with [the Research Office] and coming away feeling so much better and so

⁶¹ A contract had been signed by management with conditions that possibly offered our services beyond AUT and beyond our capacity.

positive my heart has been feeling heavy and chest has been tight. In the shower I suddenly switched as if I was presenting and [management] is trying to shame me. I answered [them] with ease but [they] continued so I gave [them] a warning, saying "are you sure you want to go down that track, cos I will draw on the teaching of Whāea Rose and use whakamā as a weapon." [They] continued. And I let rip. I revealed [their] practices and how [they] prostituted the minds and labour of staff. How dare they and they better cut it out". [They] tried to interject but it was too late I was in full swing... [They] tried to threaten with "Who do you think you are?" I reply "I don't think, I know. And I know my mareikura (female angelic energy) and the mahi I do is apakura (angelic protectors) work that has no need or place for the dehumanising practices you have chosen to become accustomed too.

Prostitution. That was why I was feeling filthy about this situation. They weren't just trying to "live in my steps"⁶² they were trying to rape me of my mana, aka, mana munching. KATI!
(Stop that!)

For readers unfamiliar to the spiritual realm, though I have provided a description of what was replayed through my whatumanawa or 'imagination' or 'alternate reality', what is happening is not the issue. Instead, my tūpuna and ngā atua took me through a wānanga so that I knew what this sin, this transgression felt like. They taught me how to sense the deepest transgression.

This violation was foreign to me as I had grown up in a matriarchal family. Not so by choice but so by the reality of the time that saw my kui (grandmother) raise 17 children after the loss of our koro (grandfather) at the age of 46, due to a forestry accident. My mother, third eldest and eldest daughter, was raised in her childhood by her maternal kui and koro and

⁶² Reference to the poem given to me at the beginning of my journey by a matakite, giving me guidance.

schooled in a Catholic nunnery. At my uncle's poroporoaki (ritual of sharing stories of our deceased beloved) I heard the mana of my kui and her sister as together they mothered 30 children, with aunty adopting their brother's children after their parents' passing and caring for her own in the loss of her husband. Too common a reality is that our Māori men in labouring work are lost far too early. Mum and Dad, who had moved to Tauranga, would support our whanaunga as they left home travelling toward Tauranga.

I have come to know the role of Mothers is to be in charge of the household. Dad's role was to protect the home and provide provisions necessary for the home and people. As for our nuclear whānau, my father and brother were out-numbered by females – five daughters and one son.

The relationship of men and women within the university was foreign to me. This was the first experience of ira-tane not doing their role of holding space and protecting, and the first incident in understanding the differences between rangatiratanga, leadership, and management. In these incidences where males would disappoint at such a degree, I remembered Whāea Rose's story of her shaming a male senior management of the Ministry of Education at a conference. I admired her strength to be able to do that. That strength to set things right on the spot, ensuring mana was not compromised; but most of all the story would always bring a smile to my face, and in that admiration, aroha rose again in my being (R. T. A. R. Pere, 2015).

The challenges that we as a team have faced have been numerous, yet we have faced each one as a team, no matter who in the team was being challenged. For me, and possibly only my perception, no member is more important than another, each having a role and attending to their responsibilities. The sense of whānau in this team is surprising for me as it is one, I am used to my Māori communities but not experienced in non-Māori communities. I truly appreciated the whanaungatanga that had been established. I discovered my role was as the mauri and mana holder of this programme, constantly required to navigate the politics of this liminal space. In essence, it all comes down to mana and mauri; attempts of taking mana and mauri.

Accountable ngā ūara

On my return back from maternity leave I found myself in a meeting with management discussing the new career planning forms to be used by academic staff. I asked a simple question to our Human Resource (HR) facilitator, “Why aren’t staff [in my head this included management] held accountable to AUT values”?

That small question found me pulled into a vortex with HR and a plethora of questions around the values. Then came the survey and the importing of a facilitator to run workshops with staff university-wide to capture a common understanding and expectation of ‘AUT values’. Warning bells went off inside me, “give no mana to this kaupapa”. It seemed counter to my wanting to bring more mana to our AUT value statement; the way HR approached this was, in my instincts, dangerous.

Once again, an allied colleague helped me navigate this space and I recommended her to HR as they were designing their survey questions with the tauwiwi facilitator. Her strategy was simple, be ethical in the process and we can work together. What she asked was that we designed the questions and put it through our ethics committee. This would cause a delay, but one we felt was necessary. HR chose to be bonded to the week-long deadline, declining our conditions of participation and rolling out the survey. The final output was their ‘Values in Action’ programme. When looking over the pamphlets I felt like I was being scolded. The programme seemed to be designed to mainly target staff. Had management and leadership been excluded? Whispers of management using these as reprimanding tool came to my attention. I was shocked and astonished. This is not what I intended when I asked the simple question. This is not how you grow aroha, tika and pono. This is not how aroha, tika and pono manifest on the marae... well not from my experiences.

This leads to the more damaging outcome of the creation of ‘Values in Action’, and that is the takahia: the transgression of the mana of ngā ūara Māori. This was acutely felt by our

tangata whenua and tāngata Tiriti⁶³ staff. This takahia has been at the centre of a consultation with staff, called Wānanga Aronui, which I have co-led with Dr. Valance Smith of the Office of Māori Advancement. At the time of writing this research we are drafting up the proposal to go to AUT's Senior Leadership. Within the following chapters I share the wisdom of place and experience which guided me within Wānanga Aronui.

No room for honouring in change-management

In 2019, I returned from a conference to the office where I sensed a strangeness to my colleagues, I feel I do not recognise them anymore. They are foreign to me now, I feel very unsafe and vulnerable. Something has definitely changed.

Expressions of death found in the emotion of grief, Hawkins (2012) suggested, aligns to the God-view of disdain, Life-view of Tragic Emotions of regret and is processed with despondency. Witnessing these attributes from an employer could include actions of withdrawal and disengagement. These are actioned preferred over the actively disengaged that could cause harm to people around me including my whānau and myself. However, neither are ideal to cultivating a healthy workplace culture and environment.

The COVID-19 pandemic gifted me that time and space to be away from the foreign and alien consciousness that were using their instincts cultivated from 'other' lands to grow their mission, a mission not aligned to tangata whenua and tāngata Tiriti (allied peoples from other lands). It was in conversation with a Pākehā faculty leader I realised differing tangata Tiriti 'tribes'. I was enlightened to the differences of lived and experienced knowledge of Te Tiriti shared between Pākehā and Māori, and tauīwi who want the freedoms afforded here within Aotearoa-New Zealand whilst also questioning the progress of the laws and tikanga of this land,

⁶³ Tangata tiriti are people who are allied to tangata whenua and therefore consciously engaged in honouring Te Tiriti o Waitangi.

people and culture that have protected those very freedoms.

As I felt myself slip into feelings of blame and a tinge of guilt, I recognised that I had to take responsibility of what I had control of within this situation. Again, the forementioned, faculty leader wisdom provided clarity to the actions I needed to take.

“Unfortunately, Pākehā’s dishonouring has become a Māori problem, because we [Pākehā] don’t know how to get ourselves out of this”.

With these words I realised that this was not my shame, it was the shame of the colonising belief system; the shame that they had not protected the vulnerable, and the shame that they had not acted honorably in upholding their duties and obligation as stated in Te Tiriti o Waitangi. I needed to return that shame to the system responsible, and though many times I heard the cries of non-Māori say ‘but it wasn’t me who did it to Māori’, as if to excuse themselves of blame, my response is simply to ask three questions:

1. Have you reaped gains from the violent actions of those ancestors?
2. Can you be certain that your actions, by any means, do not continue to culturally impoverish tangata whenua of Aotearoa-New Zealand to their tino rangatiratanga?
3. How are you rectifying the grievances and the dishonouring which occurred in Aotearoa-New Zealand’s Te Tiriti history?

My lesson here have been one of discernment, as I have discovered what I will and will not compromise, and in doing so, I recognise the cause in which I give mana.

Heartache can be contagious ... if allowed

Another experience of pain inflicted by the university saw me delve into what was happening in the relationship between Māori.

The event saw me being challenged by senior management, with the content of my wānanga being requested. Yet it was only *my* content, no-one else's in the Centre was being requested. I had already had the discussions with a colleague who was auditing mātauranga Māori within AUT so I was unsure why I was being targeted. I was shown the email questioning my 'technical capabilities' to deliver such wānanga. On the surface, this rang warning bells to academic freedom, lack of trust to the extent my direct manager held concerns for my safety. Emotionally, it was clear the ego was hurting in this email, but I was tired, broken, with no energy to attend to the ego of 'olders'⁶⁴. My conversation with Ruatau reminded of the trauma felt and carried by our Māori Senior Academics.

P: Our Māori academics before me have created so much space, they have been the toa creating the space so that we can come in and do this. But it's almost to that point where tiakina becomes the barrier no longer protecting but rather inhibiting and in-some-cases abusive.

R: It is. And the thing is that they are still wanting their dues. So, you still have to mihi to those who have blazed. Being a trailblazer is not easy. But in saying that they trailblazers can then stop the path because they are in the path. But with everything there has to be an evolution. And Papa used to talk about the atārangi system. He loved it and everything else but he

⁶⁴ In his presentation Associate Professor Jeff Duncan-Andrade stipulated the difference between 'olders' and 'elders'. In te ao Māori it would be the same as differentiating the difference between kuia and koroua, and kaumatua. The latter having gained and maintained the respect of their communities through the constant practice of practical wisdom.

was saying it was time to go to the next level. We should've gone there years ago. The rākau system is amazing but it is time to evolve that. We can't just sit on our laurels and settle because as soon as you sit and settle you are existing, you're not climbing still you're not evolving. I think that's what you have to do is pay homage to those trailblazers but you guys have to take it beyond.

P: Well, that's how you honour.

R: Yes of course that's how you honour but they don't see it as that. They see it as a takahia on what they have achieved.

The disappointment of the navigating the threshold of te ao Māori and te ao Pākehā is the trauma that is inflicted and how these acts can too easily be transferred to the next generation which can lead to the harming and even deaths of our own people.

Earlier I spoke of a healing session where my pūmanawa needed attending. From this session my tohunga revealed how the broken-hearted ego can project cancerous-like dis-ease into the body of others that spreads its black sticky mass, suffocating the Spirit and choking life out of the body.

There is a heartache that happens when you realise that not all 'olders' are elders; a where you have to learn that the wānanga and the person are not always and constantly integrated. It is at that point where I learned grief in letting go of not only people but also belief systems that no longer serve you. It is the point where forgiveness of self and others comes with moments of loneliness where you stand at the poutuārongo, the threshold of darkness – ka mate, ka ora, ka ora, to die, to live, to live – where actions define character. It is here at the threshold of Hine-Nui-te-Pō, we pause, we remember, we give thanks to the “struggle of Spirit” [personal communication Nicolas Salazar Sutil, November 2020] and the sacrifice people have made for these are the shoulders and spirits that have protected the way of being humane and human within Aotearoa-New Zealand. Now is the time for the Spirit of humanity to evolve to truly honour our pasts and futures.

Stop being a hōhā

Change management, can be one of the most disruptive mechanisms to healing the grief and pain held within Te Tiriti o Waitangi. I say this as the university seems to favour appointments of tauwiwi, foreigners or non-allied Pākehā people particularly in the management and senior management positions. This lacks the awareness from current management to see the unique and complex context we have in Aotearoa-New Zealand as a treaty-governed nation. As a colonial-resilience mechanism, continual change management resets the constant struggle for tangata whenua to educate new management, keeping not only tangata whenua but our communities in a phenomenon of ‘groundhog-day’.

An example I had was with a new senior management where I attempted to educate them in the role of our new Mana Curriculum project that would develop a programme to develop Te Tiriti-honouring curriculum. This was exciting for the team to have a clear strategy and one aligned to Te Tiriti. The response from the ‘new management’, “there’s no mandate for this”. Even now 18-months later, I still feel the anger raise in me, over the sheer ignorance of such comments; for what is Te Tiriti o Waitangi if not a mandate of governance. That is how an institution should be governed, how a culture is grown.

It is understandable why Māori academics get so frustrated throughout their careers in academia when they are having constant groundhog-day experience – how they go from manaaki to tiaki to toa. The relationship has been the continuation of the Crown relationship with the land, one of constant abuse, where ‘taking’ is primary and ‘gifting and reciprocity’ is at best an afterthought, and often only when they have been scolded for such bad behaviour.

This is the behaviour that needs to be ‘called out’, particularly in some cases, as it is indeed an unconscious bias. The calling out in the first instance is a bringing of awareness so that they have the opportunity to move from ignorance. Thereafter, the calling out required is shaming

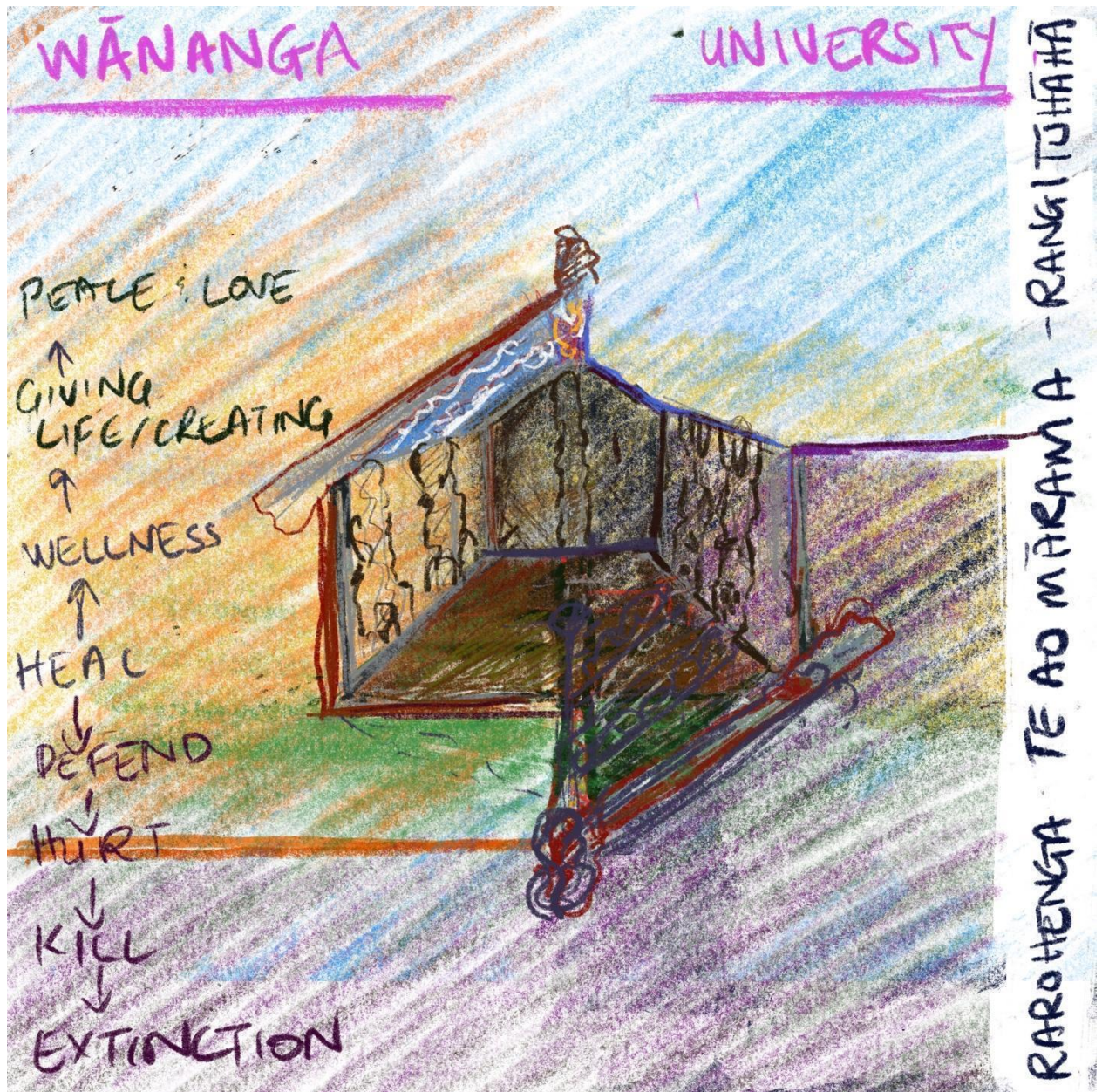
which curtails arrogance, the ugly head of the hubris. Again, a shaming directed at the behaviour never the person. I have learnt that this is necessary as not to inflict emotional trauma onto the person.

In the context of the university, it may be seen that Whiro appears in many guises, from the neoliberal management to the bitter resentment of hearts hurt, to the ego that arises to protect the scared child within, lost and vulnerable trying to be something or someone they never intended to be. Whiro bestowed the expressions of death. His presence within wānanga in the house of Rongomātāne indicates a critical need for concern.

Whiro restructures Rongomātāne's house

With the entry of Whiro into whare-tūpuna, the landscape becomes precarious and caution is heightened. Tūmatauenga's tikanga provides a compass to access the situation. My drawing reveals to me that Rarohenga is the hidden reality of te ao Mārama.

My drawing of Te wānanga ā Te Tiriti o Waitangi echoes that of the Hawkin's map of consciousness and recognises the ascension trend of organisations' consciousness identified by Laloux (2014). Though unlike Hawkin's map my wānanga and discovery of ngā atua recognises the positive and negative emotions of ngā atua and in doing so recognises the constant struggle and discipline required to be tika, to be aroha, to be pono. As Isla reminded me "it's hard work being good!"




Whakairo 42: Te wānanga ā Te Tiriti o Waitangi

The acknowledgement of each atua’s expressions of negative emotions gives us the boundaries of where tika (right) turns to hē (wrong) or as the saying goes; ‘Be tika (good) not teka (shit)!’ or more eloquently stated by Pāpā Joe, “be hīha (uplifting) not hōhā (draining)!” These rights and wrongs of ngā atua are there to aid us in discerning our emotions with ourselves and in relation with others. Practicing tikanga is to whakatika, to maintain balance and correct when wrongs have been done. Tikanga provide processes to restore justice as quickly as possible so no further harm is inflicted upon the current and future generations of the victim, perpetrator or their respective whānau.

Unsafe practices of vulnerable conscience

The open roof indicates the lack of protection. The whare is no longer a safe place to learn or a place to call home. Instead, it is vulnerable, open to conscious and unconscious attacks that lead to harm. This elicits states of being in survival and defence-mode that have blinkered the consciousness of the university, cultivating what Scharmer described as an ego-system awareness (Scharmer & Yukelson, 2015).

With the blinkered consciousness it is difficult to imagine how the university has fulfilled its characteristic of being the ‘critic and conscience of society’. This is problematic as universities must meet all of the stated characteristic, unlike other tertiary institution who are only required to meet one. Awareness of this characteristic and Te Tiriti obligations are becoming heightened as these are the criterion to which universities of Aotearoa-New Zealand are being audited through the Cycle 6 – Academic Audit. Attention is also being paid to the inclusion of mātauranga and tikanga Māori into university culture as they are requirements linked to the attainment of funding from the Government.

Field: Structure of Attention	Micro: ATTENDING (individual)	Meso: CONVERSING (group)	Macro: ORGANIZING (institutions)	Mundo: COORDINATING (global systems)
 1.0: habitual awareness	Listening 1: Downloading habits of thought	Downloading: <i>Conforming:</i> speaking from fitting in	Centralized control: Organizing around hierarchy	1.0 State centric: <i>commanding</i>
 2.0: ego-system awareness	Listening 2: Factual, open-minded	Debate: <i>Confronting:</i> Speaking from differentiating	Divisionalized: Organizing around differentiation, decentralizing	2.0 Free Market: <i>competing</i>
 3.0: stakeholder awareness	Listening 3: Empathic, open-hearted	Dialogue: <i>Connecting:</i> Speaking from inquiring others, self	Distributed/networked: Organizing around stakeholders groups	3.0 Social Market: <i>negotiating/networking</i>
 4.0: eco-system awareness	Listening 4: Generative, open-presence	Collective Creativity: <i>Co-creating:</i> Speaking from what is moving through	Eco-system: Organizing around what emerges (co-sensing, co-creating)	4.0 Co-creative Eco-system Economy <i>Awareness Based Collective Action</i>

© Presencing Institute - Otto Scharmer - www.presencing.com/permissions/

 PRESENCING INSTITUTE

Whakairo 43: Scharmer’s Ego-Eco-system matrix.

My experiences join other Māori university staff who have journeyed the struggle to cultivate a culture of dignity and humanity (Kidman & Chu, 2015; L. Pihama et al., 2019b; Ruru & Nikora, 2021; G. Stewart et al., 2021). With generations of Māori academics who have had these experiences it brings into question the university, a publicly funded institution, and the Crown's accountability in upholding their obligations under Te Tiriti. Likewise, to the WAI 11 and WAI 2336 Treaty of Waitangi claim, there appears to be a negligence in and of culture in the governance of the university which struggles in its unconscious bias and lack of knowledge in its own nationhood. An approach which provides the space for Te Tiriti to be a fundamental priority is required. It is possible that the university's inability to create a safe space for tāngata whenua has been the cause of its vulnerability to adequately being the critic and conscience of society and meeting its obligations under Te Tiriti o Waitangi. Meeting such obligations would required the active establishment and recognition of shared moral values.

Ko wai ā Whiro

As I look upon Whiro, as a Māori academic developer, I consider the teaching tohunga have given and I put aside the interpretations of him as a villain, instead choosing to take time to see the shame and anger that holds him within the dark realms of consciousness and attend to that pain. Seeing Whiro in the time prior to separation is to know that there is hope and love in everyone, it is the trauma he was unable to process that has kept him trapped inside his own hurt and hate. Whiro is the value system which was traumatised by separation and inflicts that separation on humanity. This is the value system which seeks to continually separate anything and everything – people from their peoples, lands, language, spirituality and values. This is a value system with the intent to harm and kill if necessary. This is the pained Whiro, this is the pained Odin. This pain our greatest teacher, calling forth the need for the deepest sense and practices of belonging. Calling for tikanga and kawa.

Whiro has come into the house of Rongomātāne. Rongo has been given the opportunity to restore peace and reconnect with his outcasted brother. Rongo is required to restore the peace of

his own house. With the presence of Whiro in the university I revisit my initial drawing of the whare (see Whakairo 1) how Whiro's appearance restructures Rongomātāne's house. Tikanga Māori and kawa provide the system to allow Whiro to be content in his darkness, whereas Odin, lost to mythology, still inflicts and grows his pain, his guilt of killing his mother's kin, his grandmother's, his kin, the Giants. Rongo calls upon the healing of ngā atua wāhine, Hine-Moana, Hine-Nui-te-Pō and Hine-Tītama.

Graduate attributes of Whiro

In accordance of tikanga I do not promote the darkness that Whiro has become, but rather consider the lessons and warnings he brings. Graduates of Whiro have embodied the wisdom to:

1. Discern and diligently practice one's moral values.
2. Actively acknowledge the work of your tūakana (seniors).
3. Be disciplined in emotional selfcare.

Pou 10: Honouring Hine-Moana, the atua who turns the whenua



Whakairo 44: Hokianga harbour from Ōmapere

“It is to her [Hine-Moana’s] breast that humans turn in order to find sustenance from the waters: she produces the food, while Tangaroa looks after and maintains the foodstore... Hinemoana possesses a gentle, powerful spirit which is complemented by Tangaroa, or Kiwa's, rougher nature. Were she to appear anything but calm, it would be because of Tangaroa or Kiwa playing with her. The power of Hinemoana as a goddess could render one lonely - the utter loneliness which one might feel out on the open ocean with nothing but the wind and waves for company, with no other sight of life or land - or render one safe from Tangaroa's angry moods” (Wharehuia Milroy cited in Yates-Smith, 1998. p. 241).

Hine-Moana moves the tides and Papatūānuku, as she dances with Hina, the goddess of the Moon.

Moving mountains of knowledge requires tidal changes. Incremental and gentle with a surging rush at the end. Activating this in the university would call for a coordinating of North and South, the South moving to the North so that the North can return the South paradigm to the South. Do you remember how our New Zealand academics sought knowledge and solution from the Public of Britain and the United States in Pou 3? As this is a trend of the academy, a decolonising and healing of the colonising system is necessary. As Freire noted, it is the role of the oppressed/colonised to free/decolonise the oppressor/coloniser, for “only power that springs from the oppressed will be sufficiently strong enough to free both” (Freire, 1996, p. 26).

What does this mean? It meant that I worked closely in partnership with Alison. As I taught her of pepeha, mihi and whakairo she taught me of the international policies of justice. She quietly implements tikanga into her professional ritual of biographies, introductions and the healing of weaving in the Global North. Peaceful diplomacy is how she describes rituals of pepeha and mihi. Global North turns to the Global South for wisdom in decolonisation and healing of self, land, and peoples.

I then shared to AUT staff her stories of implementing tikanga in places of political and academic influence. Hearing this being done on an international stage meant something to the staff; possibly an acceptance, possibly a sense of rigour and truth, possibly a sense of hope in its doability. For whatever the reason, their hearts opened. I began to witness the commencing of healing. In the pursuit of decolonising or actioning one’s hope of peace and justice in higher education, I would contend that the hearts of the people must be healed of their own trauma of colonisation to allow their minds to see the truth in their own purpose. Or as Scharmer described for people to answer the questions Who is my Self? And what is my Work?

Returning the shame

During COVID-19 the words “Pākehā dishonouring has become Māori’s problem” uttered to me became a strange mantra that repeatedly popped into my mind. It was my discerning voice warning me of an underlying issue that needed addressing, but

not by me. With this mantra awakening my consciousness I reflected realising I was feeling the shame held by Hine-Nui-te-Pō and expressing rage like Māhuika. At some point during this realisation I said “No” to myself. “I’m not gonna be Hine-Nui-te-Pō or Mahuika. Im gonna give that shame back to who it belongs to and I’ll do it in a way that I don’t give them my power, my mana.”

This was a stance I decided to take even before COVID as I saw the change management as growth of the enforcing yet ‘well-meaning’ practices. Calling out bad practices was the role of the kaikaranga and I felt myself growing in that role, using management and leadership’s rhetoric of the University’s pursuit for graduating students with the 21st century skills of courage, creativity, sense of community and compassion. My calling out was not done publicly, rather addressing the person in question along with a few other management or leaders who should address the issue ... not me the little Māori lecturer. I would inform the management/leadership of their disappointing inability to demonstrate such skills themselves and how their behaviour revealed their unconscious bias that laid grounds to institutional racism or transgressions against women.

Midwives called me home



Whakairo 45: Healer, Tracey Te Paa and myself in wānanga in Te Pūrenji.

Whāngai i tō tāua tuahine, hei tangi i a tāua

Let us nurture our sister and she will mourn for us.

In the wake of COVID-19 and the restructuring I found myself connecting back to Te Pūrenji. It all happened because of our midwives holding wānanga within the womb of Te Pūrenji. This was a wānanga of healing facilitated by Tracey-Leigh Te Paa. As I sat in the wānanga with our midwives and as they honoured Te Pūrenji with their hūpē (snot) and tears, they wash away the hurt, the shame, the mamae, and as we washed each other's feet, kneeling, humble and privileged to honour the hurt carried. My presentation followed this honouring and kai and I had to bring it back to curriculum, to report back to the programme team

the fruits of our time in wānanga together and what could lay ahead for them. Conscious to tread gently as they recovered from the healing, I was thankful that I has spent the time to present word clouds and to offer how the data spoke to the Tūranga Kaupapa⁶⁵, the cultural framework guiding midwives' practice.

As comments came forward and I reflected on the day I offered one simple caution. "Be kind to yourself. Trust what you know. It sounds like you have heard the pain, felt the pain, held the pain. We have released it today, not to be forgotten but rather to honour it with the care so we don't repeat that which causes that harm. But be kind to yourself, be kind to each other."

Tracey and I messaged later that week and I said, "Te Pūrengi enjoyed that. It's time for her mana to be harnessed, I need to bring my wānanga in here."

She replied "Do it sissy!"

Re-turning is required to re-birth

Since returning from lockdown, I have endeavoured to facilitate more wānanga in the marae. To get staff used to being in that space, to normalise it. Our series of wānanga, Wānanga Aronui was the beginning of that mission and the start of the birthing of a new collective consciousness and conscience within the university. The kaupapa was set by Māori staff, leadership, academic staff, professional staff, and students as; "tangata whenua and tāngata Tiriti uniting to grow authentic Te Tiriti honouring tikanga with and for our AUT whānau." We ran three wānanga, the first with tangata whenua staff based on their experiences of aroha, tika and pono within AUT (Stewart et al., 2021), the second and third with tangata whenua and tāngata Tiriti staff. The second focused on staff experiences of English translated values compassion, integrity and respect. The third was to establish tangible approaches that

⁶⁵ Tūranga Kaupapa Midwifery Māori framework

met the needs of staff by ways of resources and professional development.

I knew this birthing was going to be hōkai raurau – difficult, with complications.

Resistance is expected but it seems that like no other time the growth of consciousness of conscience is beginning to turn this Te Tiriti-honouring baby. As I facilitated the last part of Wānanga Aronui, resistance rose.

One of our Māori lecturers contacted me the following week.

“How are you feeling after that [wānanga]?”

“To be honest!? Im pi\$\$@* off.”

“Why?”

“Cos I’m holding that space and I have to keep it safe so this baby can grow. It was growing really well, then... When people start wanting to bring in others’ framework, it’s like saying to me, let’s abort that kid and adopt. Growing your own tikanga ensures your bond with it, your responsibility to it. You can’t say, ‘Oh well, it didn’t work, what do expect it was made for so and so’. It’s the same as importing international whakaaro (ideas). That flipping and confusion that occurred when in the whare, I felt within my stomach. Making me squirm ‘cos we we’re in the death-throws of birthing. That was, as one of our tāne Māori recognised, the most dangerous part. And that’s why I had to retch my guts out on the marae ātea then go for a cuppa. But ... we did get there. It’s just exhausting holding that, getting people back on track [turning people, keeping the kaupapa alive] and then contracting it out of me.”

“Kare, you really do embody all this?!”

“Yea, but that’s my job. It’s ok, I just had to vent. Thankfully, one of our midwives was there to catch me. To whakatau me. But you know this is how it is?”

“Piki, I don’t. I don’t know this stuff. I’ve had 20+ years of colonisation and I’m having to learn this ... as an adult.” [now they were annoyed]

With that comment, I was humbled again, I remembered my privilege. Not in te reo, not in academia, but in being a marae-kid. My privilege of being born and raised in aroha.

How did I set the course back on track?

I stopped the conversation that was going round in circles. I acknowledged those who still wanted to speak, and I reminded people what they didn't want. That is, they didn't want to have a wānanga a year later to have the same kōrero. That was enough motivation to get them to do the wānanga I had set up for them to do.

It was time to be pragmatic. I got them into groups to explore some solutions for each of the roles (lecturer, researcher, operational professionals, people-service professionals, and leadership) highlighting that this is an opportunity to create needs-based tangibles, by way of professional Te Tiriti development programmes. We had to offer leadership solutions and not just problems.

Once the whānau were in motion, I pulled two of my pou (like that which is required in the pure, holding the space safe) aside and headed for the marae-ātea for a retching and a tangi, confessing "I don't want this role, I didn't ask for it. But it was a job needing to be done and I've just ended up here. What the! I hate this!" They held space for me to purge safely. One of our pou (tane Māori colleague) recognised the birthing that had just occurred.

"But you did it! That was the most dangerous part... You know of giving birth. Dangerous for māmā and the pēpē. You did it e hoa, they're doing what you initially asked them to do."

"I need a cuppa! You guys make sure they progress through the powerpoint. It's all on there. Just give them 10 mins on each

stage. Come get me when they're finished so we can wrap it up." I sat in the wharekai with another tane Māori colleague, thankful for him to take me to conversations of my tribal papakainga (homeland) of Whanganui Bay. Back to my Aunties and Uncles, back to mum and dad, back to sanctuary.

This is exhausting work and is far beyond the job description of an academic developer, but this is the duty of tangata whenua. In both accounts, Māori colleagues transported me to places of sanctuary, of home, of belonging. These are the places I can create from.

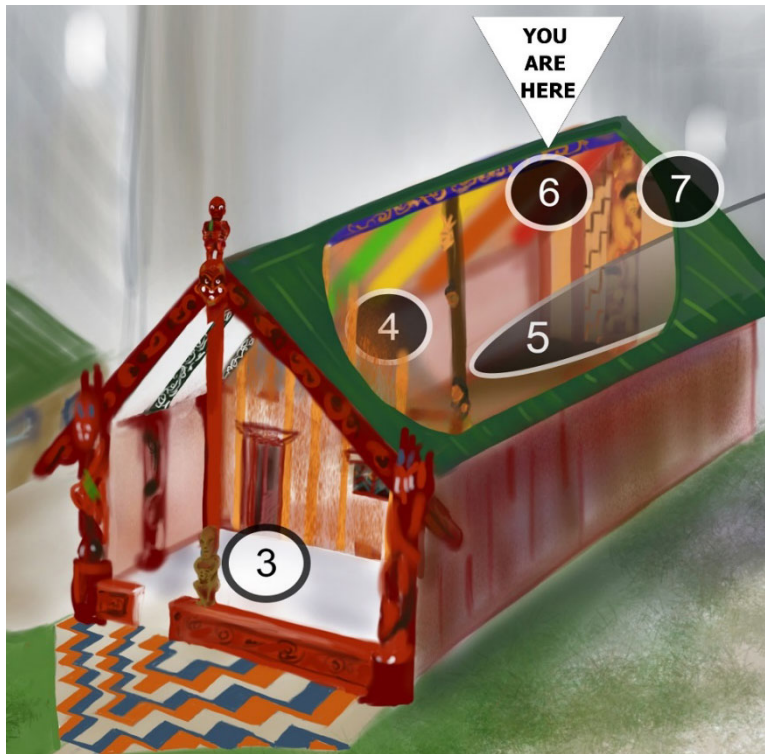
Ko wai ā Hine-Moana

My time being Hine-Moana as a Māori academic developer called for me to sense the conscious worlds and realities which encapsulates and empowers Te Tiriti o Waitangi. I expanded the realm of my focus from the local context of Aotearoa New Zealand to the conscience that gave power to the value systems of Industrialism and Indigenism. Hine-Moana is the womb beyond the womb. She is the oceans beyond Tangaroa and she is the water that has the power to completely turn our world upside-down and inside-out.

Graduates of Hine-Moana have embodied the wisdom to:

1. Sense the optimal time for action.
2. Maintain tidal movement for healthy flow of emotional expressions.
3. Provide healing after trauma.

Ritual 6 – Poroporoaki: Honouring the memory



Ritual 3 – Hukatai
Pou 4 Rongomātāne
Pou 5 Tāne
Ritual 4 – Pure
Pou 6 Tangaroa
Pou 7 Tāwhirimatea
Ritual 5 – Wānanga
Pou 8 Rūaumoko
Pou 9 Whiro
Pou 10 Hine-Moana
Ritual 6 –
Poroporoaki
Pou 11 Hine-Nui-te-
Pō
Ritual 7 – Rehutai
Pou 12 Hine-Titama

Whakairo 46: Mapping the journey - Poroporoake

Together we sit in circle upon our mattresses on the floor, tangata whenua and manuhiri. We have wānanga together and now we share those experiences in summary. We share critical points of discovery, of enlightenment, of purpose. We enclose our thoughts and encompass the people; bonding kaupapa with the people.

“Ka toi, ka tui, te here; he tangata, he tangata, he tangata.”

“Binding and bonding the threads for, with and to humanity”.

On the marae, poroporoaki is associated with the ritual of tangihanga. It is a ritual farewelling our departed loved one as we share our memories of love. Within the context of the academia, poroporoaki are inacted to whakakapi (closing ritual) the proceedings. Through this

ritual, delegates and organisers come together as one to share their experiences, appreciation, and anything else they feel compelled to share. Karakia and waiata secure off the event to ensure safe passage home to loved ones.

In my thesis, porporoaki is a time of recognising the challenges I have had through this wānanga: the lessons, joys, and the hope that comes with a new day, a new wānanga. It is hope that aids in letting go of the emotions of hurt from the trauma experienced.

A mother's fears

Iona your brown eyes and brown skin slips your Pākehā whakakapa into te ao Māori,

Isla your blue eyes and fair skin slips your Māori whakapapa into Western perceptions.

Whakapapa hidden in both,

Your full whakapapa recognisable only in your full names.

Iona, will you endure the insults accosted at your sister, Isla?

As you stand with the brown-eyed, brown-skinned people who belittle the Pākehā

Likewise, Isla will you endure the insults accosted at your sister, Iona?

As you stand with the blue-and-green-eyed, fair-skinned people, who belittle Māori?

Or will, as I hope we teach you, Pāpā and I,

To stand together and challenge these violent words.

Stand together in unity and state "This is my twin.

We are tangata whenua ki Aotearoa me Kotirana hoki"

I wonder in fear and faith

That the legacy of my generation leads

Closer to a reality of home, of marae ...

... thriving not only with aroha, tika, pono,

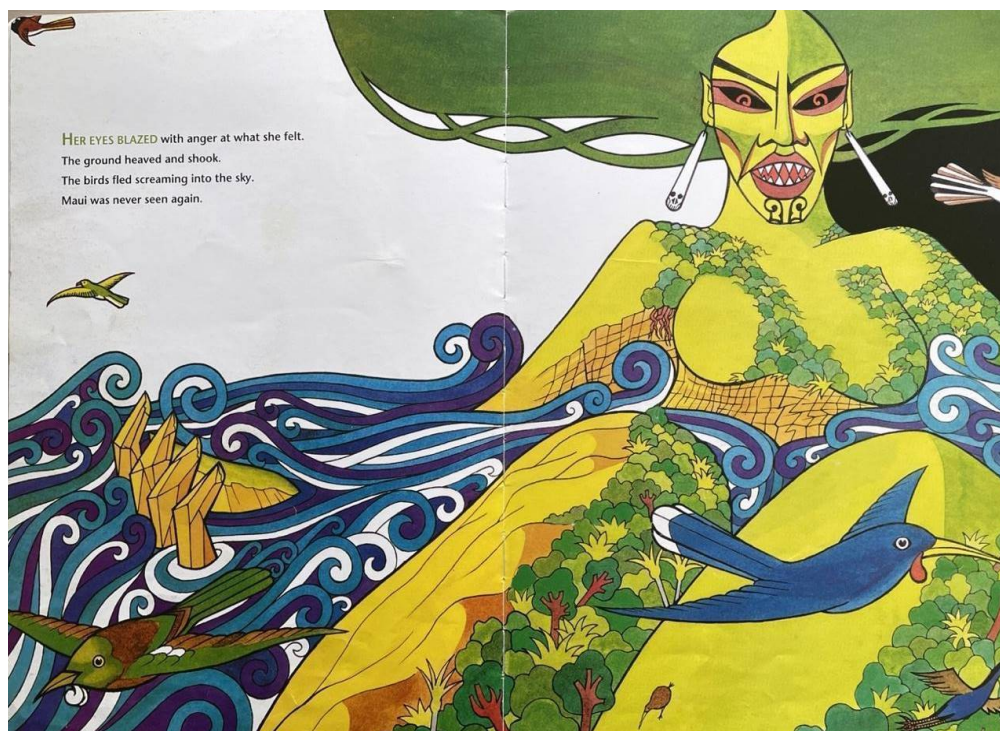
but also

Aio and koa.

E-moko, my prayer for you,
Be strong within your whakapapa
Be strong within kōtahitanga
Be open and steadfast in heart
Honour its moments of fleeting pain
With time to heal

For-givingness leads freedom to
Be true to the child within
Listen for their quietened wisdom
Discern with your heart,
Your whānau, kith and kin.
Tūturu whakamaua kia tina, tina
Haumie, hui e, taiki e
[Let this be my commitment to all!
Draw together! Affirm!] (Diamond, 2019).

Pou 11: Honouring Hine-Nui-te-Pō, the atua who holds our transgressions



[prelude discussed in Pou 5]

Whakairo 47: Maui violates Hine-Nui-te-Pō ©Peter Gossage Estate

... Tāne's answer is evasive, telling her to ask the poupou in their house. Hine-Tītama, knowing that Tāne had carved their house, eventually concluded that Tāne is, in fact, her father. Shamed by the truth, Hine-Tītama decided to flee to the Underworld reciting a karakia to deter Tāne from following her. Tāne manages to follow her passing through the various gateways of Rarohenga, asking the guardians (all female) of those gates as to the whereabouts of Hine-Tītama and always being told that she has gone ahead. When Tāne finds Hine, he pleads with her to return with him, but she replies that she will remain in Rarohenga to wait for their children to come to her, and that Tāne should return home. Hine-Tītama remains in te Pō and becomes known as Hine-Nui-te-Pō (Yates-Smith, 1998).

Hine-Nui-te-Pō is the devolutionary form of Hine-Tītama. Our whakapapa kōrero tells how she transformed from the symbol of new life and light, of hope, to the energy and emotion of shame, becoming the dawn maiden of Rarohenga. She greets humankind as we passed through Reinga (the leaping space to the Spirit World) in our quest to return to our spiritual home, Hawaiiki.

Hine-Nui-te-Pō in the university

The frustrations of being a Maori language teacher [or mātauranga Māori educator] are just the same as those of being a Maori in New Zealand society. The frustrations of being a Maori language teacher are essentially summed up in the feeling that the education system has invited you to be a mourner at the tangihanga of your culture, your language and yourself – Maika Marks (Waikerepuru & Ngā Kaiwhakapumau i te reo Incorporated Society, 1989, p. 31).

Maika Marks' comment captures the feelings I have experienced within the university, and we are not alone in these feelings.

Shame is an emotion festering dis-ease, particularly when the victim, for too long, silently carries this burden. The word whakamā is translated to shame and on the marae the kaikaranga is proficient in using it, but as Whāea Rose reminded me “Attack the system never the person” (R. Pere, 2016a) or as peace-workers would advise, address the behaviour of the person, never the person personally (Rosenberg, 2015).

Leadership's shame

In 2020 members of AUT's senior leadership were confronted with claims of sexual harassment which led to an Independent Review of Harassment and Sexual Harassment at AUT

(Davenport, 2021). At every level of the university the female element of creation has been compromised with the ‘urgency’ of being ‘busy’ as a badge of success. Shortcuts to scalability bypass sustainability which detour from endeavours of life and wellbeing to the road to Rarohenga (Morrison, 2015). Though Te Tiriti was not in the terms of reference the reviewer gave a special recommendation.

I recommend that AUT should consider engaging in further hui with its Māori and Pasifika staff to recognise that they have a heavier burden placed on them to provide cultural input and additional pastoral functions and work with them to enhance their mutual desire to incorporate the principles of the Treaty of Waitangi into the teaching, enhancement and support for the tika, pona, aroha values within AUT (Davenport, 2021, p. 13).

This was also in-line with the raised awareness of racism throughout universities within Aotearoa (Gabel, 2020; Gardner & Parata, 2020). The institutional racism issue is but a symptomatic issue to the dishonouring of Te Tiriti o Waitangi. In its greatest power Te Tiriti o Waitangi is the nation’s human rights statement (Human Rights Commission, 2010). Behaviours as expressions of values reveals the conscience of a ‘good’ person is being compromised by the values and beliefs of a culture derived from progress and industrialism. The Industrial conscience has endangered the conscience of not only tangata whenua but our society of Aotearoa-New Zealand.

Wānanga as pedagogy of the land

Discipline-based signature pedagogies are determined by the alignment of psyche held in the discipline and its attraction of kin psyche held by students (Chick et al., 2009). To take the ideal of signature pedagogies with its psychological lens to pedagogies we can analyse the psyche held within the paradigm of a Tiriti-governed nation.

As mentioned earlier the general consensus of university structure is based around the

disciplines derived from British Industrialism, which spread throughout the world (University of Cambridge, 2013; University of Oxford, n.d.). When the university's psyche planted itself in Aotearoa-New Zealand soils, the scientific knowledge paradigm took root. Just as its missionary predecessors had reconfigured education and spirituality for Māori, the university was to further dismantle wānanga as it moved knowledge away from discourse in morality to that of ethics. The University of Otago opened in 1871 offering Classics and English language and literature, Mathematics and Natural philosophy, Mental and Moral philosophy and Political Economy. As endowment increased their financial standings, the University grew its curriculum⁶⁶ (University of Otago, n.d.).

The university has indeed planted itself into the whenua, the placenta of another's land who had its own psyche, values and systemic way of being, held within tikanga Māori. By the time the university planted itself in New Zealand soil, Te Tiriti o Waitangi had been signed and dishonoured, and the psyche of Aotearoa (tangata whenua, the Māori people) and New Zealand (the British Crown) were at war with the confiscation of land and dishonourable land sales. In establishing this whakapapa (history) we consider the psyche of the whenua, the land and how it gave expressions through the curriculum of tikanga and ngā-atua.

Understanding ngā atua domains as disciplines begins to acknowledge the wānanga taught and that each masculine atua as a domain had their feminine counterpart who moved the waters of life, changing the learning environment, providing experiences for the student, the person, the people. Best (1924) denoted the main departmental ngā atua as, Whiro, Tūmatauenga, Tāwhirimatea, Tangaroa, Haumietiketike, Rongomātāne, Rūaumoko and Tāne; each housed in the loving arms of Ranignui and Papatūānuku.

Wānanga, as a place of higher learning, graduated students at different levels. A student's ascension was granted when the students consistently demonstrated their diligence and discernment to tikanga; to maintaining a consciousness loyalty to aroha, tika and pono or as our

⁶⁶ The University of Otago, founded in 1869 by an ordinance of the Otago Provincial Council, is New Zealand's oldest university. The new university was given 100,000 acres of pastoral land as an endowment and authorised to grant degrees in Arts, Medicine, Law and Music.

esteem guest will enlighten us to the values of aroha, koa and pono. And here lies the quandary at the root of honouring Te Tiriti o Waitangi in the university. This is the challenge for Māori academic developers and as wahine Māori, in our role: how do we weave two psyches together in a way which is mutually benefitting?

Can discipline-based signature pedagogies delve deeper into the psyche in a way which considers its local lands, identifying and acknowledging its sense of place in our globalising world? Such a paradigm shift requires universities to become places of learning wisdom and I contest, wisdom is at the heart of tikanga Māori and has been the mauri and mana which has driven so many Māori academics to be dutiful re-establishing a place of higher learning, of wisdom, was the reality within these lands, and an experience available to the selected. It is here I feel universities can offer a great service to our people in their accessibility to people, technical resources and knowledge. Though my research is focused on universities I acknowledge that it should not be limited to universities.

Finding a way home

Fueling my desire to find a solution was the hurt that I was feeling whilst working with staff in both our Ako Aronui programme and in developing Tiriti-honouring practices. I enjoyed researching and designing how I could deliver and facilitate creative ways for the participants to engage, from physical mind mapping with cards, string and post-it, to using Ketso; to storytelling and connecting different creation narratives, to expressing their identity on boiler suits. Each wānanga designed to get participants to go deeper, to peel back and question their own layers of beliefs, to discover who they are. I found each group had a need, an exciting challenge from which to learn, from which to grow.

My reaction to staff's hurt is clear in my memory as it was such a shock to me. My university rational training had prepared me to 'know about' current designs, frameworks, strategies, and so-forth. My art practice helped me to design simplicity from the complex, and my marae upbringing prioritised manaaki and tiaki. The two latter were intuitive within my being, the former was there to give context and proof of my methods being 'researched- or

evidence-informed’.

The beauty of working with staff though was the love they gave in return. Staff comments and their mana-ā-kī (word-of-mouth recommendations to others) reassured me that I was meeting their needs, growing the awareness and wanting to do justice to honouring Te Tiriti o Waitangi. Staff were willing to go on a journey together, to be vulnerable, to collaborate.

Stepping through the veil

‘The veil’ is a term heard within spiritual work. It is the awakening toward enlightenment, where you see beyond the appearance of ‘things’ to the dynamic interplay of these ‘things’ as expressions of energies. As I began to work with more teams there was one experience with a team that got me to reflect through my memory. The wānanga with this group caused me to feel drained and exhausted; yet physically, I was less active than any of my previous wānanga.

Semester 1 - 2017

It's been a hard-few-weeks with workshops and meetings every day. The workshops have been highly productive but a definite strain on one colleague and I as we were now a duet instead of a trio. No rest. We are constantly on point. The Treaty workshops went really well and there seems to be common feedback around being given permission to engage in te ao Māori, to make mistakes in pronunciations, to ask questions. But the workshop I'd need to download is one of the Treaty workshops that tired me a lot more than I realised and it is really I believe the one that has projected me to really look at my role as an academic developer in the space of a healer.

So, what happened? On the surface a great workshop. Physically as the facilitator I posed the questions and gave clarity around any queries participants had. Queries were few and groups engagement were strong with a lot of sharing occurring. However, I came away exhausted so I looked back at what

happened, I replayed the workshop in my mind's eye, my whatumanawa, and I saw things that I hadn't been aware of when I was in the moment. I saw the hurt, the tiredness, and I saw me attending to those energies. From outwardly confident and possibly intimidating people I saw fear and their defences up. And as I looked closer to how I attended to these energies I saw me whispering and heard me say, "You are safe. Titiro. Look your tupuna are with you. And look all our tupuna are talking with each other happy to be together. Open your heart, let your truth shine."

Even as I write this, a tiny part of me questions whether this was my imagination if the imagination is to be perceived as unreal. My understanding holds the imagination as an image-in-another-nation, another-realm or dimension. This is working with wairua. I recall Whāea Rose telling me of how tohunga would have a mediator someone who would deal with the physical while the tohunga took care of the spiritual. I recall thinking I needed a mediator when I had my trip to Canberra. That was exhausting the hurt of the whenua overwhelming.

The busy week has also highlighted the pulling in all directions I am receiving - yet I guess that's part of the territory of working on the boundaries. There is so much bad behaviour that management have allowed to not only happen but also to continue and therefore get worse and hurt more people.

After witnessing this memory, I realised this was the unconscious work I was doing in te kete tuauri. This made it conscious, but I was still unaware of the level of energy I was consuming, and I did not have the knowledge on how to protect so once again I sought wānanga from my healers and the teachings of tohunga. What I had realised is that imagination and te ao wairua are, for me at least, the same space.

This wānanga called university

The calls from the staff within in the university invited me into a hostile space, a womb which the mother was not being cared for. This was not a learning environment I was familiar to. It was one unlike the teachings of my home, my whānau, marae and wānanga. How was anything good supposed to grow or thrive if it struggled to even survive? The values, beliefs, knowledge and models of sensemaking cultivated in me by marae and hapū upbringing were being constantly disorientated and astounded by the disregard to and for life.

Actions seemed to lack any grace of honour or beauty let alone gifting reciprocity in this concrete garden of the university. Where is the beauty in this house of knowledge? Rituals have been turned to processes of production, where the single unit of ego is cultivated in its ability to attract funding. Funding valued according to financial economics, and where progress is based on accumulation of property for the sake of accumulation and convenience. To ascertain funding, data and knowledge can be manipulated and sometimes compromised to meet the agenda of the funding agency. How is this objective? The rationale agenda of knowledge seem in severe deficit of beauty which appears as the spontaneous occurrences of Spirit. Though critics have commented that the university is void of Spirit, of mana, wairua and mauri, this statement I feel is too broad. I encountered all of the above through the people of the university who long to turn ‘institution’ into ‘culture’ and mission statements into value statements. Yet simply did not know how.

Ko wai ā Hine-Nui-te Pō

There is no greater challenge or privilege than being Hine-Nui-te-Pō. Robyn Kahukiwa captured the essence of Hine-Nui-te-Pō in her description as she reminds us that it was only her realm that changed not her. She brought into Rarohenga “Her powers of love.” My time as a Māori academic developer has helped me realised that the university is in the conscious realm, tangata whenua regard as, Rarohenga. Knowing her sacrifice reminds that sacrifices must be made, but those sacrifices must be the choices made by the individual. It is human-being

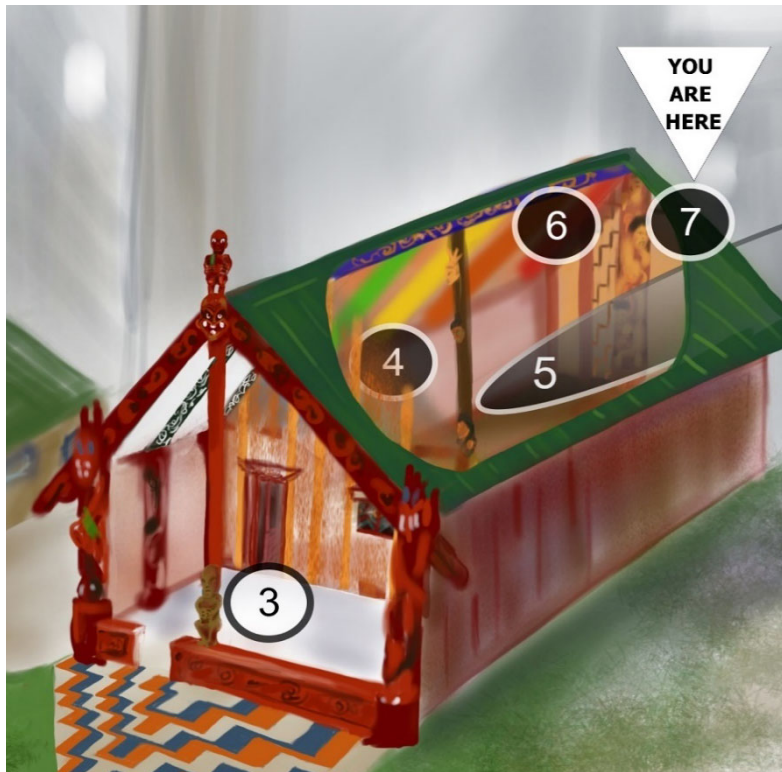
evolution of conscious choice that will determine the reality they will live. It is staff's choice what values they want to uphold and grow.

Graduate Attributes of Hine-Nui-te-Pō

Graduates of Hine-Nui-Te-Pō have embodied the wisdom to:

1. Offer unconditional aroha.
2. Recognise transgression and act accordingly to keep others safe.
3. Prioritise moral wellbeing of humanity.

Ritual 7 – Rehutai: Exiting this wānanga



Ritual 3 – Hukatai
Pou 4 Rongomātāne
Pou 5 Tāne
Ritual 4 – Pure
Pou 6 Tangaroa
Pou 7 Tāwhirimatea
Ritual 5 – Wānanga
Pou 8 Rūaumoko
Pou 9 Whiro
Pou 10 Hine-Moana
Ritual 6 –
Poroporoaki
Pou 11 Hine-Nui-te-Pō
Ritual 7 – Rehutai
Pou 12 Hine-Titama

Whakairo 48: Mapping the journey - Rehutai

I will say little here as I have previously mentioned rehutai, the red stone symbolising the need to digest the issue for the answers to be revealed. The receiving of rehutai acknowledges one graduating from a wānanga. This wānanga, my PhD journey, is the wedding and weaving together of higher education and higher learning. Exhausted, yet hopeful that is only empowered by the will of AUT staff seeking to honour Te Tiriti. To them I am in service.

... tika (justice) and pono (truth in wisdom)

My final event of this journey was the co-facilitating of a series of wānanga with staff. This was the conception of Wānanga Aronui which I briefly mentioned in Pou 10. Facilitating Wānanga Aronui with staff led me to remember the love and passion lecturers can hold for

doing the right thing. After each wānanga I would review what eventuated from each and figure out how to report back for the next one and design the next wānanga. After the second wānanga it became very clear that all involved acknowledged the wrongs that continued within AUT and again, the question was ‘how?’. Processing the event through my being, and recapping on the data collected, I found myself turning to processes of restorative and transformative justice, and a trauma-savvy approach. The beauty of these processes for me is that they are already embedded within tikanga Māori.

As ethics for the wānanga was not sought I cannot share the data from these wānanga, but what I can say is that throughout the all sessions, staff provided the ideas into what could be included in the reparation programmes, their needs, and their absolute eagerness to make things tika. This is the light that gives hope for the dawning of a new era; tangata whenua and tāngata Tiriti creating the necessary rongoā (healing), the necessary wānanga needed by the people within the community. The following slides were what I presented back to staff as I tried to capture their desires and needs from the previous two wānanga, calls for healing practices of restorative justice, trauma-savvy/cultural-safety, mana-aki. The poem that follows I wrote on reflection of my experiences of this wānanga series. This section concluding with a waiata composed by the co-facilitator Dr. Valance Smith.



Whakairo 49: Aligning pōwhiri ritual with transitional justice process

Identifying root causes



Whakairo 50: Depicting the root causes of trauma in Te Tiriti

From values to learning needs



Whakairo 51: Growing ūara in AUT

Te Mauri ō Wānanga Aronui

The frond unfurls into the deep night void
Sharing breath, noses touch or
A distanced curled index finger
Gesturing to greet each other as host and guest
Anticipation balanced by peaceful unknown
The anticipation of returning home.
In spiral we stand, we speak
Who we are and why we are here,
We stand with rongoa,
Signs of peace added to the kete
To cocreate ...
Te mauri o Wānanga Aronui

tangata whenua we are,
The homely smells of frybread and boil up
Unfamiliar scents to the university
Transports us to our whenua
To our spaces of belonging
We are home, we belong.
We remember our values,
Aroha, tika, pono

We remember our tikanga
Aroha, tika, pono
We measure the university's capability to
Aroha, tika, pono
We mourn for
Aroha, tika, pono,
We long for
Aroha, tika, pono.
We agree to rāhui [temporary restriction of use]
Aroha, tika, pono.

The frond unfurls into the deep night void
Sharing breath, noses touch or
A distanced curled index finger
Gestures to greet each other as host and guest
Anticipation balanced by peaceful unknown
The anticipation of returning home.
The anticipation of a new experience.
In spiral we stand, we speak
Who we are and why we are here,
We stand with rongoa,
Signs of peace added to the kete
To cocreate ...
Te mauri o Wānanga Aronui

Tangata whenua and tāngata tiriti
gather as one under heavenly rhizomes
The first kete of tangata whenua presented
A rāhui on the use of kupu, aroha, tika, pono
Māori values adopted but misused
Time for our collective to have our say
We remember AUT values,
Compassion, integrity, respect
We remember AUT path to success
Compassion, integrity, respect
We measure the university's capability of
Compassion, integrity, respect
We mourn for
Compassion, integrity, respect
We long for
Compassion, integrity, respect
We call for
Care and protection, justice, and truth

The frond unfurls into the deep night void
Sharing breath, noses touch or
A distanced curled index finger
Gestures to greet each other as host and guest

Anticipation balanced by peaceful unknown
The anticipation of returning home.
The anticipation of a new experience.
In spiral we stand, we speak
Who we are and why we are here,
We stand with rongoa,
Signs of peace added to the kete
To cocreate ...
Te mauri o Wānanga Aronui

Tangata whenua and tāngata tiriti
gather once again,
under heavenly rhizomes
The second kete presented
Transitional and restorative justice
Is required to manifest here
Yet, complications happen
In this crucial moment of birth
A pause - kāti
a check of accountability of process
Titiro, whakarongo, kōrero
Ka mate, ka ora, ka ora,
To die, to live, to live
The will to live finds a way

Waters move and break
Surging us to action

The frond unfurls from the deep night void
A rongoā filled hue
Blossoming and sneezing life at the bright day
light

Tihei! Mauri ora!

Thrilled by anticipation of what lays ahead
The wonderment of possibilities
Balanced by the fear of inaction
Ihi, wehi, wana.

In spiral we stood,

Together we speak

Who we are and why we are here,

We stood under the rainbow sky

Together we wānanga,

Together we birthed forth

Te mauri o Wānanga Aronui.

*Presented at the Art Lab #4: The imperative of
cultural justice: arts for inclusion, equity and
human rights" (Diamond, 2020)*

E ngā mataawaka ngā iwi o te motu

Piki mai kake mai ra

Nei ra te Wānanga Aronui o Tāmaki

Kuhu mai tomokina

Māku rā e taurima te marae i waho nei

Mā te tika, mā te pono me te aroha e



Waiata (song) by Valance Smith⁶⁷

⁶⁷ Valance Smith in response to the waiata Mā Wai Rā, that asks who will be left to speak on the marae?

The waiata responds with “we of Wānanga Aronui o Tāmaki, AUT will speak. And we will be the expressions of aroha, tika and pono.

Pou 12: Honouring Hine-Tītama, the atua of hope for humanity



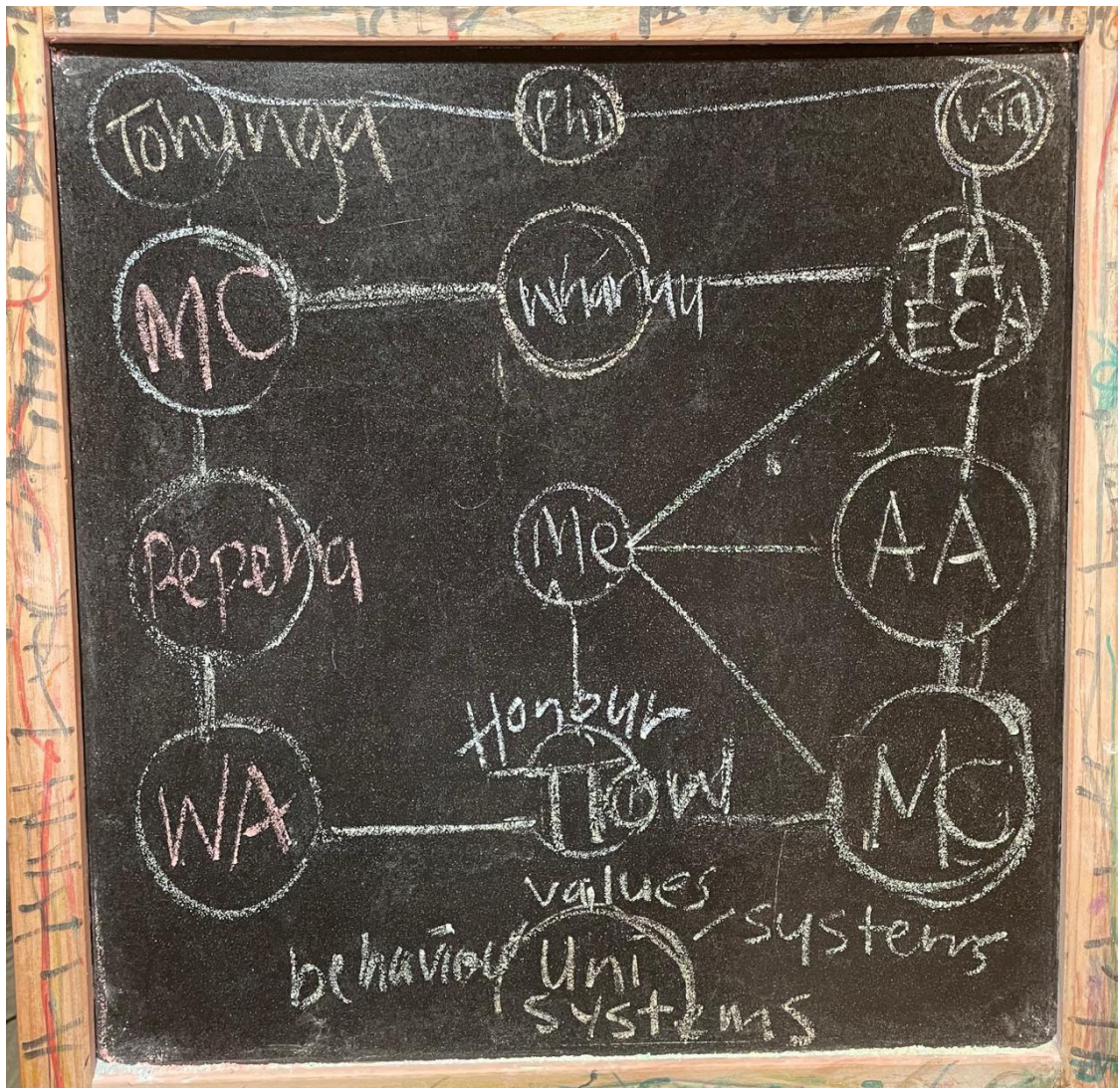
Whakairo 52: Hine Tītama 1980 by
©Robyn Kahukiwa

Hine-Tītama, the first dawn maiden, daughter of Hine-Ahuone and Tāne. “In due course Hineahuone gives birth to a girl who is named Hine-Tītama. Later Tāne takes Hine-Tītama as his wife. Hine-Tītama becomes curious of her father's identity and asks Tāne who is her father. Tāne's answer is evasive, telling her to ask the poupou in their house” (Yates-Smith, 1998. p. 135).

The first sign of Hine-Tītama as she pierces the deepest darkness of night is often unseen as the people sleep. But as we awake giving more attention to her beauty, she rises along with the Sun arousing more people out of their slumbers. So, too is the awakening of one's consciousness. It sneaks up on you. When too tired, you resist, turning away from her brightness. But in time you do awake, knowing there are things needing to be done, and that maybe you could do some of those things that brighten the days and awaken others. That sums up my awakening of *kō wai āhau*, who I am as a *wāhine* Māori academic developer in the university. As I awaken to my *māramatanga* of *marae* and *wānanga*, I awake staff to opportunities of creating home and wisdom here in the university. Weaving *tikanga*, *kawa* and *wānanga* into the applied practices of the university has been my role as *wāhine* Māori academic developer, and it is how I have honoured *Te Tiriti o Waitangi* and my *whakapapa*.

Tohu of Hine-Tītama: Signs of hope

I was never a fan of the term hope as for me it needed to be coupled with faith. Faith for me was the *mana*, the power and energy which can propel us towards obtaining those destinations of hope. Hope in education is, as Freire illustrated, an evolution of oppression. It can be that lifeline to pedagogical freedom, where the requirement could be a shift in one's ontological perspective. I agree with Palmer (2007) and Halpin (2001) who recognise that hope is a necessary virtue within good teachers. Hope pushes teachers and educators to settle the



Whakairo 53: Hope leads me home

cynicism that can too easily fester and grow when experience threatens to dampen faith in their students, peers and leadership.

What is keeping my faith in people of the university? The same things that began this journey. The people speaking up, the people doing what is tika (just) to be pono (truthful) and doing it with aroha (love). Faith – life-giving application of mana – goes beyond the resilience for survival’s sake. Faith is living by one’s pono mārika, their absolute truth. Faith is required for people to live by wānanga which grants one the mana to belong and live by their uniqueness which weaves and bonds with their responsibilities to their communities and whenua.

And the of Hine-Tītama in my heart, I look to the horizon and the staff of AUT, the work with UNESCO Art Lab and Alison’s Fire Pit Crew of post-graduate researchers provide me three

beacons of hope, indicating there is still work for me to do.

My signs of hope are:

- ◆ The growing of Wānanga Aronui which aims to cultivate a supportive community in developing tikanga and culturally safe practices within AUT programmes.
- ◆ Explore the pepeha beyond personal identity and how it may offer new perspectives around paradigms.
- ◆ Revitalising the Mana Curriculum programme in co-creating Tiriti-honouring curricula for academic programmes.

This is the reality of the wāhine Māori, as the weavers we are to – ka toi, ka tui te here, he tāngata, he tāngata, he tāngata – bind and fastened the threads of humanity. As a wāhine Māori academic developer I do this with the people of the university to grow and lift a community's consciousness. I connect them through a shared kaupapa based in the values of aroha, tika pono through practices of manaaki.

Graduate Attributes of Hine-Tītama

There is a humbling that settles within yourself when you see how gracious, grateful and generous people can be when you feed them with light, hope; with filled with faith in them. In my abstract I stated that "... we, the people of the university, become the hope we are searching for". This is Hine-Tītama, forever a beacon of hope. She is in a constant service of care to her mokopuna (descendants), humanity. Graduates of Hine-Tītama have embodied the wisdom to:

1. Actively encourage hope through relentless faith in the divine good of people.
2. Be persistent in the pursuit of harmony, balance and peace.
3. Be disciplined in practicing moral values.

Pou as a thesis

I asked at the beginning of my journey, could a pou be a thesis without dissertation or exegesis? For that to eventuate would require the knowledge of knowing how to return to the origins of the pou as atua, as divine energy able to communicate if our delicate sensories are able to listen. This requires the connection of divine elements that is both spiritual and physical. The pou is taonga mai ā Tangaroa, a gift from Tangaroa; instilled is its philosophy and purpose, is the activation ihi, wehi, wana, through the wonderment that stimulates and lifts a person's wellbeing (Diamond, 2013; Kruger et al., 2004; Neich, 2001).

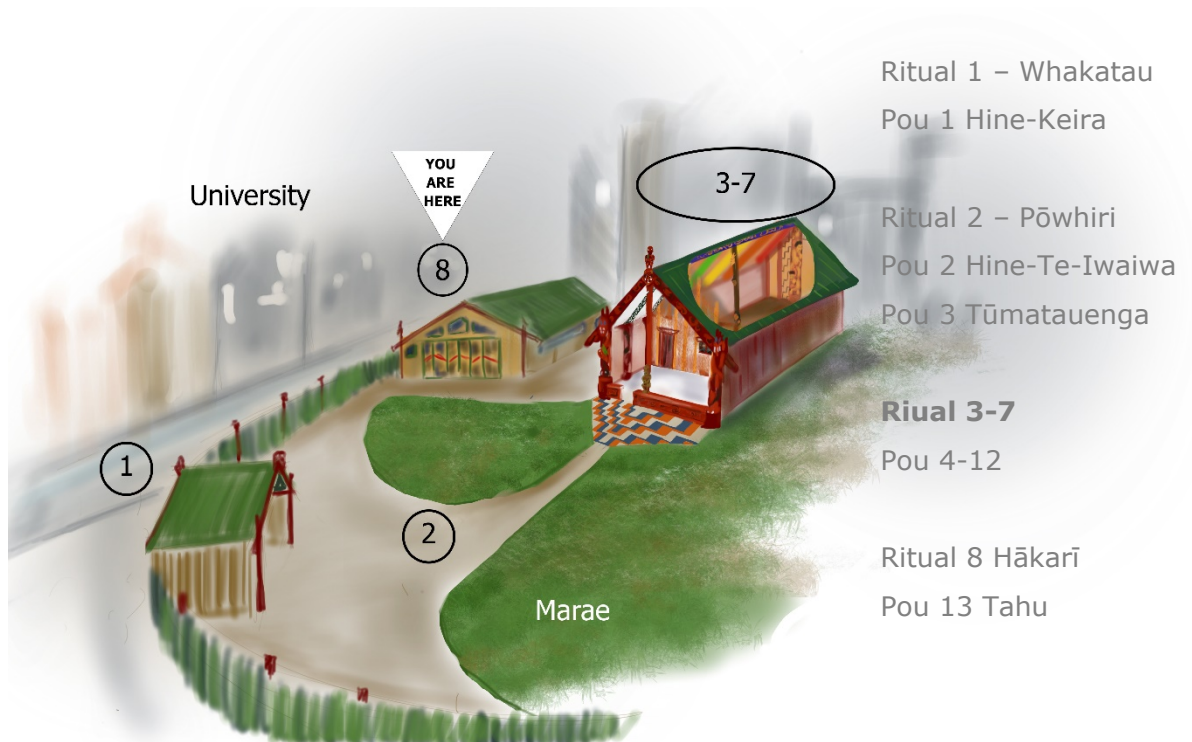
At the core of the above question was the conundrum of bringing two knowledge systems together, that historically had been polarized. My drawing out the wānanga-university relationship, in the form of a whare located the origins of wānanga are of Rangitūhāhā, from Io; and the wisdom of university is founded in Rarohenga, in particular in the wā (time and space) of Whiro. That is, Whiro is determining what is tika and good within the system of the university. This is not to demonise the university but to better understand that this institution, its culture, is founded on the emotions of hurt.

The danger of this foundation in Aotearoa-New Zealand and many colonised lands is the shame projected from the mokopuna, the descendants, of the colonisers. 'Sensing' and acknowledging Whiro allows an opportunity for establishing a process of justice and balance that causes any further generational trauma. Processes such as transitional and restorative justice. This has provided the necessary guidance to how we honour Te Tiriti o Waitangi in the university.

In regard to my subsequent research question, how does the criterion of success within the university's curriculum measure conscience, wellbeing, mauri ora and its capacity to honour Te Tiriti? My experience has revealed that academic developers need to design curriculum structures that cannot negate the cultivating of emotional, cultural and spiritual intelligence. Considering the attributes of ngā atua is to position the graduate as a being of high or higher potential. As an atua having a human experience. This is where my role as an academic developer is to design curriculum with staff that draws out students' potential as a good,

connected human beings. I am also dutied to design professional development courses for staff that draws out their potential as good, connected human beings. To do this safely, I contend, learning spaces and experiences would need to be nestled in a culture of manaaki and lecturers, and lecturers would learn the art of designing and holding spaces and people with care.

Ritual 8: Hākari, time to reset, reflect and replenish



Whakairo 54: Mapping the journey – Hākari

In Ritual 1 I spoke fondly of the teachings of the ringawera and their role on the marae. The hākari is the event in which their labours are acknowledged and celebrated. The hākari is the time to reset your wairua (spiritual self) back into your physical self. It is a time that recognises that you have been in an experience of spiritual vulnerability and openness, and now as you conclude that experience, your being must be reset to be safe to live and function outside of these the sanctity of these rituals. The hākari normalises your being with kai and socialising.

Whenua ... Perfect in her divinity

He manuhiri ...
Bird from far off lands
You settle here
To take rest
To find breath.
Aotearoa-New Zealand
Quite different from
your home
She may not even be
perfect
... in your eyes
But she is in ours.
Perfect in her divinity.

Land as whenua
Sustenance to nurture
Land as whare tāngata
Sanctuary to protect
Land as whānau
Commune to care

We welcome you
To take refuge
To find your feet again
To live again
And now you honour us
With a wondrous gift
Of thanks.
A gift of time
A gift of space
A gift of giving
And a gift of love.

Your homes adorned
Like your home afar
Filled with colours,
Of your homelands.
Filled with the sounds
Of your homelands.
Filled with the smells
Of your homelands.

And in that moment
When my back foot settles

Within your home
I am magically transported
..... From my homelands
Settling upon yours
I know this sensation
Rituals, indicative of space
I have landed upon your marae
I have landed
Within your whare
Sensors overwhelm me
You feed me
You feed *all* of me
My body
My mind
My soul
You've transformed before me
No longer a refugee
Instead, you are host

Abundant you are
In all that matters
Abundant in love
Abundant in integrity
Abundant in humility

All given unconditionally
Overflowing me
Reminding me of home
And with this
I am replenished
I am humbled
I am ready to return
To continue hospitality
In our sanctuary lands
Of Aotearoa-New
Zealand.

But before I leave
I ask one thing.
Remember the land.
Remember her
Remember she is
perfect
In her divinity
She is our home
She is our mother
She is our life
And we will protect her
As we have you

Nāu te rourou
Nāku te rourou
Ka ora te manuhiri
Nāu te rākau
Nāku te rākau
Ka mate te hoariri⁶⁸
So, thank you
for your kindness
Thank you
For your hospitality
Thank you
For your reciprocity.
Tēnā koutou, tēnā koutou
Kia ora tātou kātoa. (Diamond,
2018a, 2018b)

⁶⁸ With your food basket and my food basket the people will survive. With your weapons and my weapons we will overcome our rivals.

Pou 13: Seeking Tahu, food for thought

My encounter with Tahu was brief. It was Chaz that brought Tahu to my consciousness, and he arose from kōrero as I tried to understand tikanga. Very little is said of Tahu. Tahu is the atua who presides over feasting and celebration the time we call hākarī (Parr, 1965; Shortland, 1882). It is the space where joy is strengthened as we sit in a circle peeling potatoes and doing the dishes. Hākarī will whakanoa and neutralise the restrictions prevalent in sacred rituals. Hākarī is a time to relax and simply enjoy being whānau.

Normalising Te Tiriti-honouring with aroha

The implementation of Te Tiriti-honouring within the current organisation would take a paradigm shift from the mechanical and strategy-driven philosophy, which is currently operating, to an organic and culturally growing philosophy. This requires not only a university-wide approach but also adjustment at the national-societal level and government level.

The responsibilities of tangata whenua / Māori academic developers

When I started as an academic developer, I thought I had much to learn from my colleagues and that I had little to offer as a junior. Again, that was my naivety, my ignorance and my unconsciousness of the power of wānanga. In designing Te Tiriti-honouring frameworks to shapes tikanga, the weight of social responsibility to my whānau and Māori community and a need to honour tohunga and wānanga became acutely apparent. Both privileged and dutied to be in this space of education, I am cognisant of doing better for my people, for tangata whenua; a responsibility I found my non-Māori colleagues did not carry. To balance this weight of social duty I found my whakapapa, whānau and tohunga to be sources of much needed healing,

wisdom and faith. I advocate in acknowledging and valuing cultural intelligence is preserved within the whakapapa of tangata whenua and repositions the tangata whenua academic developer as an advocate of wānanga.

Equally, with the best of their capability, tangata whenua academic developers should seek to guide academics in the understanding and practicing of tikanga based on maintaining the harmony amongst the energies of ngā atua in the university contexts. This is to acknowledge that practices seen on the marae may take a different appearance than that on the marae, however, the intentions and mauri are maintained. I have offered here a graduate profile that could capture the guiding attributes of an academic of wānanga, inspired by my experiences with this autoethnography wānanga. This is to consider what he tangata, the person who is an academic, is regarded foremost.

The responsibilities of tāngata Tiriti / allied academic developers

I have found great wisdom in the health sector in regard to the role of the academic developer who is allied and dedicated to honouring Te Tiriti. In particular, the sector's shifting through a cultural-savvy spectrum that I liken to the trauma-savvy spectrum. Health practitioners have highlighted the shift toward cultural safety. Practitioners are required to be conscious of their own values, beliefs and how they manifest within their duties (Curtis et al., 2019; Fleming et al., 2019; Ramsden, 2002; Tolich, 2002), with particular attention paid to the unconscious harmful behaviour of the practitioner. Cultural safety practices are more aligned to tikanga and conscientisation within critical pedagogies (Freire, 1994; Sturm, 2017; Waghid, 2008). Cultural safety requires academic developers to know their own cultural values, moral, beliefs and behaviours, so that they know who they are bringing into the relationship. Tangata Tiriti or allied academic developers would benefit in knowing the values, history, beliefs, philosophies and culture from which our profession manifested from. This is remembering the duties instilled in the kaupapa of 'academic development'. It is with knowing these elements:

Who am I, the person? Who are we? The profession? What is the kaupapa? That tangata Tiriti or allied academic developers and tāngata whenua can start to come together under shared cause to work through the 'how'.

In working with tangata Tiriti staff I have found that they become very aware of 'their lane' and learn, sometimes the hard way, where the boundaries of their lane lay when working with Māori. In this relationship tangata Tiriti are the manuhiri, learning how to manaaki and tiaki, whenua (our natural resources), tāngata (our people human and non-human) and our conscious wellbeing to a state of mauri ora.

University responsibilities

Within education and particularly higher education, movements towards decolonisation and critical pedagogies are providing the spaces for academics to engage. What I have found is that practices and theories such as pepeha, pūrākau and wānanga are providing methods for healing and reimagining to manifest university responsibilities.

From within the university, this will need a coordinated approach; recognising that each role, position and person is responsible for assuring that Te Tiriti is honoured. This requires the implementation of tikanga within the systemic administration of the university: its policies, procedures, job description, contracts, curriculum, quality assurance, etcetera. The worthiness, rigour and integrity these documents require a design that embodies tikanga. Where written and spoken words find their full expression through action. Actions determined by the diligent and disciplined practices of tiaki, whanaungatanga, manaaki and tino rangatiratanga, and the discernment and making of good, the mark of a 'good person'.

What I am proposing here is that the university, and each university and tertiary education institution will have variations in the establishment and expression of tikanga and kawa that informs their ethical behaviour. The primary tikanga is then mirrored within each department, curriculum, school, faculty, etcetera. Language might change to fit the context however, the essence of tikanga must endure any changes. What is essential is the education of the staff in

tikanga. So, what is my role as a Māori academic developer? My role is to teach tikanga, through being aroha, tika and pono, and showing our staff how they can recognise and grow those ways of being in their own practices as lecturers and researchers and embed it into their curriculum. My role is to grow wānanga. This is leading me into my work of designing a suite of Te Tiriti-honouring wānanga that employs the tikanga-instilled approach of restorative and transitional justice.

Within the university I am finding I am being called to be a rangatira, consulting with the leadership in the university challenging current status quo but also offering and enacting methods and approaches for change, set to mauri ora.

National responsibilities

I would contend that in honouring Te Tiriti it is the duty of the government to hold their institutions accountable. The Government itself has characterised the university and has set one responsibility of the universities to be the “critic and conscience of society”. The term conscience refers to moral values. This becomes problematic when in Te Tiriti relationship we have two values systems; that which is held within tikanga and that of the economic value of productivity and enterprise. For the university, Te Tiriti reconciliation has begun to come to fruition as TEC begin to apply to financial motivation⁶⁹, demanding better and authentic engagement with tāngata whenua and mātauranga Māori which is grounded in tikanga.

A kōha to the tohunga

I offer a gift to the tohunga who have guided me and to the university community. A small

⁶⁹ Tertiary Education Commission require universities to be accountable to their strategy under the *Priority 3: Boosting achievement of Māori and Pasifika*, and through the Cycle 6 Academic Audit where universities must demonstrate they are meeting their obligations as under the Treaty of Waitangi, and being the critic and conscience of society.

booklet *The rainbow of Rehua*. Here I collate the respective graduate attributes of each atua (Appendix F). These graduate attributes demand teaching and education to go beyond the technical skills and knowledge that are measurable by outputs of assessments. Here I offer a starting point to ‘reimagining’ and how might one assess these qualities. We do it on the marae, how could it be done in the university.

Mauri tau

As a mother, fulltime employer and PhD candidate it feels like there has been little time to rest and enjoy whānau. The catered events within the university lack an intimacy between ringawera and manuhiri. This is something lacking within the university for staff, but maybe that is still to come, as we bring tikanga – which includes hākarī – into our wānanga designs for staff to celebrate each taonga. Aroha ki ngā tāngata o Te Wānanga Aronui ki Tamaki Makaurau – love and appreciation to the gifts our staff of AUT, who in return can then love and appreciate the gifts our students bring to us ... but that’s another wānanga (pilgrimage).

References

- Abery, E., & Gunson, J. S. (2016). The cycle of student and staff wellbeing: Emotional labour and extension requests in higher education. A practice report. *Student Success*.
<https://search.informit.org/doi/abs/10.3316/INFORMIT.589323633580802>
- Abram, D. (1996). *The Spell of the sensuous*. Random House.
- Adds, P., Hall, M., Higgins, R., & Higgins, T. R. (2011). Ask the posts of our house: Using cultural spaces to encourage quality learning in higher education. *Teaching in Higher Education*, 16(5), 541–551. <https://doi.org/10.1080/13562517.2011.570440>
- Ako Aotearoa. (2012, November 14). Using Maori pedagogies [YouTube].
https://www.youtube.com/watch?v=nY0NV2mO2oM&list=PLZ4vPHYdJ8F0Y5EB-9Z3_yg1vpkUSKCU&index=4&t=11s
- Ako Aotearoa. (2016). Professor Jacinta Ruru—Recipient of the 2016 Ako Aotearoa Prime Minister’s Supreme Award. Ako Aotearoa.
https://www.youtube.com/watch?time_continue=1&v=N8P6u2DTZsA&feature=emb_logo
- Ako Aotearoa. (2017). Dr Te Taka Keegan—Recipient of the Ako Aotearoa Prime Minister’s Supreme Award 2017 [YouTube]. Ako Aotearoa.
https://www.youtube.com/watch?time_continue=1&v=N2GlgltxYvw&feature=emb_logo
- Ashlee, A. A., Zamora, B., & Karikari, S. N. (2017). We are woke: A collaborative critical autoethnography of three “women” of Color graduate students in higher education. *International Journal of Multicultural Education*, 19(1), 89–104.
- Auckland University of Technology. (2012). *AUT Strategic plan*. Auckland University of Technology.
- Auckland University of Technology. (2019). *The Auckland University of Technology 2019 calendar*. Auckland University of Technology.
- Aunty’s Garden. (2010, December 16). Rose Pere [YouTube].
https://www.youtube.com/watch?v=HALJ9FjG_I0&t=9s
- Austin, M. R. (2011). A description of the Maori marae. In A. Rapoport (Ed.), *The mutual interaction of people and their built environment*. Walter de Gruyter.

- AUT Ngā Wai o Horotiu Marae. (2017). Ngā Wai o Horotiu Marae (app).
- AUT University. (2018). AUT Direction to 2025.
https://www.aut.ac.nz/__data/assets/pdf_file/0019/119503/aut-directions-4pg-010917-v11.pdf
- Awatere, S., Hudson, J., Pauling, C., Lambert, S., & Reid, J. (2017). Whakatipu rawa ma ngā uri whakatipu: Optimising the “Māori” in Māori economic development. *AlterNative: An International Journal of Indigenous Peoples*, 13(2), 80–88.
<https://doi.org/10.1177/1177180117700816>
- Ball, S. J. (2016). Neoliberal education? Confronting the slouching beast. *Policy Futures in Education*, 14(8), 1046–1059. <https://doi.org/10.1177/1478210316664259>
- Barkhuizen, N., Rothmann, S., & Vijver, F. J. R. van de. (2014). Burnout and work engagement of academics in higher education institutions: Effects of dispositional optimism. *Stress and Health*, 30(4), 322–332. <https://doi.org/10.1002/smi.2520>
- Barlow, C. (1991). *Tikanga whakaaro: Key concepts in Maori*. Oxford University Press.
- Barnes, A. (2013). Working Paper 1: What can Pākehā learn from engaging in kaupapa Māori educational research? Working Council for Educational Research.
- Barnett, R. (2013). *Imagining the university*. Routledge.
- Baroni, D. (2017, January 15). Otto Scharmer on the four levels of listening [Vimeo].
<https://vimeo.com/199593914>
- Barrow, M. (2017, October 27). The past, present and future of academic development [Symposium]. Academic development symposium: Supporting academics over their career, Victoria University of Wellington, N.Z.
- Bartoli, P. L. (2020, December 10). How does culture interact with the UN2030 agenda? UNESCO Art Lab’s The imperative of cultural justice: Arts for inclusion, equity and human rights, Online, France.
<https://ensemble.brandeis.edu/hapi/v1/contents/permalinks/Sj64EbGm/view>
- Bassil-Morozow, H. (2014). *The Trickster and the system: Identity and agency in contemporary society*. Routledge.
<http://ebookcentral.proquest.com/lib/aut/detail.action?docID=1794291>
- Behar, R. (1996). *The vulnerable observer: Anthropology that breaks your heart*. Beacon

Press.

Besley, T. (Ed.). (2013). *Re-imagining the creative university for the 21st century*. Sense Publ.

Best, E. (1924). *The Maori* (Vol. 1).

Best, E. (1982). *Maori religion and mythology*. Part 2. A. R. Shearer.

Binney, J. (n.d.). *Māori prophetic movements: Ngā poropiti*. Te Ara - the Encyclopedia of New Zealand. <https://teara.govt.nz/en/maori-prophetic-movements-nga-poropiti/print>

Blackie, S. (2016). *If women rose rooted: A journey to authenticity and belonging*. September publishing.

Blackstock, C. (2011). The emergence of the Breath of Life Theory. *Journal of Social Work Values & Ethics*, 8(1).

Blaklock, K. (2010). Te Whāriki, the New Zealand early childhood curriculum: Is it effective? *International Journal of Early Years Education*, 18(3), 201–212. <https://doi.org/10.1080/09669760.2010.521296>

Bloom, S. L. (2013). *Creating Sanctuary: Toward the evolution of sane societies*, Revised Edition (2 edition). Routledge.

Bone, J., Cullen, J., & Loveridge, J. (2007). Everyday spirituality: An aspect of the holistic curriculum in action. *Contemporary Issues in Early Childhood*, 8(4), 344–354. <https://doi.org/10.2304/ciec.2007.8.4.344>

Brook, I. (1998). Goethean science as a way to read landscape. *Landscape Research*, 23, 51–69. <https://doi.org/10.1080/01426399808706525>

Brown, B. (2010). *The gift of imperfection*. Hazelden Publishing.

Brown, B. (2012). *Daring greatly: How the courage to be vulnerable transforms the way we live, love, parent, and lead*. Penguin Books.

Brown, D. (2005). *Maori arts of the Gods*. Reed Publishing.

Brown, L., & Daniels, L. (2006). The development of emotional competency through the use of Aboriginal literature. *AlterNative: An International Journal of Indigenous Peoples*, 3(1), 104–121. <https://doi.org/10.1177/117718010600300106>

Brown, M. W. (2011). *Decolonising Pākehā ways of being: Revealing third space Pākehā*

experiences [Thesis, University of Waikato].

<http://researchcommons.waikato.ac.nz/handle/10289/5341>

Buissink, N., Diamond, P., Hallas, J., Swann, J., & Sciascia, A. D. (2017). Challenging a measured university from an indigenous perspective: Placing 'manaaki' at the heart of our professional development programme. *Higher Education Research & Development*, 36(3), 569–582. <https://doi.org/10.1080/07294360.2017.1288706>

Butterworth, R., & Tarling, N. (1994). *A shakeup anyway: Government and the Universities in New Zealand in a decade of reform*. Auckland University Press.

Cady, S., Wheeler, J. V., DeWolf, J., & Brodke, M. (2011). Mission, vision, and values: What do they say? *Organization Development Journal*, 29(1), 63–78.

Came, H., O'Sullivan, D., & McCreanor, T. (2020). Introducing critical Tiriti policy analysis through a retrospective review of the New Zealand Primary health care strategy. *Ethnicities*, 20(3), 434–456. <https://doi.org/10.1177/1468796819896466>

Campbell, C. D., & Evans-Campbell, T. (2011). Historical trauma and Native American child development and mental health: An overview. In P. Spicer, P. Farrell, M. C. Sarche, & H. E. Fitzgerald (Eds.), *American Indian and Alaska native children and mental health: Development, context, prevention, and treatment*. ABC-CLIO.

Centre for Courage and Renewal. (2015, December 9). Chapter 1: The primacy of soul (Parker J. Palmer) [You Tube]. Digital Media. <https://www.youtube.com/watch?v=i8PxnEILu8E>

Chang, H., & Boyd, D. (2011). *Spirituality in higher education: Autoethnographies* (Kindle). Taylor & Francis. https://www.amazon.com/Spirituality-Higher-Education-Heewon-Chang-ebook/dp/B01M155WXN/ref=sr_1_2?s=books&ie=UTF8&qid=1529019069&sr=1-2&keywords=spirituality+in+higher+education

Chardin, P. T. de. (1965). *The phenomenon of man*. Harper & Row.

Chick, N., Haynie, A., & Gurung, R. A. (2009). From generic to signature pedagogies. In N. Chick, A. Haynie, & R. A. Gurung (Eds.), *Exploring signature pedagogies: Approaches to teaching disciplinary habits of the mind* (pp. 1–16). Stylus.

Clarke-Mamanu. (2017, August 8). Students back Te Awanuiārangi push for indigenous-

university status [News]. Māori Television. <https://www.teaomaori.news/students-back-te-awanuiarangi-push-indigenous-university-status>

Clarkson, N. (2016, January 26). Why being busy doesn't necessarily mean being productive [Text]. Virgin. <https://www.virgin.com/entrepreneur/why-being-busy-doesnt-necessarily-mean-being-productive>

Clegg, S. (2009). Forms of knowing and academic development practice. *Studies in Higher Education*, 34(4), 403–416. <https://doi.org/10.1080/03075070902771937>

Cohen, J. (2018, June 25). Busy Vs. Productive: Which one are you? Forbes. <https://www.forbes.com/sites/jennifercohen/2018/06/25/busy-vs-productive-which-one-are-you/>

Cowell, J. T. H. (2013). He riri tā te tawa uho, he riri tā te tawa para [Masters of Arts (Māori Development)]. Auckland University of Technology.

Cram, F., Katoa Ltd, Phillips, H., Tipene-Matua, B., Parsons, M., & Taupo, K. (n.d.). A 'Parallel Process'? Beginning a constructive conversation about a Māori methodology. 6.

Cronin, M. (2002). 'Thou shalt be One with the Birds': Translation, Connexity and the New Global Order. *Language and Intercultural Communication*, 2(2), 86–95. <https://doi.org/10.1080/14708470208668078>

Csikszentmihalyi, M. (2002). *Flow: The classic work on how to achieve happiness (Revised and updated)*. Rider Books.

Curtis, E., Jones, R., Tipene-Leach, D., Walker, C., Loring, B., Paine, S.-J., & Reid, P. (2019). Why cultural safety rather than cultural competency is required to achieve health equity: A literature review and recommended definition. *International Journal for Equity in Health*, 18(1), 1–17. <https://doi.org/10.1186/s12939-019-1082-3>

Darlaston-Jones, D., Herbert, J., Ryan, K., Darlaston-Jones, W., Harris, J., & Dudgeon, P. (2014). Are we asking the right questions? Why we should have a decolonizing discourse based on conscientization rather than indigenizing the curriculum. *Canadian Journal of Native Education*, 37, 86–104.

Davenport, K. (2021). Review into harassment and sexual harassment at AUT [Independent Review]. Auckland University of Technology.

Davidson, S. (n.d.). *Trauma-informed practices for postsecondary education: A guide*.

Education Northwest, 28.

Davis, M. (2017, May 26). The Statement. <https://ulurustatement.org/the-statement/>

de Spinoza, B. (1954). *Ethics: Preceded by, On the improvement of the understanding* (R. H. M. Elwes, Trans.). Hafner Publishing. <https://www.gutenberg.org/files/3800/3800-h/3800-h.htm>

Delamere, H. (n.d. Manawaa). Manawa: The physical heart [Wānanga].

Delamere, H. (n.d. Tinana). Philosophies of mirimiri and romiromi [Wānanga].

Delamere, H. (n.d. Pūmanawa). Pūmanawa: The emotional heart [Wānanga].

Delamere, H. (n.d. Te Reo). Te reo: Mandellic vibrations [Wānanga].

Delamere, H. (n.d. Manawab). Tūmatauenga [Wānanga].

Delamere, H. (n.d. Whatumanawa). Whatumanawa: The spiritual heart [Wānanga].

Denzin, N. K. (2018). *Performance autoethnography: Critical pedagogy and the politics of culture*. Routledge. <http://ebookcentral.proquest.com/lib/aut/detail.action?docID=5351971>

Derby, M. J., & Macfarlane, S. (2018). "How high is your RQ?": Is te reo Māori the new blood quantum? *Te Kaharoa*, 11(1), Article 1. <https://doi.org/10.24135/tekaharoa.v11i1.207>

Derby, M., & MacFarlane, S. (2018). Is Blood Quantum Back In Circulation? *Te Kaharoa*, 11(1), Article 1. <https://doi.org/10.24135/tekaharoa.v11i1.210>

Desautels, L. L., & McKnight, M. (2016). *Unwritten, the story of a living system: A pathway to enlivening and transforming education*. Wyatt MacKenzie Publishing.

Diamond, P. (2003). *A fire in your belly: Māori leaders speak*. Huia Publishers.

Diamond, P. (2013). *Tatau Pounamu: Embedding Māori concepts and values into a Western tertiary art and design curriculum* [Thesis, Auckland University of Technology]. <https://openrepository.aut.ac.nz/handle/10292/5697>

Diamond, P. (2017, November 2). Let that s#*t go! Pain as a teacher. Nau Mai. <https://naumaiconz.wordpress.com/2017/11/03/let-that-st-go-pain-as-a-teacher/>

Diamond, P. (2018a). Whenua ... Perfect in her divinity. In A. McIntosh & L.-Ho. Brebner, *Taste of home: Celebrating the diversity of hospitality within Aotearoa New Zealand*. Lian-Hong Brebner and Alison McIntosh.

Diamond, P. (2018b, November 21). Whenua ... Perfect in her divinity. Nau Mai.

<https://naumaiconz.wordpress.com/2018/11/21/whenua-perfect-in-her-divinity/>

Diamond, P. (2020, December 10). Te mauri o Wānanga Aronui [UNESCO Art lab]. The imperative of cultural justice: Arts for inclusion, equity and human rights, Online, France.

<https://ensemble.brandeis.edu/hapi/v1/contents/permalinks/Sj64EbGm/view>

DiSalvo, D. (2009). Forget survival of the fittest: It is kindness that counts. *Scientific American Mind*, 20(5), 18–19. <https://doi.org/10.1038/scientificamericanmind0909-18>

Drury, N. (2006). The delicate scientist practitioner. *Australian & New Zealand Journal of Family Therapy*, 27(4), 177–186.

Drury, N. (2007). A powhiri poutama approach to therapy. *New Zealand Journal of Counselling*, 27(1), 9–20.

Duder, E. M. (2010). Ko tō ringa ki ngā a te Pākehā: The use of digital resources in the learning and teaching of te reo Māori – A case study [Master's]. Auckland University of Technology.

Duncan-Andrade, J. (2016, December 8). Equality or equity? Which one will we feed? [YouTube]. https://www.youtube.com/watch?v=b_2wunpSV-4&list=PLZ4vPHYdJ8F1tA8-inL4Nx4x7Hsgli4H4&index=3&t=1897s

Durie, A. (1998). Emancipatory Maori education: Speaking from the heart. *Language, Culture and Curriculum*, 11(3), 297–308. <https://doi.org/10.1080/07908319808666558>

Durie, M. (1998). *Whaiora: Māori Health Development*. Oxford University Press.

Durie, M. (2003). *Ngā kāhui pou: Launching Māori futures*. Huia Publishers.

Durie, M. (2007). Counselling Māori: Marae encounters as a basis for understanding and building relationships. *New Zealand Journal of Counselling*, 27(1), 1–8.

Durie, M. (2016, July 1). Matariki Māori 2040 [Keynote]. Whakamua ki Matariki, Auckland University of Technology, Auckland, N.Z.

Easton, H. (2019, October). The dimensions of ako [Education animation; Mp4]. Centre for Learning and Teaching, AUT.

Edwards, S. (2009). *Titiro whakamuri kia marama ai te wao nei: Whakapapa epistemologies and maniapoto Māori cultural identities*. [Doctoral of Philosophies]. Massey University.

Einhaeuser, E. (2014, October 23). A Māori healer's perspective: Atarangi Muru/ New Zealand. *Synergies Journal*. <http://www.synergies-journal.com/healing/2014/10/5/a-healers-perspective-atarangi-muru-new-zealand>

Evans, M. (2004). *Killing thinking: Death of the university*. Bloomsbury Publishing.

Ferguson, S. L. (2008). Key elements for a Māori e-learning framework. 8.

Fleming, T., Creedy, D. K., & West, R. (2019). Cultural safety continuing professional development for midwifery academics: An integrative literature review. *Women and Birth*, 32(4), 318–326. <https://doi.org/10.1016/j.wombi.2018.10.001>

Freire, P. (1994). *Pedagogy of hope* (R. R. Barr, Trans.). Bloomsbury.

Freire, P. (1996). *Pedagogy of the oppressed* (Revised). Penguin UK.

Freire, P. (2005). *Teachers as cultural workers: Letter to those who dare teach* (D. Macedo, D. Koike, & A. Oliveira, Trans.). Westview Press.

Furlong, C., & Tippett, J. (2013). Returning knowledge to the community: An innovative approach to sharing knowledge about drinking water practices in a peri-urban community. *Journal of Water, Sanitation and Hygiene for Development*, 3(4), 629–637. <https://doi.org/10.2166/washdev.2013.071>

Gabel, J. (2020, September 24). Professors call out racism as a 'major issue' at universities. *NZ Herald*. <https://www.nzherald.co.nz/nz/professors-call-out-racism-as-a-major-issue-at-universities/ZSQ2UDFJAMK2XHZEWDGTYLMXEA/>

Gardiner-Hoskins, P. (2013, February 10). Waka huia (10 February 2013). In *Waka Huia*. TVNZ1; etv. <http://www.etv.org.nz/programme.php?id=51124>

Gardner, W., & Parata, H. (2020). Independent review: Racism at University of Waikato. University of Waikato.

Giroux, H. A. (2007). *The University in chains: Confronting the military-industrial-academic complex*. Paradigm Publishers.

Glustrom, E. (2018, June 22). Reimagining the university from the Ground Up [YouTube]. <https://www.youtube.com/watch?v=qrq67xItb0w>

GNS Science. (2012, June 17). Ruaumoko—The mountain is me [YouTube]. GNS Science. <https://www.youtube.com/watch?v=fjQZYvsBkgE>

- Goede, M. (2011). The wise society: Beyond the knowledge economy. *Foresight*, 13(1), 36–45. <https://doi.org/10.1108/14636681111109688>
- Goethe, J. W. von. (1840). *Theory of Colours* (D. Eastlake, Trans.). M.I.T. Press.
- Gossage, P. (1975). *How Maui found his mother*. Penguin Group.
- Gossage, P. (1982). *How Maui slowed the sun*. Penguin Group.
- Grace, P., & Kahukiwa, R. (2000). *Wāhine toa: Women of Māori myth*.
- Grace, W. (n.d.-a). A trilogy of Wahine Toa [Ministry of Education]. Māori Myths, Legends, and Contemporary Stories. Retrieved 7 December 2019, from <http://eng.mataurangamaori.tki.org.nz/Support-materials/Te-Reo-Maori/Maori-Myths-Legends-and-Contemporary-Stories/A-trilogy-of-Wahine-Toa>
- Grace, W. (n.d.-b). How Māui slowed the sun [Ministry of Education]. Māori Myths, Legends, and Contemporary Stories. Retrieved 26 October 2019, from <http://eng.mataurangamaori.tki.org.nz/Support-materials/Te-Reo-Maori/Maori-Myths-Legends-and-Contemporary-Stories/How-Maui-slowed-the-sun>
- Grace, W. (n.d.-c). The tohunga [Ministry of Education]. Te Kete Ipurangi. Retrieved 8 April 2019, from <http://eng.mataurangamaori.tki.org.nz/Support-materials/Te-Reo-Maori/Maori-Myths-Legends-and-Contemporary-Stories/The-tohunga>
- Grande Experiences. (2020). *Van Gogh alive: The experience* (Official program). Grande Experiences.
- Green, B., Moore, Z., Piller, K., Faust, E., & Woodard, L. (2020, January). Reimagining education [TEDx Talk]. TEDx LagunaBlancaSchool, Santa Barbara, C.A. https://www.ted.com/talks/reimagining_education
- Gudgeon, W. (1907). The tohunga Māori. *The Journal of the Polynesian Society*, 16(2(62)), 63–91.
- Gudgeon, W. (1909). On Matakite. *The Journal of the Polynesian Society*, 18(3/71), 143–153.
- Hall, M. (2013a). Principles and pinstripes: Developing and leading Māori academics. In P. Whitinui, M. Glover, & D. Hikuroa (Eds.), *Ara mai he tētēkura: Visioning our futures* (pp. 45–52). Otago University Press.

Hall, M. (2013b). Rethinking Māori Academic development in New Zealand universities [Doctor of Philosophy]. Victoria University of Wellington.

Hall, M. (2019, July 4). I ngā rā o mua: Challenges, changes and opportunities of indigenising university teaching and research [Keynote]. HERDSA 2019 – Next generation, Higher Education: Challenges, Changes, Opportunities, Auckland, NZ. https://cpb-ap-se2.wpmucdn.com/blogs.auckland.ac.nz/dist/2/372/files/2019/07/Programme_HERDSA-2019_v19_03-7-19.pdf

Hall, M., Rata, A., & Adds, P. (2013). He manu hou: The transition of Māori students into Māori studies. *International Indigenous Policy Journal*, 4(4). <https://doi.org/10.18584/iipj.2013.4.4.7>

Hall, M., & Sutherland, K. (2013). Student who teach: Developing scholarly tutors. In F. Beaton & A. Gilbert (Eds.), *Effective part-time teachers in contemporary universities: New approaches to professional development*. Routledge.

Hall, X. (2017). Hineahuone. NZ / SP Author Self Published.

Halpin, D. (2001). The nature of hope and its significance for education. *British Journal of Educational Studies*, 49(4), 392–410.

Hameroff, S. R., Kaszniak, A. W., Chalmers, D. J., & Org, P. D. C. (1999). *Toward a science of consciousness III: The third Tucson discussions and debates*. MIT Press.

Hatchard, G. D., Deans, A. J., Cavanaugh, K. L., & Orme-johnson, D. W. (1996). The maharishi effect: A model for social improvement. Time series analysis of a phase transition to reduced crime in merseyside metropolitan area. *Psychology, Crime & Law*, 2(3), 165–174. <https://doi.org/10.1080/10683169608409775>

Hawkins, D. R. (2012). *Power vs Force: An anatomy of consciousness. The hidden determinants of human behaviour*. Hay House.

Hawksley, C., & Howson, R. (2011). Tino rangatiratanga and mana motuhake: Nation, state and self-determination in Aotearoa New Zealand. *AlterNative: An International Journal of Indigenous Peoples*, 7(3). <http://www.content.alternative.ac.nz/index.php/alternative/article/view/130>

Haynes, K. T., Hitt, M. A., & Campbell, J. T. (2015). *The dark side of leadership: Towards*

a mid-range theory of hubris and greed in entrepreneurial contexts. *Journal of Management Studies*, 52(4), 479–505. <https://doi.org/10.1111/joms.12127>

Heaton, S. (2013). Kia whai kiko te whare tapa whā: De-constructing a whare tapa whā discourse. In L. Pihama, H. Skipper, & J. Tipene (Eds.), *He manawa whenua, e kore e mimiti* Indigenous centred knowledge-unlimited potential (pp. 216–229).

Hemara, W. (2000). *Maori pedagogies: A view from the literature*. New Zealand Council of Educational Research.

Henning, M. A., Krägeloh, C. U., Dryer, R., Moir, F., Billington, R., & Hill, A. G. (2018). *Wellbeing in higher education: Cultivating a healthy lifestyle among faculty and students*. Routledge.

Henry, E., Mika, J. P., & Wolfgramm, T. (2020). Indigenous networks: Broadening Insight into the role they play, and contribution to the academy. *Academy of Management Proceedings*, 2020(1), 18715. <https://doi.org/10.5465/AMBPP.2020.18715abstract>

Herangi-Panapa, T. P. M. (1998). *Ko te wahine he whare tangata, he waka tangata – Within the female is the nurturing home of humankind and the channel from the spiritual to the physical: A study of Maori women's experiences of violence as depicted through the definition of whakarite* [Thesis, ResearchSpace@Auckland]. <https://researchspace.auckland.ac.nz/handle/2292/2987>

Hibbs, S. (2008). The uniquely female art of karanga. *Social Work Review*, 18(2), 3–8.

Hicks, A. (2006). *The law of attraction: The basics of the teachings of Abraham* [CD]. Hay House.

Hill, J., Healey, R. L., West, H., & Déry, C. (2021). Pedagogic partnership in higher education: Encountering emotion in learning and enhancing student wellbeing. *Journal of Geography in Higher Education*, 45(2), 167–185. <https://doi.org/10.1080/03098265.2019.1661366>

Hill, M. (2017). *The revolution will be social and poetic: The insurgent poetics of decolonial thought* [Master of Arts]. University of Western Ontario.

Hiroa, T. R. (1949). The Gods. In *Coming of the Maori*. Māori Purposes Fund Board. <http://authority.nzetc.org/tm/scholarly/tei-BucTheC-t1-g1-t4-body1-d3-d3.html>

Holborow, M. (2012). Neoliberalism, human capital and the skills agenda in higher education—The Irish case. Undefined.

<https://www.semanticscholar.org/paper/Neoliberalism%2C-Human-Capital-and-the-Skills-Agenda-Holborow/4a78bc76ffbbd2e875515e9fa378df55c8a04456>

Holdrege, C. (2014). Goethe and the evolution of Science. In *Context*, 31(Spring), 10–23.

Holman Jones, S. (2016). Living bodies of thought: The “critical” in critical autoethnography. *Qualitative Inquiry*, 22(4), 228–237.

<https://doi.org/10.1177/1077800415622509>

hooks, bell. (2015). *Sisters of the yam: Black women and self-discovery*. Routledge.

Hoppers, C. A. O. (2002). *Indigenous knowledge and the integration of knowledge systems: Towards a philosophy of articulation*. New Africa Books.

Human Rights Commission. (1998). Statement on the status of Maori people as tangata whenua of Aoteara New Zealand. *Human Rights Commission*, 1, 57–60.

Human Rights Commission. (2010). Human rights and the Treaty of Waitangi. In *Human rights in New Zealand* (pp. 38–55). Human Rights Commission.

Hurihanganui, T. A. (2017, August 9). Wānanga fight for right to seek university status [News]. RNZ. <https://www.rnz.co.nz/news/te-manu-korihī/336797/wananga-fight-for-right-to-see-university-status>

Hutchings, J., & Lee-Morgan, J. (Eds.). (2016). *Decolonisation in Aotearoa*. NZCER Press.

Ihimaera, W. (Ed.). (1993). *Vision Aotearoa: Kaupapa New Zealand*. Bridget Williams Books.

Irwin, K., & Ramsden, I. (Eds.). (1995). *Toi wahine*. Penguin Books.

Jackson, M. (2005). The face behind the Law: The United Nations and the Rights of Indigenous Peoples. *Yearbook of New Zealand Jurisprudence Special Issue - Te Purenga*, 14(10).

Jackson, M. (2007). It's quite simple really. *Yearbook of NZ Jurisprudence*, 10(Special Issue), 32–42.

Jackson, M. (2010). In the matter of the Treaty of Waitangi Act 1975 and claims in Te Paparahi o Te Raki Inquiry (Brief Evidence No. Wai1040, #D2). Ministry of Justice.

- Jenkin, C. J. (2016). Investigation of teacher education delivery of bicultural education. *Australian Journal of Teacher Education*, 41(6), 180–196.
<https://doi.org/10.14221/ajte.2016v41n6.10>
- Johnson, S. J., Willis, S. M., & Evans, J. (2019). An examination of stressors, strain, and resilience in academic and non-academic U.K. university job roles. *International Journal of Stress Management*, 26(2), 162–172. <https://doi.org/10.1037/str0000096>
- Jones, E., Priestley, M., Brewster, L., Wilbraham, S. J., Hughes, G., & Spanner, L. (2021). Student wellbeing and assessment in higher education: The balancing act. *Assessment & Evaluation in Higher Education*, 46(3), 438–450.
<https://doi.org/10.1080/02602938.2020.1782344>
- Kahukiwa, R. (2017). *Ngā Atua: Maori gods*. Oratia Media.
- Ka'ai, T. M., & Higgins, R. (2008). Te ao Māori. In T. Ka'ai, J. C. Moorfield, M. P. J. Reilly, & S. Mosley (Eds.), *Ki te whaio: An introduction to Māori culture and society* (pp. 13–28). Pearson Education.
- Kaomea, J. (2001). Dilemmas of an indigenous academic: A native Hawaiian story. *Contemporary Issues in Early Childhood*, 2(1), 67–82. <https://doi.org/10.2304/ciec.2001.2.1.9>
- Kaye, Hon. N. (2017). Updating Te Whāriki ... From the Minister of Education. *Early Education*, 62(Spring/Summer), 6–7.
- Kelsey, J. (2015). *The FIRE economy: New Zealand's reckoning*. Bridget Williams Books.
- Kerridge, D. (2021, May 28). Why time In nature is now being prescribed: Rongoā Māori healer Donna Kerridge on the power of Papatūānuku for healing our spirit & mind. Capsule. <https://capsulenz.com/be/why-time-in-nature-is-now-being-prescribed-rongoa-maori-healer-donna-kerridge-on-the-power-of-papatuanuku-for-healing-our-spirit-mind/>
- Kets de Vries, M. (2016). The hubris factor in leadership. In P. Garrard & G. Robinson (Eds.), *The intoxication of power* (pp. 89–99). Palgrave Macmillan UK.
https://doi.org/10.1057/9781137439666_5
- Kidman, J., & Chu, C. (2015). Māori scholars and the university (No. 13RF01; p. 109). Victoria University of Wellington.
- King, T. (2003). *The truth about stories: A native narrative*. University of Minnesota Press.

Kinman, G. (2019). Effort-reward imbalance in academic employees: Examining different reward systems. *International Journal of Stress Management*, 26(2), 184–192.

<https://doi.org/10.1037/str0000128>

Kirkpatrick, S. A. (2017). Understanding the role of vision, mission, and values in the HPT model. *Performance Improvement*, 56(3), 6–14. <https://doi.org/10.1002/pfi.21689>

Kittelson, J. M., & Transure, P. J. (Eds.). (1984). *Rebirth, reform and resilience: Universities in transition 1300-1700*. Ohio State University.

Knowles, E. (2006). Kith and kin. In *The Oxford dictionary of phrase and fable*. Oxford University Press.

<http://www.oxfordreference.com/view/10.1093/acref/9780198609810.001.0001/acref-9780198609810-e-3876>

Kotler, S. (2014). *The rise of Superman: Decoding the science of ultimate human performance*. Amazon.

Kotler, S. (2017). *Stealing fire (Digital)*. Harper Collins.

Kruger, T. (1984). The qualities of ihi, wehi and wana. In H. M. Mead (Ed.), *Nga tikanga tuku iho a te Māori: Customary concepts of the Māori (A source book for students)* (pp. 228–236). Victoria University of Wellington.

Kruger, T., Pitman, M., Grennell, D., Mc Donald, T., Mariu, D., & Pomare, A. (2004). *Transforming whanau violence: A conceptual framework: An updated version of the report from the former Second Maori Taskforce on Whanau Violence, (2nd ed.)*. New Zealand Family Violence Clearinghouse. <http://library.nzfvc.org.nz/cgi-bin/koha/opac-detail.pl?biblionumber=2886>

Kukutai, T. (2004). The problem of defining an ethnic group for public policy: Who is Māori and why does it matter? *Social Policy Journal of New Zealand*, 23, 23.

Kumar, H. S. (2011). *Decolonizing texts: A performance autoethnography [Master of Arts]*. University of Massachusetts Amherst.

Kure, H. (2003). In the beginning was the scream: Conceptual thought in the old Norse myth of creation. In R. Simek & J. Meuer (Eds.), *Scandinavia and Christian Europe in the Middle Ages*. (pp. 311–319).

Kutia, K., & Polamalu, K. (2016, September 5). What does it mean to be 'White Māori'? (K. Ryan, Interviewer) [Interview].

<https://www.rnz.co.nz/national/programmes/ninetoon/audio/201814861/what-does-it-mean-to-be-'white-maori'>

Laloux, F. (2014). *Reinventing organisations: A guide to creating organizations inspired by the next stage of human consciousness*. Nelson Parker.

Land, R. (2004). *Educational development: Discourse, identity and practice* (1 edition). Open University Press.

Larrison, A. L. (2013). Mind, brain and education as a framework for curricular reform [UC San Diego]. <https://escholarship.org/uc/item/0v779550>

Lee, K.-H., Barker, M., & Mouasher, A. (2013). Is it even espoused? An exploratory study of commitment to sustainability as evidenced in vision, mission, and graduate attribute statements in Australian universities. *Journal of Cleaner Production*, 48, 20–28. <https://doi.org/10.1016/j.jclepro.2013.01.007>

Leggat, S. G., & Holmes, M. (2015). Content analysis of mission, vision and value statements in Australian public and private hospitals: Implications for healthcare management. *Asia Pacific Journal of Health Management*, 10(1), 46.

Leibowitz, B. (2014). Reflections on academic development: What is in a name? *International Journal for Academic Development*, 19(4), 357–360. <https://doi.org/10.1080/1360144X.2014.969978>

Lemkin, J. (2008, May 7). Rosenberg on nonviolent communication [Documentary; YouTube]. <https://www.youtube.com/watch?v=SZ-fUVM4Dos>

Lennie, S.-J. (2020). Caring and coping: An interpretative phenomenological analysis of lecturers' emotional labour in the context of higher education commercialisation and the consequences for staff and student wellbeing. *Modern Day Challenges in Academia*. <https://www.elgaronline.com/view/edcoll/9781788119184/9781788119184.00021.xml>

Lentfer, N. (2015). *Ko te amorangi ki mua, ko te hāpai ō ki muri: The role of mātauranga raranga in the dissemination of Mātauranga Māori* [Exegesis]. Auckland University of Technology.

Leshner, A. I., & Scherer, L. A. (Eds.). (2021). *Mental Health, Substance Use, and Wellbeing in Higher Education: Supporting the Whole Student*. National Academies Press.

Loesel, I. (2006). *Returning to the void: Papa Joe, Māori healing and sacred teachings*. iUniverse.

Love, T. (2017, July 6). Māori values, care and compassion in organisations: A research strategy. *The Good Organization*. 33rd EGOS Colloquium, Copenhagen.

Love, T., & Tilley, E. (2014). Acknowledging power: The application of kaupapa Māori principles and processes to developing a new approach to organisation–public engagement. *Public Relations Inquiry*, 3(1), 31–49. <https://doi.org/10.1177/2046147X14521198>

Luna, A., & Sol, M. (2015, November 20). 8 twin flame stages – Are you experiencing this? *LonerWolf*. <https://lonerwolf.com/twin-flame-stages/>

Lynch, K. (2010). Carelessness: A hidden doxa of higher education. *Arts and Humanities in Higher Education*, 9(1), 54–67. <https://doi.org/10.1177/1474022209350104>

Manathunga, C. (2007). “Unhomely” academic developer identities: More post-colonial explorations. *International Journal for Academic Development*, 12(1), 25–34. <https://doi.org/10.1080/13601440701217287>

Māori Healers. (2008, September 10). Maori healers'. Papa Joe and Manu: Maori Healers Extraordinaire. <https://maorihealers.wordpress.com/2008/09/10/papa-joe-and-manu-maori-healers-extraordinaire/>

Margaret, J. (2012). Working as Allies: Supporter of indigenous justice reflect. AWEA: Auckland workers educational association.

Mark, G., Chamberlain, K., & Boulton, A. (2017). Acknowledging the Māori cultural values and beliefs embedded in rongoā Māori healing. *International Journal of Indigenous Health*, 12(1), 75. <https://doi.org/10.18357/ijih121201716902>

Marks, G. (2012). *Rongoā Māori (Traditional Māori healing) through the eyes of Māori healers: Sharing the healing while keeping the tapu* [Doctor of Philosophy in Psychology, Massey University, New Zealand].

http://mro.massey.ac.nz/xmlui/bitstream/handle/10179/4064/02_whole.pdf?sequence=1&isAllowed=y

- Marsden, M. (2003). *The woven universe: Selected writings of Rev. Māori Marsden* (T. A. C. Royal, Ed.). The Estate of Rev. Māori Marsden.
- Marx, S., Pennington, J. L., & Chang, H. (2017). Critical autoethnography in pursuit of educational equity: Introduction to the IJME Special Issue. *International Journal of Multicultural Education*, 19(1), 1–6.
- Maslow, A. H. (1943). A theory of human motivation. *Psychological Review*, 50(4), 370–396.
- Maslow, D. A. H. (1988). On the shoulders of giants. *The Educational Forum*, 52(3), 202–209. <https://doi.org/10.1080/00131728809335486>
- Mason Boring, F. (2012). *Connecting to our ancestral past: Healing through family constellations, ceremony, and ritual* (Kindle). North Atlantic Books.
https://www.amazon.com/Connecting-Our-Ancestral-Past-Constellations-ebook/dp/B005R83656/ref=sr_1_1_tw_i_kin_1?ie=UTF8&qid=1529013215&sr=8-1&keywords=connecting+to+our+ancestral+past
- McCoy, D. (n.d.). *The creation of the cosmos. Norse Mythology for Smart People*. Retrieved 3 April 2021, from <https://norse-mythology.org/tales/norse-creation-myth/>
- Mead, H. M. (1995). *Te toi whakairo: The art of Māori carving*. Reed Books.
- Mead, H. M. (2003). *Tikanga Maori: Living by Maori values* (Kindle). Huia Publishers.
- Mercier, O. R., Asmar, C., & Page, S. (2011). An academic occupation: Mobilisation, sit-in, speaking out and confrontation in the experiences of Māori academics. *The Australian Journal of Indigenous Education*, 40, 81–91. <https://doi.org/10.1375/ajie.40.81>
- Metge, J. (1986). *In and out of touch: Whakama in cross cultural context*. Victoria University Press. <https://www.scribd.com/book/223170863/In-and-Out-of-Touch-Whakamaa-in-Cross-Cultural-Context>
- Meyer, M. A. (2013). Holographic epistemology: Native common sense. *China Media Research*, 9(2), 94–101.
- Mikaere, A. (2005). Cultural invasion: The ongoing colonisation of tikanga Māori. *Yearbook of New Zealand Jurisprudence*.
<http://www.nzlii.org/nz/journals/NZYbkNZJur/2005/18.html>

Mikaere, A. (2007). Seeing Human rights through Maori eyes. *New Zealand Yearbook of New Zealand Jurisprudence*, 8(53). <http://www.nzlii.org/nz/journals/NZYbkNZJur/2007/8.html>

Mikesell, A. (2013). *The ultimate union: Twin flame pairs*. Mikesell Productions.

Mildon, C. (n.d.). Te oomai reia—AIO Healing. Retrieved 29 March 2019, from <https://www.aiohealing.com/te-oomai-reia>

Milne, A. (2013, November 13). What is ‘as Māori’? Ask some young people! Ann Milne Education. <https://www.annmilne.co.nz/blog/2017/11/13/what-is-as-mori-ask-some-young-people>

Milne, B. A. (2013). *Colouring in the white spaces: Reclaiming cultural identity in whitestream schools* [Thesis, University of Waikato]. <https://researchcommons.waikato.ac.nz/handle/10289/7868>

Ministry for Culture and Heritage. (n.d.-a). History of God defend New Zealand. Manatū Taonga - Ministry for Culture and Heritage. Retrieved 1 April 2021, from <https://mch.govt.nz/nz-identity-heritage/national-anthems/history-god-defend-new-zealand>

Ministry for Culture and Heritage. (n.d.-b). Thomas Bracken—Author. Manatū Taonga - Ministry for Culture and Heritage. Retrieved 1 April 2021, from <https://mch.govt.nz/nz-identity-heritage/national-anthems/thomas-bracken-author>

Ministry of Education. (2013). *Ka Hikitia: Accelerating success 2013-2017*. Ministry of Education. <https://education.govt.nz/assets/Documents/Ministry/Strategies-and-policies/Ka-Hikitia/KaHikitiaAcceleratingSuccessEnglish.pdf>

Ministry of Education. (2015). *Ka Hikitia in Action*. Ministry of Education, NZ. <http://www.education.govt.nz/assets/Documents/Ministry/KaHikitiaInActionOct2014.pdf>

Ministry of Education. (2017). *Te Whariki: Early childhood curriculum*. Ministry of Education. <http://tewhariki.tki.org.nz/assets/Uploads/files/Te-Whariki-Early-Childhood-Curriculum.pdf>

Ministry of Education and the Ministry of Business, Innovation & Employment, NZ. (2014). *Tertiary Education Strategy 2014—2019*. Ministry of Education and the Ministry of Business, Innovation & Employment, NZ. <http://www.education.govt.nz/further-education/policies-and-strategies/tertiary-education-strategy/>

- Mirvis, P., Googins, B., & Kinnicutt, S. (2010). Vision, mission, values. *Organizational Dynamics*, 39(4), 316–324. <https://doi.org/10.1016/j.orgdyn.2010.07.006>
- Moewaka-Barnes, A., Taiapa, K., Borell, B., & McCreanor, T. (2013). Māori experiences and responses to racism in Aotearoa New Zealand. *MAI Journal*, 2(2), 63–77.
- Mohammed, S. S., Suleyman, C., & Taylan, B. (2020). Burnout determinants and consequences among university lecturers. *Amazonia Investiga*, 9(27), 13–24. <https://doi.org/10.34069/AI/2020.27.03.2>
- Moon, P. (2003). *Tohunga: Hohepa Kereopa* (1st edition). David Ling.
- Moon, P. (2005). *A tohunga's natural world: Plants, gardening and food*. David Ling.
- Moorfield, J. C. (n.d.). iro—Te Aka Māori Dictionary. Iro - Te Aka Māori Dictionary. Retrieved 11 March 2022, from <https://www.maoridictionary.co.nz/>
- Morrison, T. (2015, March 23). No place for self-pity, no room for fear. <https://www.thenation.com/article/no-place-self-pity-no-room-fear/>
- Muncey, T. (2005). Doing autoethnography. *International Journal of Qualitative Methods*, 4(1), 69–86. <https://doi.org/10.1177/160940690500400105>
- Murphy, N. (2011). Te awa atua, Te awa tapu, te awa wahine: An examination of stories, ceremonies and practices regarding menstruation in the pre-colonial Māori world. [Masters, University of Waikato]. <https://hdl.handle.net/10289/5532>
- Mutu, A. (2015, October 12). Atarangi Mutu, Māori Healer. In Native affairs. Māori Television. <http://www.maoritelevision.com/news/regional/native-affairs--maori-healer>
- Mutu, M. (2019). 'To honour the treaty, we must first settle colonisation' (Moana Jackson 2015): The long road from colonial devastation to balance, peace and harmony. *Journal of the Royal Society of New Zealand*, 49(sup1), 4–18. <https://doi.org/10.1080/03036758.2019.1669670>
- Natanasabapathy, P., & Maathius-Smith, S. (2019). Philosophy of being and becoming: A transformative learning approach using threshold concepts. *Educational Philosophy and Theory*, 51(4), 369–379.
- Neich, R. (2001). *Carved histories: Rotorua Ngati Tarawhai woodcarving*. Auckland University Press.

Network Waitangi Otautahi. (n.d.). Treaty poster with Declaration of Independence.

New Zealand Anthem—“God Defend New Zealand”—Story of Bracken’s Hymn | NZETC. (n.d.). Retrieved 3 April 2021, from http://nzetc.victoria.ac.nz/tm/scholarly/tei-Gov14_03Rail-t1-body-d6.html

Tohunga Suppression Act, 13, II 7 EDW (1907).

http://www.nzlii.org/nz/legis/hist_act/tsa19077ev1907n13353/

New Zealand Legislation. (1989). Education Act 1989 No 80 (as at 21 December 2018), Public Act 162 Establishment of institutions. http://www.legislation.govt.nz/act/public/1989/0080/latest/DLM183668.html?search=sw_096be8ed81826902_universities_25_se&p=1

Nicholson, A. (2020). Te hihiri: A process of coming to know. *MAI Journal: A New Zealand Journal of Indigenous Scholarship*, 9(2). <https://doi.org/10.20507/MAIJournal.2019.9.2.4>

Nietzsche, F. (2015). *Anti-Education: On the future of our educational institutions* (P. Reitter & C. Wellmon, Eds.; D. Searls, Trans.; Main edition). NYRB Classics.

Nine Gates Mystery School. (n.d.). What is Mystery School? Retrieved 20 March 2019, from <https://www.ninegates.org/what-is-mystery-school>

Nixon, J., Marks, A., Rowland, S., & Walker, M. (2001). Towards a new academic professionalism: A manifesto of hope. *British Journal of Sociology of Education*, 22(2), 227–244. <https://doi.org/10.1080/01425690124202>

NLP University. (2011, December 4). The Evolution of NLP: The Three Minds. https://www.youtube.com/watch?v=nf_qDe0ZEBw

Novak, J. D., & Cañas, A. J. (2006). The theory underlying concepts maps and how to construct and use them (Technical Report IHMC CmapTools 2006-01 Rev 2008-01). Institute for human and machine cognition. <http://cmap.ihmc.us/docs/theory-of-concept-maps.php>

O’Brien, D. T., & Guiney, D. D. (2018). Staff wellbeing in higher education: A research study for education support partnership. Education Support Partnership.

O’Connor, T. (2007). *Governing bodies: A Māori healing tradition in a bicultural state* [Doctor of Philosophy in Anthropology, The University of Auckland].

<http://ezproxy.auckland.ac.nz/login?url=http://hdl.handle.net/2292/2327>

Okri, B. (2014). *Astonishing the gods* (eBook). Head of Zeus Ltd.

Olssen, M., & Peters, M. A. (2005). Neoliberalism, higher education and the knowledge economy: From the free market to knowledge capitalism. *Journal of Education Policy*, 20(3), 313–345. <https://doi.org/10.1080/02680930500108718>

Oman, W. (n.d.). Traditional Maori healing in Rotorua: Romiromi, mirimiri. <https://www.wikitoriamaoirihealing.co.nz/maori-healing/>

Oxford English Dictionary. (n.d.-a). Attribute, n. In OED Online. Oxford University Press. Retrieved 11 March 2022, from <http://www.oed.com/view/Entry/12931>

Oxford English Dictionary. (n.d.-b). Honour | honor, n. In OED Online. Oxford University Press. Retrieved 14 June 2020, from <http://www.oed.com/view/Entry/88227>

Oxford English Dictionary. (n.d.-c). Honour | honor, v. In OED Online. Oxford University Press. Retrieved 14 June 2020, from <http://www.oed.com/view/Entry/88228>

Pailey, R. N. (n.d.). De-centring the ‘White Gaze’ of development. *Development and Change*, n/a(n/a). <https://doi.org/10.1111/dech.12550>

Palmer, P. (2007). *The courage to teach: Exploring the inner landscape of a teacher’s life*. Jossey-Bass.

Paringatai, K. (2018). Hei te pō, hei te ao—Sing in the dark: The revival of an indigenous teaching methodology. In *Community music in Oceania: Many voices: One horizon* (pp. 87–98). University of Hawaii Press. <https://ebookcentral.proquest.com/lib/aut/reader.action?docID=5396455>

Parr, L. (1965). The Gods of the ancient Māori world. *Te Ao Hou: The New World*, 16.

Paton, J. G. (2000). *Gateway to German lieder: An anthology of German song and interpretation*. Alfred Music Publishing.

Peat, D. (2006). *The Blackfoot physics*. Weiser Books.

Pere, R. (n.d.). Words of Wisdom from New Zealand’s Maori People. Retrieved 25 May 2016, from <http://aoakogloballearning.co.nz/wp-content/uploads/2015/10/FourWinds.RosePere.pdf>

Pere, R. (1994). The mother energy. In W. Ihimaera (Ed.), *Vision Aotearoa kaupapa New*

Zealand. Bridget Williams Books Ltd.

Pere, R. (1997). *Te Wheke: A celebration of infinite wisdom* (2nd ed.). Ao Ako Global Learning Ltd.

Pere, R. (2016a, January 29). Spotlight on indigenous peoples [Keynote]. Parliament of the World's religions, Salt Lake City, Utah. <https://www.youtube.com/watch?v=u384E-ogG2g&t=648s>

Pere, R. (2016b, April 28). Te Wheke Keynote [Wānanga]. Ako Aronui teaching recognition, Auckland University of Technology, Auckland, N.Z.

Pere, R. (2016c, May 11). Rangimarie Pere, May 11 [Facebook].

Pere, R. (2016d, May 12). Rangimarie Pere, May 12 [Facebook].

Pere, R. R. (1982). *Ako: Concepts and learning in the Maori tradition* (Vol. 17). University of Waikato.

Pere, R. R. (2015, August 21). Takurua-a-Mere: The eve of the Sirius New Year [YouTube]. https://www.youtube.com/watch?v=XAz669KZomg&list=PL8-Bq7tzp_CBRK0d7GKHDARdRCha0bYmO&index=3

Pere, R. T. A. R. (2015, June 27). Webisode 7: Rangimarie Turuki Rose Pere (Healers' hui in Hokianga [YouTube]. <https://youtu.be/MN60GB8Ozj4>

Perry, B., & Szalavitz, M. (2006). *The boy who was raised as a dog and other stories from a child psychiatrist's notebook*. Basic Books.

Peseta, T., Barrie, S., & McLean, J. (2017). Academic life in the measured university: Pleasures, paradoxes and politics. *Higher Education Research & Development*, 36(3), 453–457. <https://doi.org/10.1080/07294360.2017.1293909>

Peters, M. A., & Roberts, P. (2011). *Virtues of openness: Education, science, and scholarship in the digital age*. Taylor & Francis Group. <http://ebookcentral.proquest.com/lib/aut/detail.action?docID=4185996>

Phipps, A. (2010). Drawing Breath: Creative elements and their exile from higher education. *Arts and Humanities in Higher Education*, 9(1), 42–53. <https://doi.org/10.1177/1474022209350103>

Phipps, A. (2011, October 21). Kindness, care and love in education [Education]. *Active*

and experiential learning in the social sciences, University of Derby, Buxton, U.K.
https://www.slideshare.net/HEASocSci/kindness-care-and-love-in-education-also-hipps?qid=7cf4a1b2-7ff6-4804-bfad-9caebb4a31b6&v=&b=&from_search=3

Phipps, A. (2019). Decolonising multilingualism: Struggles to decrease. *Multilingual Matters*.

Phipps, A., & Saunders, L. (2009). The sound of violets: The ethnographic potency of poetry? *Ethnography and Education*, 4(3), 357–387.

<https://doi.org/10.1080/17457820903170168>

Pihama, L. (2001). *Tihei mauri ora: Honouring our voices. Mana wahine as a kaupapa Māori framework* [Doctor of Philosophy in Education]. University of Auckland.

Pihama, L., Smith, L. T., Simmonds, N., Seed-Pihama, J., & Gabel, K. (Eds.). (2019a). *Mana wahine reader: A collection of writings 1987-1998* (Vol. 2). Te Kotahi Research Institute.

Pihama, L., Smith, L. T., Simmonds, N., Seed-Pihama, J., & Gabel, K. (Eds.). (2019b). *Mana wahine reader: A collection of writings 1999-2019* (Vol. 2). Te Kotahi Research Institute.

Pihama, M. (2014, July 16). *Whaikōrero* (No. 1). In Series 1. Māori Television.
<https://www.maoritelevision.com/shows/whaikorero/S01E001/whaikorero-series-1-episode-1>

Poulos, C. N. (2021). Conceptual foundations of autoethnography. In C. N. Poulos, *Essentials of autoethnography*. (pp. 3–17). American Psychological Association.
<https://doi.org/10.1037/0000222-001>

Pouwhare, R. M. I. (2020). *Ngā Pūrākau mō Māui: Mai te patuero, te pakokitanga me te whakapēpē ki te kōrero pono, ki te whaihua whitake, mē ngā honotanga. The Māui Narratives: From Bowdlerisation, Dislocation and Infantilisation to Veracity, Relevance and Connection*. [Thesis, Auckland University of Technology].
<https://openrepository.aut.ac.nz/handle/10292/13307>

Powell, K. (2010). Making sense of place: Mapping as a multisensory research method. *Qualitative Inquiry*, 16(7), 539–555. <https://doi.org/10.1177/1077800410372600>

Pressman, M. D., & Joudry, P. (2009). *Twin souls: Finding your true spiritual partner*. Inkwell Productions.

Prosser, J., & Loxley, A. (2008). *Introducing visual methods*. NCRM.

<http://eprints.ncrm.ac.uk/420/>

Raede, D. (2016, November 30). Influence circles. Asperger Experts.

<https://www.youtube.com/watch?v=qdTgStBKfgU>

Ramsden, I. M. (2002). Cultural safety and nursing education in Aotearoa and Te Waipounamu. Victoria University of Wellington.

Rangi, T. M. (2017, March 24). How Whiro attacks your motivation. Te Pā o Rākaihautū.

<https://hail.to/rakaihautu/article/BjTHsrB>

Rau, C., & Ritchie, J. (2011). Ahakoa he iti: Early childhood pedagogies affirming of Māori children's rights to their culture. *Early Education and Development*, 22(5), 795–817.

<https://doi.org/10.1080/10409289.2011.596459>

Reedy, A. (2009, November 2). Te oriori ā Tūteremoana: A framework for investing in whānau [Symposium]. Ngā Kaupapa Muna: The Unspoken issues. Violence and abuse in our communities, Auckland, N.Z. <http://mediacentre.maramatanga.ac.nz/content/te-oriori-%C4%81-t%C5%ABteremoana>

Reynolds, R., & Ablett, A. (1998). Transforming the rhetoric of organisational learning to the reality of the learning organisation. *The Learning Organization*, 5(1), 24–35.

<https://doi.org/10.1108/09696479810200838>

Ritchie, J. (2013). Sustainability and relationality within early childhood care and education settings in Aotearoa New Zealand. *International Journal of Early Childhood*, 45(3), 307–326.

<https://doi.org/10.1007/s13158-013-0079-0>

Rito, J. S. T. (2007). Whakapapa: A framework for understanding identity. 10.

Robb, A. (2015, August 23). Nitrogenous base: Definition & pairs. Study.Com.

<https://study.com/academy/lesson/nitrogenous-base-definition-pairs-quiz.html>

Robinson, S. T. (2008). *Tohunga: The revival. Ancient knowledge for the modern era*. Reed Publishing.

Roper, B. (2018). Neoliberalism's war on New Zealand's universities. *New Zealand Sociology*, 33(2), 10–39.

Rosamond, B. (2017). Sovereignty, countersovereignty, rangatira [Master of Arts].

University of Auckland.

- Rosenberg, M. B. (2015). *Nonviolent communication*. Puddle Dancer Press.
- Royal, T. A. C. (2007). *Creativity and mātauranga Māori: Towards tools for innovation*. Hui Taumata Action Taskforce.
- Ruru, J., & Nikora, L. W. (2021). *Ngā kete mātauranga*. Otago University Press.
- Ruru, J., Paringatai, K., Pitama, S., & Wyeth, E. (2016, November 17). How can Māori knowledge and Māori pedagogy transform tertiary teaching and learning? 7th Biennial International Indigenous Research Symposium, University of Auckland, N. Z.
- Salmond, A. (1991). *Two worlds: First meetings between Maori and Europeans 1642-1772*. Viking Penguin Books.
- Sanford, K., Williams, L., Hopper, T., & McGregor, C. (2012). Indigenous principles decolonizing teacher education: What we have learned. In *Education*, 18(2).
<https://ineducation.ca/ineducation/article/view/61>
- Scharmer, C. O., & Yukelson, A. (2015). Theory U: From ego-system to eco-system economies. *The Journal of Corporate Citizenship*, 58, 35–39.
- Senge, P. (2006). *The fifth discipline: The art and practice of the learning organisation*. Doubleday/Currency.
- Shore, C. (2010). Beyond the multiversity: Neoliberalism and the rise of the schizophrenic university. *Social Anthropology*, 18(1), 15–29. <https://doi.org/10.1111/j.1469-8676.2009.00094.x>
- Shortland, E. (1882). *Maori religion and mythology*. Longmans, Green and Co.
<http://www.sacred-texts.com/pac/mrm/mrm04.htm>
- Simms, E.-M. (2005). Goethe, Husserl, and the crisis of the European sciences. *Janus Head*, 8(1), 160–172.
- Simon, H. (n.d.). *Ngā whakaaro a Puhiwahine: A political philosophy and theory from the moteatea of Puhiwahine*. Retrieved 10 January 2020, from
https://www.academia.edu/38934838/Nga_Whakaaro_a_Puhiwahine_A_Political_Philosophy_and_Theory_From_the_Moteatea_of_Puhiwahine
- Sinek, S. (2009). *Start with why*. Penguin, USA.
- Small, J., Harris, C., Wilson, E., & Ateljevic, I. (2011). *Voices of women: A memory-work*

reflection on work-life dis/harmony in tourism academia. *The Journal of Hospitality Leisure Sport and Tourism*, 10(1), 23–36. <https://doi.org/10.3794/johlste.101.265>

Smith, H. L. (2017). *Whatuora—Whatu kākahu and living as Māori women* [Doctor of Philosophy in Education]. University of Auckland.

Smith, L. (1999). *Decolonizing methodologies: Research and indigenous peoples*. University of Otago Press.

Smith, L. T. (2007). The native and the neoliberal down under: Neoliberalism and “Endangered Authenticities”. In M. de la Cadena & O. Starn (Eds.), *Indigenous Experience Today* (1st ed., pp. 333–352). Routledge.

Smith, L. T. (2017, August 14). *Kaupapa Māori methodology* [YouTube]. Te Rau Ora. <https://www.youtube.com/watch?v=w3aSsvLFsT4&t=2092s>

Smith, L. T., Maxwell, T. K., Puke, H., & Temara, P. (2016). Indigenous knowledge, methodology and mayhem: What is the role of methodology in producing indigenous insights? A discussion from mātauranga Māori. *Knowledge Cultures*, 4(03), 131–156.

Smith, T. (2000). Nga tini ahuatanga o whakapapa korero. *Educational Philosophy and Theory*, 32(1), 53–60. <https://doi.org/10.1111/j.1469-5812.2000.tb00432.x>

Spencer, J. (2018, July 6). The difference between busy and productive. John Spencer. <https://medium.com/@spencerideas/the-difference-between-busy-and-productive-bdb08cb5986a>

Spiller, C., Barclay-Kerr, H., & Panoho, J. (2015). *Wayfinding leadership: Ground-breaking wisdom for developing leaders*. Huia Publishers.

Spivak, G. C., & Young, R. (1991). Neocolonialism and the secret agent of knowledge. *Oxford Literary Review*, 13(1/2), 220–251.

Staniland, N. A. (2017). *Whakawātea te huarahi whāia te mātauranga: Legitimising space for meaningful academic careers for Māori in business schools* [Thesis, Auckland University of Technology]. <https://openrepository.aut.ac.nz/handle/10292/10493>

State Service Commission. (2005). *The Treaty of Waitangi: Vol. All about the Treaty*. State Service Commission.

Stephen, M., & McIlwraith, E. (n.d.). The importance of connecting to the land for

refugees—A conversation with Professor Alison Phipps (No. 4). Retrieved 10 February 2021, from <https://podcasts.apple.com/gb/podcast/importance-connecting-to-land-for-refugees-conversation/id261779480?i=1000508459951>

Stewart, G. (2018). From both sides of the indigenous-settler hyphen in Aotearoa New Zealand. *Educational Philosophy and Theory*, 50(8), 767–775.
<https://doi.org/10.1080/00131857.2016.1204904>

Stewart, G. (2020). Smoke and mirrors: Indigenous knowledge in the school curriculum. In B. Green, P. Roberts, & M. Brennan (Eds.), *Curriculum challenges and opportunities in a changing world: Essays in transnational curriculum inquiry*. Palgrave Macmillan UK.

Stewart, G., Smith, V., Diamond, P., Paul, N., & Hogg, R. (2021). Ko te tika, ko te pono, ko te aroha: Exploring Māori values in the university. *Te Kaharoa*, 17(1), Article 1.
<https://doi.org/10.24135/tekaharoa.v17i1.344>

Stewart, G. T. (2018). Accurate histories, critical curriculum: A conversation with Tamsin Hanly. *Curriculum Matters*, 14, 69–86. <https://doi.org/10.18296/cm.0030>

Sturm, S., Reviewed by. (2017). Beyond the neoliberal university: Hopeful critique. *Cultural Studies Review*, 2, 190.

Sugrue, C., Englund, T., Solbrekke, T. D., & Fosslund, T. (2018). Trends in the practices of academic developers: Trajectories of higher education? *Studies in Higher Education*, 43(12), 2336–2353. <https://doi.org/10.1080/03075079.2017.1326026>

Sutherland, K. (2015). Language. *Teaching & Learning Inquiry: The ISSOTL Journal*, 3(2), 109–110. JSTOR. <https://doi.org/10.2979/teachlearninqu.3.2.109>

Sutherland, K. A. (2018). Holistic academic development: Is it time to think more broadly about the academic development project? *International Journal for Academic Development*, 23(4), 261–273. <https://doi.org/10.1080/1360144X.2018.1524571>

Sutherland, K. A., & Hall, M. (2018). The ‘impact’ of academic development. *International Journal for Academic Development*, 23(2), 69–71.
<https://doi.org/10.1080/1360144X.2018.1451595>

Taituha, G. (2014). He kākahu, he korowai, he kaitaka, he aha atu anō? The significance of the transmission of Māori knowledge relating to raranga and whatu muka in the survival of

korowai in Ngāti Maniapoto in a contemporary context. Auckland University of Technology.

Tapiata, H. (2017, November 16). Feeling hoha? Blame Whiro. HANA.

<https://www.hanatapiata.com/blog/whiro>

Tapiata, H. (2018a, February 15). Tāwhirimātea, why can't we see him? HANA.

<https://www.hanatapiata.com/blog/tangaroatawhiri>

Tapiata, H. (2018b, February 22). What Tāwhirimātea, being upset and Tūmātauenga have in common. HANA. <https://www.hanatapiata.com/blog/tawhiritheangryguy>

Tapiata, H. (2018c, March 1). When Tāwhiri blows your waka in a different direction. HANA. <https://www.hanatapiata.com/blog/tawhirianddirection>

Tapiata, H. (2018d, March 8). How can we understand Tāwhirimātea if we don't engage with him? HANA. <https://www.hanatapiata.com/blog/engagingwithtawhiri>

Te Kanawa, K. (2009). Ko Tainui te waka Ko Motakiora te maunga Ko Waipa te awa [Masters Degree]. Auckland University of Technology.

Te Uru Taumatua. (n.d.). Te kawa o Te Urewera—English. Tuhoe. Retrieved 17 July 2018, from <http://www.ngaituhoe.iwi.nz/te-kawa-o-te-urewera>

Teddy, L., Nikora, L. W., & Guerin, B. (2008). Place attachment of Ngāi Te Ahi to Hairini Marae. MAI Review, 1, 18.

Thesis, n. (n.d.). In OED Online. Oxford University Press. Retrieved 30 June 2018, from <http://www.oed.com/view/Entry/200655>

Thiong'o, N. wa. (1986). Decolonising the mind: The politics of language in African literature. James Currey.

Thiong'o, N. wa. (1993). Moving the centre: The struggle for cultural freedom. James Currey.

tikanga.maori.org.nz. (n.d.). 10 Stages of pohiri (Marae protocol). <https://www.maori.org.nz/downloads/Pohiri.pdf>

Tippett, J., & How, F. (2015). Building & sustaining strong partnerships. [https://www.research.manchester.ac.uk/portal/en/publications/building--sustaining-strong-partnerships\(2e918548-df02-477c-aae8-8a40dc094ea9\).html](https://www.research.manchester.ac.uk/portal/en/publications/building--sustaining-strong-partnerships(2e918548-df02-477c-aae8-8a40dc094ea9).html)

Tippett, K. (n.d.). Reconnecting with compassion. Retrieved 10 August 2016, from

https://www.ted.com/talks/krista_tippett_reconnecting_with_compassion

Tolich, M. (2002). Pākehā paralysis: Cultural safety for those researching the general population of Aoteroa. *Social Policy Journal of New Zealand*, 19, 15.

Traditional forms of Māori Learning. (2012, September 18). [YouTube]. The Media Factory. <https://youtu.be/MIgw3tlavyk>

Tregar, E. (1904). The tohunga and witchcraft. In *The Maori race* (pp. 498–552). Dudingston Willis. <http://nzetc.victoria.ac.nz/tm/scholarly/tei-TreRace-t1-body-d21-d1.html>

Tuna, M. (2018). Embedded expressions of a people (Internship Report No. 17INT61; p. 16). Ngā Pae o te Māramatanga.

Turner, T. (2017). *Belonging: Remembering ourselves home*. Her Own Room Press.

United Nations. (n.d.). *The Sustainable Development Goals report 2020*.

United Nations. (1948). *Universal Declaration of Human Rights*. United Nations; United Nations. <https://www.un.org/en/about-us/universal-declaration-of-human-rights>

United Nations. (2011). *United Nations Declaration on the Rights of Indigenous Peoples*. United Nations. https://www.un.org/development/desa/indigenouspeoples/wp-content/uploads/sites/19/2018/11/UNDRIP_E_web.pdf

Universities New Zealand. (2020). *UNZ Briefing to the incoming Minister*. Universities New Zealand. <https://www.universitiesnz.ac.nz/sites/default/files/universitiesnz/documents/UNZ%20Briefing%20for%20the%20Incoming%20Minister%20November%202020.pdf>

University of Cambridge. (2013, January 28). *The Georgian/Hanoverian University*. University of Cambridge. <https://www.cam.ac.uk/about-the-university/history/the-georgianhanoverian-university>

University of Oxford. (n.d.). *Introduction and history*. University of Oxford. Retrieved 22 June 2020, from <https://www.ox.ac.uk/about/organisation/history?wssl=1>

Van Der Kolk, B. (2015). *The body keeps the score: Brain, mind, and body in the healing of trauma*. Penguin Books.

Van Marter Souers, K., & Hall, P. (2019). *Relationship, responsibility and regulation: Trauma-invested practices for fostering resilient learners*. ASCD.

- Waghid, Y. (2008). Higher education transformation and a pedagogy of hope. *South African Journal for Higher Education*, 22(4), 745–748.
- Wahl, D. C. (2005). ‘Zartre Empire’: Goethean science as a way of knowing. *Janus Head*, Summer(8.1). <http://www.janushead.org/8-1/wahl.pdf>
- Wahl, D. C. (2017, September 10). ‘The tip of the iceberg’ Goethe’s aphorisms on the theory of nature and science. *Medium*. <https://medium.com/@designforsustainability/the-tip-of-the-iceberg-goethe-s-aphorisms-on-the-theory-of-nature-and-science-ba6e12ebd5f1>
- Waikerepuru, H. & Ngā Kaiwhakapumau i te reo Incorporated Society. (1989). Report of the Waitangi Tribunal on the te reo Maori claim (WAI 11) (Waitangi Settlement Claim WAI 11). Waitangi Tribunal, Dept. of Justice.
- Waitangi Tribunal. (n.d.-a). About the Waitangi Tribunal [Government]. Waitangi Tribunal: Te Rōpū. Retrieved 18 March 2021, from <https://waitangitribunal.govt.nz/about-waitangi-tribunal/>
- Waitangi Tribunal. (n.d.-b). Translation of the te reo Māori text (H. Kawharu, Trans.) [Government]. The Treaty of Waitangi/Te Tiriti o Waitangi. Retrieved 1 June 2020, from <https://www.waitangitribunal.govt.nz/treaty-of-waitangi/translation-of-te-reo-maori-text/>
- Walker, R. (1979). The Maori response to education. *Issues in Education: Programme on Racism*. Maori education development conference, University of Auckland, N. Z.
- Walker, R. (2008). *Tohunga whakairo: Paki Harrison – the story of a master carver* (City Campus Main Collection 736.4092 HAR). North Shore, N.Z.: Penguin, [2008].
- Walker, R. (2016). Chapter 1 Reclaiming Māori education. In *Decolonisation in Aotearoa: Education, research and practice* (p. 20). NZCER Press.
- Walker, S. (2013). Design and spirituality: Material culture for a wisdom economy. *Design Issues*, 29(3), 89–107. https://doi.org/10.1162/DESI_a_00223
- Wall Kimmerer, R. (2020). *Braiding sweetgrass: Indigenous wisdom, scientific knowledge and the teaching of plants*. Penguin Random House.
- Walters, K. L., Lukszo, C. M., Evans-Campbell, T., Valdez, R. B., & Zambrana, R. E. (2019). ‘Before they kill my spirit entirely’: Insights into the lived experiences of American Indian Alaska Native faculty at research universities. *Race Ethnicity and Education*, 0(0), 1–24.

<https://doi.org/10.1080/13613324.2019.1579182>

Webber, M., & O'Connor, K. (2019). A Fire in the belly of Hineāmaru: Using whakapapa as a pedagogical tool in education. *Genealogy*, 3(3), 41.

<https://doi.org/10.3390/genealogy3030041>

Weik, E. (2017). Goethe and the study of life: A comparison with Husserl and Simmel. *Continental Philosophy Review*, 50(3), 335–357. <https://doi.org/10.1007/s11007-016-9387-z>

Whatahoro, H. T. (1913). Part 1—Te kauwae-runga: Things celestial (S. Percy Smith, Trans.; Vol. 22). <http://www.sacred-texts.com/pac/lww/lww00.htm>

Whitinui, P., Glover, M., & Hikuroa, D. (Eds.). (2013). *Ara mai he tetekura: Visioning our Futures: new and emerging pathways of Maori academic leadership* (UK ed. edition). Otago University Press.

Williams, H. W. (2004). *Dictionary of the Maori language* (Seventh). Legislation Direct.

Williams, J. (2016, November 15). He araroa tenei ki te timatanga: This is a long journey to our beginning. NPM Media Centre. <http://mediacentre.maramatanga.ac.nz/content/justice-joe-williams>

Wilson, O. (1963). Maori and Pakeha. *The Journal of the Polynesian Society*, 72(1), 11–20.

Wilson, S. (2012). They forgot mammy had a brain. In G. G. Muhs, Y. F. Niemann, C. G. González, & A. P. Harris (Eds.), *Presumed incompetent: The intersections of race and class for women in academia* (pp. 65–77). Utah State University Press.

<https://doi.org/10.2307/j.ctt4cgr3k>

Winifred Belcher. (n.d.). Whiro. Retrieved 23 April 2019, from <https://teara.govt.nz/en/8529>

Wirihana, R., & Smith, C. (2014). Historical trauma, healing and well-being in Māori communities. *MAI Journal: A New Zealand Journal of Indigenous Scholarship*, 3(3), 14.

Woods, C. (2010). Employee wellbeing in the higher education workplace: A role for emotion scholarship. *Higher Education*, 60(2), 171–185. <https://doi.org/10.1007/s10734-009-9293-y>

Wright, S., & Shore, C. (2017). *Death of the public university?: Uncertain futures for higher education in the knowledge economy*. Berghahn Books, Incorporated.

<http://ebookcentral.proquest.com/lib/aut/detail.action?docID=4873539>

Yates-Smith, A. (1998). *Hine! E Hine! : Rediscovering the feminine in Māori spirituality* [Doctoral of Philosophies (Māori)]. University of Waikato.

Zajonc, A. (1999). Goethe and the phenomenological investigation of consciousness. In S. R. Hameroff, A. Kaszniak, & A. Chalmers (Eds.), *Toward a Science of Consciousness III: The Third Tucson discussions and debates*. Massachusetts Institute of Technology.

<http://www.arthurzajonc.org/publications/goethe-and-the-phenomenological-investigation-of-consciousness/>

Appendices

Appendix A: Ethics approval



AUTEC Secretariat

Auckland University of Technology
D-88, WU406 Level 4 WU Building City Campus
T: +64 9 921 9999 ext. 8316
E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

20 June 2017

Andrew Gibbons
Faculty of Culture and Society

Dear Andrew

Ethics Application: 17/191 **Arotahu: In pursuit of tohungatanga**

I wish to advise you that a subcommittee of the Auckland University of Technology Ethics Committee (AUTEC) has **approved** your ethics application.

This approval is for three years, expiring 19 June 2020.

Standard Conditions of Approval

1. A progress report is due annually on the anniversary of the approval date, using form EA2, which is available online through <http://www.aut.ac.nz/researchethics>.
2. A final report is due at the expiration of the approval period, or, upon completion of project, using form EA3, which is available online through <http://www.aut.ac.nz/researchethics>.
3. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form: <http://www.aut.ac.nz/researchethics>.
4. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
5. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.

Non-Standard Conditions of Approval

1. The funder should be included in the PIS.
2. Koha should be in the form of vouchers from locally appropriate vendors.

Please quote the application number and title on all future correspondence related to this project.

AUTEC grants ethical approval only. If you require management approval for access for your research from another institution or organisation then you are responsible for obtaining it. You are reminded that it is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

For any enquiries please contact ethics@aut.ac.nz

Yours sincerely,

Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: piki.diamond@aut.ac.nz

Appendix B: Research tools

i. Interview questions



Reviewed indicative questions for interviews to tohunga.

Interviews will be focussed on the concept of wānanga, their understandings and experiences.

1. How would you define wānanga from your Māori perspective?
2. In your experience of wānanga within Tertiary Education Institutions (TEIs), how do you see that it differs? Do you feel your experiences of wānanga in TEIs are in fact wānanga or are they labelling another process with a Māori term?
3. What is the difference between learning as experienced in TEIs and wānanga? And what do you feel are the differences between wānanga and workshops?
4. As a tohunga/facilitator of wānanga how do you prepare for your wānanga? Both in design and self-preparation.
5. In a wānanga, how is a student assessed? How do you know they are ready for the next stage/level?

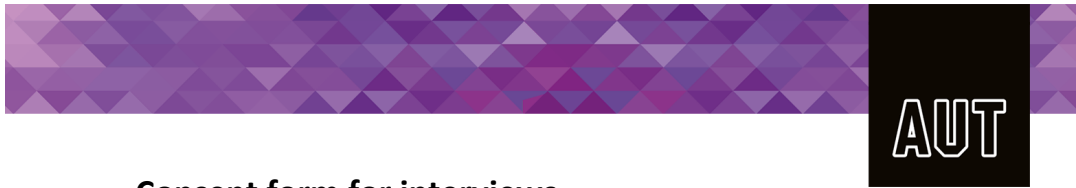
These indicative questions will be framed around each tohunga context and experience.

For Ruatau it will be his experience of being a student, kaitiaki of the wānanga developed and shared by Pāpā Joe Delamere, and as a mentor to Māori academics and educators. I will also ask Ruatau about the aspirations Pāpā Joe in regards to wānanga in the universities.

For Aio it her experience as a student of Pāpā Joe and mediator for Whāea Rose, which identifies her as of interest to my research. Also how she brings the teachings of these two tohunga into her own practice as a lecturer in a higher education institution.

For Whāea Kaa and Pāpā Tāwhiri, again their experience in education and the focus of kaupapa Māori. But it is the designing of their own undergraduate programmes which is of keen interest as it could reveal clues to how wānanga and higher education could come together, or reveal more of the relationship between the two worldviews in the values that underpin education.

ii. Consent forms



Consent form for interviews

Project title: *Arotohu: In pursuit of tohungatanga*
Project Supervisor: *Associate Professor Andrew Gibbons*
Researcher: *Piki Diamond*

Tēne koe [participant]

Thank you for taking the time to read the Participant Information Sheet. If you would like to participate in my research, please read the following.

I have read and understood the information provided about this research project in the Information Sheet dated 28 September 2018.

I have had an opportunity to ask questions and to have them answered.

I understand that I have the choice of how information from the interviews are collected, either through note-taking or audio-taped with transcripts.

I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.

I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.

I agree to take part in this research.

I give consent to being named in this research:

(please tick one): Yes No – If no, a pseudonym will be used.

I wish to receive a summary of the research findings and transcripts/notes

(please tick one): Yes No

I wish to receive copies of other forms of outputs from this research

(please tick one): Yes No

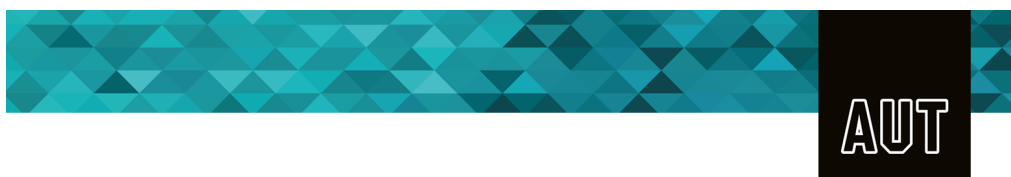
Participant's signature: Date : / /

Participant's name :

Approved by the Auckland University of Technology Ethics Committee on 20 June 2017 AUTEK Reference 17/191

Note: The Participant should retain a copy of this form.

iii. Copyright license



Piki Diamond

Robyn Kahukiwa

Tēnā koe Robyn

I am a Doctoral student and staff member at Auckland University of Technology and am writing a thesis on wānanga (Māori esoteric teachings) for my PhD in Education.

I am writing to request permission for the following works, for which I believe you hold the copyright, to be included in my thesis are:

- Rūaumoko and Papatūānuku (Ngā atua pukapuka)
- Mahuika (Ngā atua pukapuka)
- Hineteiwaiwa (Ngā atua pukapuka)
- Hinetītama, 1980

A digital copy will be made available online via the University's digital repository [Tuwhera](#). This is an open access research repository for scholarly work, intended to make research accessible to as wide an audience as possible. A small run of print copies will also be made – less than 10.

I am seeking from you a non-exclusive licence to include these materials in my thesis. The materials will be fully and correctly referenced.

If you agree, I should be very grateful if you would reply to me via email, or alternatively sign the form below and return a copy to me.

If you do not agree, or if you do not hold the copyright in this work, would you please let me know.

I can most quickly be reached by email at pdiamond@aut.ac.nz. Thank you for your assistance. I look forward to hearing from you.

Mauri ora

Piki Diamond

I _____ agree to grant you a non-exclusive licence for an indefinite period to include the above materials, for which I am the copyright owner, in the print and digital copies of your thesis.

Date: _____

On 23/07/2021, at 10:05 AM, robyn kahukiwa <_____> wrote:

Tena koe Piki

You have my permission to use my artworks, which you have listed, in your PHD. I agree to this since you are putting the protections you have mentioned in place to protect my copyright.
noho ora mai Robyn

I Frances Faulkner agree to grant you a non-exclusive licence for an indefinite period to include the above materials, for which I am the copyright owner, in the print and digital copies of your thesis: _____

Date: 29-7-21

15 July 2021

Penguin Random House
Private Bag 102 902
North Shore Mail Centre
Auckland 0745

Dear Penguin Random House Publishing

I am a Doctoral student and staff member at Auckland University of Technology and am writing a thesis on wānanga (Māori esoteric teachings) for my PhD in Education.

I am writing to request permission for the following works, for which I believe you hold the copyright, to be included in my thesis:

1. From *How Maui defied the Goddess of death*
 - a. image of lower realms,
 - b. image of upper realms,
 - c. image of Hinenuitēpō.
2. ~~From *How Maui found the secret of fire*~~
 - ~~a. image of Mahuika throwing her last flame;~~
 - ~~b. image of Mahuika with showing her flamed fingers;~~
 - ~~c. the DPS depicting of Maui using up the flame (from the sneeze to the tanīwha).~~

A digital copy will be made available online via the University's digital repository [Tuwhera](#). This is an open access research repository for scholarly work, intended to make research accessible to as wide an audience as possible. A small run of print copies will also be made. (remove if no print copies are to be made)

I am seeking from you a non-exclusive licence to include these materials in my thesis. The materials will be fully and correctly referenced.

If you agree, I should be very grateful if you would reply to me via email, or alternatively sign the form below and return a copy to me.

If you do not agree, or if you do not hold the copyright in this work, would you please let me know.

I can most quickly be reached by email at [your email address]. Thank you for your assistance. I look forward to hearing from you.

Mauri ora

Piki Diamond

Appendix C: Te Tiriti o Waitangi

i. Original te reo version

Ko Wikitoria, te Kuini o Ingarani, i tana mahara atawai ki nga Rangatira me nga Hapu o Nu Tirani i tana hiahia hoki kia tohungia ki a ratou o ratou rangatiratanga, me to ratou wenua, a kia mau tonu hoki te Rongo ki a ratou me te Atanoho hoki kua wakaaro ia he mea tika kia tukua mai tetahi Rangatira hei kai wakarite ki nga Tangata maori o Nu Tirani-kia wakaetia e nga Rangatira maori te Kawanatanga o te Kuini ki nga wahikatoa o te Wenua nei me nga Motu-na te mea hoki he tokomaha ke nga tangata o tona Iwi Kua noho ki tenei wenua, a e haere mai nei.

Na ko te Kuini e hiahia ana kia wakaritea te Kawanatanga kia kaua ai nga kino e puta mai ki te tangata Maori ki te Pakeha e noho ture kore ana.

Na, kua pai te Kuini kia tukua a hau a Wiremu Hopihona he Kapitana i te Roiara Nawi hei Kawana mo nga wahi katoa o Nu Tirani e tukua aianei, amua atu ki te Kuini e mea atu ana ia ki nga Rangatira o te wakaminenga o nga hapu o Nu Tirani me era Rangatira atu enei ture ka korerotia nei.

Ko te Tuatahi

Ko nga Rangatira o te Wakaminenga me nga Rangatira katoa hoki ki hai i uru ki taua wakaminenga ka tuku rawa atu ki te Kuini o Ingarani ake tonu atu-te Kawanatanga katoa o o ratou wenua.

Ko te Tuarua

Ko te Kuini o Ingarani ka wakarite ka wakaae ki nga Rangatira ki nga hapu-ki nga tangata katoa o Nu Tirani te tino rangatiratanga o o ratou wenua o ratou kainga me o ratou taonga katoa. Otiia ko nga Rangatira o te Wakaminenga me nga Rangatira katoa atu ka tuku ki te Kuini te hokonga o era wahi wenua e pai ai te tangata nona te Wenua-ki te ritenga o te utu e wakaritea ai e ratou ko te kai hoko e meatia nei e te Kuini hei kai hoko mona.

Ko te Tuatoru

Hei wakaritenga mai hoki tenei mo te wakaetanga ki te Kawanatanga o te Kuini-Ka tiakina e te Kuini o Ingarani nga tangata maori katoa o Nu Tirani ka tukua ki a ratou nga tikanga katoa rite tahi ki ana mea ki nga tangata o Ingarani.

(Signed) William Hobson,

Consul and Lieutenant-Governor.

Na ko matou ko nga Rangatira o te Wakaminenga o nga hapu o Nu Tirani ka huihui nei ki Waitangi ko matou hoki ko nga Rangatira o Nu Tirani ka kite nei i te ritenga o enei kupu, ka tangohia ka wakaetia katoatia e matou, koia ka tohungia ai o matou ingoa o matou tohu.

Ka meatia tenei ki Waitangi i te ono o nga ra o Pepueri i te tau kotahi mano, e waru rau e wa te kau o to tatou Ariki.

Ko nga Rangatira o te wakaminenga.

*ii. The Treaty of Waitangi (English translation by
Williams)*

Preamble

HER MAJESTY VICTORIA Queen of the United Kingdom of Great Britain and Ireland regarding with Her Royal Favour the Native Chiefs and Tribes of New Zealand and anxious to protect their just Rights and Property and to secure to them the enjoyment of Peace and Good Order has deemed it necessary in consequence of the great number of Her Majesty's Subjects who have already settled in New Zealand and the rapid extension of Emigration both from Europe and Australia which is still in progress to constitute and appoint a functionary properly authorized to treat with the Aborigines of New Zealand for the recognition of Her Majesty's Sovereign authority over the whole or any part of those islands – Her Majesty therefore being desirous to establish a settled form of Civil Government with a view to avert the evil consequences which must result from the absence of the necessary Laws and Institutions alike to the native population and to Her subjects has been graciously pleased to empower and to authorize me William Hobson a Captain in Her Majesty's Royal Navy Consul and Lieutenant Governor of such parts of New Zealand as may be or hereafter shall be ceded to her Majesty to invite the confederated and independent Chiefs of New Zealand to concur in the following Articles and Conditions.

Article the First

The Chiefs of the Confederation of the United Tribes of New Zealand and the separate and independent Chiefs who have not become members of the Confederation cede to Her Majesty the Queen of England absolutely and without reservation all the rights and powers of Sovereignty which the said Confederation or Individual Chiefs respectively exercise or possess, or may be supposed to exercise or to possess over their respective Territories as the sole Sovereigns thereof.

Article the Second

Her Majesty the Queen of England confirms and guarantees to the Chiefs and Tribes of New Zealand and to the respective families and individuals thereof the full exclusive and undisturbed possession of their Lands and Estates Forests Fisheries and other

properties which they may collectively or individually possess so long as it is their wish and desire to retain the same in their possession; but the Chiefs of the United Tribes and the individual Chiefs yield to Her Majesty the exclusive right of Preemption over such lands as the proprietors thereof may be disposed to alienate at such prices as may be agreed upon between the respective Proprietors and persons appointed by Her Majesty to treat with them in that behalf.

Article the Third

In consideration thereof Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects.

W HOBSON Lieutenant Governor.

Now therefore We the Chiefs of the Confederation of the United Tribes of New Zealand being assembled in Congress at Victoria in Waitangi and We the Separate and Independent Chiefs of New Zealand claiming authority over the Tribes and Territories which are specified after our respective names, having been made fully to understand the Provisions of the foregoing Treaty, accept and enter into the same in the full spirit and meaning thereof: in witness of which we have attached our signatures or marks at the places and the dates respectively specified.

Done at Waitangi this Sixth day of February in the year of Our Lord One thousand eight hundred and forty.

*iii. Te Tiriti o Waitangi English translation done by Sir
Hugh Karawharu in 1989*

The following translation of the te reo Māori version of the Treaty was done by former Tribunal member Professor Sir Hugh Kawharu in 1989.

Preamble

Victoria, the Queen of England, in her concern to protect the chiefs and the subtribes of New Zealand and in her desire to preserve their chieftainship¹ and their lands to them and to maintain peace² and good order considers it just to appoint an administrator³ one who will negotiate with the people of New Zealand to the end that their chiefs will agree to the Queen's Government being established over all parts of this land and (adjoining) islands⁴ and also because there are many of her subjects already living on this land and others yet to come. So the Queen desires to establish a government so that no evil will come to Māori and European living in a state of lawlessness. So the Queen has appointed 'me, William Hobson a Captain' in the Royal Navy to be Governor for all parts of New Zealand (both those) shortly to be received by the Queen and (those) to be received hereafter and presents⁵ to the chiefs of the Confederation chiefs of the subtribes of New Zealand and other chiefs these laws set out here.

The first

The Chiefs of the Confederation and all the Chiefs who have not joined that Confederation give absolutely to the Queen of England forever the complete government⁶ over their land.

The second

The Queen of England agrees to protect the chiefs, the subtribes and all the people of New Zealand in the unqualified exercise⁷ of their chieftainship over their lands, villages and all their treasures. But on the other hand the Chiefs of the Confederation and all the Chiefs will sell⁹ land to the Queen at a price agreed to by the person owning it and by the person buying it (the latter being) appointed by the Queen as her purchase agent.

The third

For this agreed arrangement therefore concerning the Government of the Queen, the Queen of England will protect all the ordinary people of New Zealand and will give them the same rights and duties¹⁰ of citizenship as the people of England.¹¹

[signed] William Hobson Consul & Lieut Governor

So we, the Chiefs of the Confederation of the subtribes of New Zealand meeting here at Waitangi having seen the shape of these words which we accept and agree to record our names and our marks thus.

Was done at Waitangi on the sixth of February in the year of our Lord 1840.

Footnotes

¹ 'Chieftainship': this concept has to be understood in the context of Māori social and political organisation as at 1840. The accepted approximation today is 'trusteeship'.

² 'Peace': Māori 'Rongo', seemingly a missionary usage (rongo — to hear: ie, hear the 'Word' — the 'message' of peace and goodwill, etc).

³ Literally 'Chief' ('Rangatira') here is of course ambiguous. Clearly, a European could not be a Māori, but the word could well have implied a trustee-like role rather than that of a mere 'functionary'. Māori speeches at Waitangi in 1840 refer to Hobson being or becoming a 'father' for the Māori people. Certainly this attitude has been held towards the person of the Crown down to the present day — hence the continued expectations and commitments entailed in the Treaty.

⁴ 'Islands': ie, coastal, not of the Pacific.

⁵ Literally 'making': ie, 'offering' or 'saying' — but not 'inviting to concur'.

⁶ 'Government': 'kawanatanga'. There could be no possibility of the Māori signatories having any understanding of government in the sense of 'sovereignty': ie, any understanding on the basis of experience or cultural precedent.

⁷ 'Unqualified exercise' of the chieftainship — would emphasise to a chief the Queen's intention to give them complete control according to their customs. 'Tino' has the connotation of 'quintessential'.

⁸ 'Treasures': 'taonga'. As submissions to the Waitangi Tribunal concerning the Māori language have made clear, 'taonga' refers to all dimensions of a tribal group's estate, material and non-material — heirlooms and wahi tapu (sacred places), ancestral lore and whakapapa (genealogies), etc.

⁹ Māori 'hokonga', literally 'sale and purchase'. 'Hoko' means to buy or sell.

¹⁰ 'Rights and duties': Māori at Waitangi in 1840 refer to Hobson being or becoming a 'father' for the Māori people. Certainly, this attitude has been held towards the person of the Crown down to the present day — hence the continued expectations and commitments entailed in the Treaty.

¹¹ There is, however, a more profound problem about 'tikanga'. There is a real sense here of the Queen 'protecting' (ie, allowing the preservation of) the Māori people's tikanga (ie, customs) since no Māori could have had any understanding whatever of British tikanga (ie, rights and duties of British subjects). This, then, reinforces the guarantees in article 2.

Appendices D: Tohunga Suppression Act

1907, No. 13 – An Act Suppress Tohungas

Preamble

WHEREAS designing persons, commonly known as tohungas, practise on the superstition and credulity of the Maori people by pretending to possess supernatural powers in the treatment and cure of disease, the foretelling of future events, and otherwise, and thereby induce the Maoris to neglect their proper occupations and gather into meetings where their substance is consumed and their minds are unsettled, to the injury of themselves and to the evil example of the Maori people generally:

BE IT THEREFORE ENACTED by the General Assembly of New Zealand in Parliament assembled, and by the authority of the same, as follows:-

Short Title

This Act may be cited as the Tohunga Suppression Act, 1907.

Penalty on person practising as a tohunga.

2. (1.) Every person who gathers Maoris around him by practising on their superstition or credulity, or who misleads or attempts to mislead any Maori by professing or pretending to possess super-natural powers in the treatment or cure of any disease; or in the foretelling of future events, or otherwise, is liable on summary conviction before a Magistrate to a fine not exceeding twenty-five pounds or to imprisonment for a period not exceeding six months in the case of a first offence, or to imprisonment for a period not exceeding twelve months in the case of a second or any subsequent offence against this Act.

(2.) No prosecution for an offence against this Act shall be commenced without the consent of the Native Minister first had and obtained.

3. The Governor may from time to time, by Order in Council Regulations, gazetted, make such regulations as he thinks fit to enable the intention of this Act to be carried out.

4. Subsection five of section sixteen of the Maori Councils Repeal Act, 1900, and all regulations made under that subsection, are hereby repealed.

Appendix E: Support material for alt-text

i. Interpretation of Tinirau and Kae (Whakairo)

Without giving the away too much of this story ... The narrative of Tinirau, his whale, Tutunui and the tohunga, Kae. It is a story of the misuse of privilege and power by the Kae so that he may take Tutunui. Revenge is sought by Tinirau and he sends in his wife and her troop of dancers. Using their talents and the men's arrogance against them the women ensure Kae is returned to their village, where utu (justice) is served.

ii. Interpretation of Hineteiwaiwa by Robyn Kahukiwa

On the double-page spread are the narrative offered by the artist in her book *Nga Atua: Māori Gods* (2017).

The first page on the left speaks of Hine-Te-Iwaiwa in her role as protector of birthing, as midwife stating:

“Hine-Te-Iwaiwa, protects girls and women.
She is responsible for the welfare of all babies born.”

On the second page her duty in rāranga (weaving) is acknowledged.

“Hine-Te-Iwaiwa is in charge of whatu and raranga⁷⁰.
She was given the first heitiki⁷¹ as her magic amulet. Her close friend is Te Marama the Moon.”

⁷⁰ Whatu, raranga = types of weaving

⁷¹ Heitiki = necklace in the form of an unborn baby (Kahukiwa, 2017).

iii. Hawkins' Map of Consciousness

God-view	Life-view	Level		Log	Emotion	Process
Self	Is	Enlightenment	↑	700-100	Ineffable	Pure Consciousness
All-Being	Perfect	Peace	↑	600	Bliss	Illumination
One	Complete	Joy	↑	540	Serenity	Transfiguration
Loving	Benign	Love	↑	500	Reverence	Revelation
Wise	Meaningful	Reason	↑	400	Understanding	Abstraction
Merciful	Harmonious	Acceptance	↑	350	Forgiveness	Transcendence
Inspiring	Hopeful	Willingness	↑	310	Optimism	Intention
Enabling	Satisfactory	Neutrality	↑	250	Trust	Release
Permitting	Feasible	Courage	↕	200	Affirmation	Empowerment
Indifferent	Demanding	Pride	↓	175	Scorn	Inflation
Vengeful	Antagonistic	Anger	↓	150	Hate	Aggression
Denying	Disappointing	Desire	↓	125	Craving	Enslavement
Punitive	Frightening	Fear	↓	100	Anxiety	Withdrawal
Disdainful	Tragic	Grief	↓	75	Regret	Despondency
Condemning	Hopeless	Apathy	↓	50	Despair	Abdication
Vindictive	Evil	Guilt	↓	30	Blame	Destruction
Despising	Miserable	Shame	↓	20	Humiliation	Elimination

iv. Allied Wisdom represented in table for accessibility

KETE MĀTAURANGA	MĀORI CREATION	DELICATE EMPIRICISM
Kete Aronui	Ngā tānagta – humanity	Exact sense perception
	Ngā atua – gods	
Kete Tuauri	Ranginui-Paptūānuku – Heaven-Earth	Exact Sensorial Fantasy
	Ātea – space	
	Wā – time	
	Te Āhua – form	
	Te Atamai – shape	
	Te Hauora – breath of life	
	Te Wānanga – conscious achieved wisdom	
	Te Whē – seed-word	
	Te Whakaaro – sub-conscious	
	Te Hinengaro – deep mind	
	Te Mahara – primordial	
	Te Hihiri – Energy	Seeing Is Beholding
	Te Pupuke –Expansion	
	Te Kukune – Extension	
	Te Whāinga – pursuit	
	Te Rapuenga – seeking	
	Te Rea – hair-root	
	Te Aka – rhizome	
	Te More – laterals	
	Te Weu – taproot	
Te Pū – shoot		
Te Mauri – life principle		
Te Pō – the night		
Kete Tuatea	Te Anu – the cold	Being One With The Object
	Te Kōwhao – the abyss	
	Te Kore – the void	
	Io-Taketake – creator: root cause	

v. *Interpretation of Ruaumoko and Papatuanuku by
Robyn Kahukiwa*

Kahukiwa provides a narrative for this image in her book, *Ngā Atua: Māori Gods*
“Rūaumoko is just a baby.
He is still breastfeeding from his mother, Papatūānuku,
but what power he has!
Look out, if Rūaumoko burps, that means an
Earthquake is on the way” (Kahukiwa, 2017).

vi. *Detailed description of Whiro’s expressions of death*

Two colourful double-page-spread image from a book depicting a globe with 10 upper levels and 10 lower levels.

The 10 lower-levels ascending from below present the realms of:

Metu (Extinct): Toke (the Worm); Meru (Goddess who kills timid spirits).

The following three layers are presided over by Rohe, wife of Maui:

Pouturi, Hikutoia and Uranga o te ra. Hine-Nui-te-Pō presides over the following four layers: Au-Toia (Home of Whiro), Te Reinga, Realms of Rongo and Haumie-tiketike, and the Realm of Tane Mahuta.

The upper-level ascending presents the realms of: Kokorangi (Home of Tawhiri-Matea, Waka Maru (Heaven of rain and sunshine, Ngaroto (Heaven of lakes), Hauora (the soul of Man sent from here into the child born on Earth), Ngā Tauira (Beings who attend on inferior gods), Ngā atua (Home of inferior gods). Autoia (Soul of man created here), Aukumea (Time for spirits to live here), Wairua (Spirits who attend on Naherangi), and finally Naherangi (Home of supreme god Rehua).

vii. Scharmer's Ego-Eco System matrix table for
accessibility

Field:	Micro:	Meso:	Macro:	Mundo:
Structure of Attention	ATTENDING (individual)	CONVERSING (group)	ORGANIZING (institutions)	COORDINATING (global systems)
1.0: habitual awareness	Listening 1: Downloading habits of thought	Downloading: <i>Conforming:</i> Speaking from fitting in	Centralized control: Organizing around hierarchy	1.0 State centric: commanding
2.0: ego-system awareness	Listening 2: Factual, open- minded	Debate: <i>Confronting:</i> Speaking from differentiating	Divisionalized: Organizing around differentiation, decentralizing	2.0 Free Market: competing
3.0: stakeholder awareness	Listening 3: Empathic, open- hearted	Dialogue: <i>Connecting:</i> Speaking from inquiring others, self	Distributed / Networked: Organizing around stakeholders groups	3.0 Social Market negotiating / networking
4.0: eco-system awareness	Listening 4: Generative, open- presence	Collective Creativity: <i>Co-creating:</i> Speaking from what is moving through	Eco-system: Organizing around what emerges (co- sensing, co- creating)	4.0 Co-creative Eco-system Economy Awareness Based Collective Action

viii. The kōrero of Hine-Nui-Te-Pō's rage

As Gossage suggested Māui sought to defy death by reversing the birthing process, which included entering Hine-Nui-Te-Pō through her vagina, and in sensing in invasion awakens violently, clapping her legs together and killing Māui.

Pouwhare (2020) provides his Māori rendition of this narrative

Maui's slaying in the episode is a cataclysmic grinding of her physical body, enraged as rock and volcanic explosions, interspersed with the fury of erupting heavens. The goddess' wrath is seismic; it disturbs more than a death, it is an outrage at presumption and it asserts the eternal power of a goddess over mortality itself

In the closing lines of the story the great goddess is unrestrained in her vehemence.

Ka oho Te Pō	The night jolts awake to my power
Ka rongo Te Pō	The night will convulse with my power
Ka oho Te Ao	The world is shocked awake at my power
Ka rongo Te Ao	The world will understand the extent of my power
Ka oho ki tua	The word of the ancients will know my power
Ka oho ki waho	The world of the future will know my power
Nau mai te mate !	Welcome to Death!
Nau mai te pirau!	Welcome to Decay!
Nau mai te aituā!	Welcome to Calamity

ix. Interpretation of Hine-Titama by Robyn Kahukiwi

The following interpretation is provided by the Ministry for Culture and Heritage.

Tane is depicted as a stylised tiki superimposed upon the figure of Hinetitama and forming the bones of her arms.

The lizard represents Maui in the disguise he adopted when he tried to triumph over death.

The foetus represents the children of Tane and Hinētītama – the human race.

The spiral is an important element in traditional Māori carving. Here it represents the ten overworlds. The horizontal layers of colour represent the ten underworlds (Ministry for Culture and Heritage, n.d.).

This painting presents that whakapapa kōrero of Hine-Tītama. Hine-Tītama is presented here with two male beings who violated her causing a devolution in the realities expressed by humanity. First Tane, that saw Hine-Tītama retreat to care for humanity whose realities and experiences are of those of the underworld and then Māui through as he entered her vagina as a lizard and without consent.

These two events are cautions that ensure that women are treated with regarded and respected as the holders of creation; and that transgressions against the natural power and mana of women will lead to evolution. These are the wisdoms that ensure masculine and feminine energies are to be kept in balance.

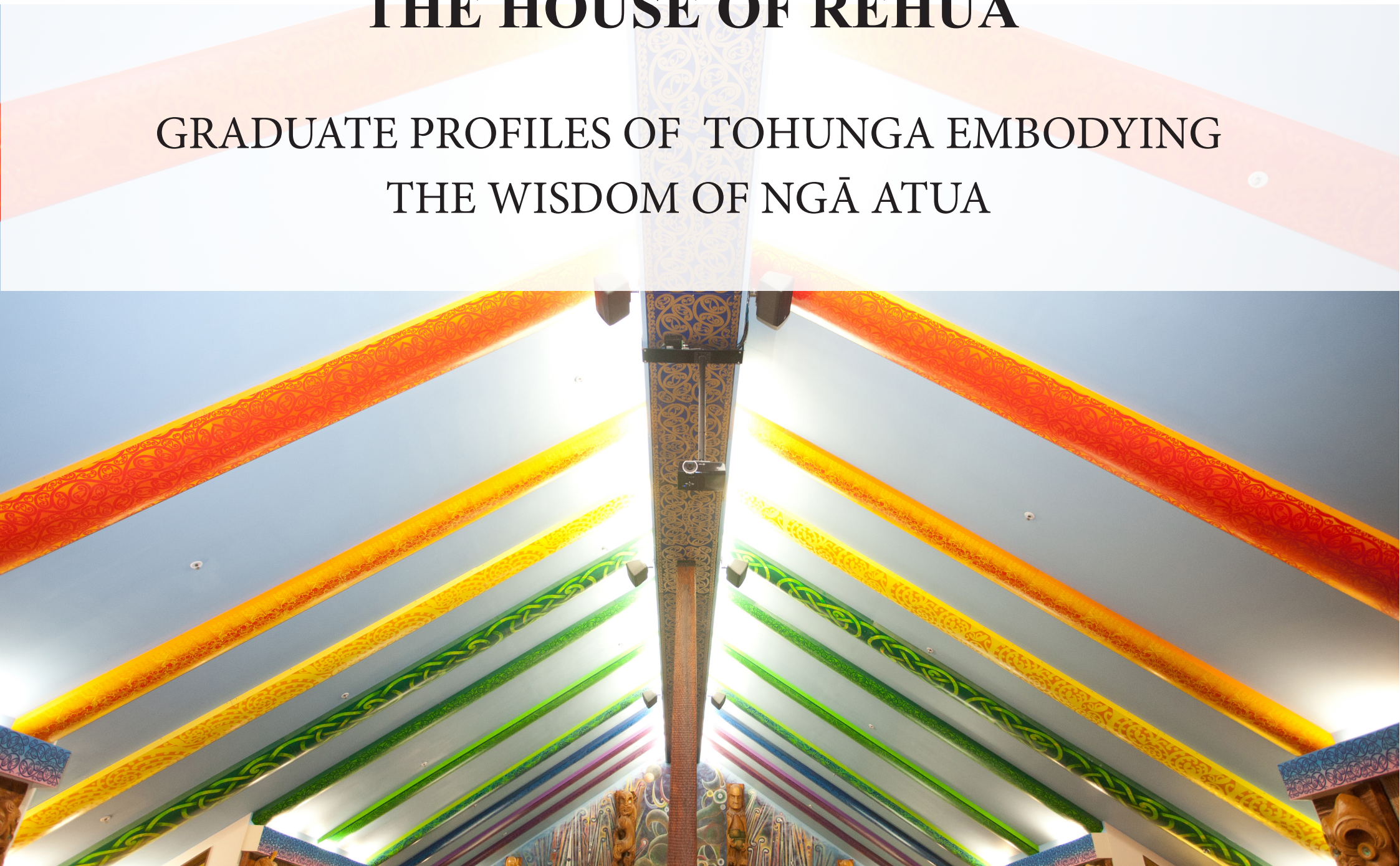
Within the artist's book *Nga Atua: Maori Gods* (2017), she writes of Hinefītama-Hinenuitepō:

“Hinetītama is known as the dawn maiden. Her beauty is legendary. Her powers of love come with her transformation into Hinenuitepō, great woman of the night.”

Appendix F: The House of Rehua (booklet follows)

THE HOUSE OF REHUA

GRADUATE PROFILES OF TOHUNGA EMBODYING
THE WISDOM OF NGĀ ATUA



Graduate profile of tohunga

Rehua is the atua of manaaki, care and healing that has been at the heart of the wisdom I have realised in my journey with tohunga. Here I present the wisdom I have experienced from ngā-atua suggesting their attributes as I experienced within the university. However, there are whānau members missing, namely Tahu and Haumietiktike. I acknowledge them in this thesis within the ritual of hākarī as I reflect on this experience.

I wish to mihi Pāpā Joe whos left the legacy of Io-wānanga and to Whāea Rose who returned to her star, and planted these seeds within me and within AUT.

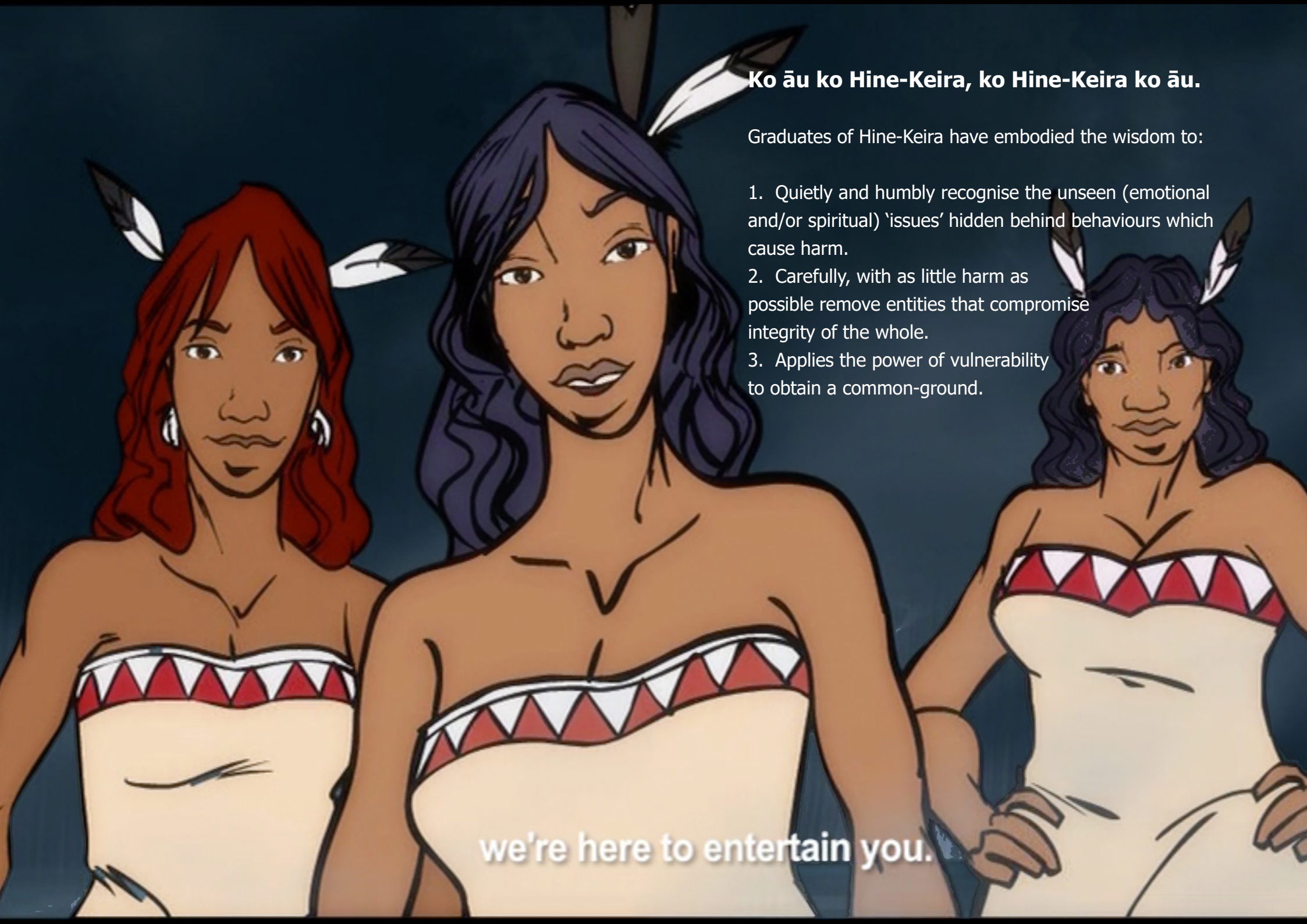
As Whāea and I spoke of the Ako Aronui team's intention in asking her to wānanga with staff, she spoke of her curiosity of AUT. This was the second event she would be giving at AUT in that week. What was going on in this space that would call for a tohunga twice in one week.

Throughout this research, Whāea Rose has been a constant. The rainbow rhizome skies in Te Pūrengi a constant reminder of her rainbow warriors – Ra-Ngati-Ra .

I present what has been birthed by way of graduate attributes founded in my wānanga with the university. It is without question this birth has been hōkai rauru whiwhia, a difficult birth.

Recognising the graduate attributes of ngā atua brings to the forefront the need for emotional and cultural intelligence to take a more prominent role in the designing of curriculum. In doing-so, curriculum design seeks to weave in the qualities of 'being' an emotional being and the necessary characteristics it takes to establish and maintain a practice that encourages the good wellbeing through being a 'good' member of one's community. The attributes of ngā atua recognise that such attributes can be a struggle when the value system does not inherently and intentionally design in tikanga, good moral practices.

Ko āu ngā atua, ko ngā atua ko āu.
I am the atua, and the atua are me.



Ko āu ko Hine-Keira, ko Hine-Keira ko āu.

Graduates of Hine-Keira have embodied the wisdom to:

1. Quietly and humbly recognise the unseen (emotional and/or spiritual) 'issues' hidden behind behaviours which cause harm.
2. Carefully, with as little harm as possible remove entities that compromise integrity of the whole.
3. Applies the power of vulnerability to obtain a common-ground.

we're here to entertain you.



Ko āu ko Hine-Teiwaiwa, ko Hine-Te-Iwaiwa ko āu.

Graduates of Hine-Te-Iwaiwa have embodied the wisdom to:

1. Exhibit grace and discipline in the art of care and protection.
2. Gracefully welcomes and weaves the new with the old.
3. Cultivate a culture of belonging.



Kō āu kō Tūmatauenga, kō Tūmatauenga kō āu.

Graduates of Tūmatauenga have embodied the wisdom to:

1. Accomplish mental, physical and spiritual agility in critical moments of need.
2. Courageously do what others cannot, particularly in protecting the vulnerable.
3. Creatively and elegantly delivers piercing truths based on whakapapa.



Ko āu ko Rongomātāne, ko Rongomātāne ko āu.

Graduates of Rongomātāne have embodied the wisdom to:

1. Persistently pursue peace within their community through non-violent practices.
2. Diligently creates and holds spaces of sanctuary for collaboration and learning.
3. Listens to discern deep truths found in pain.



Ko āu ko Tāne, ko Tāne ko āu.

Graduates of Tāne have embodied the wisdom to:

1. Respectfully pursue wisdom found in moral teachings.
2. Seek restorative and transformative justice to rectify transgressions.
3. Cultivate opportunities of whanaungatanga and belongingness.



Ko āu ko Tangaroa, ko Tangaroa ko āu.

Graduates of Tangaroa have embodied the wisdom to:

1. Recognise their role to keep people physically, psychologically and spiritually safe in their learning space.
2. Attentively creates caring events for people to come together in peace under a common cause.
3. Truthfully and openly defines self-capabilities through knowledge of their own limitations.





Ko āu ko Tāwhirimatea, ko Tāwhirimatea ko āu.

Graduates of Tāwhirimatea have embodied the wisdom to:

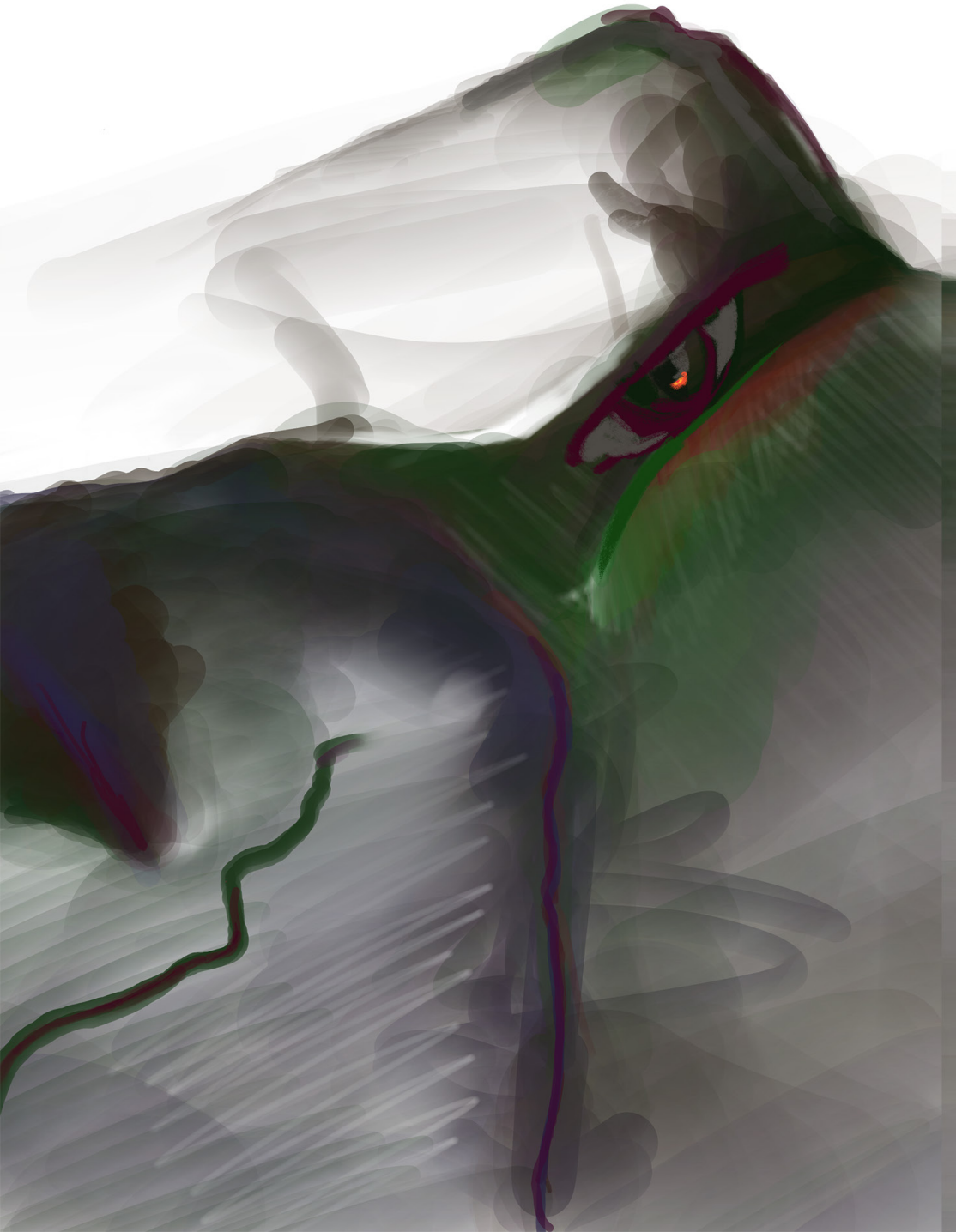
1. Honour the struggles of the past.
2. Be present and connected to their local environment.
3. Quieten the busy brain to hear the whispering winds.



Ko āu ko Rūaumoko, ko Rūaumoko ko āu.

Graduates of Rūaumoko have embodied the wisdom to:


1. Approach exploration with wonderment.
2. Unconditionally ask the 'whys'.
3. Honour their dependency to whenua.
4. Seek enjoyment in what they do.



Ko āu ko Whiro, ko Whiro ko āu.

Graduates of Whiro have embodied the wisdom to:

1. Discern and diligently practice one's moral values.
2. Actively acknowledge the work of your tūakana (seniors).
3. Be disciplined in emotional selfcare.



**Ko āu ko Hine-Moana,
ko Hine-Moana ko āu.**

Graduates of Hine-Moana have embodied the wisdom to:

1. Sense the optimal time for action.
2. Maintain tidal movement for healthy flow of emotional expressions.
3. Provide healing after trauma.

Kō āu kō Hine-Nui-Te-Pō, kō Hine-Nui-Te-Pō kō āu.

Graduates of Hine-Nui-Te-Pō have embodied the wisdom to:

1. Offer unconditional aroha.
2. Recognise transgression and act accordingly to keep others safe.
3. Prioritise moral wellbeing of humanity.





**Ko āu ko Hine-Tītama, ko
Hine-Tītama ko āu.**

Graduates of Hine-Tītama have embodied the wisdom to:

1. Actively encourage hope through relentless faith in the divine good of people.
2. Be persistent in the pursuit of harmony, balance and peace.
3. Be disciplined in practicing moral values.

Glossary of kupu (Māori terms and words)

Aa

āhuatanga	behaviours, methods
ahi kaa	people who keep the home fires burning. Family who maintain the physical, cultural and spiritual wellbeing of the marae.
ahi kōmau	twin-flamed pendant, symbiotic relationship of duality.
ahuru-mōwai	safe-haven, sanctuary
aio	harmony
akonga	students
ao-wairua	spiritual world
apakura	angelic protectors
Aotearoa, Aotearoa-New Zealand	Land of the long white cloud. Māori name for these lands prior to New Zealand.
aroha	unconditional love
atārangi system	te reo teaching method using cuisenaire rods
atawhai	care, kindness
atua /ngā-atua	Divine elemental being / plural form
atua tāne	masculine divine elemental being
atua wahine/ wāhine	feminine divine elemental being
atua-wānanga	wisdom passed down from ngā atua
awa	moving waters, rivers, streams

Ee

e tū i te mana o te wā	stand in the power of the time and space
e hiki	to lift up

e hoa	mate, friend
-------	--------------

Hh

haere mai, haere mai, haere mai	come, come, come (a call of welcome)
Hairini marae	Marae in Tauranga Moanan
hākarī	Ritual of celebration, normalising through feasting.
hāpai	support
harirū	shaking hands in greeting
Hawaiiki	Spiritual homelands
hē	wrong, incorrect
heke	descending rafters
He Whakaputanga	Declaration of Independence
hīha	uplifting
hinengaro	mind, hidden maiden, sub- and conscious mind
Hine-Ahuone	First human being, a female.
hoa	friend, ally
hoariri	angry or traumatised friend, enemy,
hōhā	bothersome, frustrating, life-draining
hōkai raurunui	lovely birth
hōkai rauru whiwhia	difficult birth, umbilical tangled or any difficulties in birth [Emergency C-section I class here]
hokai rauru maruaitū	still born
hongī	pressing of nose and forehead in sharing of breath
Hotunui	Ancestral house preserved in the Auckland War Museum
hukatai	Ritual of entry into the wānanga. White sacred stone of Tane symbolising the pursuit of knowledge.

hūpē	snot
------	------

Ii

Io-wānanga	wisdom passed down from Io
Io	infinite conscious energy, Universal energy of unconditional love, creative universe
ihi, wehi and wana	these terms collectively are the aesthetic experiences of simultaneous fear and wonderment, this is activating divine engagement. divine aesthetics to awaken consciousness, to bring the beholder's alertness into the present moment
īkura	menstrual cycle
iwi	tribe

Kk

kahunga	neutral facilitator
kai	food, eating
kaihāpai	teaching assistant
kaikaranga	Elected caller of welcome
kāinga	home
kaitakawaenga	mediators
kaitiaki	stewards, protectors, guardians, custodians
kaiwhaikōrero	Elected spokesperson
kaokao (tukutuku design)	geometric design of armpits representing the nestling close to someone.
karakia	Incantation, prayer, affirmations
karanga	reciprocal calls of welcome, welcoming calls that binds
karanga	call of welcome and acknowledgement

kare-ā-roto	emotions and feelings felt within oneself
kauae i raro	terrestrial realm and wisdom
kauae i runga	celestial realm and wisdom
kaumatua	grandparent, elders, often hold tribal knowledge
kaupapa	subject matter
Kaupapa Māori Methodologies	research methodologies focused and centred in Māori paradigm with Māori communities
kaupare	protection incantation
kawa	formal order of ritual process, protocols.
kāwanatanga	Governance
kikokiko	physical and material
Kīngitanga	Māori sovereignty movement
Kiwa	Ocean divine being
ko	the Sun
koa	joy, gratitude
kōhanga reo	Māori-immersion early childhood education – ages 3mths-5- years
ko wai au?	Who am I?
ko wai?	Who?
koha	donation to support and sustain wellbeing
kōrero mai, kōrero atu	dialogic inquiry
koro / koroua	grandfather, elderly man, male in the oldest generation of direct lineage.
kōtiro	girls
kōwhaiwhai	asymmetrical spiral vine-like painting
kuia	grandmother, elderly women, female in the oldest generation of direct lineage.
kūmara	purple sweet potato

kupu	word, term, concept, phenomenon
kura	school of learning, discipline
Kura-Huna	Mystery School from Lake Waikaremoana
kura kaupapa	Māori full-immersion primary school education. Ages 5-12-years

Mm

māhaki	humble
mahau	porch area
mahi	work, task, doing
mahia-ā-ringa	action often referring to those accompanying a song
mahitahi	work together, work collectively
maihi	the front-facing bargeboards, the arms of the whare-tūpuna
mana	invested power
mana aotūroa	invested power held, given and received in exploration
mana atu, mana mai	giving and receiving of invested authority and power. The gifting economy
mana atua	invested power held, given and received by divine bodies of energy
mana-ā-kī	power of the word, word of mouth
mana-aki	raising of invested power
manaaki	hospitality, care, generosity
mana motuhake	interconnected responsibility to people, environment and universe
mana tāne	invested authority of masculinity
mana tangata	invested power held, given and received by a person and people
mana reo	invested power held, given and received within language and communication
mana wā	invested authority in time and space

manawa / ngā manawa	physical heart, heart / hearts
mana wahine	invested authority of femineity
mana whenua	invested power that is instilled with the land and environment. (noun) the indigenous spiritual and customary custodians
mangopare	hammerhead shark
manuhiri	guests
Māori	(noun) indigenous people of Aotearoa-New Zealand (noun) cultural paradigm and its elements such as language, epistemology, ontology etc.
māori	common, natural
maramataka	Māori lunar calendar
mātāmua	first born child in family
Matariki	Māori New Year
maunga	mountain
mara-e	garden-of course
marae	epicentre centre of Māori community which holds the integrity of the knowledge and practices of Māori.
marae ātea	Courtyard in from of the whare tūpuna where the pōwhiri ritual is enacted.
mareikura	female angelic energy
matakite	seer
mātauranga	knowledge
mātauranga Māori	Māori epistemology
matua	father, uncle, term of respect toward a male
mau rākau	martial arts
Māui	legendary ancestor of mischief, the adventurer, the trickster, the inquisitiveness
Maunga-ā-rongo	Peace mountain – a place warring parties would decree peace

mauri	life essence, soul, destiny
mauri ora	the expression of one's life essence, life purpose, soul
mauri tau	settled, composed, serene
mihi	thanks, acknowledgement
mirimiri	verbal consultation that identifies the issue causing the physical ailment.
moana	ocean, lakes
mokopuna	grandchildren

Nn

Nū Tīreni / Nu Tirani	Transliteration of New Zealand into Māori language. Second form as spelt in the Te Tiriti o Waitangi
-----------------------	--

NG ng

ngā	Turns a singular to a plural
Ngā Wai o Horotiu	The name of AUT's marae referring to the many rivers of Horotiu
Ngāti Whātua o Ōrakei	local Māori tribe who holds land and spiritual protection rights and responsibilities in central Auckland.
ngā kōhatu pure	sacred stones
ngā kete mātauranga	three baskets of knowledge
ngahere	forest, bushland
ngākau	affectionate

Oo

Ōritenga	Equality
Onamata	Ancient times

oriori	lullabye
--------	----------

Pp

pā	Fortified village
pāeke or pāharakeke	Formal order of speakers where tāngata whenua (hosts) speak first, then all of the manuhiri (guest) speakers with the tangata whenua closing off the ceremony.
Pakanae marae	marae of in Opononi
Pākehā	British and European settler
pakiwaitara	histories told with artistic license
Pāpā / pāpā	father, term of respect toward a male
Papa-tū-ā-nuku	Land and standing place of Uēnuku (rainbow people)
papakāinga	family homelands
Papatūānuku / Papa	The Earth Mother / the Earth / the land
Pātai mai, pātai atu	both sides of dialogue inquiring
pēpē	baby
pīnati	peanut referring to the shape of the pineal gland
Pōhangia	a river that flows through the region of Manawatū
Pōkapū Ako	Māori name for Centre for Learning and Teaching. It means Epicentre of learning and teaching
pono	truth
pono mārika	Absolute truth ideals of consciousness of self and interdependency
poroporoaki	ritual of sharing stories of our deceased beloved.
pou atua	Carved post depicting an atua
pou-tāhū	main ancestral post at the front of the house
poutinitini	expressions of death
pou-tokomanawa	the heart post, centre post in the ancestral house

pou-tuārongo	remembrance post on the back wall of the house
pou, poupou	carved post
poutama	stairway to heaven, scaffolded learning
pōwhiri	Diplomatic ritual of initial encounter of welcome
pū	epicentre, genesis
puhi	virgin, princess
pūkana	piercing wide-eyed glare.
pūmanawa	emotional heart
pūrākau	stories, children's stories
pure	Healing ritual of purification
Pūreirangi	intention of hurt, harm and kill

Rr

rāhui	temporary restriction of use
rangatira	leader who weaves people and cause together. A rangatira can grow the power of the people and land
Ranginui / Rangi	The Sky Father / The Sky
Rangitūhāhā	heavens
raranga	weaving
Rarohenga	lower realms, underworld
Rehua	One of Io's messengers
rehutai	Ritual of graduation and from the wānanga. Red sacred stone of Tane symbolising the ascertaining of wisdom.
reo	sound, language, communication
reo-ā-wairua	telepathy, communicating spiritually

rere mai rere mai	flow toward us
ringawera	hard working people behind the scenes of the rituals.
rohe	tribal region
Rohe	Māui's wife in the underworld, beyond Hine-Nui-te-Pō's realm
romiromi	deep, deep tissue bodywork at a cellular level
Rongomātāne	the personification that listens and feels for what has been communicated to Tane (Pere, 1997)
rongoā	medicine, native herbal remedies
Rongomātāne	divine elemental being of peaceful pursuits and cultivation
rorirori	disorientated in the mind, crazy
ruahine	female form of tohunga
Ruatau	One of Io's messengers. Also a name of one of my tohunga and interviewees.
Rūmaki Reo	Full-immersion language acquisition

Tt

Tā	Sir
tā	to mark
taiahā	spear like weapon
takahia	transgression, stomp upon, stamping with feet
Takarangi	intentions of healing and growth through the healing arts and incantations for wellness
take	issue
takutaku	direct communication to divine elemental energies
Tama-nui-te-Rā	the Sun
tangata mauri	social politics, signifier of human wellbeing
tangata whenua	indigenous person/people
tangata whenua	hosts, people of the land, indigenous people, natives

tangihanga	funeral rituals
taonga	treasures tangible and intangible
tapu	restricted due to volatile or vulnerable state of energy held by the entity.
tatau pounamu	Everlasting peace, a peace agreement between warring parties. No blood was to be shed in war on these lands.
tauirā	students
tauiwi	immigrant or migrant, foreigner
taumata tiketike	highest threshold
tauparapara	an incantation to identify the speaker's origins
Tawhearangi	'lower door', physical expression, physical realm, realm of action, actions that validate your belief. manifestation
te	the
Te-Aitu-ā-Henga	Tūmatauenga's moral compass, under-brain
te ao Māori	the Māori worldview
te ao māori	(lower-case m) natural reality, reality with natural world.
te ao Mārama	the enlightened world. The conscious reality
te ira atua	the experiences and teachings of the divine beings
te ira tangata	the experiences and teachings of humanity
Te Kawa o te Urewera	Publication describing to how to engage with Te Urewera National Park, as prescribed by the tribal custodians, Ngāi Tūhoe.
te kete aronui	physical and natural world
te kete tuatea	cosmic and eternal world
te kete tuauri	metaphysical real world of pattern and energies
te pō	the world of night, darkness, unseen
Te Puna Kōhungahunga (TPK)	A bilingual Early Childhood Education Centre based at the University of Auckland's Epsom campus.
Te Pūrengi	the name of the whare tūpuna of AUT's marae

Te Rau Whakaara	name of a team within the AVC Māori Office at Massey University.
te reo	Māori language and forms of communication
Te reo o te tawa uho, me te reo o te tawa para	The creation narrative of the indigenous language of Aotearoa.
Te-Toi-o-ngā-Rangi	Io's abode, House of Io
Te Wānanga Aronui o Tāmaki Makaurau;	Māori name for Auckland University of Technology
Te Wānanga Takiura o Ngā Kura Kaupapa Māori o Aotearoa / Te Wānanga Takiura	Private Tertiary Institution focused in te re Māori and kaupapa Māori teacher education.
Te Whakaputanga o ngā rangatira o Niu Tīreni	Declaration of Independence of the United tribes of New Zealand signed on the 28 October 1835
Te Wheke	The Octopus of infinite wisdom
teina	junior a person is responsible for, younger sibling of the same gender
tiaki	protection
tika	correct, justice, morally and ethically correct
tikanga	philosophies and ways of being
Tikitiki-o-nga-Rangi	Io's abode, House of Io
tino koi	very clever
tino rangatiranga	free-will, freedom, self-determination
titiro, whakarongo	look and listen are the foundations of Māori pedagogy
tohu	sign
tohuna tipua	a spiritual teacher with mediators and attendants
tohunga	Keeper of wisdom and esoteric knowledge
tohunga ahurewa	grand master spiritual teacher and advisor

tohunga tā moko	master tattooist
tohunga whakairo	master carver
tohungatanga	‘being’ the living embodiment of wisdom
tōkiri	the sensory of the skin
tokotoko	carved walking talking stick, holding whakapapa.
tū	to stand
tuakana	senior a person is responsible to
tuarā	backbone / main rafter
Tūhoe	Tribe in the Central East of the North oIsland of Aotearoa-New Zealand.
tukutuku	latched lattice with cross-hatched designs
tūpāpaku	laying in state
tupuna / tūpuna	ancestor / ancestors
Tūwharetoa	Central North Island tribe around Taupō

Uu

ūkaipo	sanctuary, mother
ūara / ngā ūara	value / values
Umurangi	‘Upper door’, mindset, values, beliefs, vision

Ww

wā	time and space
waewae tapu	visitors whose intentions have not been reveal and accepted by the hosts, and are engaged in pōwhiri to establish if they are friend or foe.
waharoa	gateway, entrance, threshold
wahine / ngā wāhine	woman / women, female, feminine
waiata	song

waiata tautoko	supportive singing
wairua	spirit
wairuatanga	sprituallity
Waitangi Tribunal	is a standing commission inquiry dutied to hear the claims against the Crown that are alleged to breach the promises made in the Treaty of Waitangi.
waka	canoe
wānanga	Noun – Institute of learning Noun – Esoteric mystic teachings, divine wisdom, sacred teachings verb – learning journey, conscious learning that leads to self-awareness of collective conscience and mauri (life essence) verb – subjective and personal learning into the unknown and into one’s fears
wīwī wāwā	zig-zag

WH wh

whā	four (4)
Whāea / whāea	mother, aunty, term of respect toward a female.
whaikōrero	reciprocal telling of histories
whakaaro	consciousness
whakaaro Pākehā	West ideals and ways of being
whakairo	adornments, carving or scars that tell a story
whakaiti	humility
whakakapi	closing ritual

whakapapa	genealogy, ancestry, bloodline.
whakapapa kōrero	histories told through generations of their ancestors
whakapono	faith
whakapuaki	oral presentations
whakarite	correcting
whakarongo	listen
whakatau	To settle
whakataukī	proverb with author unknown
whakatauāki	proverb with known author
Whakatau mai rā	Come, sit and settle yourselves
whakatika	rectify, to correct
whakatō	to sow, to lay down
whānau	family
whānau pani	the grieving family
whare	house, building
whare tangata	the womb
whare tūpuna	sacred ancestral house
Whare Wānanga	Formal House of Learning from Tane
wharekai	dining house
wharekura	Māori full-immersion secondary school education
whatumanawa	spiritual heart
whitiwhiti kōrero	debate, dialogue