

# Mana Moana

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35

“The ocean connects us all rather than separates us”

How do we harness our ancestral wisdoms?

Epeli Hau'ofa

How do we live for our times?

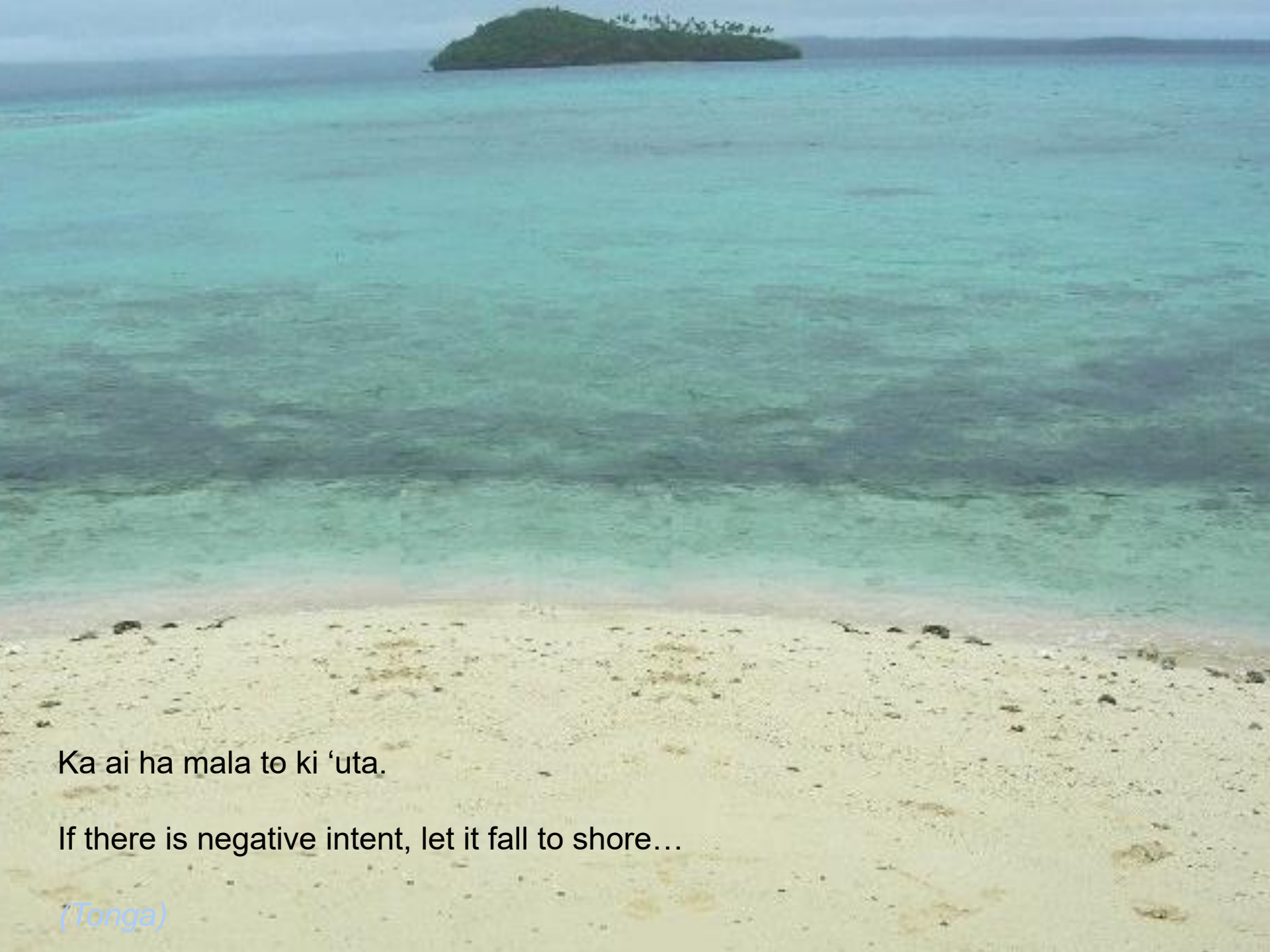




A ua sala uta, ia tonu tai.

If I make a mistake today on the shore,  
let me rectify it in the deep ocean...

*(Samoa)*



Ka ai ha mala to ki 'uta.

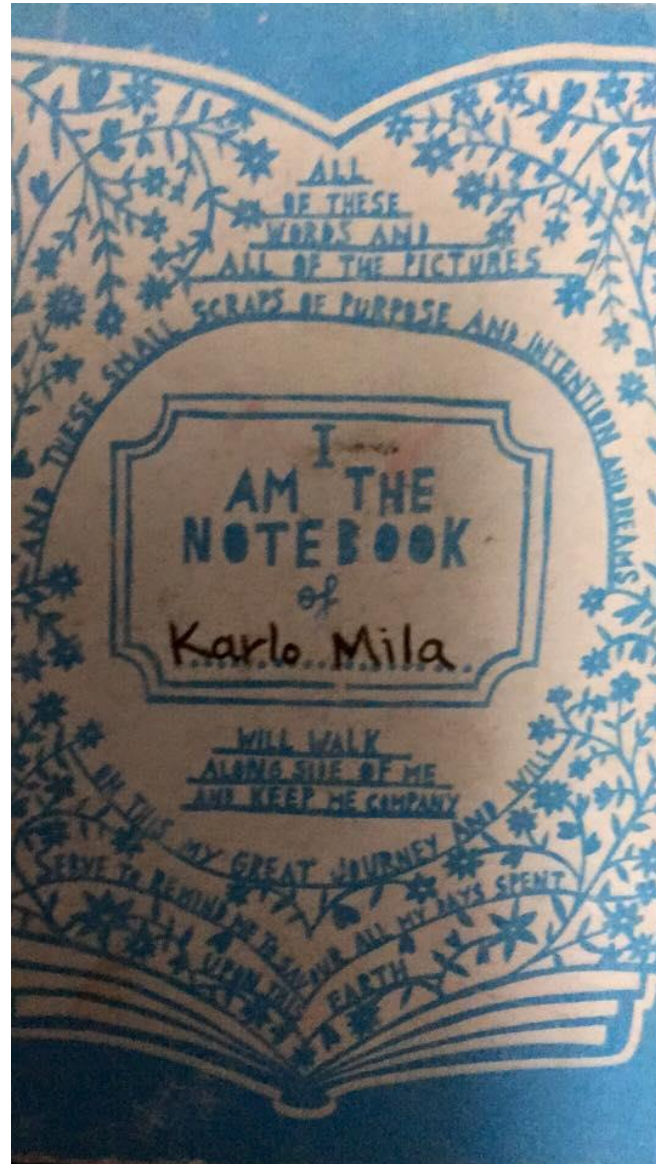
If there is negative intent, let it fall to shore...

*(Tonga)*

# Entanglement



What is healing? (in a Pacific mental health context?):  
5 years of postdoctoral research



# Guides / Supervisors / Advisors / Mentors

## Supervisors:

Professor Sunny Collings – Dean, Otago, Wellington School of Medicine and SoPoP (Social Population Approach to Mental Health, Department of Public Health, Otago)

Dr Siale 'Alo Foliaki – Psychiatrist, Pacific Child and Youth Mental Health, Counties Manukau DHB (Tongan)

*University of Otago, 2010/2012*

Dr Airini – Dean, Critical Education, Faculty of Education (Samoan)

Associate Professor Sally Merry – Psychological Medicine

*University of Auckland, 2013/2014*

## Advisory Group:

Denise Kingi (Psychologist, Clinical Lead, Le Va) (Tongan), Dr Allister Bush (Child and Youth Psychiatrist, CCDHB, Maui Hudson, (Research Lead and Indigenous Knowledge Developer, Waikato University, Māori, Whakatōhea) William Pua (Social Worker, Samoan), Dr Terry Fleming (Youth Interventions specialist, Researcher, University of Auckland)

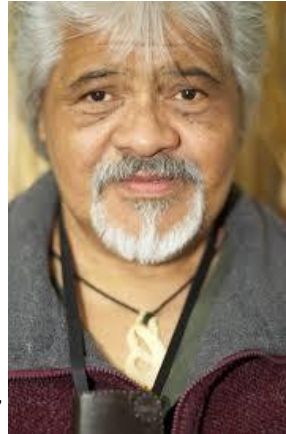
## Spiritual oversight:

Wiremu Niania (Tūhoe, Māori)

## Mentors:

David Epston, Narrative Therapy

Tracey Tawhiao: Visual images, Indigenous Psyche



# Partners



Dr Evangelene Daniela (Wong)  
Psychologist, Youth Forensics, CCDHB –  
Operationalisation, Programme Design  
Cook Islands, Atiu



Dr Johnson Witehira (Visual artist and Designer,  
Images and Design (Māori / Samoan) Tamahaki (Ngāti  
Hinekura), Ngā Puhi (Ngai-tū-te-aua), Ngāti Haua

# Research Team:

Dr Karlo Mila (Tongan)

Dr Evangelene Daniela (Cook Islands)

Dr Johnson Witehira (Māori / Samoan)

Bianca Daniell, Research Assistant (Tongan)

Dr Ramona Tiatia, Senior Research Assistant (Samoan)



Health Research  
Council of  
New Zealand



# Wananga / Talanoa / think-tank

## (x's 2 – Taupo and Piha)

- Dr Manulani Meyer (Hawaiian Epistemologist)
- Galugalumana Alfred Hunkin (Samoan Linguist)
- Lita Foliaki (Tongan health leader, DHB Manager)
- Fa'amatuainu Tino Pereira (Samoan Consultant / Governance Expert / Matai)
- Lisa Cherrington (Maori psychologist – developed 'mahi atua')
- Denise Kingi – (Tongan psychologist, dhb project manager)
- Ramona Tiatia – (Samoan academic, earlier study on Samoan traditional healers)
- Maui Hudson – (Director of Indigenous Research Centre, Waikato)
- Dr Allister Bush – (Child and Adolescent Psychiatrist, Maori / Pacific services Porirua)
- Wiremu Niania – (Maori Cultural therapist / expert)
- Dr Siale 'Alo Foliaki – (Tongan psychiatrist, Pacific Services, CMDHB)
- Manase Lua – (Tongan Project Manager, Le Va Mental Health Organisation)
- Dr Evangeline Daniela – (Cook Islands psychologist, forensics)



# Who have I listened to?

Pasifika knowledge holders / clinicians / academics / leaders:

Prof Albert Wendt, Dr Manulani Meyer, Dr Albert Refiti, Dr 'Okusi Mahina, Prof Sitaleki Finau, Dr Pala Molisa, Dr Kabini Sanga, Luamanuvao Winnie Laban Taimalie Kiwi Tamasese, Dr Debbie Ryan, Maiava Carmel Peteru, Lita Foliaki, Fa'amatuainu Tino Pereira, Galugalumana Alfred Hunkin, Dr Siale 'Alo Foliaki, Dr Ramona Tiatia, Manase Lua, Ass. Prof Vince Diaz, Dr Linita Manu'atu, Dr Monique Faleafa, Denise Kingi, Dr Evangelene Daniela, Serie Barford, Cabrini Ofa Makasiale, Grace Teuila Taylor, Renee Haitoua, Dr Sione Vaka, Carmel Sepuloni, Ezra Schuster, Tagaloa Taima Fagaloa, Lita Foliaki, Kathleen Ata Samu, Dr Airini, Dr Timote Vaioleti, Anahila Kanongata'a-Suisuiki, Mercy Drummond, Ned Cook, Karl Teariki

Tangata whaiora,

Vito Nonumalo, Tuiloma Lina Samu, Fa'afetai Ta'ase, Keleni Talau, Papali'i Seiuli Johnny Siaosi, Moera Grace Douthett, Arana Pearson, Tai Richards

Tangata whenua:

Sir Prof Mason Durie, Hon Tariana Turia, Prof Charles Royal, Wiremu Niania, Materoa Mar, Sean Ogden, Dr Simon Bennett, Clive Banks, Lisa Cherrington, Dr Waikaremoana Waitoki, Gay Puketapu, Kiri Piahana-Wong, Maui Hudson, Dr Lynne Russell (Pere), Megan Somerville

Other specialists:

Dr Alistair Bush, Louise Marra, Prof Margaret Wetherall, Prof Jacqui Cumming, Roy Bowden, Prof Sunny Collings, Heather Galbraith, David Denborough, Dr Terry Fleming, Dr Annie Talbot, Assoc Prof Tim McCreanor

Visuals / artists:

Prof Bob Jahnke, John Pule, Tracey Tawhiao, Rachael Rakena, Onesian, Makerita Urale, Michel Tuffery, Penny Howard, Doug Poole, Dr Johnson Witehira

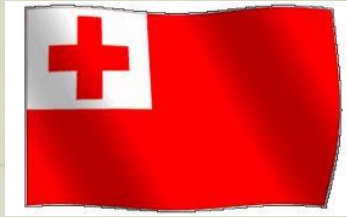
# Networks / groups / workplaces:

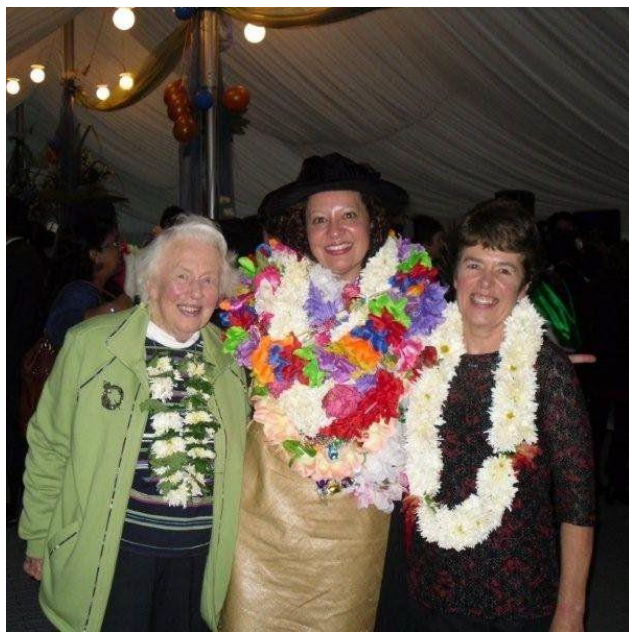
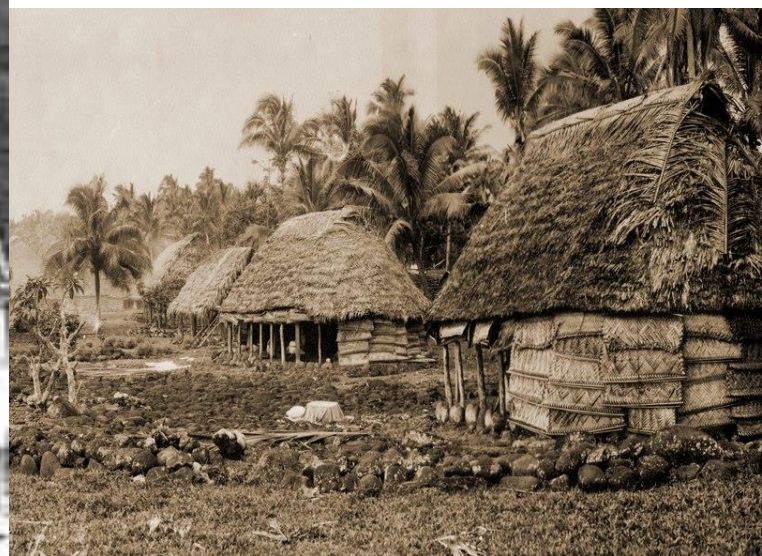
- Levin Fale Pasifika Pacific youth
- Matua group and staff of Pasifika Healthcare, Wellington
- Staff of Vaka Tautua (Pacific mental health NGO)
- Pasifika Staff of Whirinaki, Child and Adolescent Mental Health Services
- Tongan Social Workers CYFS forum
- Le Va Emerging Leaders Forum
- Pasifikology Pasifika Psychologists Network forum
- Ministry of Social Development Whanau Ora Pacific Partners Group
- Midcentral DHB Maori and Pacific Mental Health Providers
- Ministry of Education, Auckland Office
- Ministry of Pacific Affairs, Wellington Office
- Victoria University counselling staff
- Maori and Psychology Research Unit, Waikato
- Mary Potter Hospice Maori staff
- East / West Centre Pacific Leaders Cohort, Hawaii
- Centre for Pacific Islands Studies, Hawaii
- Healthy Families Manukau, Manurewa, Papakura



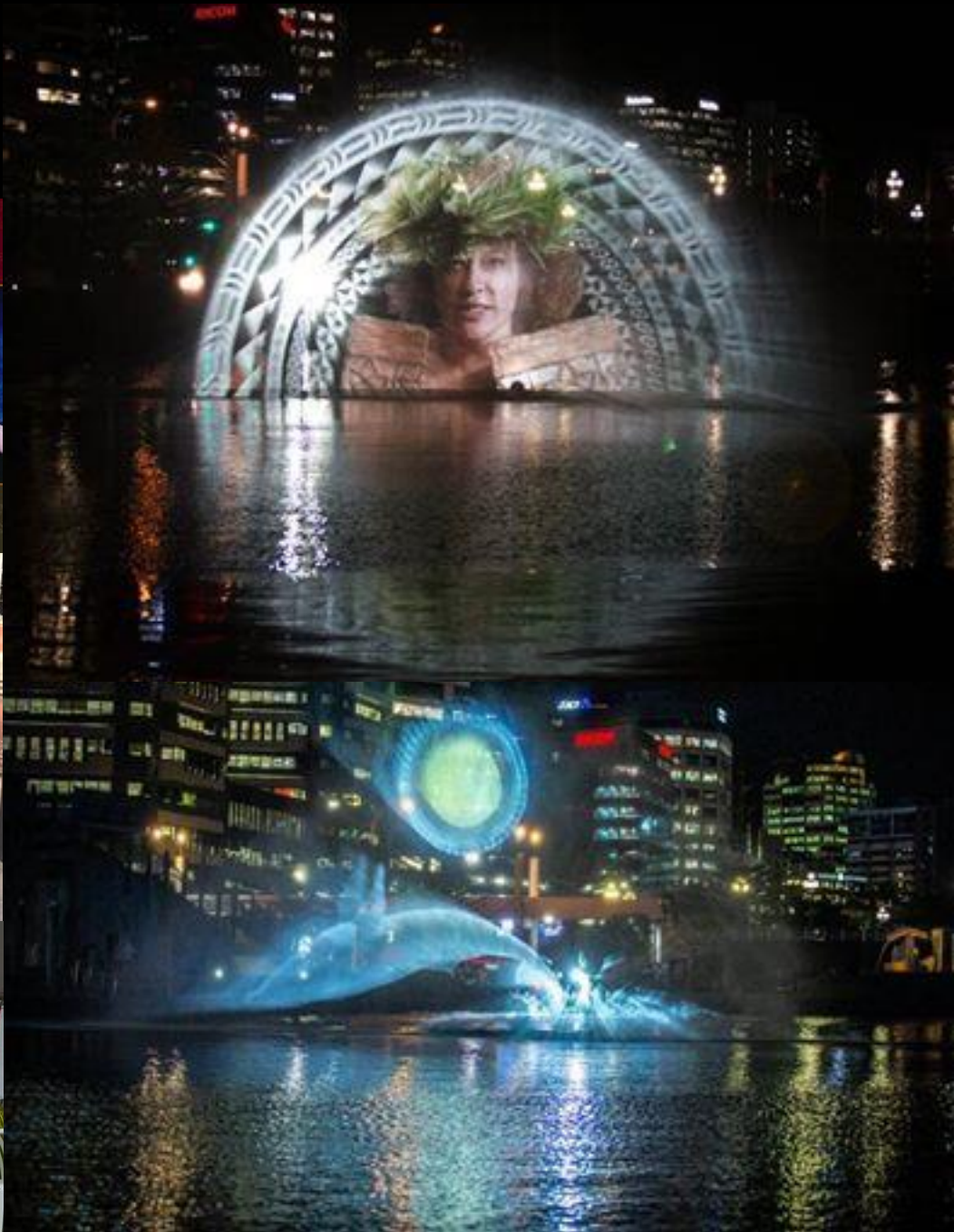
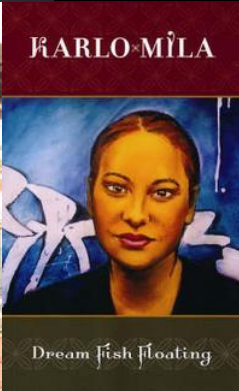
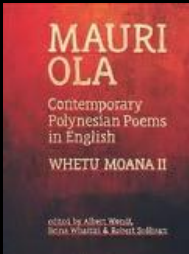


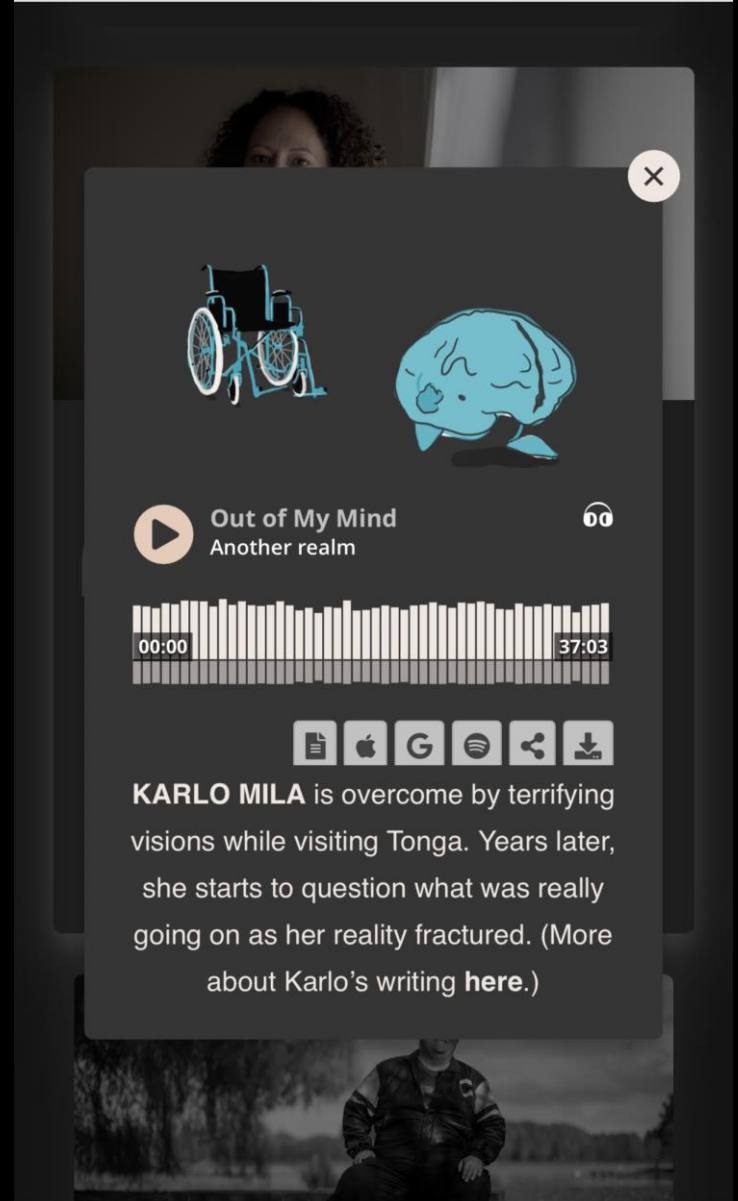
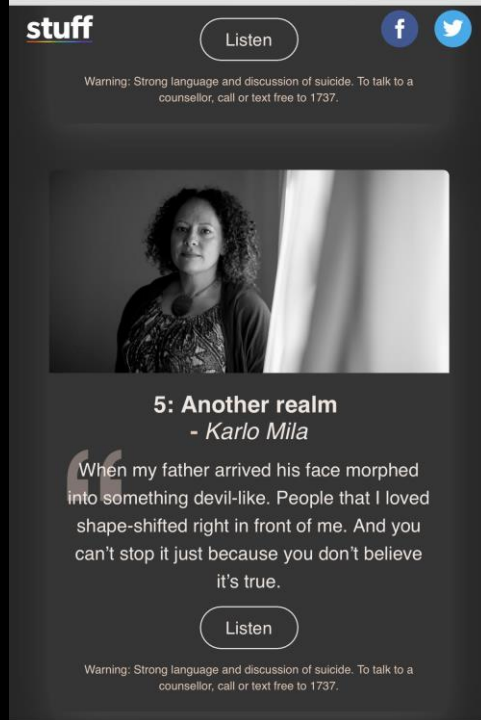
Gratitude and Respect,  
to the 400 knowledge holders,  
the 4000 knowledge holders,  
the 400,000 knowledge holders, whose stories,  
language and sayings have survived not only  
millennia, but multiple migrations across the largest  
ocean in the world.











# My PhD

Being proud of Pacific ethnic identity and placing importance on Pacific ethnic values was associated with:

Approximately **half** as likely to report having made a suicide attempt in the previous 12 months

[OR 0.56, CI 95% (0.33-0.93)]



- Those Pacific participants who felt accepted by their own ethnic group and by others were compared with those participants who did not report feeling accepted. Reporting feeling accepted in response to both questions was associated with:

Were more likely to report usually or always trying hard at school [OR 1.52, CI 95% (1.03-2.24),  $p = 0.0514$ ].

Were more likely to report doing well at school (“about the middle” or “above the middle”) [OR 2.47, (CI 95% 1.21-5.04),  $p = 0.0005$ ]



and

- Were approximately **half** as likely to report having suicidal thought in the previous 12 months [OR 0.48, CI 95% (0.28-0.83),  $p=0.0028$ ].
- Were approximately **seventy percent less** likely to report a suicide attempt in the previous 12 months [OR 0.30, CI 95% (0.14-0.64),  $p < .0001$ ].



## H.Y.P.E. VISION

In the mirror I see a warrior of Polynesian ancestry. Who conquers the world with intelligence and dignity. Get on that H.Y.P.E. vision and navigate your own destiny.

# Polycultural Capital: many cultural resources to draw from



“best of both worlds

*‘A`ohe pau ka `ike I ka halau ho`okahi’*

*(Hawaiian Proverb)*

*All knowledge is not  
taught in the same school*



How do we fill this kete?  
Why is it so empty?



“I inherited the same story of imperial treachery,  
loss of language and culture,  
destiny and confidence,  
and the extermination of dreams.”

John Pule



*‘A`ohe pau ka `ike I ka halau ho`okahi*

*(Hawaiian Proverb)*

*All knowledge is not  
taught in the same school*



# Oceania's Library

*"An exploration into Oceania's library, the knowledge its people possess."*

(SUBRAMANI 2001, p. 150)



*“To learn about ourselves, through ourselves”*  
To claim knowledge that has been taken from us

*“Te kī o te moana”.  
The richness, bounty and plenty of the ocean. (Cook Islands)*





This stimulates the thinking of a “people submerged in a culture of silence to emerge as conscious makers of their own culture.

To learn about themselves through themselves, this forms the basis of authentic empowerment, it is the beginning of release from imposed authority towards something that that has become their own.

(Cajete, 1994:216)

# A way in: word by word

## Friere:

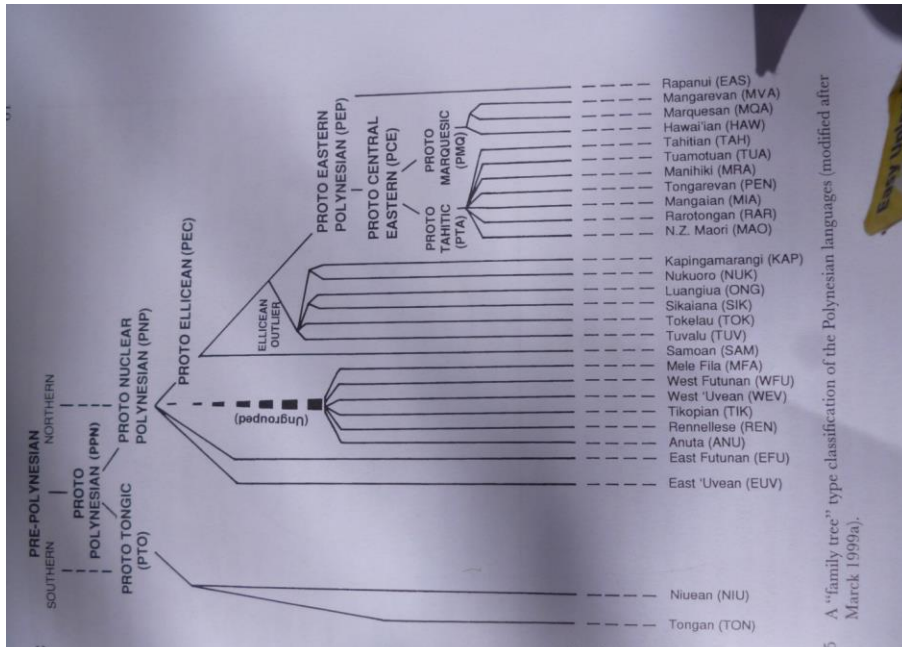
“Begin with the way a group communicates about itself, their world, their experiences, in their own social contexts...

Identify “generative words” metaphors, proverbs, “words that evoke thoughts, feelings, or reveal a historical perspective that has an intrinsic meaning to a people and their cultural way of life” (Cajete, 1994:216)



# Source language

“what we have in common”



*the Ancestral Polynesian world*

111

*Polynesian life-form terms*

	Proto Oceanic	Proto Polynesian	NCOG	P1	P2	PSA
al	*daqan	*raqa-kau	31	✓		✓
		*mahuku	27	✓		
	*manuk	*manu	33	✓		✓
		*manumanu	10	✓		
		*kele-mutu	10		✓	✓
	*mwata	*ngata	10	✓		
	*ika(n)	*ika	30	✓		✓
		*fingota	10		✓	
		*paka	19	✓		✓

ate reflexes in Polynesian languages (after POLLEX).

n (TON) and Eastern Polynesia.

o widely separated groups not known to have borrowed from e



# Moana

matangi

waka

ama

galu

taula

uta

tahi

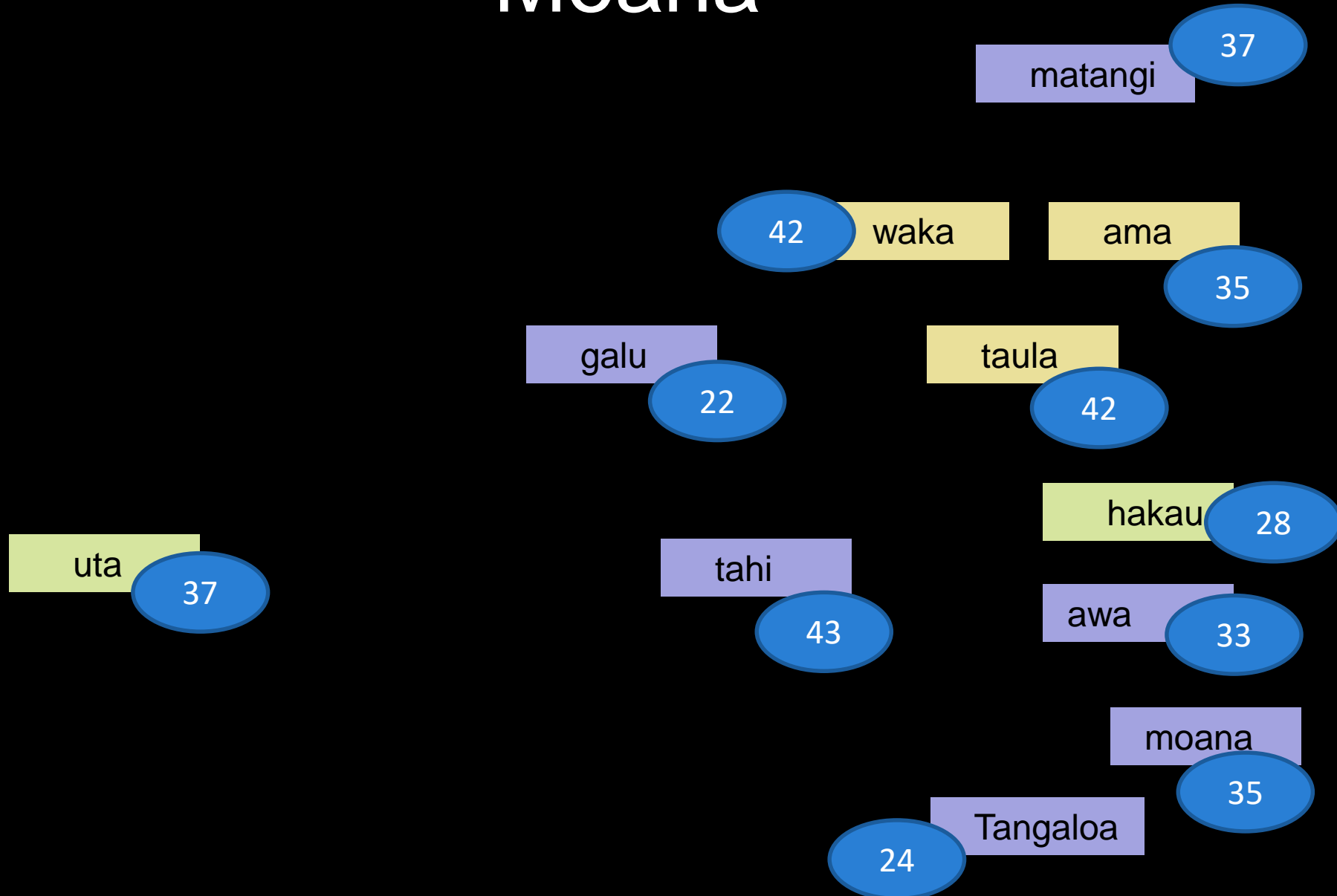
hakau

awa

moana

Tangaloa

# Moana



# Moana

matangi

waka

ama

galu

taula

moana

tahi

A ua sala uta, ia tonu tai.  
When a mistake has been on inland it should be rectified at sea.  
(Samoa)

He au kei uta, e taea te kape; he au kei te moana, e kore e taea. The rapids on shore can be bypassed, the whirlpool at sea, cannot. (Maori)

Sei muamua ona ala uta. Try the fishing line first on land.  
(Samoa)

uta

Ka ai ha mala to ki 'uta. If there is a curse, let it fall to shore. (Tonga)

Kaua e rangitua te hapai o te hoe; e kore tootaatou waka. E uu ki uta.  
Do not lift the paddle out of unison, or our canoe will never reach the shore. (Maori)

# Moana

la lafoia i le  
alogalu. May  
you be cast on  
the land side of  
the reef.  
(Samoa)

galu

Holo pe tuu he  
koe ngalu e fasi.  
Keep place, for the  
waves will break.  
(Tonga)

matangi

waka

ama

taula

uta

Kua peke ki te  
koko o te tai.  
Drawn by the  
current of the  
sea – aimless  
(Cook Islands)

tahi

Anu tahi. Soaked  
deep in sea  
(overwhelmed  
by problems)  
(Tonga)

moana



# Proverbs

- Culturally contextualize these words in first languages
- Provided layered ethnic-specific clues to meaning
- Passed the test of time
- Condense ancient wisdom and knowing
- Easily passed on
- invite meaning, encourage reflection



Fakaita fai ki tahi.

(Anger bestowed on sea)

# Stories

- Further flesh out and provide narrative, context and meaning to concepts
- Ancient mode of transition
- Filled with ‘explanatory frameworks’, morals, stories of distress and recovery, resolutions, ‘parables’
- Stories about life



A close-up photograph of a waterfall. The water is cascading down, creating a misty spray at the bottom. In the foreground, there are several green leaves and branches, some of which are slightly out of focus, framing the waterfall. The lighting is bright, suggesting a sunny day.

The folktale is for entertainment.

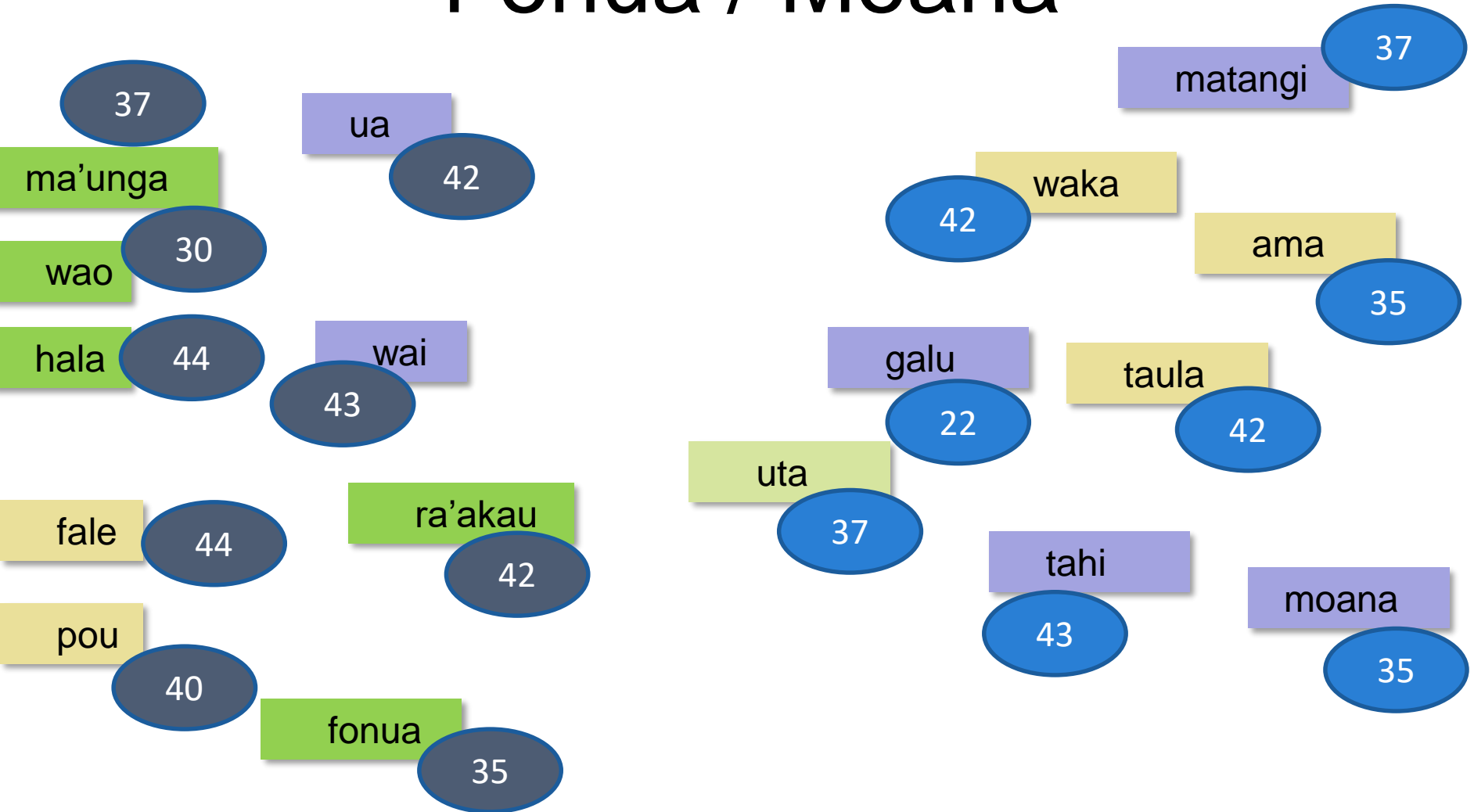
The myth is for spiritual instruction...

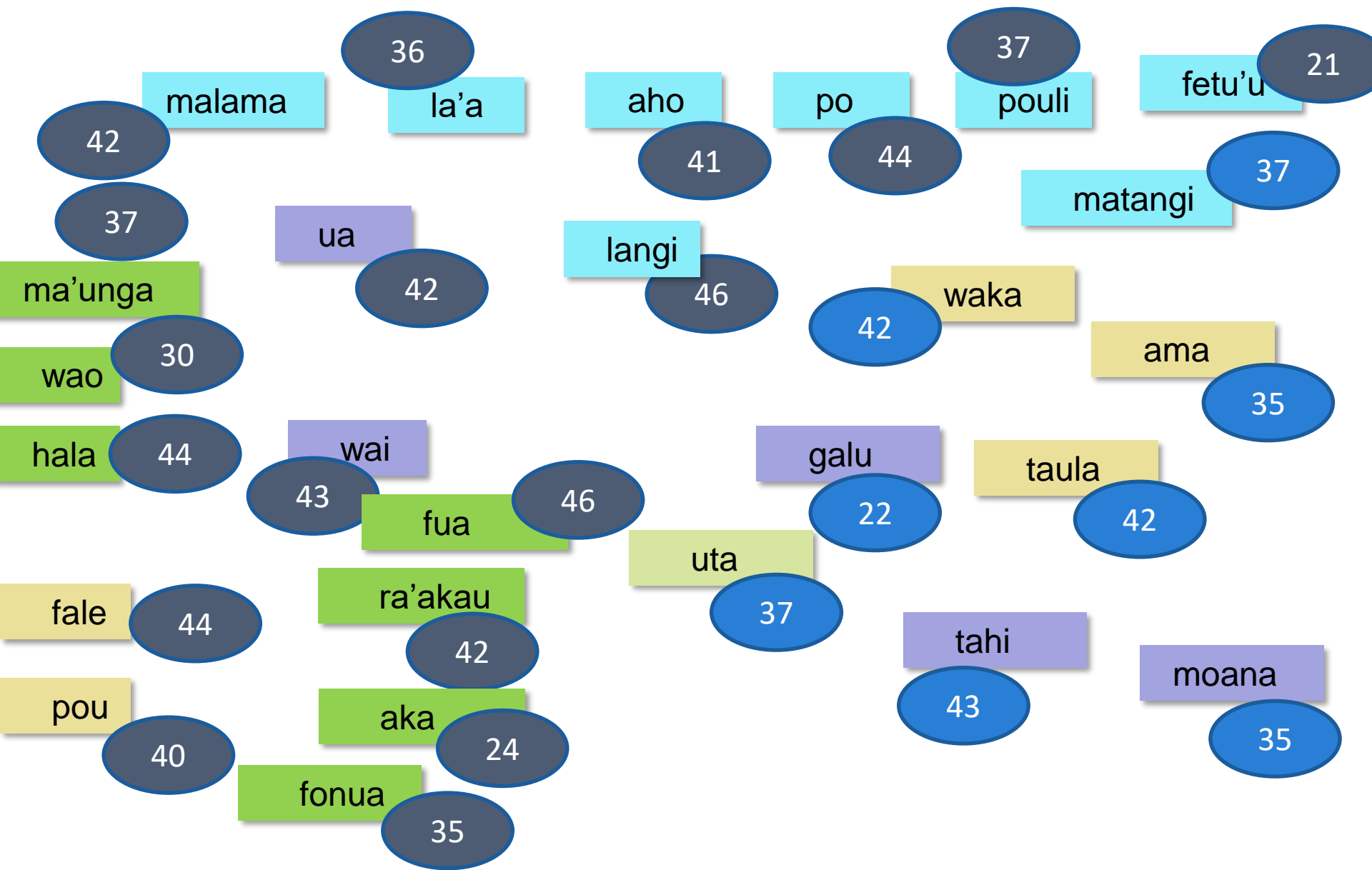
It's the trail back to yourself. The myth comes from the imagination, and it leads back to it....

It puts you there all the time, gives you a line to connect with that mystery you are.

(Joseph Campbell)

# Fonua / Moana





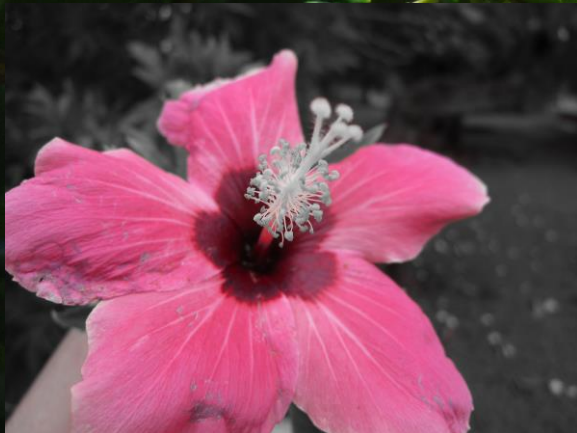
# WHOLE ECOLOGY



## FUA

(Austronesian) (46 reflexes)

Fua (T) Fua (N) Fua (S) Fua (Tok) Fua (Tuv) Hua (M) 'Ua (Ra)  
Hua (Ha)



# Mae

(Oceaniac) (29 reflexes)

Mae (T) Mae (S) Ma/mae (Tok) Mae (Tuv) Mae (M) Mae (Ra) Mae (Ha)

mamae, to wither, to fade, as a leaf, to dry, to be in pain, to pine,

Normalizing our experiences, in terms of indigenous healing: seasons and cycles



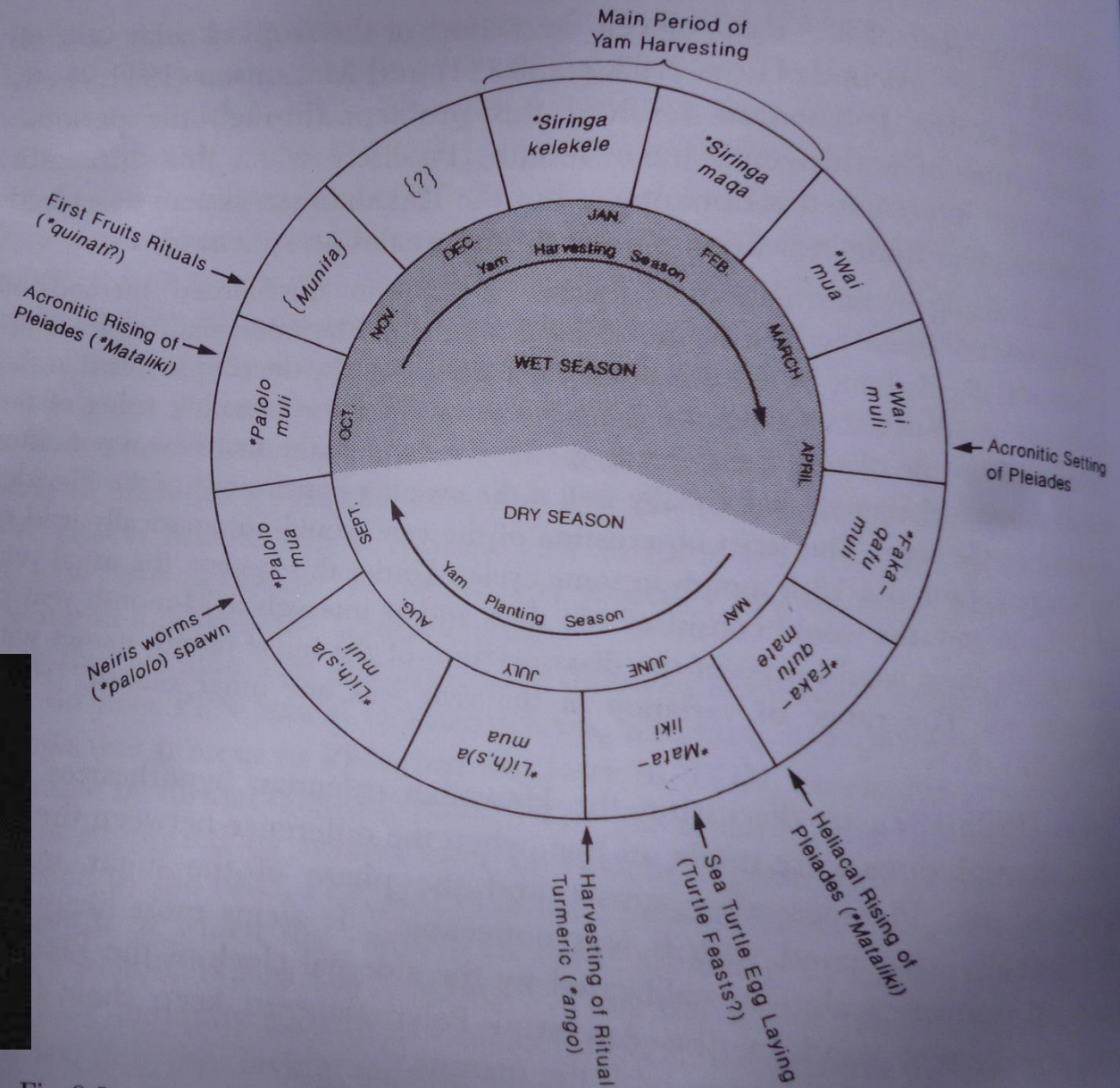
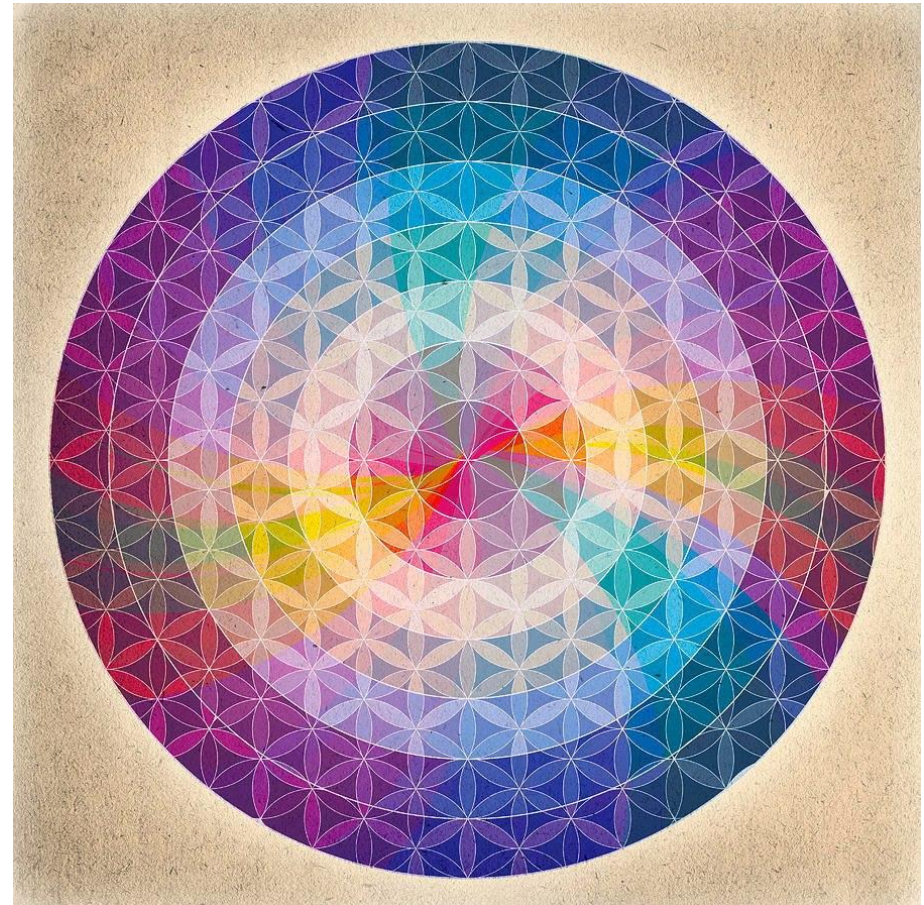


Fig. 9.5 Diagrammatic summary of the



# Framework

- 1) Generative concepts / Power words
- 2) Images
- 2) Proverbs
- 3) Narratives



# Dr Johnson Witehira

RANGI



MOANA



ATUA



FENUA

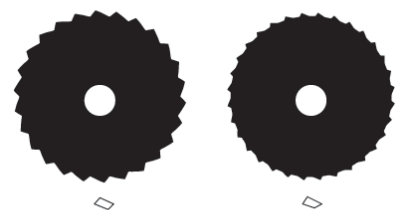
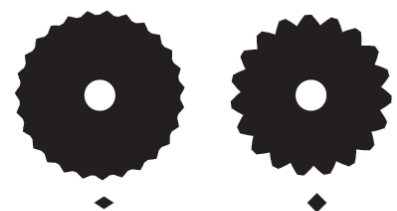
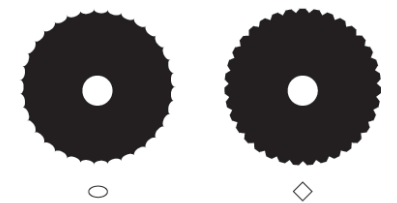


KAINGA

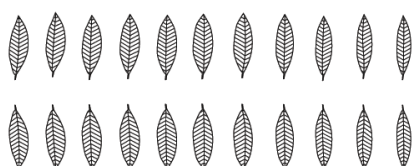
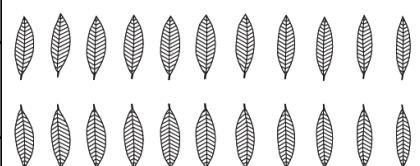


VA

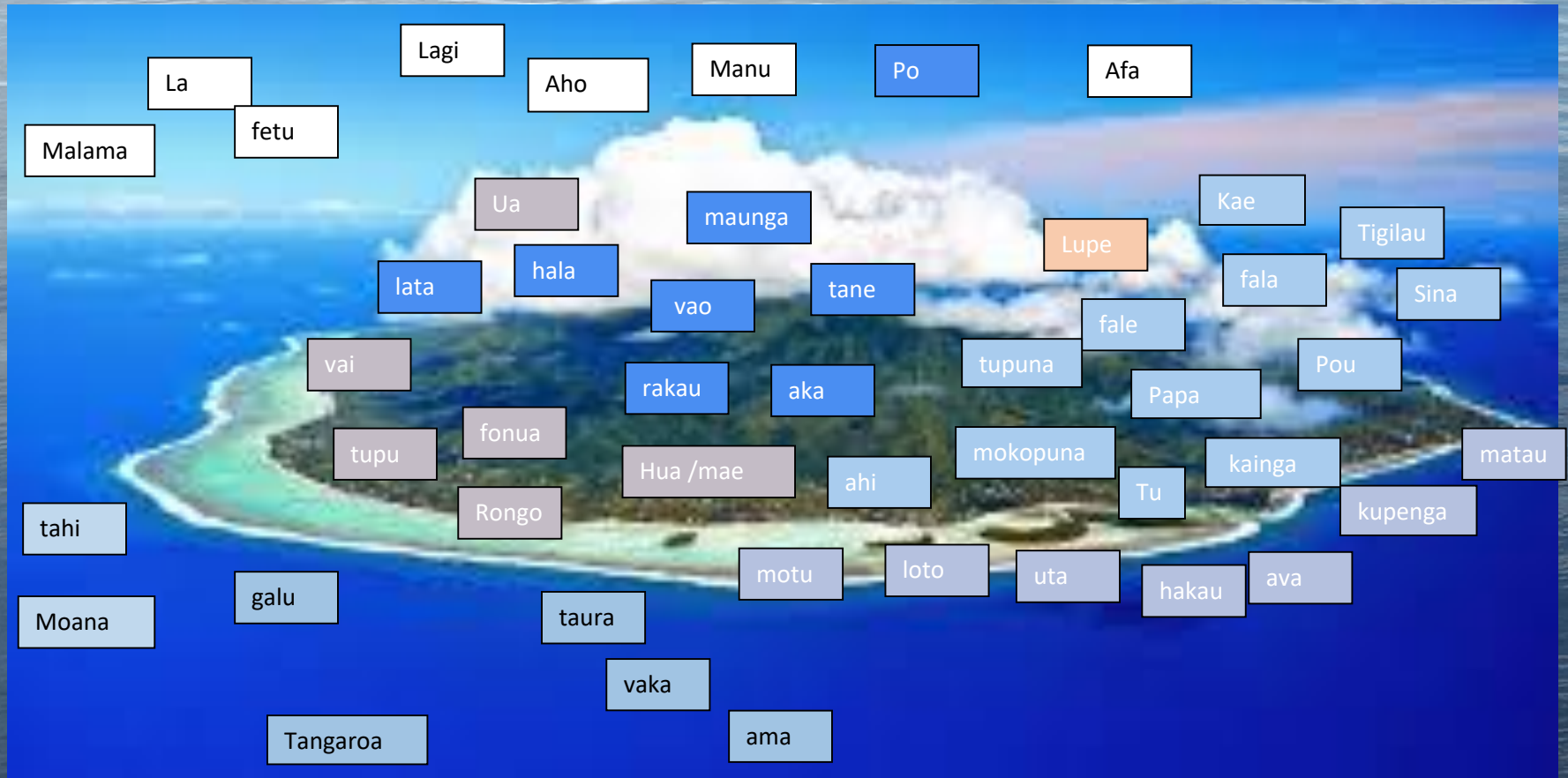




LANGI (MP42)	FA(E)NUA (A35/P35)	MOANA (P35)	WA (A22)	ATUA (MP33)	TAGATA (MP37)
Matangi (O37)	ra'akau (P42)	Tahi (MP43)	Arofa (MP43)	Lupe (P29)	Ga'akau (P23)
Afaa (MP21)	Wao (MP30)	Galū (P22)	Atu (O33)	Sina (CP20)	Atamai (EO22)
Ua (A42)	Hala (MP44)	Uta (A37)	Mai (A29)	Tagaloo (P24)	Tuakana (O18)
Po (MP44)	Wai (MP43)	Hakau (O29)	Mala (P25/13)	Maui (EO17)	Tama (O35)
po'uli (P37)	Tupu (MP44)	Awa (MP33)	Sala (A39)	Lata (EO22)	Manawa (MP35)
manu (MP44)	Mae (O29)	Hama (EO35)	Fifi (F19)	Mana (O26)	Finagalo (MP21)
fetu'u (MP 21)	Fua (A47)	Taula (P19)	Wete (P31)	Tigilau (P11)	Matua (A32)
La'a (O36)	Aka (A28)	Waka (A42)	Utu (P21)	Tu (A45)	Mo(a)kopuna (A14,P22)
Aho (A21)	Papa (A26)	Kupenga (O35)	Matala (P30)	Rogo (A45)	Noa (EO21)
Malama (P42)	Ma'unga (P34)	Matau (P34)	Tonu (F30)	Tapu (O38)	Tino (O36)
L+Malie (P19)	Fale (MP44)	Motu (O34)	Ta (EO37)	ma'uri (A25)	Tupuna (O17)
Masina (25)	Pou (O40)	Loto (MP27)	Toa (MP24)	Wairua (EP6)	Taane (P29)
Ao (O30)	Kainga (A25)	Au (A21)	Misi (P15)	Ola (P37)	Tahina (MP25)



# Motutapu



# Contemporary journey into the ancient



I learned about my culture	8.9
It gave me new ways of seeing things	9.6
It helped me with my own wellbeing	9.7
I learned new skills	9.6
It is different than other programs I've been on	9.9
It showed me things I didn't know about	9.75
I could apply it to my own life	9.8
I could do it at school	9.4
It comes with images and a journal to keep	9.75
I felt more connected to people and things afterwards	10
It helped me improve some of my relationships	9.9
It is made especially for Pacific youth	9
It gave me a sense of purpose and legacy	9.75
It had a lot of fun activities	9.75



#manamoana2019  
#thevoyagebegins  
#journeytomotutapu  
#soulsisters  
#daringleadership  
#power #courage #alofa  
#ancestralhealing  
#oceaniclibrary  
@leadershipnewzealand





How do we keep on being ourselves  
in a world  
that is doing  
everything it can  
to change us?



Return to wholeness



# LNZ Mana Moana 2018 Cohort



# Mana Moana 2018





# Mana Moana 2019











# Entanglement



“When a wrong has been committed, in a Tongan sense, the whole group is scrutinized, the whole group is the wrong doer, not the individual. So it dwells on the relationship, the context, the environment.”



“I know from the Samoan experience, there is always a reason...rationale.

And it's not usually blamed on the person having the episode. It's usually something that the mother...father...extended family...have done.

Or something that they, I don't know, for real, for imaginary (?) that they - and it's often that once acknowledged...it... And you know it's that idea, that idea of “if you acknowledge it as a collective responsibility”.

And if we look at the western, we look at the problem in the mind of the patient...but if we at least acknowledge that it is a shared responsibility...the delusion or whatever maybe will get lightened...or there will be some form of apportioning out...”

Emphasis shifts away from the individual  
towards the quality of their  
interconnections

or the **VA**

42

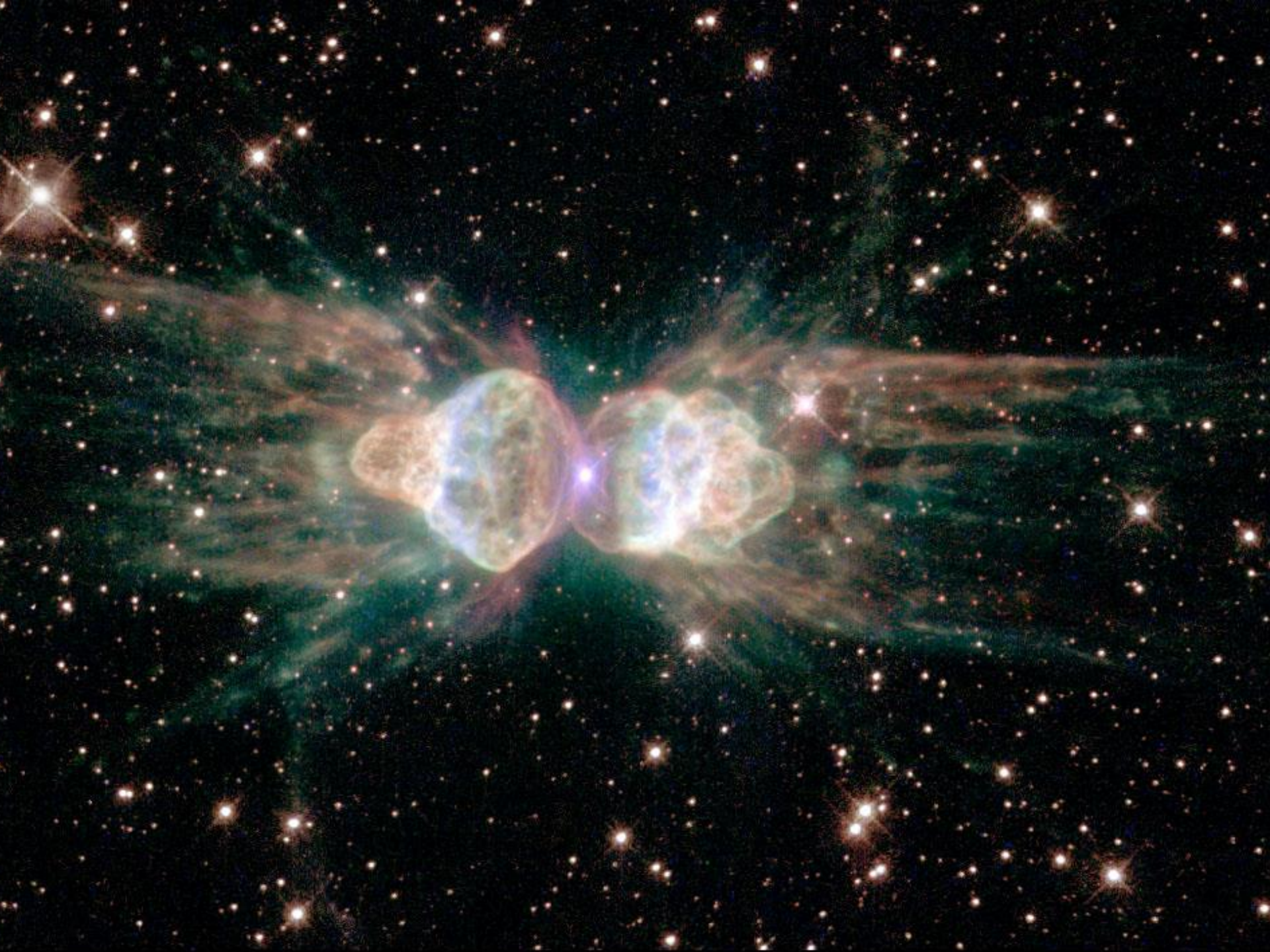
Va  
is the space between,  
the between-ness,  
not empty space,  
not space that separates,  
but space that relates,  
that holds separate entities and things  
together  
in the unity-in-all,  
the space that is context,  
giving meaning to things.  
(Wendt, 2002)



# Va



In the “inter” or the  
“in-between” – the  
spaces between us  
all where all relating  
and all life happens



Health

in the Tongan context,

is first and foremost  
thought to be freedom from  
bad feelings held by others,

and freedom from  
holding such feelings towards others...

(Bloomfield, 2002, p.34)





Others... would include  
those of this world and  
those not of this world.

(Bloomfield, 2002, p.34)

# Multidimensional



Collapsing the ways that we would routinely distinguish between past and present, living and dead.

# Multidirectional...

va



32

atu

lived intentionality

from self towards others



# atu

32



- What goes from you
- What flows from you
- What others feel around you
- What you put out into the world
- what kind of energy and impact you have on all of that which is around you.
- How other people are affected by your attitudes and your behavior The 'atu' movement is perhaps best theorised by Durie's (2002) construct of an "outward flow of energy" which is characterized by centrifugal movement.

from others towards self

mai





What comes to you  
What flows your way,  
impacts and influences you,  
What others send your way  
What you may invite in  
or what you don't welcome  
What you are on the receiving end of.  
An "inward flow of energy" which is  
characterized by centripetal movement.

# Your contribution

- What flows from you into shared spaces?

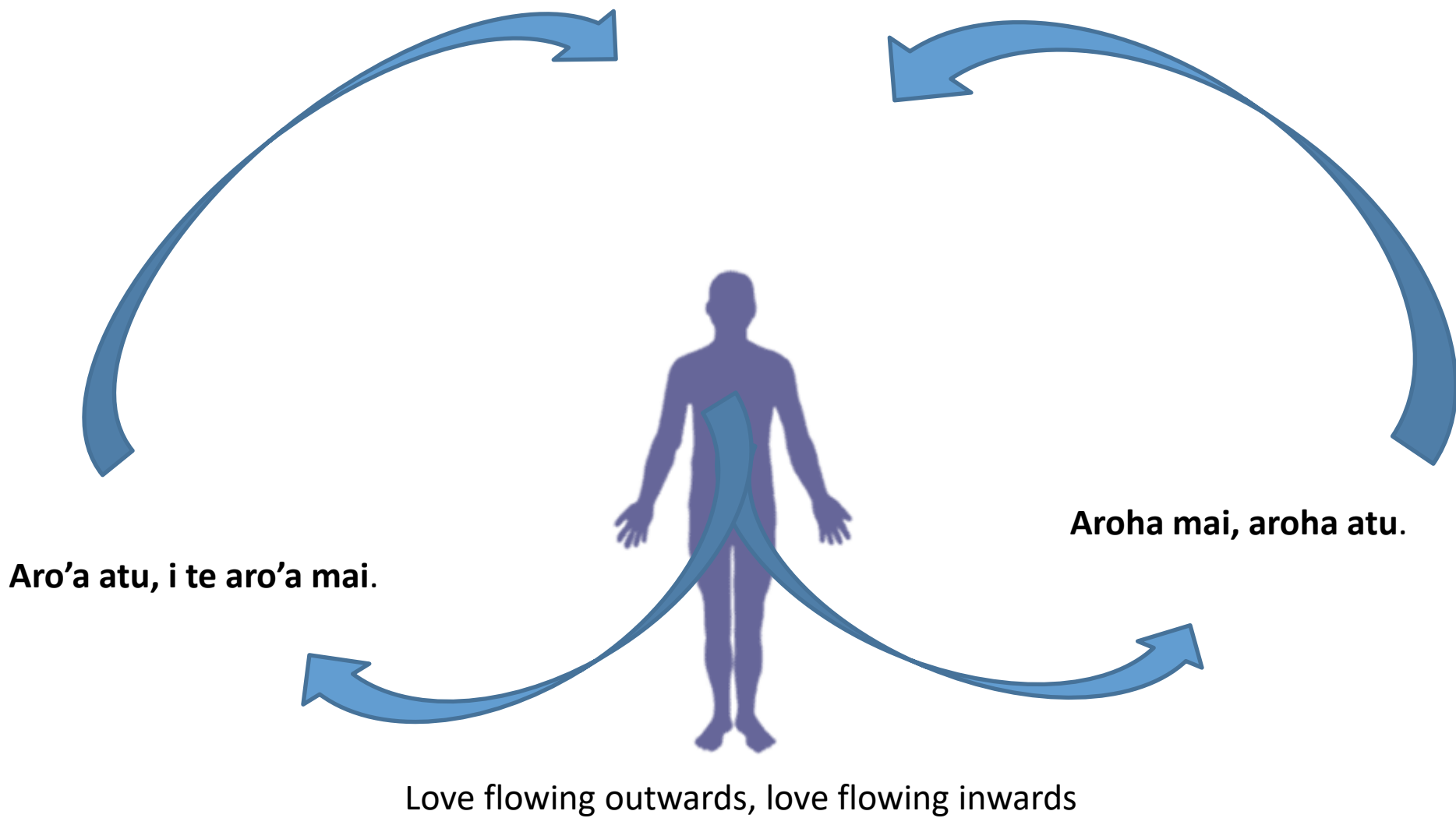


What you receive / respond to  
when you interact in this collective



# The way you process



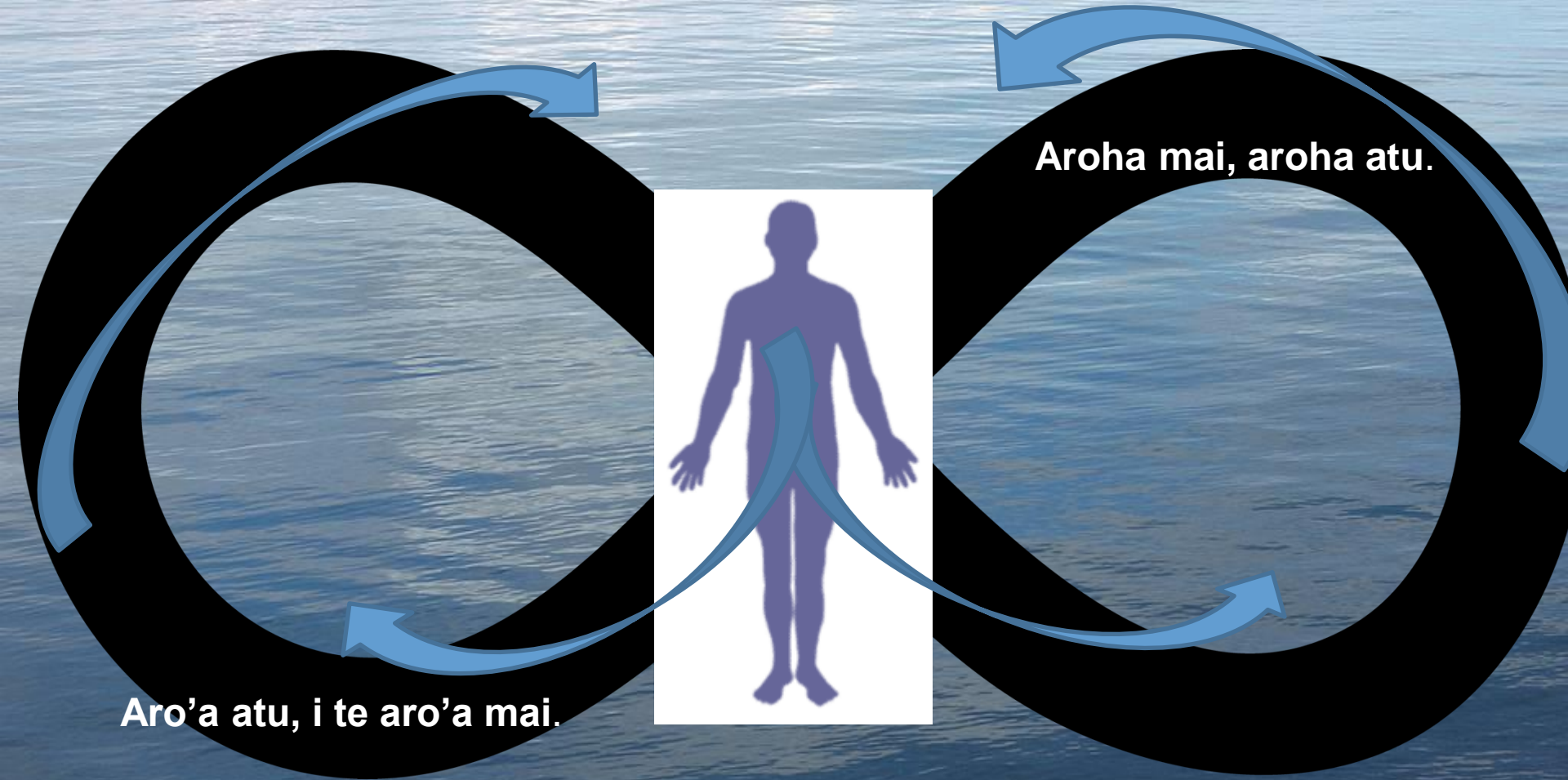


# Tapu: The Family Rules

- Guides an ideal ethical code of behaviour for respectful, reciprocal, balanced relationships



“ideal”



mutually reciprocal flow

# AROFA



**(Malayo-Polynesian) (43 reflexes)**

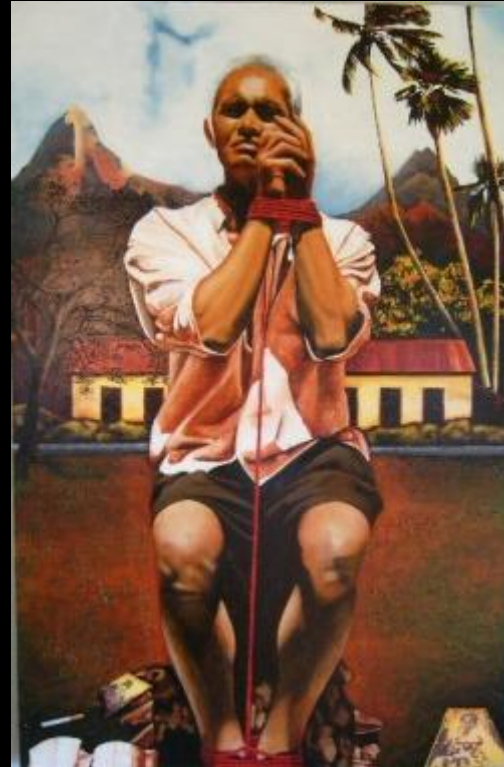
**‘Ofa (T) Ofa (N) Alofa (S) Alofa (Tu) Aroha (M) Aro’a (Ra) Aloha(H)**

**(Source: POLLEX-Online, Polynesian Lexical Project, a large-scale comparative dictionary of Polynesian languages.)**



The mental and physical wellbeing would be affected when these relationships (va) are not what they should be... through ignorance or blatant disregard...

(Bloomfield, 2002, p.34)



# blockages

what others hold

upset, anger,  
jealousy, grudge,  
fear, shame,  
hurt, hate,  
sadness, guilt,  
disappointment,  
pain, unresolved  
trauma,  
bitterness

*Mai*

&

*Atu*

what we hold

upset, anger,  
jealousy, grudge,  
fear, shame,  
hurt, hate,  
sadness, guilt,  
disappointment,  
pain, unresolved  
trauma,  
bitterness

feelings  
thoughts  
intent &  
actions

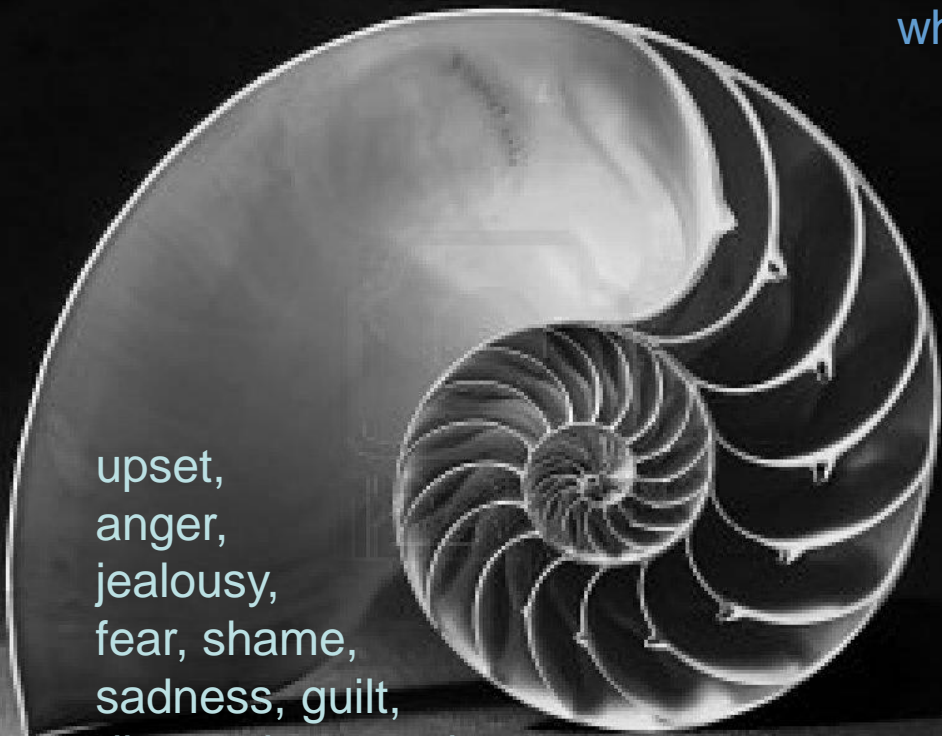
# MĀ : Shame

- “Shame is the intensely painful experience of believing that we are flawed and therefore unworthy of love and belonging.”
- “I’m not worthy or good enough for love, belonging, or connection. I’m unlovable. I don’t belong.”

(Brene Brown)



what we hold



upset,  
anger,  
jealousy,  
fear, shame,  
sadness, guilt,  
disappointment, hurt  
pain, bitterness, tension,  
unresolved trauma, anxiety

va

what others hold

*Ka ai ha mala to ki uta.  
If there is a negative intent,  
let it fall to shore.  
(Tonga)*

*Kaare e 'ara i roto i te mataora a te  
ngaakau aro'a meitaki.  
There is no negative intent in the joy  
of a giving heart.  
(Cook Islands)*

va

from others

mai

from self

atu

Bad feelings

Bad feelings

**MALA**  
Misfortune,  
negative  
intentionality,  
chipped,  
fragmented

29

13

source  
of root problem

**SALA**  
Conscious  
misdeed,  
mistake,  
wrongdoing,  
transgression,

38

# binds people to one another so that they are not free



from others

mai

Bad  
feelings

**MALA**

Misfortune,  
negative  
intentionality,  
anger, hatred

charged, tension, bad feelings, action, reaction,

*le sala a tautai e totogi.*

*The navigator must pay for his errors. (Samoa)*

from self

atu

Bad  
feelings

**SALA**

Conscious  
misdeed,  
mistake,  
wrongdoing,  
transgression,

*E wai e taea te kupenga whiwhiwhi? Who can  
loosen the entangled net? (Maori)*

19

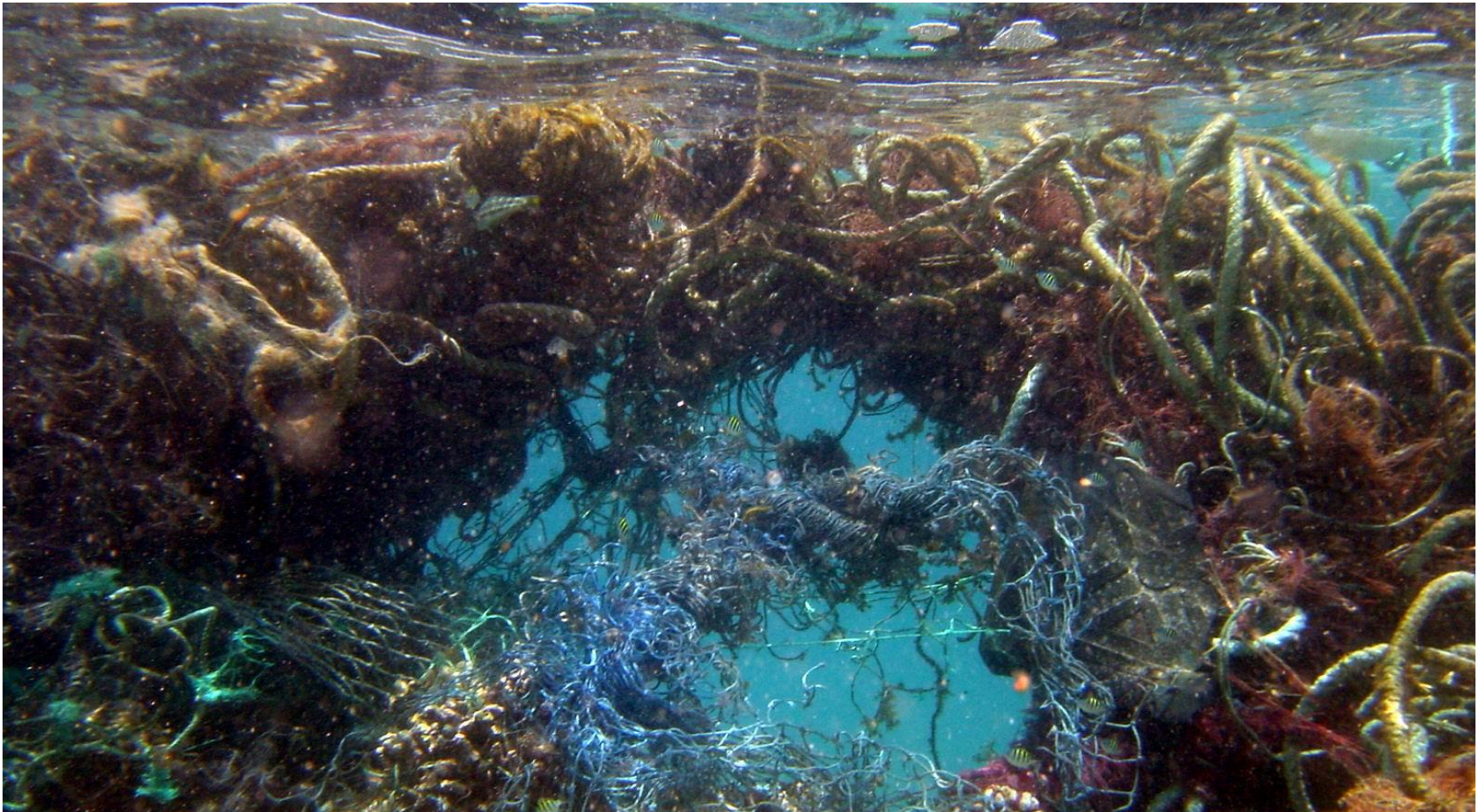
11



if it is not resolved it leads to

# FIFI

entanglement



tension, enmeshed, constrained, knotted, tangled emotions / reactions / actions

unresolved, unintegrated, entanglement of emotions, reactions, actions, easily triggered,

# entangled va

## Many levels

- Spiritual
- Ecological
- Social
- Family
- Internal



- Can impact upon (blameless) others



O le 'upegā e fili i le po, 'ae  
talatala i le ao.  
The fishing net becomes  
entangled during the night, but  
is unraveled during the day.  
(Samoa)

Ko'ai te mata tupua o te kupenga? Who is in charge (of the net)? (Cook Islands)

1. Kupenga: exploring the entanglement, discovering the patterns and its impact - atu and mai.

**Kupenga**  
(Oceanic) (35 reflexes)  
Kupenga (T) Kupega (N) 'Upega (S) Kupenga  
(Tu) Kupenga (M) Kupenga (Ra) 'Upena (H) (S)  
Kupenga (Tu) Kupenga (M) Kupenga (Ra)  
'Upena (H)



# Wete – untangling process





What is required is a process of **WETE**

31

Unloosening

Untying

Freeing

Clearing

Confessing

Making right



First must locate the source of  
problem (mala or sala)



An investigation must take place...

# Uku



Often required seeing the unseen and mediating  
the unknown



*“had an ability to interact with gods, who were supposed to come to her (and dwell in her) when he sought it.”*

42

Taula

*John Thomas Journals on Tongan Mythology ,  
Notes on Religion, (1843, 1853-5, 1863)*

The question was: “For which was the god angry?”

However hidden from men, the sins were known to the gods who would sooner or later bring them to light, as well as punish them in some form or another...

An investigation would take place and often painful things were brought to light, sins confessed, and pardoned by those against whom they had been committed.

They viewed as the way to restore restoration to health, by the favour of the gods...



# Wete



The discussion between the healer and sick person often has the effect of unburdening him of guilt he has been carrying for some wrongdoing. Once the healer has confronted the person with his misdeed, he will often admit his guilt and apologise to the person he had offended, is this is what the healer has asked him to do.

The confession has a remarkable effect on the sick person's psychological well-being. The acknowledgement of transgression is thus part of the cure and if the sick person refuses to acknowledge his fault, he cannot expect to be cured....

Once the offended party (which may be a person or spirit) has been appeased, the most important part of the cure has been effected.

(Baddeley, 1985, 140-141)

The role of the Taulasea therefore, is to raise a patient's awareness about Va Tapuia (the sacred order of relationships) that exists between human beings with one another, and their natural environment.

(Tiatia, 2004)



# Fetuiaki a kupenga tutui:

Mixing of fishermen who can cut straight through entanglements



# The quest: uku moana



Lei



# Lei



# Mata



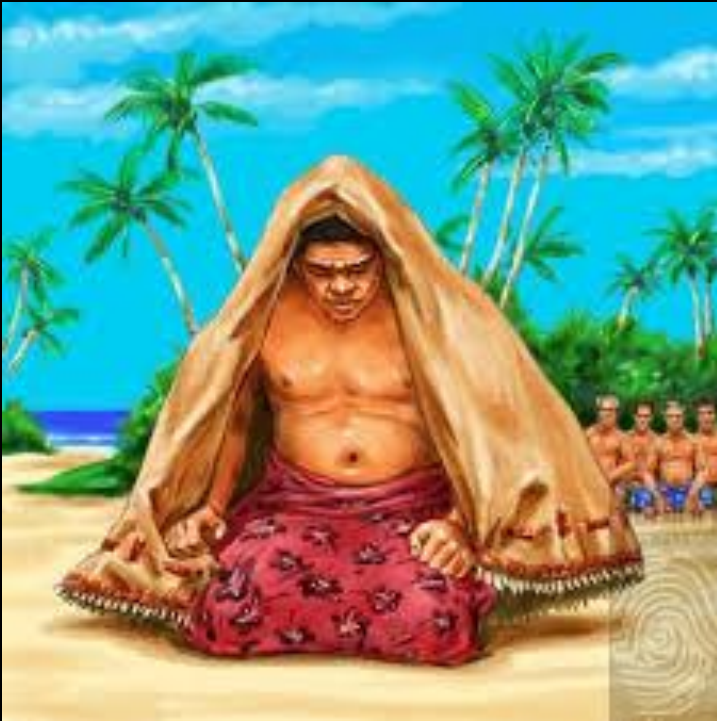


# Fala



Fofola e fala kae a lea e kainga: Rolling out the mat so family can talk

# lalo / raro





# Ga'akau



- Absolute truth and sincerity
- from the nga'akau (intestines / guts)
- na'au (truthful guts)
- reaching and revealing this absolute, visceral truth

ga'akau

23

# tonu

30

straight,  
correct, right,  
true, proper,  
fair, just

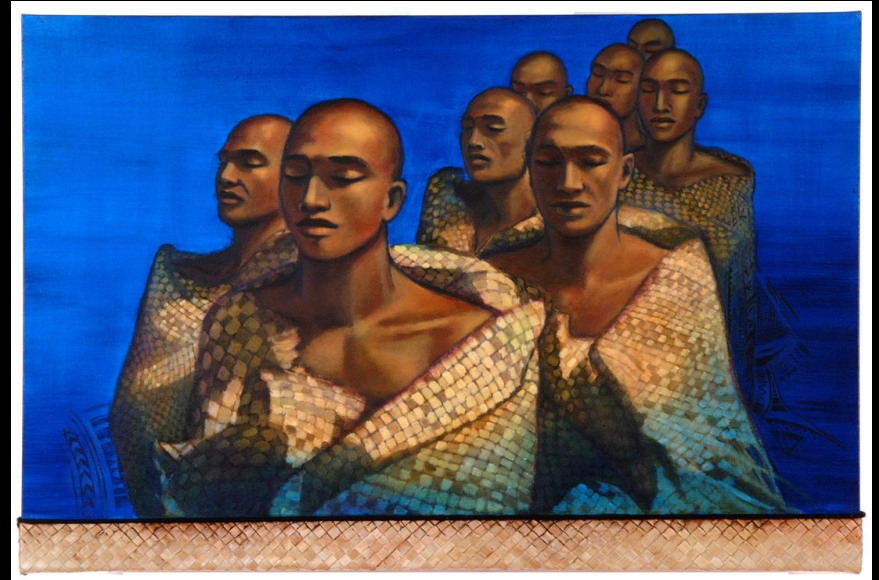
(tika / pono)



Restore  
Restitution  
Offering  
Atonement  
Make right  
Bring back  
into balance



utu



Tangi – to cry with



MISI

Forgiveness

is vital in regaining health...

It provides a means for  
achieving as much freedom  
as possible,  
from the bad feelings which  
can be harboured (by self)  
or others

(Bloomfield, 2002, p.34)



**“Ke kala aku nei au  
ia ‘oe a pela noho  
‘ai e kala ia mai ai”**

**“I unbind you from  
the fault and thus  
may I be unbound  
from it”**



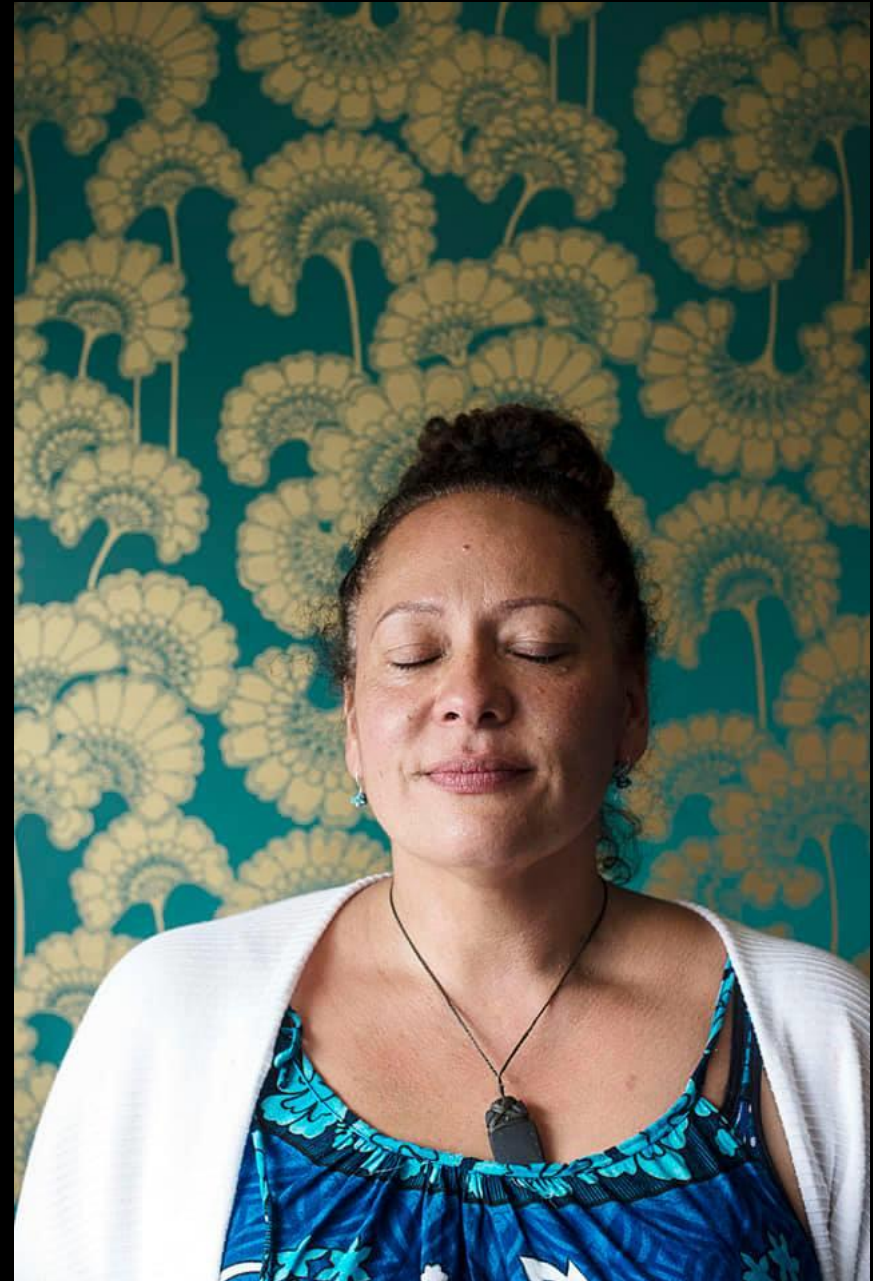
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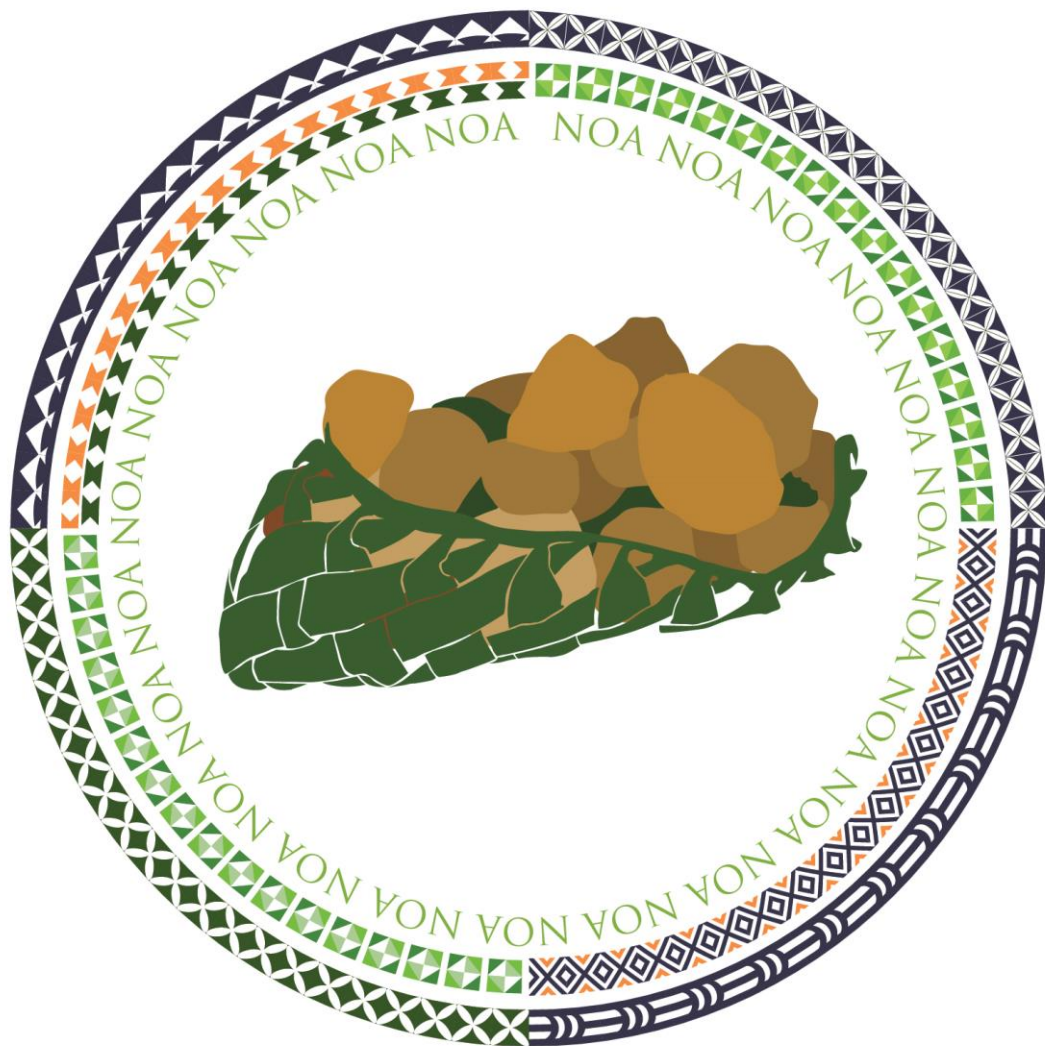
# Matala

Release, unbind, let go, forgive, free

Mutual process,  
released from emotional binding

To bloom, blossom open





# Restored harmony



# Lagimalie, Langimalie, Rangimarie



When this whole ecological system is in balance, earth, sea, sky, spirit, humans, sustaining each other for survival and wellbeing, equilibrium, peace and harmony.

Leaving entanglements behind



# Travelling light

E kiriti iakoe ki va'o i te vaka.  
Bail the canoe – out with grievance so  
peace can be made.  
(Cook Islands)



# *“Stay Connected: Everyone Matters”*

*Papali'i Sei'uli Johnny Siosi*

“We are psychologically, emotionally, cognitively, and spiritually hardwired for connection, love and belonging.





“Connection, along with love and belonging is why we are here and what gives purpose to our lives.”



“Connection is the energy that is created between people”


“when they feel seen,  
heard, and valued;  
when they can give  
and receive  
without judgement.”

Brene Brown



**(43 reflexes)**

# ALOFA



**Aro'a atu, i te aro'a mai.**

**Aroha mai, aroha atu.**



Compassion, love, altruism flowing outwards, flowing inwards – mutually reciprocal flow



Reconnect to Atua, 'Otua, Akua: Realm of the Spirit



# Reconnect to moana

Waiheke Island







**Ulu a'e ke welina a ke aloha.**  
Loving is the practice of an awake mind

**We are dedicated  
to the purpose  
of what love means  
in this lifetime.**

**Manulani Meyer**



